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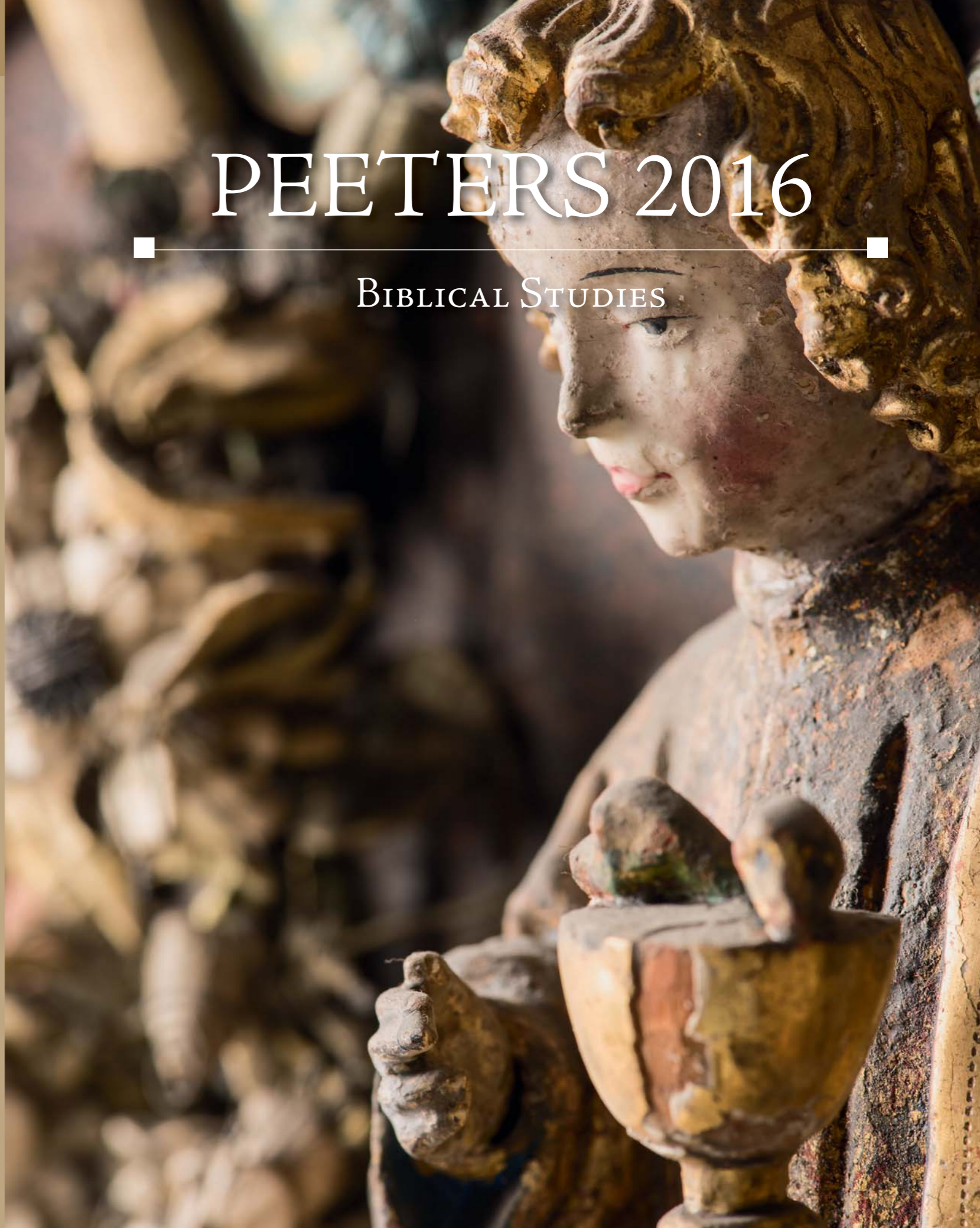
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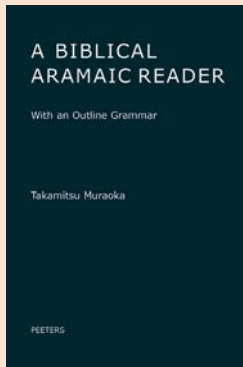
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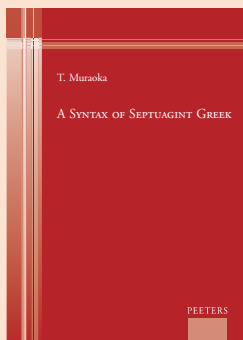
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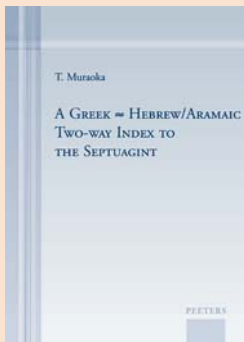
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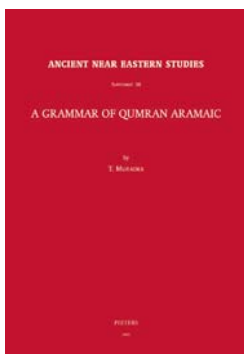
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MURAOKA T.

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Both parts of this Index are based on an extensive, critical review of the data as presented in the Hatch-Redpath concordance. Moreover, it incorporates data totally left out of account by Hatch-Redpath and includes Dead Sea biblical manuscripts. Furthermore, the Index takes into account data found in the alternative versions of books such as Daniel, Esther and Tobit, and the so-called Antiochene or Proto-Lucianic version of books such as Judges, Samuel, Kings, and Chronicles. The Index would be a valuable instrument for not only Septuagint specialists, but also scholars interested in Greek, Hebrew, Aramaic philology, the textual criticism of the Old Testament, and New Testament scholars. This is an essential companion volume for users of the author's Septuagint *Lexicon*.



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MURAOKA T.

This is a comprehensive reference grammar of Qumran Aramaic. Not only Aramaic texts from Qumran caves, but also contemporary texts originating from other neighbouring locations in the Judean Desert such as Nahal Hever, Murabba'at, Jericho, and Massada are covered. It would be an important tool of study for specialists in Aramaic linguistics, the Jewish culture of the Second Temple period, and the New Testament. The scope and nature of the grammar is comparable to that of Muraoka - Porten, *A Grammar of Egyptian Aramaic* (2nd revised ed., 2003).



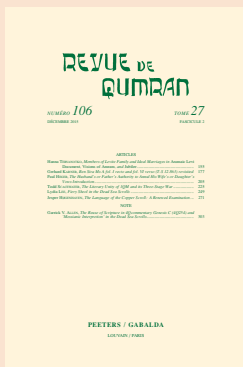
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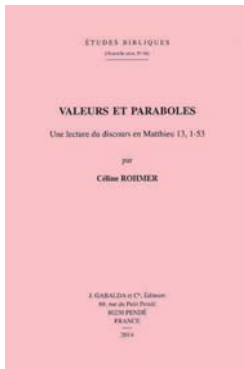
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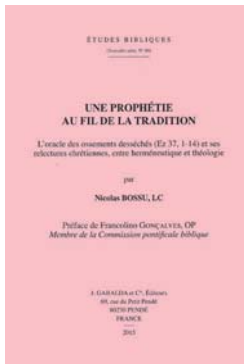
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VALEURS ET PARABOLES

Une lecture du discours en Matthieu 13, 1-53

ROHMER C.

Cette étude présente les résultats d'une recherche doctorale portée sur le discours en paraboles mis en récit au chapitre 13 de l'évangile selon Matthieu. La thèse, soutenue en 2013, interroge la manière dont ce corpus matthéen défend un certain nombre de valeurs auprès des lecteurs. Dans un premier temps, la recherche établit les principaux axes d'interprétation de Mt 13: sources rédactionnelles, structure, auditoires et fonction des paraboles. Cet état de la question invite à lire Mt 13 selon la relation dynamique qu'il nourrit avec le lecteur. Une exégèse synchronique, puis diachronique, propose dans un deuxième temps de préciser la question des valeurs, de la poser à partir du langage parabolique et de son sujet-Royaume des cieux. Dans un troisième temps, la méthode d'analyse développée par Vincent Jouve (Université de Reims) est appliquée à Mt 13: issue de la sémiotique narrative, elle vise à déterminer l'effet-valeur d'un texte, c'est-à-dire son système idéologique. L'étude met ici en évidence une valorisation du désir porté par le paraboliste, une vérité du texte située au plan existentiel. Une relecture du discours en termes d'effets est alors proposée et mesure l'effet parabole en texte puis hors texte. Délogé de son système idéologique habituel, le lecteur de Mt 13 est en effet conduit dans sa lecture à s'exposer aux paraboles qui, par l'imaginaire déployé, deviennent de véritables conductrices de réel.

L'ANTIQUE SAGESSE D'ISRAËL

Études sur Proverbes, Job, Qohelet et leurs prolongements

GILBERT M.

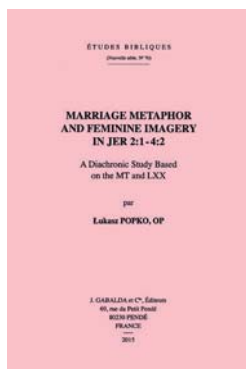
Les études du courant sapientiel biblique se sont totalement renouvelées depuis une cinquantaine d'années. L'auteur de ce volume a participé à cette redécouverte et les études qu'il a données en apportent la preuve. Une première partie aborde les questions et les thèmes qui permettent de saisir sous une lumière nouvelle la richesse de ce couvrant sapientiel depuis le livre des Proverbes jusque dans les textes tardifs de l'Ancien Testament et même dans le Nouveau. La seconde partie propose cinq études de textes emblématiques du livre des Proverbes; puis, pour Job et Qohelet, une lecture globale de chacun de ces livres est proposée, avant d'affronter l'une ou l'autre question difficile les concernant. Une conclusion laisse percevoir toute la richesse théologique et spirituelle de ce renouvellement.

UNE PROPHÉTIE AU FIL DE LA TRADITION

L'oracle des ossements desséchés (Ez 37, 1-14) et ses relectures chrétiennes, entre herméneutique et théologie

BOSSU N.

La célèbre «prophétie des ossements desséchés» d'Ezéchiel (Ez 37,1-14) est généralement considérée dans deux perspectives contraires: l'interprétation historique se conforme à l'intention explicite de l'auteur (cf. v.11), et la considère donc comme un oracle de Salut qui annonce au Peuple d'Israël le retour de l'Exil à Babylone; l'interprétation eschatologique, quant à elle, la transforme en vision grandiose de la résurrection finale du Peuple saint, au-delà de l'histoire. Cette dernière lecture, unanime chez les Pères de l'Église et reflétée dans le *sensus fidelium* courant, ne trouve pas d'échos dans la vie officielle de l'Église d'aujourd'hui: aucun document du Magistère n'y fait référence; les théologiens dogmatiques, dans leur traitement de l'eschatologie, en général ignorent Ez 37; la liturgie ne proclame pas cette lecture pour les messes des défunts ou dans les célébrations orientées vers les derniers temps. Nous avons voulu confronter cette situation avec un «objet historique» assez particulier, une série de trois textes, importants pour la théologie chrétienne, qui font recours explicitement à la prophétie d'Ezéchiel: l'évangile de Matthieu, dans sa description des signes qui accompagnent la mort du Messie (Mt 27); l'Apocalypse de Jean, dans la narration des deux témoins (Ap 11); et le Commentaire sur Jean d'Origène (livre X).



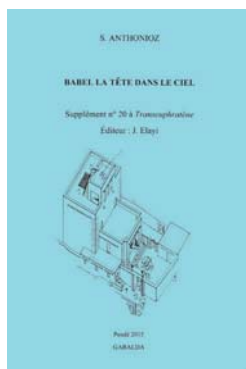
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MARRIAGE METAPHOR AND FEMININE IMAGERY IN JER 2:1-4:2

A Diachronic Study Based on the MT and LXX

POPKO L.

Jer 2:1-4:2 is a locus classicus of the prophetic marriage metaphor, which describes the turbulent relationship between Israel and her God. The literary form of the Book of Jeremiah preserved in the Septuagint (LXX) invites a new diachronic study of this text. The systematic, comparative study of the LXX and the Hebrew (MT) makes up a substantial part of the present book (ca. 200 pages). The redaction-critical reconstruction follows the literary form thus retrieved. The edition preserved in the MT introduces the marriage metaphor where the earlier text used general feminine imagery, or suggested rather a filial relationship. The inspiration for the revision came from the Books of Hosea and Ezekiel. The interpretations specific to the translator of the LXX do not point to any coherent agenda. The earliest passages clearly applying the marriage metaphor were introduced at the latest stages of the redaction history. Their results demonstrate the growing importance of the marriage metaphor, as well as the ancient editors' conviction about the unity and interconnection of the books which make up the Bible.

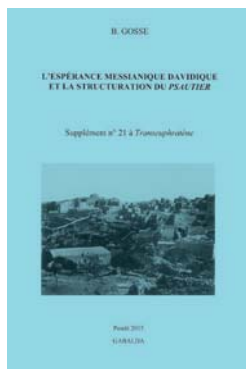


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BABEL LA TÊTE DANS LE CIEL

ANTHONIOZ S.

Le récit biblique de Babel (Gn 11,1-9) a souvent été interprété dans le contexte historique des grands Empires mésopotamiens. La ville avec sa tour, fut-elle religieuse ou militaire, ne serait autre que Babylone, dont elle partage le nom en hébreu, voire quelque capitale assyrienne. Le récit condamnerait ainsi la puissance et l'hybris de ces grandes civilisations et la dispersion et la confusion subséquentes manifesterait la punition divine. Le but de cet ouvrage est de revisiter une telle hypothèse, d'analyser le texte biblique à la lumière des différents motifs littéraires communs à la littérature mésopotamienne, particulièrement celui de «la tête dans le ciel» (Gn 11,4), et de montrer les fonctions que ces motifs occupent dans leurs différents contextes. Cette analyse comparative permet de souligner le «repensement» idéologique, théologique mais également anthropologique, qui s'effectue dans le récit qui clôt l'histoire des origines et ouvre celle des patriarches.



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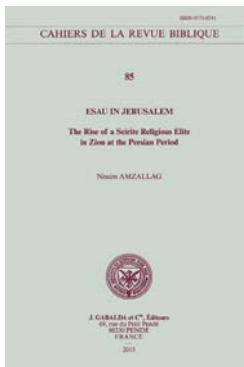
L'ESPÉRANCE MESSIANIQUE DAVIDIQUE ET LA STRUCTURATION DU PSAUTIER

GOSSE B.

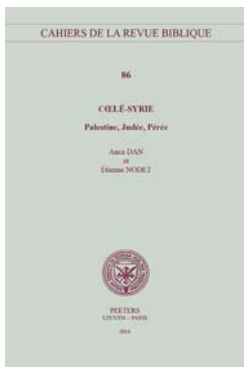
Le Psautier constitue un recueil de textes d'époques diverses, aux préoccupations variées. On peut distinguer des psaumes ayant eu une existence indépendante, avant la constitution du Psautier actuel, et des psaumes littéraires liés à la rédaction du Psautier en tant que tel. Une étape intermédiaire a été la constitution de recueils, avec les psautiers davidiques, le psautier coréite et le psautier asaphite. La constitution des psautiers davidiques est liée à la structuration d'ensemble du Psautier autour de l'espérance messianique davidique. Ils ont permis d'intégrer des psaumes aux perspectives très différentes dans le cadre de la question messianique, par le moyen des «titres» utilisant souvent des rapprochements verbaux avec les livres de Samuel. La rédaction finale du Psautier doit se comprendre en fonction d'un système d'inclusion. La partie centrale est constituée par le psautier élohiste Ps 42-83. Après le constat de la disparition du Messie davidique (Ps 89) et sa substitution par le messie sacerdotal (Ps 84,10), l'alliance avec les patriarches prend la place de celle avec David (Ps 105). David est finalement réintégré en tant que fondateur du culte, en relation avec le transfert de l'arche à Jérusalem. Une ultime rédaction de sagesse n'a pas modifié la structuration du Psautier.



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IN MEMORIAM JOHN STRUGNELL

Four Studies

SIGRIST M., STEPHENS K. (eds)

This small volume in memory of John Strugnell contains 4 presentations made in English by his colleagues on the day his ashes were laid to rest in the cemetery of the Dominican community of St. Stephen in Jerusalem.

ESAU IN JERUSALEM

The Rise of a Seirite Religious Elite in Zion at the Persian Period

AMZALLAG N.

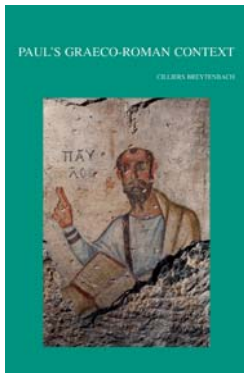
The post-exilic biblical writings speak in two contrasting voices. The first focuses on the Babylonian repatriates and ignores the Israelite population that remained in the land during the exile. It upholds an exclusive relationship between YHWH and the community organized around Jerusalem and its temple. The second voice takes a contrasting and much more universalistic approach to the relationship with YHWH and even promotes its expansion among foreign nations through the diffusion of musical worship. The first voice clearly echoes the theology evoked in Jeremiah (especially in the metaphor of the good and bad figs in Jeremiah 24) and extensively developed in Ezekiel. The second voice, however, appears to be distant from the classical Israelite theology. It is shown in this study that this second voice echoes a pre-Israelite cult of YHWH that originated in the land of Seir and denotes the existence of a Seirite religious elite in post-exilic Zion. Part 1 of the study investigates the reason for the presence of a small group of Edomite/Seirite musicians and poets, self-defined as “sons of Zerah” or “Ezrahites,” in early post-exilic Jerusalem, and clarifies the nature of their yahwistic religious background. With the help of the books of Nehemiah, Chronicles, and Psalms, Part 2 analyzes the Levitization of these foreign singers and the opposition this process stimulated among the community of the Sons of Exile. Part 3 examines the transformation of these Ezrahite singers into a new religious elite, a process promoted mainly by Nehemiah and his followers, and explores the theological changes this new situation stimulated. This study uncovers an overlooked reality that had a profound influence on the evolution of post-Exilic yahwism and on the composition and content of many biblical writings.

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Palestine, Judée, Pérée

DAN A., NODET É.

La Coelé-Syrie a eu une définition mouvante, coïncidant ou s’opposant à la Palestine / Philistie, Phénicie / Canaan, Syrie / Assyrie, Transeuphratène et Pérée du Jourdain. L’épithète *koilè*, «creuse», s’explique par la manière grecque de désigner un pays vallonné – le couloir de l’Oronte, du Litani et du Jourdain. Aux III^e et II^e siècles, la Coelé-Syrie fut restreinte à la zone côtière disputée entre Lagides et Séleucides. Suite aux expansions asmonéenne et hérodiennne de la Judée, l’appellation s’est retrouvée refoulée au-delà du Jourdain, couvrant la Décapole. Au III^e siècle apr. J.-C., la *Syria Coele* désigne la province romaine d’Antioche. Les perceptions variables des chaînes du Liban et de l’Antiliban justifient ces déplacements et marquent la différence inéluctable entre les espaces fluides des Anciens et les territoires figés des Modernes.



- 2015 – Bibliotheca Ephemeridum Theologiarum Lovaniensium 277
- XXII-751 p.
- 94 EURO
- ISBN 978-90-429-3271-5

PAUL'S GRAECO-ROMAN CONTEXT

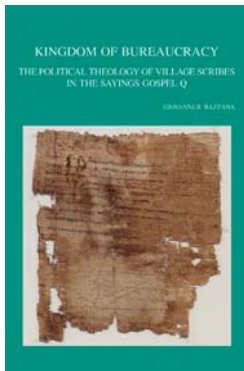
BREYTENBACH C. (ed.)

These papers of the 62nd *Colloquium Biblicum Lovaniense* (July 16-18, 2013) illustrate that the Apostle Paul is an excellent example for the cultural exchange so typical of the eastern provinces of the Roman Empire during the early imperial age. He was a Jew from Tarsus and regarded himself, according to his own words, as Hebrew descended from Hebrews, and as Pharisee according to the way of interpreting the Law. However, he wrote his letters in Greek, showing acquaintance not only with the Greek translations of the Law and the Prophets, but also with contemporary Greek philosophical concepts, rhetorical style and e.g. the tradition of Euripides' tragedies. He lived and worked in several Roman colonies and absorbed Romanized concepts, metaphors and a vision of reaching from the eastern frontier of the Empire to Spain in the West. Influenced by different intellectual worlds, Paul stood at the crossroads of cultural interaction.

KINGDOM OF BUREAUCRACY

The Political Theology of Village Scribes in the Sayings Gospel Q

BAZZANA G.B.



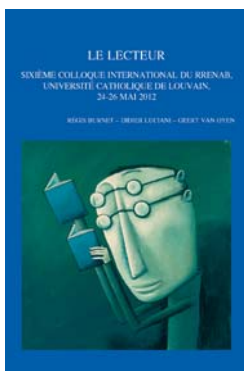
- 2015 – Bibliotheca Ephemeridum Theologiarum Lovaniensium 274
- XII-383 p.
- 85 EURO
- ISBN 978-90-429-3178-7

The Sayings Gospel Q was composed in the central decades of the first century CE by Galilean villagers who had acquired knowledge of Greek mostly through their involvement with the public administration. The present book analyzes the text of Q in order to rediscover the terminological and ideological traces of the activity of these sub-elite scribes in the Sayings Gospel. Given the bureaucratic positions occupied by the members of this group, the peculiar use of the phrase *Basileia tou theou* carries a specific significance for its theological political implications. On the basis of Giorgio Agamben's recent revision of the category of political theology, the attitude of Q on divine kingship is understood as an instance of sub-elite negotiation of social and political positions vis-à-vis the expansion of Roman imperial hegemony in the eastern Mediterranean. In this context the author(s) of Q envisage apocalyptic scenarios in which divine kingship replaces human rulers and native sub-elite bureaucrats can share in the exercise of cosmic government.

LE LECTEUR

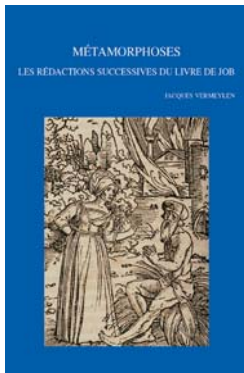
Sixième Colloque International du RRENAB, Université catholique de Louvain, 24-26 mai 2012

BURNET R., LUCIANI D., VAN OYEN G. (eds)



- 2015 – Bibliotheca Ephemeridum Theologiarum Lovaniensium 273
- XIV-530 p.
- 85 EURO
- ISBN 978-90-429-3160-2

The paradigm shift from historical criticism to new literary criticism involves a growing hermeneutical interest in the many functions of the reader within the process of interpretation of Biblical texts. This volume, which contains the papers presented at the Sixth international colloquium of the RRENAB (Réseau de la Narratologie et Bible) in Louvain-la-Neuve (May 2012), not only shows the state of the art of the role of the reader in exegesis but also reveals the challenges for future research: the relationship between the historical reader, the implied reader and the actual readers; the search for integration of different methodologies; the inevitable collaboration of Biblical studies with other disciplines of humanities and social sciences. The studies in this book are the first steps towards a dialogue on these themes. They contain contributions on many texts of the Bible and their reception as well as theoretical reflections on the reader.



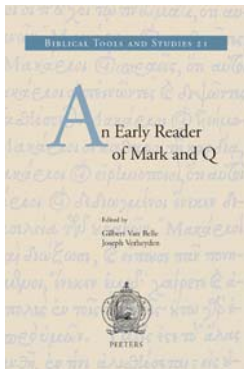
- 2015 – Bibliotheca Ephemeridum Theologiarum Lovaniensium 276
- XVI-410 p.
- 84 EURO
- ISBN 978-90-429-3244-9

MÉTAMORPHOSES

Les rédactions successives du livre de Job

VERMEYLEN J.

Reprenant à frais nouveaux la question de la formation du livre de Job, J. Vermeulen en propose une analyse approfondie. Selon lui, à partir d'une vieille légende de l'époque royale le livre a connu quatre éditions successives, situées entre le V^e et le II^e siècle. Chacune d'elles développe sa propre théologie et sa propre vision de la détresse de Job. Mais, contrairement à une lecture sapientiale et individualisante largement répandue, aucune ne cherche à mener une réflexion de type théologique ou philosophique sur le problème du mal en général ou sur celui de la souffrance du juste innocent. Bien plutôt, les rédacteurs successifs du livre ont cherché à répondre à une situation socio-historique concrète d'une communauté en butte à l'opposition et cela à des fins de propagande: chaque fois, il s'agit de convaincre les lecteurs de se rallier à un nouveau régime politique et de montrer que Dieu, en lutte permanente contre les forces du chaos, ne veut pas la souffrance inutile de ses fidèles.

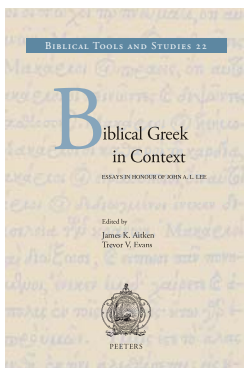


- 2016 – Biblical Tools and Studies 21
- c. 300 p.
- Forthcoming
- ISBN 978-90-429-3261-6

AN EARLY READER OF MARK AND Q

VAN BELLE G., VERHEYDEN J. (eds)

The present volume contains the proceedings of the Second International Colloquium of the Leuven Centre for the Study of the Gospels which dealt with the major source- and redaction-critical issues that are at stake in explaining the composition and theology of the Gospel of Matthew. A "classical" question, the issue seems to have lost some of its momentum in recent years, but the papers and the discussion they brought about demonstrated that it remains a crucial aspect and foundation for any type of research on the gospels. Contributors were asked to study the ways Matthew has composed his gospel on the basis of various sources and traditions, which at times he used quite freely, putting his own mark on part of this source material, and even combined with such sections he probably created himself. The overall picture is that of an author who is constantly in dialogue with the Christian tradition he had received while also actively contributing to its further development for some of the central topics of Christian theology. Contributions by H.T. Fleddermann, P. Foster, J.S. Kloppenborg, J. Marcus, M.J.J. Menken, U. Poplutz, C.M. Tuckett, A. Wucherpennig, R. Zimmermann.



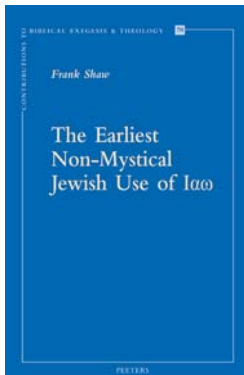
- 2015 – Biblical Tools and Studies 22
- X-325 p.
- 78 EURO
- ISBN 978-90-429-3317-0

BIBLICAL GREEK IN CONTEXT

Essays in Honour of John A.L. Lee

AITKEN J.K., EVANS T.V. (eds)

Reconsideration of the nature of the Greek attested in both the Septuagint and the New Testament has focussed in the past century on its place within the history of Greek. A central facet of the work of John Lee has been to demonstrate that biblical Greek is contemporary Koine, comparable to that found in inscriptions and papyri, and that it can be positioned within the history of the language. These essays honour him in considering various aspects of biblical Greek within its context. Lexicography is discussed in the light of particular 'Jewish Greek' features, the role of context for semantics, and the use of Modern Greek in lexicons. Septuagint translation techniques involving transliterations, loan-words, and ethnic terminology, and the grammatical topics of deponency and verbal aspect, are all analysed. The importance of papyri and numismatic evidence is highlighted, while the material witness of doublets in the manuscript tradition and of later Jewish versions represented in the Cairo Geniza and in marginal glosses are also examined.

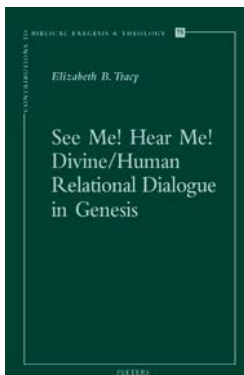


- 2014 – Contributions to Biblical Exegesis & Theology 70
- XX-431 p.
- 60 EURO
- ISBN 978-90-429-2978-4

THE EARLIEST NON-MYSTICAL JEWISH USE OF IAO

SHAW F.

The finding of the pronounced divine name $\text{I}\alpha\omega$ freely used in a LXX MS from Qumran “has left many scholars baffled” (Kristin De Troyer). This name is best known from gnostic and magical sources, but till now no one has provided a history of its background prior to its move into these genres, necessary for placing it in the LXX’s textual tradition and understanding the chronology of the gradual disuse of God’s name in non-mystical contexts. This book presents new evidence (especially onomastic and classical) for, and reveals problems with prior scholarship’s positions on, the continued non-mystical pronunciation of the divine name among some within second temple period Judaism, and precisely when the name $\text{I}\alpha\omega$ moved into the mystical sphere. Key matters addressed include the divine name’s forms in the LXX and NT. The work also contains the first English translation and commentary of Byzantine polymath John Lydus’ chapter on the Jewish God from *De mensibus* 4.53.

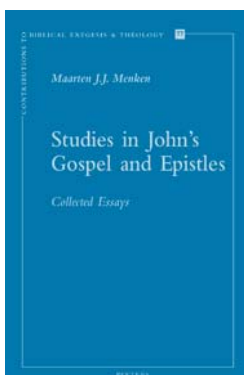


- 2015 – Contributions to Biblical Exegesis & Theology 75
- X-169 p.
- 46 EURO
- ISBN 978-90-429-3048-3

SEE ME! HEAR ME! DIVINE/HUMAN RELATIONAL DIALOGUE IN GENESIS

TRACY E.B.

Fokkelman states, “The Bible does not contain one single instance of small talk.” This thesis examines relational dialogue between the Deity and human individuals in Genesis by separating the conversations from narrative through lines that most often inform biblical analysis. I am interested in snapshots of character developed in intimate conversations, when ‘face to face’ dialogue is allowed to take center stage. These conversations then become surprising and unexpected. In them the Deity talks with the first human to commit murder, not his regarded brother; recognizes a foreign slave as a unique and valued individual yet rebukes the chosen matriarch; potential heirs are dismissed and a legitimate successor only promised. All the while humans argue, cry, wrestle, laugh, express a limited worldview, while demanding a response from their Deity. These conversations challenge our opinion of a distant Deity and push the reader to redefine their understanding of the Divine/Human relationship.



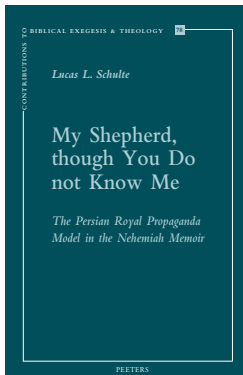
- 2015 – Contributions to Biblical Exegesis & Theology 77
- XIV-455 p.
- 72 EURO
- ISBN 978-90-429-3201-2

STUDIES IN JOHN'S GOSPEL AND EPISTLES

Collected Essays

MENKEN M.J.J.

This volume brings together twenty-two essays on the Gospel and the Epistles of John, published in the period 1980-2014. They are the fruit of a lifelong fascination with the Johannine literature, first with the Gospel, later also with the Epistles. The first twelve chapters concern themes from Johannine literature: translation, theological issues, use and significance of the Old Testament and of Jewish tradition, and introductory questions concerning John’s Epistles. The next ten chapters are studies of individual passages from Gospel and Epistles, with a special interest in passages in which interpretation of Scripture figures prominently. Together, the chapters show that a Christology centring on the human being Jesus as the only revealer of God is the heart of Johannine theology, that the Jewish Scriptures are used in John’s Gospel to legitimate Jesus as God’s revealer, and that this Gospel is a writing that claims to constitute a new Holy Scripture.



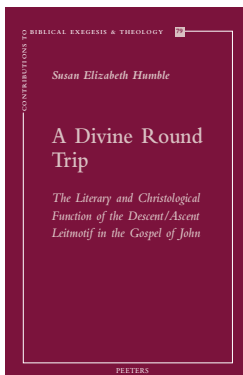
- 2016 – Contributions to Biblical Exegesis & Theology 78
- X-271 p.
- 65 EURO
- ISBN 978-90-429-3220-3

MY SHEPHERD, THOUGH YOU DO NOT KNOW ME

The Persian Royal Propaganda Model in the Nehemiah Memoir

SCHULTE L.L.

The redactional history of the book of Nehemiah is a hotly debated topic within scholarship. While a general consensus both attributes Neh. 1:1-2:20; 4:1-7:5; and 13:4-31 to the Nehemiah Memoir and postulates the influence of ancient Near Eastern royal inscriptions, previous scholarship lacks a systematic examination of Persian-period royal inscriptions in discussing the redactional history of Nehemiah. This present book examines Persian-period inscriptions from Judah's neighbors, Babylonia and Egypt, and identifies a propaganda model in which Persian kings are supported by the local deities and are heirs to the local dynasties. This propaganda model resembles depictions of Artaxerxes in sections of Nehemiah often attributed to the Memoir. Challenging a recent trend attributing religious references to Hellenistic redactions, this study finds that references in Nehemiah to divine authorization of Artaxerxes akin to the royal propaganda model in Persian-period texts from Babylon and Egypt most likely date to the Persian-period Nehemiah Memoir due to a shared literary context.



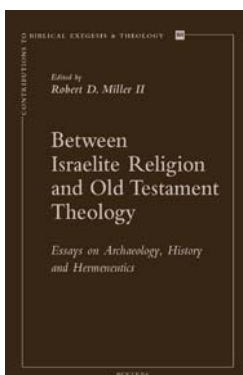
- 2016 – Contributions to Biblical Exegesis & Theology 79
- c. 230 p.
- Forthcoming
- ISBN 978-90-429-3243-2

A DIVINE ROUND TRIP

The Literary and Christological Function of the Descent/Ascent Leitmotif in the Gospel of John

HUMBLE S.E.

How does the Evangelist utilize the Descent/Ascent Leitmotif to shape the telling of Jesus' story, and what is he conveying by incorporating this round trip language? The argument of this study is that the Descent/Ascent Leitmotif, which includes the language of not only descending and ascending, but also coming, going, and being sent, performs a significant literary and christological function in the Gospel of John. The Evangelist's Descent/Ascent Leitmotif becomes the Gospel's organizing principle, drawing together this constellation of verbs and a number of christological themes, including Jesus' origin, identity, relationship to God, authority, signs and works, life, and glory. Using a thematic structural method, this book illustrates the transforming influence of the Leitmotif on these themes from which John's Christology emerges. Additionally, this study examines the spatial dimensions and christological importance of the vertical and horizontal depictions of Jesus' divine round trip.



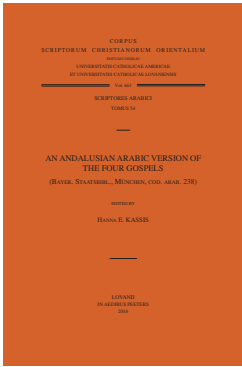
- 2016 – Contributions to Biblical Exegesis & Theology 80
- c. 180 p.
- Forthcoming
- ISBN 978-90-429-3290-6

BETWEEN ISRAELITE RELIGION AND OLD TESTAMENT THEOLOGY

Essays on Archaeology, History, and Hermeneutics

MILLER R.D. (ed.)

Although 'Theologies of the Old Testament' continue to proliferate, most of these do not interact with the many recent studies of Israelite religion that have appeared. Drawing on archaeology and other ancient Near Eastern material, these studies present a reconstruction of religious life in ancient Israel that ought to be of some importance for the theological interpretation of the biblical text. This collection of essays integrates reconstructions of ancient Israelite religious practice into theologically-oriented interpretation of the Old Testament. In essays ranging from discussion of Sumerian hymns to early Iron Age incense burners, respected biblical scholars and archaeologists provide new insights into the biblical theology of the Christian Bible.



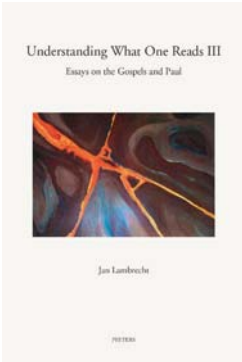
- 2016 – Corpus Scriptorum Christianorum Orientalium 663, Scriptores Arabici 54
- Forthcoming
- ISBN 978-90-429-3324-8

AN ANDALUSIAN ARABIC VERSION OF THE FOUR GOSPELS

(Bayer. Staatsbibl., München, cod. arab. 238)

KASSIS H.E.

As the Christian population of al-Andalus became increasingly arabicised, the need for translating their sacred scriptures into Arabic undoubtedly ensued. It is interesting to note that article 26 of the Fourth Council of Toledo (AD 633) had decreed that when priests were assigned to their districts (parishes), the bishops were to provide them each with a copy of the Gospels so that, having mastered the teachings of the Gospels, the priests would not err in the application of God's law and intent. An Arabic translation of the Scriptures – particularly the Gospels – would meet that requirement and satisfy a growing need of the priesthood and the faithful laity – non-conversant in Latin – to read and hear the sacred text in the language that they comprehended best.



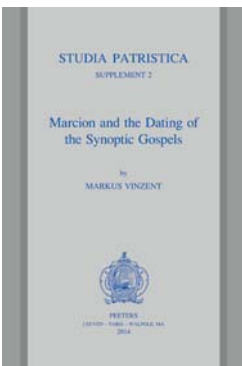
- 2015 – Annuua Nuntia Lovaniensia 71
- XVIII-323 p.
- 68 EURO
- ISBN 978-90-429-3171-8

UNDERSTANDING WHAT ONE READS III

Essays on the Gospels and Paul (2011-2014)

LAMBRECHT J.

This third volume of *Understanding What One Reads* includes forty-two studies of the New Testament. The three volumes cover 1992-2003 (I); 2003-2011 (II) and 2011-2014 (III). Though for the most part the content of this third volume falls under the category of responses to recent scholarly books or articles, some conference papers directed toward more general audience are included. In this volume Professor Lambrecht continues his defense of the thesis of Mark's dependence on Q. In addition, a major subdivision reflects on Paul. At the end of this third book there is provided a canonical list of his English articles written between 1992-2014 from *Collected Studies on Pauline Literature and the Book on Revelation* (Rome, 2001) as well as those in the three volumes of *Understanding What One Reads*. These additional features will facilitate endeavors to follow the chronological development of Professor Lambrecht's thought.

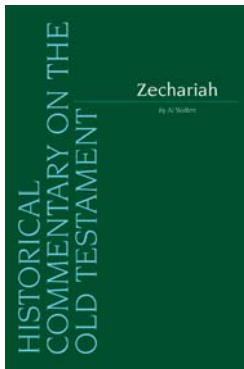


- 2014 – Studia Patristica Supplement 2
- XII-353 p.
- 78 EURO
- ISBN 978-90-429-3027-8

MARCION AND THE DATING OF THE SYNOPTIC GOSPELS

VINZENT M.

Are the Synoptic Gospels at odds with early Christian art and archaeology? Art and archaeology cannot provide the material basis 'to secure the irrefutable inner continuity' of the Christian beginnings (Erich Dinkler); can the Synoptic Gospels step in? Their narratives, however, are as absent from the first hundred and forty years of early Christianity as are their visual imageries. 'Many of the dates confidently assigned by modern experts to the New Testament documents', especially the Gospels, rest 'on presuppositions rather than facts' (J.A.T. Robinson). The present volume is the first systematic study of all available early evidence that we have about the first witness to our Gospel narratives, Marcion of Sinope. It evaluates our commonly known arguments for dating the Synoptic Gospels, elaborates on Marcion's crucial role in the Gospel making and argues for a re-dating of the Gospels to the years between 138 and 144 AD.

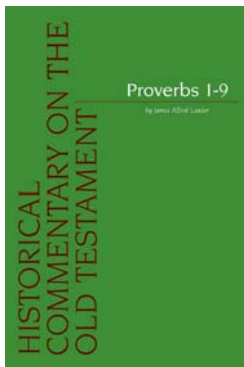


- 2014 – Historical Commentary on the Old Testament
- LII-475 p.
- 74 EURO
- ISBN 978-90-429-3070-4

ZECHARIAH

WOLTERS A.

The contribution of this commentary to the understanding of the book of Zechariah is mainly in four areas. The first is close attention to philological detail, with a special focus on textual criticism, lexical semantics, and literary wordplay. A second area of interest is in the history of interpretation of the book, and takes into account a wide range of exegetical material, from rabbinic and patristic times to the present. A third area of interest is in intertextuality. Many passages become fully intelligible only when they are understood as alluding to earlier Scripture. Finally, the commentary has an interest in Christian theological interpretation. The commentary is also remarkable in that it breaks with the traditional division of the book into two parts, and argues that it consists instead of three independent and quite different parts, each of which is attributable to the prophet after whom the book is named.

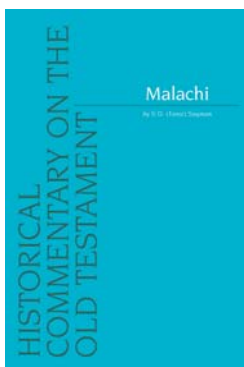


- 2014 – Historical Commentary on the Old Testament
- XXVIII-407 p.
- 74 EURO
- ISBN 978-90-429-3144-2

PROVERBS 1-9

LOADER J.A.

Written within the historical-critical paradigm, this commentary on *Proverbs 1-9* ventures to overcome the bifurcation of “historical” and “literary” perspectives in biblical interpretation. Avoiding novel propositions about composition as well as claims for alternative reading strategies, it strives to take the text seriously at the philological, structural and compositional levels in order to indicate the book’s amplitude and potential. This is done in dialogue with recent and traditional Jewish and Christian readings. The self-description of Wisdom, which has had a hugely eventful reception in the history of Christian doctrine, is particularly striking in this respect. Usually taken to fit uncomfortably into Israel’s “salvation history”, the universal scope of the edited poems directs the reader’s eye beyond the history of one nation and turns wisdom’s putative dearth into a theological asset. The sages knew the limits of their practical advice and aimed it at ethically living the Fear of God.



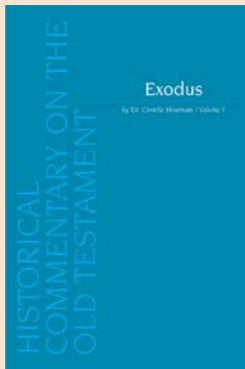
- 2015 – Historical Commentary on the Old Testament
- XIV-192 p.
- 60 EURO
- ISBN 978-90-429-3170-1

MALACHI

SNYMAN S.D.

This commentary on the book of Malachi follows the format the series *Historical Commentary of the Old Testament* has become known for (a new translation, essentials and perspectives, scholarly exposition including an introduction to and a verse by verse exegesis). The commentary incorporates the most recent research on the book of Malachi and provides the reader with a fresh translation where more than one possible translation is given at some problematic verses. The stylistic device of antithesis used predominantly in the book of Malachi is highlighted illustrating the impact this has on the understanding of the book. A new look at the literary genres used in the book is also given together with a reconsideration of the demarcation of some of the units. Attention is also paid to the theological message of each unit as well as of the book as a whole.

HISTORICAL COMMENTARY ON THE OLD TESTAMENT



- Exodus. Volume 1
- Houtman C.
- 1993
- XIX-554 p.
- 48 EURO
- ISBN 978-90-429-2467-3

- Exodus. Volume 3
- Houtman C.
- 1999
- XIV-738 p.
- 53 EURO
- ISBN 978-90-429-0805-5



- Isaiah II. Volume 2 /
Isaiah 28-39
- Beuken W.A.M.
- 2000
- XXXII-420 p.
- 45 EURO
- ISBN 978-90-429-0813-0

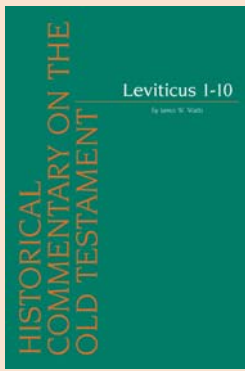
- Isaiah III. Volume 2 /
Isaiah 49-55
- Koole J.L.
- 1998
- XXVI-454 p.
- 45 EURO
- ISBN 978-90-429-0679-2

- Exodus. Volume 2
- Houtman C.
- 1996
- XII-466 p.
- 43 EURO
- ISBN 978-90-429-2006-4

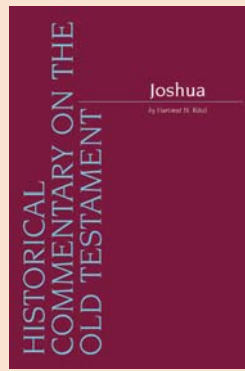
- Exodus. Volume 4
Supplement
- Houtman C.
- 2002
- VIII-70 p.
- 14 EURO
- ISBN 978-90-429-1126-0

- Isaiah III. Volume 1 /
Isaiah 40-48
- Koole J.L.
- 1997
- XXV-611 p.
- 45 EURO
- ISBN 978-90-390-0173-8

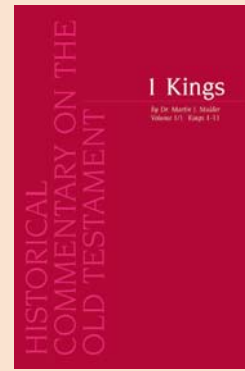
- Isaiah III. Volume 3 /
Isaiah 56-66
- Koole J.L.
- 2001
- XXI-535 p.
- 50 EURO
- ISBN 978-90-429-1065-2



- Leviticus 1-10
- Watts J.W.
- 2013
- XXX-567 p.
- 74 EURO
- ISBN 978-90-429-2984-5



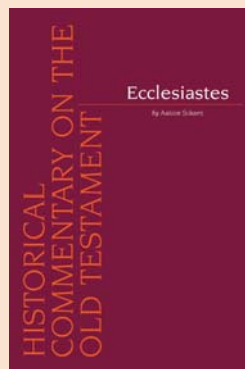
- Joshua
- Rösel H.
- 2011
- XXX-386 p.
- 45 EURO
- ISBN 978-90-429-2592-2



- 1 Kings.
Volume 1 / 1
Kings 1-11
- Mulder M.J.
- 1998
- XXIX-604 p.
- 53 EURO
- ISBN 978-90-429-0678-5



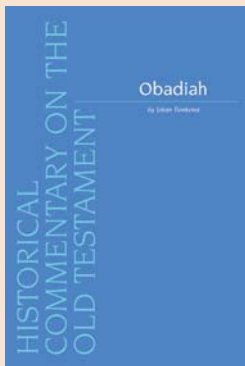
- 1 Chronicles
- Dirksen P.B.
- 2005
- XVIII-358 p.
- 30 EURO
- ISBN 978-90-429-1619-7



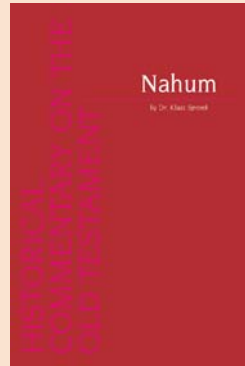
- Ecclesiastes
- Schoors A.
- 2013
- LXVI-854 p.
- 79 EURO
- ISBN 978-90-429-2940-1



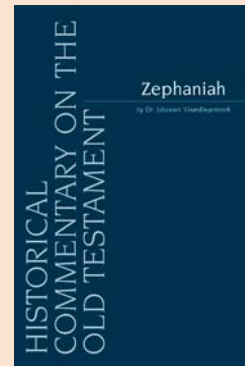
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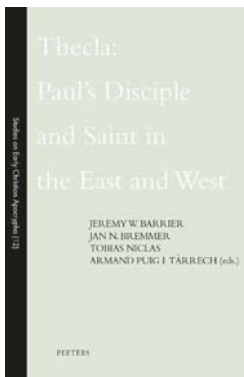
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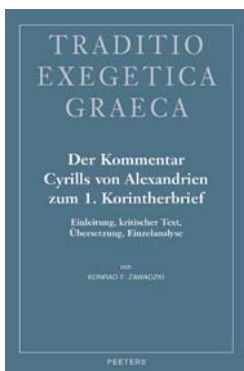
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- 2016 – Studies on Early Christian Apocrypha 12
- Forthcoming
- ISBN 978-90-429-3297-5



- 2015 – Traditio Exegetica Graeca 16
- XXVIII-615 p.
- 105 EURO
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THE ASCENSION OF ISAAH

BREMMER J.N., KARMANN T.R., NICKLAS T. (eds)

This book is one of the first modern collections of studies on important aspects of the *Ascension of Isaiah*, which occupies a special place among the early Christian writings, due to its complicated origin and its relevance in regards of the early Christian self-understanding in respect of the Jews. The volume starts with an analysis of the place of the *Ascension* in the development of early Christian prophecy and continues with several chapters that discuss the problems of the date, provenance, genre and interpretation of the *Ascension* as well as its potential relationship to Marcion. The following chapters focus on various aspects of the *Ascension*, such as its mystical character, oracular nature, self-designation, Johannist constellation, religious experience, cosmology, the descent of Christ, eschatology and the Virgin birth. A final chapter looks at *P. Amb.* I 1, the Greek witness to the *Ascension of Isaiah*. The volume concludes, as has become customary, with a bibliography and index.

THECLA: PAUL'S DISCIPLE AND SAINT IN THE EAST AND WEST

BARRIER J.W., BREMMER J.N., NICKLAS T., PUIG I TÀRRECH A. (eds)

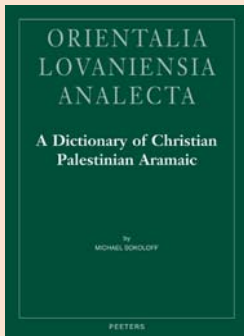
This book is the first modern collection of studies about the fascinating figure of Thecla and the development of her cult in East and West. The volume starts with a series of four studies that trace her cult and its literary manifestations from late Antiquity to Byzantine times. We hear about visions of Thecla and additional miracles beyond those already known, and we can follow her cult from Asia Minor, through Syria, to Turfan in modern Western China, although the autonomy and uniqueness of Thecla was often suppressed in these new localities. From the East we move to the West where her figure appears in Latin texts and a previously unpublished Arabic version of the *Acts of Paul and Thecla*. Subsequently, three chapters analyse representations of Thecla in Turkish Ayatekla (ancient Seleucia), in the grotto of St Paul in Ephesus and in Coptic iconography. From the East we then move back to the West, particularly to Spain. Thecla's cult was brought from Asia Minor via Armenia to Tarragona, where it remains alive today. The last two chapters look at the historiographical trajectories of the *Acts of Paul and Thecla* and the testimonies of the Christian martyrs, respectively. As has become customary, the volume concludes with an extensive bibliography and detailed index.

DER KOMMENTAR CYRILLS VON ALEXANDRIEN ZUM 1. KORINTHERBRIEF

Einleitung, kritischer Text, Übersetzung, Einzelanalyse

ZAWADZKI K.F.

Der Kommentar Cyrills von Alexandrien († 444) zum 1. Korintherbrief des Apostels Paulus gehörte bisher wohl zu den unbekanntesten Schriften der patristischen Literatur. Die vorliegende Studie stellt die erste umfassende wissenschaftliche Untersuchung dieses fast vergessenen Werkes dar. Sie präsentiert erstmalig alle Handschriften, in denen griechische Fragmente des Kommentars überliefert sind, und bietet die erste kritische Edition der Schrift sowie deren erste Übersetzung in eine moderne Sprache. Sie unternimmt darüber hinaus zum ersten Mal den Versuch, anhand einer eingehenden Analyse der hierfür maßgeblichen Stellen die Abfassungszeit des Werkes zu bestimmen sowie dessen sprachlich-stilistische Merkmale zu benennen. Im Mittelpunkt der Studie steht - neben der Edition der erhaltenen griechischen Fragmente des Kommentars - eine detaillierte exegetisch-theologische Analyse der Schrift. Die Untersuchung schließt mit einer komprimierenden Darstellung der von Cyrill im analysierten Kommentar behandelten Themen sowie mit einer zusammenfassenden Präsentation der exegetisch-hermeneutischen Prinzipien der Bibelauslegung des alexandrinischen Patriarchen.



- 2014 – Orientalia Lovaniensia Analecta 234
- XLII-466 p.
- 90 EURO
- ISBN 978-90-429-3183-1

A DICTIONARY OF CHRISTIAN PALESTINIAN ARAMAIC

SOKOLOFF M.

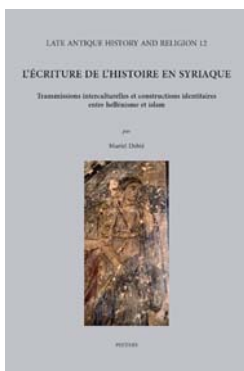
Christian Palestinian Aramaic is the name of the Aramaic dialect spoken and written by the Melkite community in Palestine during the first millennium CE. Nearly all of the texts that have survived in this dialect are translations of religious texts originally composed in Greek for the use of members of this community whose only language was Aramaic. The only complete dictionary of this dialect was published over a century ago by Fr. Schulthess in 1903. However, since then, many new texts have been published and many previously known ones have been restudied and republished more accurately by various scholars. The present work has taken into account all of the existing texts as well as the secondary literature in order to make this new dictionary an essential tool for Aramaic scholarship.

Also available:

TEXTS OF VARIOUS CONTENTS IN CHRISTIAN PALESTINIAN ARAMAIC

SOKOLOFF M.

- 2014 – Orientalia Lovaniensia Analecta 235 – X-247 p. – 70 EURO – ISBN 978-90-429-3184-8



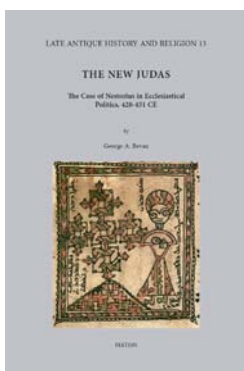
- 2015 – Late Antique History and Religion 12
- XXXIV-724 p.
- 105 EURO
- ISBN 978-90-429-3237-1

L'ÉCRITURE DE L'HISTOIRE EN SYRIAQUE

Transmissions interculturelles et constructions identitaires entre hellénisme et islam. Avec des répertoires des textes historiographiques en annexe

DEBIÉ M.

Pourquoi et comment a-t-on écrit l'histoire en syriaque entre le VI^e et le XIII^e siècle? C'est à cette question qu'essaie de répondre ce livre en tentant de comprendre les enjeux de l'écriture historique qui fut florissante en syriaque, l'une des grandes langues de culture du Proche et Moyen-Orient dans l'antiquité tardive et au Moyen Âge. Pourquoi les chrétiens des empires byzantin et sassanide puis musulmans ont-ils commencé à écrire l'histoire en syriaque alors qu'ils parlaient et lisaient toujours le grec et ont-ils continué alors que l'arabe était devenu leur langue vernaculaire et culturelle? Comment ont-ils compris et interprété leur passé en reprenant aux traditions grecques, judéo-chrétiennes et mésopotamiennes pour comprendre leur propre époque? En étudiant les acteurs, les lieux et les formes de l'écriture des chroniques et des histoires ecclésiastiques, c'est aussi aux enjeux identitaires que porte la construction de l'histoire que s'intéresse cet ouvrage.



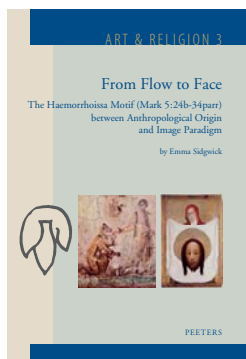
- 2016 – Late Antique History and Religion 13
- c. 400 p.
- Forthcoming
- ISBN 978-90-429-3259-3

THE NEW JUDAS

The Case of Nestorius in Ecclesiastical Politics, 428-431 CE

BEVAN G.A.

The *New Judas* is a new account of the life of Nestorius (428-431 CE), the Christological controversy that engulfed him, as well as the critical imperial interventions into ecclesiastical politics during the period from the First Council of Ephesus to the Council of Chalcedon. This work endeavours to use both Nestorius' own *Liber Heraclidis*, preserved only in Syriac, as well as the unprecedented abundance of primary documents in Greek and Latin from *Acta Conciliorum Oecumenicorum*, to answer a question of fundamental historical importance: How could the teaching of Christ's two natures, one so closely identified with Nestorius, deposed in 431, be vindicated in all its essentials at the Council of Chalcedon twenty years later? The answer requires not only a reconsideration of the role of the supposedly timid emperor Theodosius II, but also a new understanding of the evolving position of Nestorius' chief opponent, Cyril of Alexandria.



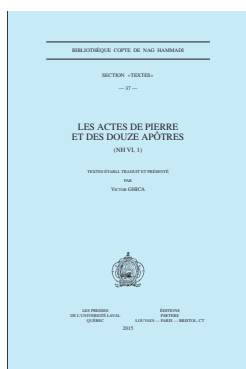
- 2015 – Art & Religion 3
- X-465 p.
- 76 EURO
- ISBN 978-90-429-3142-8

FROM FLOW TO FACE

The Haemorrhissa Motif (Mark 5:24b-34parr) between Anthropological Origin and Image Paradigm

SIDGWICK E.

The synoptic Gospels record a remarkable story about an anonymous woman – the ‘Haemorrhissa’ in further tradition – suffering from incessant uterine bleeding who, without Jesus’ intention or knowledge, was healed by his power (Mark 5:24b-34parr). The Haemorrhissa motif had an important place in early Christianity, and from its earliest manifestation as synoptic narrative it developed into a multifarious motif embedded in a variety of contexts. One of its most remarkable developments was its transformation into the Veronica motif, the roots of which thus lie in early Christianity. This historical-anthropological investigation of the early Christian Haemorrhissa motif hence is driven by two primary research questions. The first: why was the early Christian Haemorrhissa motif so richly represented and did it develop so multifariously? The second: what did the early Christian constellation of the Haemorrhissa motif contribute to the genesis of the *vera icon* and its constitution as image paradigm and, intrinsically linked to this, as anthropological paradigm?

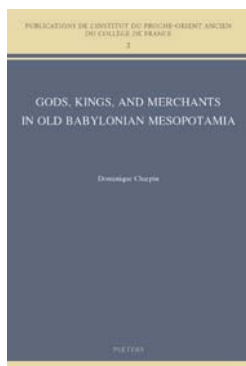


- 2016 – Bibliothéque Copte de Nag Hammadi Section « Textes » 37
- c. 175 p.
- Forthcoming
- ISBN 978-90-429-3268-5

LES ACTES DE PIERRE ET DES DOUZE APÔTRES (NH VI, 1)

GHICA V.

Acta apostolorum et conte fantastique, récit post-résurrectionnel et parabole de la quête du Royaume, hymne à la résistance face aux persécutions mais aussi mythe fondateur de la mission chrétienne, ouvrage de propagande tout autant que précis d’évasion, le premier écrit du codex VI de Nag Hammadi se prête à de multiples lectures. Cette polysémie découle d’un processus rédactionnel complexe, dont le texte conserve de multiples traces, qui se cristallise en quatre discours distincts dissimulés dans autant de récits à la fois autonomes et interdépendants : une théologie plurivoque, en même temps extatique et symbolique, véhiculée par l’histoire hybride de Lithargoël, à la fois allégorie du salut de l’âme et psychanodie, un enseignement euthymique transmis par le Jésus ressuscité d’une scène épiphanique, une théologie diaconale et une théorie novatrice de la mission chrétienne, corolaires d’un récit missionnaire, et enfin une théologie ascétique et une apologie de la perpétuation de l’Église, enfermées dans une ample métaphore de l’endurance. Si la dernière étape de sa composition peut être attribuée à un cercle méletien du tout début du IV^e siècle, cet apocryphe semble circuler, non seulement en Égypte mais aussi à Rome, en Nubie et en Palestine, au moins jusqu’au XII^e siècle.



- 2015 – Publications de l’Institut du Proche-Orient Ancien du Collège de France 2
- 223 p.
- 41 EURO
- 978-90-429-3275-3

GODS, KINGS, AND MERCHANTS IN OLD BABYLONIAN MESOPOTAMIA

CHARPIN D.

Gods, kings and merchants, a way of designating religion, politics and the economy: three spheres which in the modern world are quite distinct, even if they do interact constantly. The aim of this book is to show that their boundaries were far more fluid in the Mesopotamian civilisation: gods could act as money lenders, kings could invoke divine will to refuse extradition, the dead could serve as a reference for how the living should behave, and wealthy merchants could live in residences modelled on those of kings... This civilisation preceded the ‘Greek miracle’ which Jean-Pierre Vernant has quite correctly defined as a ‘process of change which led to the emergence, as distinct areas, of the blueprints for the economy, politics, law, art, science, ethics, and philosophy’. In a direct continuation of his earlier book published in 2010, *Writing, Law, and Kingship in Old Babylonian Mesopotamia*, D. Charpin here examines in greater depth the situation which existed in Mesopotamia in the first half of the second millennium BC, using texts discovered in numerous archives throughout the entire Near East, especially those found at Mari eighty years ago.