



The Bible

in its Traditions



The Bible
in its Traditions

1. What?

A Christian “Talmud”

2. Why?

Historical Changes in Biblical Scholarship

Text: irreducible plurality

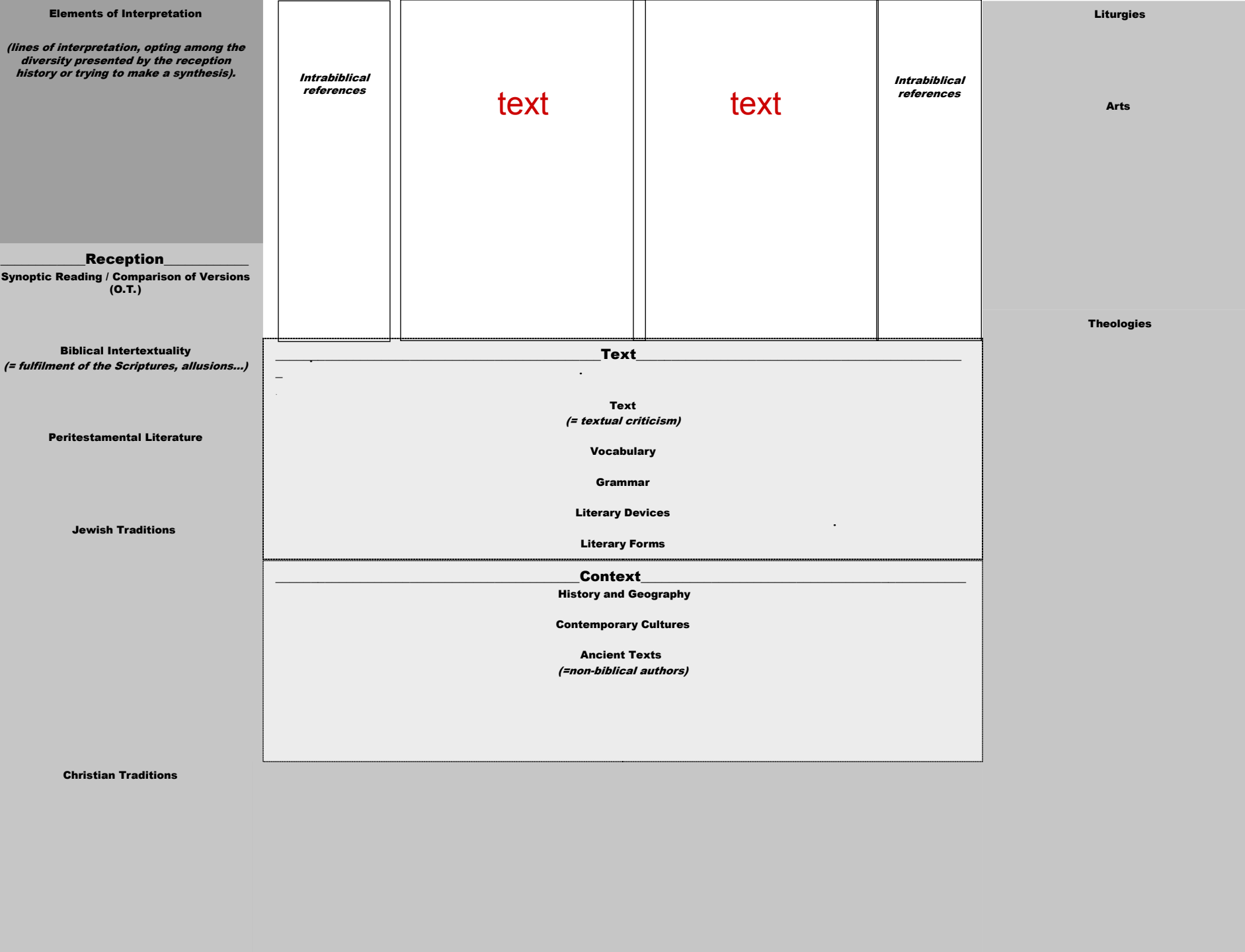
Notes: role of the reader, hermeneutics and traditions

3 . How ?

One short example of the making of this Bible

Practical details to share in the undertaking







The Bible
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1. What?

2. Why?

a. Historical Changes
in Biblical Scholarship

















2. Why?

a. Historical Changes in
Biblical Scholarship

b. Text: irreducible plurality

1. The Old Testament

Body of principal text

Massoretic Text / *Septuagint*
(deuterocanonical Books)

Greek Old Testament

Vulgate

Peshitta

Samaritan Pentateuch + *Joshua*

Boxes in the text

if only one or two words

or

Parallel columns

for a whole sentence or more

Variants

of the **Targums**

(with appropriate references to the 'Jewish Traditions' in the annotation)

of **other ancient translations**

from the *apparatus critici*

(of modern critical editions)

of **Dead Sea Scrolls**

from **ancient authors**

Notes 'TEXT'



The Bible
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b. Text: irreducible plurality

1. The Old Testament

2. The New Testament

Body of principal text

Boxes in the text

if only one or two words

or

Parallel columns

for a whole sentence or more

Notes ‘TEXT’

Majority/Byzantine text

New Standard Text
(²⁷Nestle–Aland)

Textus receptus

Vulgate

Peshitta

Other variants



1. What?

A Christian “Talmud”

2. Why?

a. Historical Changes in Biblical Scholarship

b. *Text*: irreducible plurality

c . Notes

The Jerusalem Bible

Reader's Edition

THE NEW
JERUSALEM
BIBLE



THE NEW JERUSALEM BIBLE

THE COMPLETE TEXT OF THE
ANCIENT CANON OF THE SCRIPTURES

STANDARD EDITION

THE NEW JERUSALEM BIBLE



READER'S EDITION

The Jerusalem Bible Reader's Edition

The Jerusalem Bible

's Edition



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in its Traditions

3. How?

Text 1

Meaningful Variant

Text 2

If necessary

Text 3

If necessary

Intra-biblical
references

...
Key-words

Elements of Interpretation

Text

Text

Vocabulary

Grammar

Literary Devices

Literary Forms

Contexts

History and Geography

Contemporary Cultures

Ancient Texts

Reception

Synoptic Reading / Comparison of Versions (O.T.)

Biblical Intertextuality

Peritestamental Literature

Jewish Traditions

Christian Traditions

Liturgies

Arts

Theologies

Text 1

Text 2

If necessary

Text 3

If necessary

Meaningful Variant

Elements of Interpretation*(= lines of interpretation, opting among the diversity presented by the reception history or – even better – trying to make a synthesis).*

Text

Text*(= textual criticism)***Vocabulary****Grammar****Literary Devices****Literary Forms**

Contexts

History and Geography**Contemporary Cultures****Ancient Texts***(=non-biblical authors)*

Reception

Synoptic Reading / Comparison of Versions (O.T.)**Biblical Intertextuality***(= fulfilment of the Scriptures, allusions...)***Peritestamental Literature****Jewish Traditions****Christian Traditions****Liturgies****Arts****Theology**

Text

Text

(= *textual criticism*)

Vocabulary

Grammar

Literary Devices

Literary Forms

Contexts

History and Geography

Ancient Cultures

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(=non-biblical authors)

Reception

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Text 2

Aa 00:11

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Intra-biblical references
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1 Peter 1:3-5

3 euvloghto.j o` qeo.j kai. path.r tou/ kuri,ou h`mw/n Vlhsou/ Cristou.

o` kata. to. polu. auvtou/ e;leoj avnagennh,saj h`ma/j eivj evlpi,da zv

di avnasta,sewj Vlhsou/ Cristou/ evk nekrw/n

4 eivj klhronomi,an a;fqarton kai. avmi,anton kai. avma,ranton tethrh
evn ouvranoi/j

eivj u`ma/j 5 tou.j evn duna,mei qeou/ frouroume,nouj dia. pi,stewj

eivj swthri,an e`toi,mhn avpokalufqh/nai evn kairw/| evsca,tw

1 Peter 1:3-5

3 Blessed [be] the God and Father of our Lord Jesus Christ

who according to his great mercy has begotten us anew to a living hope
^s a hope of life

by the resurrection of Jesus Christ from the dead,

4 to an inheritance [that is] undecaying, unstained, unfading,
which is kept in the heavens ^sin heaven

for you ^vin you 5 [who are] fortified by the power of God through
faith

[and] to a salvation ^sa life [that is] ready to be revealed at the last
moment

1 Peter 1:6-9

Byz / Nes

6 You rejoice even if now you are afflicted for a little time, if necessary, by various trials;

7 so that the tested [character] of your faith more precious than gold which perishes but is tested by fire

may be shown [to be] a subject of praise and honour and glory in the revelation of Jesus Christ;

8 without knowing him you love him

without yet looking upon him

but s and having faith you rejoice with a joy

[that is] inexpressible and full of glory

9 attaining the goal of your faith: the salvation of souls;

v

6 You will rejoice for ever, even if now you are afflicted for a little time by the various trials that pass over you;

7 so that the tested [character] of your faith may be shown [to be] more precious than gold which perishes but is tested by fire

for glory and honour and praise in the revelation of Jesus Christ;

8 without seeing him you love him

om.

9 attaining the reward of your faith: the life of your souls

s

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which is kept in the heavens § in heaven for you v in you
5 [who are] fortified by the power of God through faith
[and] to a salvation § a life [that is] ready to be revealed at the last moment

Elements of Interpretation

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(= textual criticism)

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[and] to a salvation §a life [that is] ready to be revealed at the last moment

Elements of Interpretation

Text Text

3 us *om.*: P72; you: gr mss

S hope of life (also some gr and lat mss and all the sy and bo versions, JEROME, AUGUSTINE, CASSIAN) **dev*

4 S in heaven (also a) **voc*

V in you: **gra*; for us: TR

5 of God *om.*: P72; of the Spirit or of the love ('of God) *add* : gr mss

S a life interprets 'a salvation' **tex 10*

Literary Devices

3-12 Division The introduction (*prooimion*) of the letter is a single sentence articulated in Gr by a series of relative clauses marking three principal sections: 3-5; 6-9; 10-12, with subdivisions at v. 8 and 12. The language is elevated and rhythmical, the style dense, at once repetitive and synthetic, p.h. of liturgical origin.

3-5 To Triple Anaphora of *eis* **interp.*

3 Blessed... Variation → *Letters* The thanks and good wishes that follow the address and greeting are transformed here into benediction and thanksgiving addressed to God. The biblical benediction is illustrated by Gn 14:20: 'and blessed be the God Most-High who... »; now blessing of 'the God and Father of our Lord Jesus Christ who... » (thus already CALVIN) **intr* **interp* **jew* **chr.*

living hope *Hypallage* Understand 'hope of life' **tex.*

Contexts

Reception

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Vocabulary

3 **begotten anew** (litt. rebegotten (*anagennêsas*) Term proper to 1P (also v. 23); cf. 'born from on high' (*genêthê anôthen*): Jn 3:3-5; 'born of God' (*ek Theou egennêthêsan*): Jn 1:13; cf. 1 Jn 2:29; 'regeneration' (*palingennesia*): Mt 19:28; Tt 3:5 ('bath of regeneration'); 'new creation' (*kainê ktisis*): 2Co 5:17; Ga 6:15 **chr*.

4 **undecaying, unstained, unfading** Terms in triad, cf. v. 2 and Jc 1:2-4. In Gr, three verbal adjectives with the same formation, with *a-* privative, whence a deliberate alliteration; cf. Gn 1:2 LXX.

the heavens Pl., meaning the heavenly spheres (with angels, cf. v. 12). Further on (12 and 3:22), the sing. refers to the residence of God: **tex*.

Grammar

4 **kept in the heavens in you** (V) The preposition *eis* in *koinè* Gr can have the sense of 'in' or of 'towards, for'; **vg** helps to grasp the way in which the text was understood in antiquity: **tex*.

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living hope Hypallage: Understand 'hope of life': **tex*.

Literary Forms

Contexts

History and Geography

Contemporary Cultures

Ancient Texts

Reception

Synoptic Reading / Comparison of Versions (O.T.)

Biblical Intertextuality

Peritestamental Literature

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Contexts

History and Geography

5 Fortified The term employed in Gr calls to mind the fortifications dotted through the rural zones (Pontus, Cappadocia, Galatia, cf. STRABO, *Geography* 12.3.28, 12.2.6, 12.5.2) **v.1*. The image of the protective rampart is found in Nehemiah (2:17); also Ps 18:3.

Ancient Cultures

Ancient Texts

Peritestamental Literature

3-5 Cf. 1QH 3:19-23: "I thank Thee, O Lord / For Thou hast redeemed my soul from the Pit / And from the hell of Abaddon / Thou hast raised me up to everlasting height.

I walk on limitless level ground,/ And I know where is hope for him/ Whom Thou hast shaped from dust/ For the everlasting Council.

Thou hast cleansed a perverse spirit of great sin / That it may stand with the host of the Holy Ones, / And that it may enter into community / With the congregation of the Sons of Heaven. / Thou hast allotted to man an everlasting destiny / Amidst the spirits of knowledge, / That he may praise The Name in a common rejoicing / And recount all Thy marvels before all Thy works".

Reception

Synoptic Reading / Comparison of Versions (O.T.)

Biblical Intertextuality

Jewish Traditions

3-12 Cf. the *Eighteen Benedictions* or *Amidah*, the prayer *par excellence* that the observant Jew recites thrice daily: “Blessed art Thou, Lord, our God, and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great God, mighty and to be feared, God Most High, who lavishest goodness and createst all things, who art mindful of the good works of the fathers, who wilt raise up a Redeemer for the sons of their sons, out of regard for His Name, out of love.”

Christian Traditions

3-5 Patristic survey (*ACCS* 11:68): ‘Christ rises again in us according to our faith, just as earlier he died in us because of our unbelief’ (CLEMENT OF ALEXANDRIA, *Adumbrations*). ‘This is a living hope in an incorruptible inheritance’ (pseudo-) Oecumenius, *Commentary*). ‘His mercy is great enough to be able to forgive every sin...’ (HILARY OF ARLES, *Introductory Commentary*). ‘When God is the giver, the things given are both better and certain to materialize’ (ANDREAS, *Catena*)... It is an inheritance foreknown (ORIGEN, *Catena*), a blessing that is infinite (HILARY OF ARLES), incorruptible and never fading (DIDYMUS THE BLIND, *Commentary*). The blessed never grow tired of it (BEDE, *Commentary*).

3-4 (pseudo-)OECUMENIUS, (*Commentary*): ‘What exactly are the blessings which God has given us in Christ? First, there is hope, not the kind of hope which he gave to Moses, that the people would inherit a promised land in Canaan, for that hope was temporal and corruptible. Rather, God gave us a living hope, which has come from the resurrection of Christ. Because of that, he has given all those who believe in Jesus the same resurrection, There is a living hope and an incorruptible inheritance, not stored up here on earth but in heaven, which is much greater.’

3 Blessed [be] the God and Father of our Lord Jesus Christ who ... CALVIN, *Commentary*: For, as formerly, by calling himself the God of Abraham, he designed to mark the difference between him and all fictitious gods; so after he has manifested himself in his own Son, his will is, not to be known otherwise than in him: **interp.*

Begotten anew For JUSTIN, *1 Apology* 61 baptism is a new birth: **voc.*

Liturgies

Arts

Theologies

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3-4 Ps.-OECUMENIUS, (*Commentary*): ‘What exactly are the blessings which God has given us in Christ? First, there is hope, not the kind of hope which he gave to Moses, that the people would inherit a promised land in Canaan, for that hope was temporal and corruptible. Rather, God gave us a living hope, which has come from the resurrection of Christ. Because of that, he has given all those who believe in Jesus the same resurrection, There is a living hope and an incorruptible inheritance, not stored up here on earth but in heaven, which is much greater.’

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Liturgies

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4 undecaying, unstained, unfading Literature J.R.R. TOLKIEN, about an earthly paradise: ‘[Frodo] saw no colour but those he knew, gold and white and blue and green, but they were fresh and poignant, as if he had at that moment first perceived them and made for them names new and wonderful. In winter here no heart could mourn for summer or for spring. No blemish or sickness or deformity could be seen in anything that grew upon the earth. On the land of Lórien there was no stain... [He] felt that he was in a timeless land that did not fade or change or fall into forgetfulness’ (*The Lord of the Rings* 2,6).

Theologies

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 which is kept in the heavens sin heaven for you vin you
 5 [who are] fortified by the power of God through faith
 [and] to a salvation sa life [that is] ready to be revealed at the last moment

(great mercy) Ps 51:3; Si 16:12; Ep 2:4; (begotten anew) 1P 1:23; Jn 3:5;
 Tt 3:5; 1Jn 2:29; 3:9; (hope) Col 1:5

Rm 1:4; 6:4

(inheritance) Ga 3:18; Col 3:24; He 9:15; (undecaying) 1P 1:23; 3:4;
 Wi 12:1; 18:4; (unstained) Wi 4:2; (unfading) Wi 6:12.
 Mt 6:19-20; Ep 1:18s; Col 1:5.12

1Co 2:5

1P 1:20; 1Jn 3:2

Elements of Interpretation

→ **Benediction (Blessing)**
 → **Inheritance**

3-5 The Father of Jesus Christ is blessed for what he has done in us through him **dev *jew *chr*.
 He has begotten us anew to a hope, to an inheritance and to salvation **dev*.

3 hope by the resurrection... The resurrection of Jesus is the motive of our hope, 1 Co 15:14; the pagans are ‘without hope and without God in the world’ (Ep 2:12).

4 inheritance The term designates the Promised Land in the OT (opposite to the diaspora); it is no longer territorial, but heavenly (the fruits are different): the new people becomes a ‘spiritual edifice’ (2:5) **ptes*.

unstained According to the Law, impurity, linked to death, contaminates, whereas purity, representing life, is inert and does not spread, whence the need to ‘separate’ them. The resurrection announces and realises a turn-about: if life has vanquished death, then purity has submerged impurity. The new Creation is based on communion and no longer on ‘separation’ (Gn 1).

5 at the last moment The term *kairos* designates a particular moment. The last period of history, already begun, will finish with the manifestation (7:13; 4:13; 5:1; 1 Co 1:7s) or *parousia* (presence) (Mc 1:15; Jc 5:8) of Christ.

2Co 1:3; Ep 1:3

(great mercy) Ps 51:3; Si 16:12; Ep 2:4;

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(hope) Col 1:5; Rm 1:4; 6:4

(inheritance) Ga 3:18; Col 3:24; He 9:15;

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3-12 Cf. the *Eighteen Benedictions* or *Amidah*, the prayer *par excellence* that the observant Jew recites thrice daily: "Blessed art Thou, Lord, our God, and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great God, mighty and to be feared, God Most High, who lavishes goodness and createst all things, who art mindful of the good works of the fathers, who wilt raise up a Redeemer for the sons of their sons, out of regard for His Name, out of love..."

Christian Traditions

3-5 Patristic survey (ACCS 11:68) 'Christ rises again in us according to our faith, just as earlier he died in us because of our unbelief' (Clement of Alexandria, *Adumbrationes*). 'This is a living hope in an incorruptible inheritance' (Ps.-OECUMENIUS, *Commentary*). 'His mercy is great enough to be able to forgive every sin...' (HILARY OF ARLES, *Introductory Commentary*). 'When God is the giver, the things given are both better and ductory to materialize' (ANDREAS, *Catena*)... It is an inheritance foreknown (ORIGEN, *Catena*), a blessing that is infinite (Hilary of Arles) incorruptible and never fading (DIODYMUS THE BLIND, *Commentary*). The blessed never grow tired of it (BEDE, *Commentary*).

3-4 Ps-OECUMENIUS, (*Commentary*): 'What exactly are the blessings which God has given us in Christ? First, there is hope, not the kind of hope which he gave to Moses, that the people would inherit a promised land in Canaan, for that hope was temporal and corruptible. Rather, God gave us a living hope, which has come from the resurrection of Christ. Because of that, he has given all those who believe in Jesus the same resurrection. There is a living hope and an incorruptible inheritance, stored up here on earth but in heaven, which is much greater.'

3 Blessed [be] the God and Father of our Lord Jesus Christ who... CALVIN, *Commentary*: For, as formerly, by calling himself the God of Abraham, he designed to mark the difference between him and all fictitious gods; so after he has manifested himself in his own Son, his will is, not to be known otherwise than in him: **interp.*

Begotten anew For JUSTIN, *1 Apology* 61 baptism is a new birth: **voc.*

Arts

4 undecaying, unstained, unfading Literature J.R.R. TOLKIEN, about an earthly paradise: « [Frodo] saw no colour but those he knew, gold and white and blue and green, but they were fresh and poignant, as if he had at that moment first perceived them and made for them names new and wonderful. In winter here no heart could mourn for summer or for spring. No blemish or sickness or deformity could be seen in anything that grew upon the earth. On the land of Lórien there was no stain... [He] felt that he was in a timeless land that did not fade or change or fall into forgetfulness (*The Lord of the Rings* 2,6).

3 Blessed [be] the God and Father of our Lord Jesus Christ

who according to his great mercy has begotten us anew to a living hope sa hope of life

by the resurrection of Jesus Christ from the dead,

4 to an inheritance [that is] undecaying, unstained, unfading,

which is kept in the heavens syp in heaven for you vin you

5 [who are] fortified by the power of God through faith

[and] to salvation sa life [that is] ready to be revealed at the last moment

2Co 1:3; Ep 1:3(great mercy) Ps 51:3; 51:16:12; Ep 2:4; (begotten anew) 1P 1:23; Jn 3:5; 1Ti 3:5; 1Jn 2:29; 3:9; (hope) Col 1:5; Rm 1:4; 6:4 (inheritance) Ga 3:18; Col 3:24; He 9:15; (undecaying) 1P 1:23; 3:4; Wi 12:1; 18:4; (unstained) Wi 4:2; (unfading) Wi 6:12; Mt 6:19-20p; Ep 1:18s; Col 1:5:12; 1Co 2:5

→Benediction (Blessing)
→Inheritance

Text

3 om. us: P⁷²; **you:** gr mss. **S hope of life** also some gr and lat mss and all the sy and bo versions, Jerome, Augustine, Cassian): **dev* ~ **4 S in heaven** (also a): **dev* ~ **5 om. of God:** P⁷²; **add** "of the Spirit" or "of the love (of God)": gr mss. **S a life** interests 'a salvation'.

Capitulary

3 begotten anew (litt. rebegotten (*anōthen*), term proper to 1P (also v. 23); cf. 'born from on high' (*genēthē anōthen*): Jn 3:3-5; 'born of God' (*ek Theou genēthēs*): Jn 1:13; 6:1; Jn 2:29; 'regeneration' (*palingenēsia*): Mt 19:28; Tt 3:5 ('bath of regeneration'); 'new creature' (*neoktisis*): 2Co 5:17; Gal 6:15. **chr.* ~ **4 undecaying, unstained, unfading** Terms in triad, cf. v. 2 and Jc 1:2-4. In Gr the verbal adjective with the same formation, with *a-* privative, whence a deliberate alliteration; cf. Gn 1:10-12, the heavens Pl., meaning 'heavenly spheres' (with *a-* privative, v. 12). Further on (12 and 3:22), sg. 'heaven' refers to the throne of God: **tex*.

Grammar

in heaven in you (V) The preposition *sin* in *koine* can have the sense of 'in' or 'towards, for'; *V* helps to grasp the way in which the text was understood in antiquity: **tex*.

Literary Devices

3-12 Division The introduction (*prooimion*) of the letter is a single sentence articulated in a series of relative clauses marking three principal sections: 3-5; 6-9; 10-12, with subdivisions at v. 8 and 10. The language is elevated and rhythmical, the style dense, at once repetitive and synthetic, typical of liturgical origin. ~ **3-5 To Triple** **voc.* **interp.* ~ **3 Blessed...** **Variation** → **Letters** The thanks and good wishes that follow the address and greeting are transformed into benediction and thanksgiving addressed to God. The biblical benediction is illustrated by Gn 14:20: 'and blessed be the Most-High who...'; now blessing of 'the God and Father of our Lord Jesus Christ who...' » (thus already Calvin) **dev* **interp.* **jew* **chr.* living hope **Hypallage**: Understand 'hope of life': **tex*.

Contexts

History and Geography

5 Fortified The term employed in Gr calls to mind the fortifications dotted through the rural zones (Pontus, Cappadocia, Galatia, cf. Strabo, *Geography* 12.3.28, 12.2.6, 12.5.2) **v. 1*. The image of the protective rampart is found in Nehemiah (2:17); also Ps 18:3.

Peritestamental Literature

3-5 Cf. 1QH 3,19-23: I thank Thee, O Lord / For Thou hast redeemed my soul from the Pit / And from the hell of Abaddon / Thou hast raised me up to everlasting height. I walk on limitless level ground, / And I know where is hope for him / Whom Thou hast shaped from dust / For the everlasting Council. Thou hast cleansed a perverse spirit of great sin / That it may stand with the host of the Holy Ones, / And that it may enter into community / With the congregation of the Sons of Heaven. / Thou hast allotted to man an everlasting destiny / Amidst the spirits of knowledge, / That he may praise The Name in a common rejoicing / And recount all Thy marvels before all Thy works.

4 inheritance The non-terrestrial inheritance is eschatological; this theme, constant in the NT, figures also in Dn 12:13; *Psalms of Solomon* 14,17; 1 QS 11:7.

Introduction

Literary devices

3 Blessed... Variation → **Letters** The thanks and good wishes that follow the address and greeting are transformed here into benediction and thanksgiving addressed to God. The biblical benediction is illustrated by Gn 14:20: ‘and blessed be the God Most-High who... ’; now blessing of ‘the God and Father of our Lord Jesus Christ who... ’ (thus already Calvin) **intr *jew *chr *interp*

3-5 The Father of Jesus Christ is blessed for what he has done in us through him **deu *jew *chr*. He has begotten us anew to a hope, to an inheritance and to salvation.

3-12 Cf. the *Eighteen Benedictions* or *Amidah*, the prayer *par excellence* that the observant Jew recites thrice daily: “Blessed art Thou, Lord, our God, and God of our fathers, God of Abraham God of Isaac and God of Jacob, the great God, mighty and to be feared, God Most High, who lavishest goodness and createst all things, who art mindful of the good works of the fathers, who wilt raise up a Redeemer for the sons of their sons, out of regard for His Name, out of love”.

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1. Demonstration Volume



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Colossians

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& Deuxième épître aux Thessaloniens

(H. Cousin / J.-M. Poffet)

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& Deuxième épître à Timothée

(M. Gourgues)

Titus

Épître à Philémon (R. Burnet)

Épître aux Hébreux (P. Garuti)

James

Première épître de saint Pierre (J. Taylor)

2 Peter

1 John

2 John

3 John

Épître de saint Jude (R. Burnet)

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Ecole Biblique

Nablus Road, 6 – POB 19053

Israel - 91190 Jerusalem

taylor@ebaf.edu

sigrist@ebaf.edu

venard@ebaf.edu

Gttatum@aol.com