

Comentario Bíblico San Jerónimo Nuevo Testamento

Raymond E. Brown, Joseph A. Fitzmyer, Roland Edmund Murphy

Nuevo comentario bíblico San Jerónimo Raymond E. Brown, 2005 Nuevo Comentario Bíblico San Jerónimo Esta actualización del clásico Comentario Bíblico San Jerónimo ofrece una ayuda cualificada a quienes desean estudiar las Escrituras e iniciarse globalmente en el mundo bíblico. Esta edición integra tanto los grandes avances de las últimas décadas del siglo XX en todos los campos de los estudios bíblicos como una bibliografía actualizada. Como en la edición original, los artículos ofrecidos son de dos clases: temáticos y de comentario. Los artículos temáticos presentan la información preparatoria necesaria antes de iniciar el comentario versículo por versículo. Es fácil de usar ya que en las cabeceras de las páginas se dan las referencias de capítulo y versículo del libro bíblico comentado. En la nueva edición, la sección temática se ha ampliado, por ejemplo con los artículos sobre Jesús y sobre la Iglesia primitiva.

Comentario bíblico "San Jerónimo" Raymond Edward Brown, Joseph A. Fitzmyer (S.I.), Roland Edmund Murphy (O.Carm.), 1986

Nuevo comentario bíblico San Jerónimo Raymond E. Brown ((S.S.) ()), Joseph A. Fitzmayer (S.J.), Roland E. Murphy (O.Carm.), 2004 Nuevo Comentario Bíblico San Jerónimo El ya clásico Comentario Bíblico San Jerónimo reaparece aquí renovado en dos tercios de su extensión. Los años transcurridos desde la primera edición inglesa (1968) exigían un Comentario nuevo: - las últimas décadas del siglo XX conocieron grandes avances en prácticamente todos los campos de los estudios bíblicos (descubrimientos arqueológicos, hallazgos de manuscritos, nuevas perspectivas en hermenéutica...); - las bibliografías se han actualizado en gran medida; - mientras que los colaboradores originales eran casi todos clérigos, en la nueva edición hay un número importante de colaboradores laicos, hombres y mujeres. La nueva edición pretende ser más fácil de usar gracias a que en ella las cabeceras de las páginas dan las referencias de capítulo y versículo del libro bíblico comentado. Toda esta actualización no impide que la meta y el nivel de la nueva edición sigan siendo los mismos que los de la obra original: ofrecer un comentario a quienes desean estudiar las Escrituras. También el público al que va destinada sigue siendo el mismo: todas las personas interesadas en la religión y la teología y que sienten la necesidad de una iniciación apropiada y global a la Biblia. Lo mismo que la edición original satisfizo las necesidades de los años sesenta y posteriores, la nueva edición está pensada para satisfacer los criterios de los años noventa y principios del siglo XXI, criterios más exigentes dado que los estudios bíblicos católicos han tenido tiempo de madurar, y católicos y no católicos esperan más de ellos. Como

en la edición original, los artículos ofrecidos son de dos clases: temáticos y de comentario. Los artículos temáticos presentan la información preparatoria necesaria antes de iniciar el comentario versículo por versículo. En la nueva edición, la sección temática se ha ampliado, por ejemplo con los artículos sobre Jesús y sobre la Iglesia primitiva. Los tres editores han ocupado el cargo de presidentes de la Asociación Bíblica Católica y de la Sociedad de Literatura Bíblica. Son muy conocidos por sus artículos, publicados en revistas bíblicas católicas y no católicas. Raymond E. Brown, S.S. († 1998), ocupó la cátedra Auburn en el Seminario Teológico de la Unión (Nueva York). Fue presidente de la Studiorum Novi Testamenti Societas, y autor de los comentarios de la Anchor Bible al evangelio (2 vols.) y epístolas de Juan, de El nacimiento del Mesías, La muerte del Mesías (2 vols., de próxima aparición en Editorial Verbo Divino), de una Introducción al Nuevo Testamento y de unos veinte libros más de tema bíblico. Fue miembro de la Pontificia Comisión Bíblica, y el único católico estadounidense que formaba parte de la Comisión Fe y Orden del Consejo Mundial de las Iglesias. Fue elegido miembro de la Academia Americana de Artes y Ciencias. Entre sus muchos doctorados honoris causa estaban los de las universidades de Uppsala, Edimburgo, Lovaina y Glasgow. Joseph A. Fitzmyer, S.J., es catedrático emérito de Estudios Bíblicos de la Universidad Católica de América (Washington DC). Fue profesor en el Woodstock College, la Universidad de Chicago y la Escuela Weston de Teología, y además ocupó la cátedra Gasson en el departamento de Teología del Boston College. Fue miembro de la Pontificia Comisión Bíblica. Especialista en estudios neotestamentarios, manuscritos del mar Muerto y lengua aramea, ha publicado El Evangelio según Lucas, Los Hechos de los Apóstoles, The Genesis Apocryphon on Qumran Cave I, The Aramaic Inscriptions of Sefire y Semitic Background of the New Testament, así como numerosos artículos sobre temas bíblicos. En 1984 fue galardonado por la Academia Real con la Medalla Burkitt para los Estudios Bíblicos. Roland E. Murphy, O.Carm. († 2002), ocupó la cátedra George Washington Ivey de la Universidad Duke (Durham, Carolina del Norte). Anteriormente fue profesor visitante en el Seminario Teológico de Pittsburgh, el Seminario Teológico de Princeton, la Facultad de Teología de la Universidad de Yale y la Universidad de Notre Dame. Desempeñó cargos en los consejos de redacción de varias revistas bíblicas y teológicas. Entre los libros del padre Murphy se encuentran: Wisdom Literature, Wisdom Literature and Psalms y The Biblical Quest for Lady Wisdom.

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La Biblia y el hombre de hoy C. H. Dodd,1973

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Teologia Del Antiguo Testamento Walther Eichrodt,1975-09 Contiene Tomo II; II Dios y mundo, III Dios y Hombre.

La exégesis en el Espíritu según santo Tomás de Aquino Ignacio María Manresa Lamarca,2018-03-14 “Uno de los retos más acuciantes que tiene planteados el intellectus fidei hoy es, sin duda alguna, el del estatuto metodológico de la exégesis. [...] Ésta es la gran tarea que tiene por delante la reflexión teológica en torno al problema que nos ocupa. ¿Cómo pueden darse en reciprocidad el nivel histórico-crítico y el teológico? ¿Cómo puede la fe ser parte del primer nivel, fecundando su comprensión de la res bíblica? La obra de Ignacio M^a Manresa, que ahora presentamos, se enmarca dentro de esta tarea que, en palabras de Ratzinger, necesitará todavía del “trabajo de, al menos, toda una generación”. La aportación de Manresa a esta tarea ingente está bien circunscrita. Se trata de poner en valor un principio de hermenéutica bíblica que, formulado a partir de una expresión paulina (cf. 1Co 2,14-15: “el hombre no espiritual no percibe las cosas del Espíritu de Dios [...]. Por el contrario, el hombre espiritual juzga de todo, y a él nadie es capaz de juzgarle”), encuentra resonancias en el magisterio eclesial y en la obra de Tomás de Aquino: “El hombre espiritual es el que entiende las cosas espirituales”. Un principio como éste se enmarca dentro del esfuerzo por devolver a la fe (en la reflexión teológica y, más ampliamente, en la reflexión epistemológica) su naturaleza de conocimiento. Resulta obvio, por tanto, que la aportación de Manresa responde, como él mismo reconoce, al deseo de “aclarar la recta relación entre la fe y la razón en la hermenéutica bíblica” (62). [...] El recurso a la doctrina del Aquinate constituye el elemento original de esta aportación. Es de agradecer que, en el esfuerzo multidisciplinar en el que estamos embarcados, se puedan recuperar las grandes reflexiones que han jalonado la historia de la teología y, entre ellas, la del Doctor Angélico, tan decisivo en tantos campos del saber. [...] Con gran inteligencia, Manresa ha querido poner en juego estas reflexiones de Santo Tomás entrando en diálogo con la obra de un exégeta católico contemporáneo, Raymond Brown, caracterizado por un explícito interés hermenéutico. De este modo, la aportación de Santo Tomás (y del mismo Manresa) sale del campo de lo estrictamente teórico y baja a la arena de la discusión exegética. Opción arriesgada que debe ser agradecida sinceramente porque en un banco de pruebas todos pueden aprender: de los errores y de los aciertos. (Ignacio Carbajosa, Prólogo)

1 y 2 Corintios. 1 y 2 Tesalonicenses Córdova González, Eduardo,2016-04-11 Pablo de Tarso, después de su

experiencia en el camino hacia Damasco, no solo se convirtió al Señor Jesús, sino que también tomó conciencia de su vocación para ser apóstol de los gentiles. Evangelizador incansable, era también un pastor vigilante de la vida, las vicisitudes y el crecimiento de las comunidades que fundaba. Las cartas eran un medio que utilizaba para estar en contacto con los suyos. Las cartas dirigidas a Corinto y a Tesalónica son objeto de estudio en este volumen. Se trata de una guía que pretende facilitar su lectura, mostrando su estructura, subrayando algunos temas o resaltando su mensaje teológico, siempre actual. Un instrumento para este estudio es la retórica, tanto la bíblica como la clásica.

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