

FLAVIUS JOSÈPHE

Le Juif de Rome



Mireille
Hadas-Lebel

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J Dewey



Flavius Josephe Le Juif De Rome:

Flavius Josèphe Mireille Hadas-Lebel, 2014-04-01 Notre siècle connaît il encore Flavius Josèphe ce prêtre n Jérusalem qui il y a près de deux mille ans fut au centre de l'affrontement entre le monde juif et le monde romain Un homme au destin exceptionnel après avoir tué un des chefs de la grande révolte des Juifs contre Rome en 66 il prouva l'empire Vespasien se retrouva trois ans plus tard aux côtés de Titus sous les remparts de sa ville natale assiégée et finit ses jours Rome auprès de ses protecteurs impériaux qui lui donnèrent un nouveau nom Flavius Fut-il un traître Fut-il un sage Josèphe est en tout cas le meilleur témoin de ce temps qui vit naître le christianisme un grand historien sans lequel certaines des pages les plus dramatiques de l'histoire l'incendie du Temple de Jérusalem la chute de Massada seraient aujourd'hui inconnues Normalienne agrégée et docteure s lettres Mireille Hadas Lebel Bonan est actuellement professeur à l'Institut national des Langues et Civilisations orientales

The Dead Sea Scrolls Rappaport, Devorah Dimant, 2018-11-26 A fortieth anniversary is an occasion to be marked under any circumstances especially when it concerns a discovery as significant as that of the Dead Sea Scrolls The proper way to mark this occasion was to organize a symposium that would be as comprehensive as possible both in content and in variety of approaches and which would be held in the land of the Scrolls The papers here reflect not only the variety and richness of subjects treated by contemporary research on Qumran but also its international character Since the study of texts remains the first task of the Qumran scholar many of the collection's papers belong to its first section Texts and Text Studies The other six sections are The History of the Qumran Community Halakha at Qumran Qumran and the Hebrew Bible Qumran and the New Testament and The Hebrew of the Dead Sea Scrolls , **Philo of Alexandria**

Mireille Hadas-Lebel, 2012-07-26 Mireille Hadas Lebel shines a spotlight on the complex life and works of Philo the illustrious Alexandrian Jewish philosopher offering a fascinating insight into a seminal religious thinker at the crossroads of Judaism and Hellenism

The Topical Josephus Cleon L. Rogers, Jr., Cleon L. Rogers, 1999-10 No ancient writer is more important for the study of the New Testament than Flavius Josephus a Jew who was born shortly after the death and resurrection of Jesus Christ His works discuss many of the people who walk across the pages of the New Testament such as Herod Agrippa John the Baptist and even Jesus outline institutions important to the understanding of the New Testament such as the Pharisees Sadducees Zealots and Roman army and describe in great detail events predicted in the New Testament the Jewish war especially the destruction of Jerusalem In this book Dr Rogers has summarized the massive bulk of Josephus's writings in a vivid and delightful manner arranging the data topically for easy access He also draws attention to specific words in the Gospels Acts and the letters of the New Testament that take on enriched meanings when viewed in light of Josephus's use of them

Eusebius and the Jewish Authors Sabrina Inowlocki, 2018-12-10 Eusebius and the Jewish Authors examines Eusebius of Caesarea's use of non biblical Jewish texts e.g. Philo Josephus Aristobulus in his *Praeparatio evangelica* and *Demonstratio evangelica* In the first part Sabrina Inowlocki looks at the citation process in Ancient Greek

Literature and in Eusebius own double apologetic work She also analyzes Eusebius conception of Judaism The second part is devoted to a detailed study of Eusebius methodology in appropriating these texts from both a philological and a philosophical theological perspective Through the lens of his exploitation of Jewish quotations this book defies the traditional perception of Eusebius as being a mere compiler and nuances the manner in which his presentation of the relation between Judaism and Christianity is often seen This study will be very useful to readers interested in the reception of Jewish texts in Christian literature in the relations between Judaism and Christianity and in Christian apologetics This translation was made possible through a generous grant from the Fondation Universitaire in Brussels www.fondationuniversitaire.be

In the Shadow of the Caesars: Jewish Life in Roman Italy Samuele Rocca, 2022-09-19 The main contribution of this book is that it tries to determine how the Jews answered the challenges of Roman society Thus the book presents a refreshing approach to the nature of the Roman attitude toward Judaism and the Jews In addition it provides the first detailed examination of the demography and geography of the Jewish communities in Roman Italy The book also offers a new look at the legal standing of the Jewish communitarian organization Last but not least this study also addresses the various facets of the culture of the Jews living in Roman Italy

Mapping Galilee in Josephus, Luke, and John John Vonder Bruegge, 2016-05-30 The study of 1st century CE Galilee has become an important subfield within the broader disciplines of Ancient Judaism and Early Christianity In Mapping Galilee John M Vonder Bruegge examines how Galilee is portrayed both in ancient writings and current scholarship as a variously mapped space using insights from critical geography as an evaluative lens Conventional approaches to Galilee treat it as a static backdrop for a deliberate and dynamic historical drama By reasserting geography as a creative process rather than a passive description Vonder Bruegge also reasserts ancient Galilee as an interpreted space a series of conceptualized maps laden with meaning significance and purpose for each individual author

Faiblesse et force, présidence et collégialité chez Paul de Tarse Loïc Berge, 2015-05-12 In 2 Cor 10 13 as in the entire Pauline corpus the use of the first person plural is surprising Paul oscillates between singular I and plural We sometimes within the same sentence While this literary feature has never been seriously explored this study undertakes in the first part an investigation of the meanings of we in ancient Greek texts through several literary genres from Homer to the Hellenistic period The second part devoted to 2 Cor 10 13 shows the neat architecture of these chapters and the way the key theological message about weakness and power is delivered Also the occurrences of We and I throughout the text reveal a further underlying theology of authority En 2 Co 10 13 mais aussi dans l'ensemble du corpus paulinien l'utilisation de la première personne du pluriel est surprenante Paul passe souvent du je au nous et inversement parfois dans la même phrase Ce trait littéraire n'ayant pas encore été examiné de manière approfondie la présente étude commence par une enquête sur les sens du nous dans plusieurs genres littéraires dont le genre pistolaire d'Homére jusqu'à l'époque hellénistique La seconde partie consacre 2 Co 10 13 montre l'architecture soignée de ces chapitres ainsi que la manière dont Paul communique le message théologique sur la

faiblesse et la force L alternance des nous et des je exprime en outre une véritable théologie de l'autorité apostolique **La guerra de los judíos. Libros I-III** Flavio Josefo, 2016-08-05 La Guerra de los judíos a pesar de algunos planteamientos tendenciosos está repleta de información sobre el pueblo hebreo y el Imperio Romano y no ha cesado de interesar a los estudiosos de la antigüedad Josefo c 37-38 Roma 101 historiador judío fariseo nació unos treinta y cinco años antes de que los romanos destruyeran Jerusalén en el año 66 estalló la Gran Revuelta Judía y Josefo fue nombrado comandante en jefe de Galilea Fue hecho prisionero pero Vespasiano a quien el primero pronosticó con acierto que él y su hijo Tito llegarían a emperadores lo liberó a raíz de lo cual devino Flavio Josefo Al lado del Estado Mayor romano pudo observar el resto de una guerra cuya enorme importancia entendió de inmediato A su término 70 viajó a Roma donde permanecerá desde el 71 hasta su muerte Fue manumitido y percibió la ciudadanía romana y una pensión anual que le permitió consagrarse a componer la historia de la guerra judía y otras obras relacionadas La guerra de los judíos fue escrita en arameo lengua materna del autor y reeditada en griego en Roma la primera versión se dirige sobre todo a los judíos de Oriente la segunda escrita con colaboradores a los otros judíos de lengua griega en especial a los de Alejandría Dividida en siete libros abarca desde el año 167 a C hasta el 74 d C En su libro I relata el intento de helenizar Palestina del rey sirio griego Antíoco IV Epifanes y la subsiguiente revuelta de los Macabeos así como la historia de los reyes de esta dinastía hasta la designación de Herodes el Grande como rey de Israel El libro II se inicia en el 4 a C con la muerte de Herodes y concluye en el 66 d C reinado de Arquelao conversión de Judea en provincia romana sucesivos prefectos procuradores El libro III que completa este volumen incluye la primavera y el otoño del 67 cuando Nerón envió al general Vespasiano a apaciguar la provincia Sin duda Flavio Josefo tenía en esta obra un propósito apologético ensalzar el poderío de los romanos y de la nueva dinastía de los Flavios la que fundaron sus protectores Vespasiano y Tito y en efecto el imperio se muestra como un engranaje casi perfecto y ambos emperadores como dechados de virtudes Al mismo tiempo desea poner de manifiesto la heroicidad del pueblo judío Pero a pesar de esta doble inclinación y al margen del pensamiento teleológico del autor que cree que la divinidad rige la historia la Historia está repleta de información y no ha cesado de interesar a los estudiosos de la antigüedad Christ the Ideal King Julien Smith, 2011 A central rhetorical strategy of Ephesians involves the portrayal of Christ as an ideal king who reunites a fractured cosmos and humanity through his reign In this comprehensive study Julien Smith shows how this literary characterization unifies the letter's major themes reconciling humanity with God uniting Jew and gentile establishing ecclesiastical harmony and defeating hostile powers arrayed against the church The author grounds his analysis in a thorough account of the kingly ideal's powerful contemporary cultural resonance which was rooted in the widespread yearning within both Greco-Roman and Jewish thought for a golden age inaugurated by a divinely ordained monarch For Ephesians author and audience only Christ the ideal king has power to form identity and transform behavior **España: ruptura 1492?**, 2023-07-10 D'Alexandre à Zénobie Maurice Sartre, 2001-05-10 De la conquête d'Alexandre la conquête islamique la Syrie a tenu une place de première

importance dans le monde grec la Syrie au sens où l'entendaient les Anciens depuis les derniers contreforts de l'Anatolie au nord jusqu'aux portes de l'Égypte au sud de la Méditerranée et la vallée de l'Euphrate et au vaste désert syro-mésopotamien. Par-delà l'histoire des royaumes issus de la conquête macédonienne, celle des États indigènes installés sur leurs décombres ou encore celle de la domination romaine, la Syrie connaît l'expérience passionnante d'une confrontation permanente des cultures : chaque peuple Phéniciens, Araméens, Arabes, Juifs, Grecs et Romains apportant des éléments à la construction d'une identité syrienne aux multiples facettes. Lieu d'affrontements parfois violents, plus souvent d'interpénétration pacifique, elle offre l'image d'une terre prospère d'un actif lieu de production et d'échanges, carrefour entre la Méditerranée et la Mésopotamie ou la péninsule Arabique et celle d'un creuset bouillonnant d'innovations culturelles, artistiques et religieuses. Tandis que les grands dieux du salut de la Syrie araméenne migrent jusqu'aux frontières de l'Empire, le judaïsme bien que privé du Temple se transforme au contact de l'hellénisme, alors qu'en merge peu à peu une secte nouvelle, appelée un rapide succès, le christianisme. Tentant une approche globale de la Syrie antique jusqu'à la veille du triomphe des chrétiens, cette ample synthèse sans précédent ni équivalent aborde tous les aspects d'une brillante civilisation qui a duré près de sept siècles et dont Palmyre, Pétra, Bostra, Apamée, Antioche, avec tant d'autres sites prestigieux, portent aujourd'hui témoignage. Maurice Sartre, ancien pensionnaire scientifique à l'Institut français d'archéologie du Proche-Orient, Beyrouth, professeur d'histoire ancienne à l'université de Tours, titulaire de la chaire d'histoire du Proche-Orient hellénistique et romain à l'Institut universitaire de France, a consacré nombreux travaux à l'histoire de la Méditerranée orientale aux époques hellénistique et romaine. Il poursuit la publication des inscriptions grecques et latines de la Syrie du Sud tout en collaborant régulièrement des publications destinées à un public large.

Alexander the Great in Jerusalem Ory Amitay, 2025-03-21. Alexander the Great in Jerusalem: Myth and History discusses four different stories told in antiquity about the meeting between Alexander the Great and the Judeans of Jerusalem. In history, this meeting passed without noticeable events. Into the historical void stepped various Judean storytellers who wrote not what was but what could or even should have been. The tradition as a whole deals with an issue that resurfaced time and again in ancient Judean history: conquest and regime installment by new foreign rulers. It does so by using Alexander as a cipher for a current Hellenistic and Roman foreign rule. The earliest version can be traced to the context of the Seleukid monarch Antiochos III the Great and postulates a Judean text from that time that has been hitherto unknown and which survived in a Byzantine recension of the Alexander Romance. The second and third chapters turn to rabbinic sources and deal with the Judean approaches and attitudes towards Roman occupation and rule, first at the advent of Pompey and then at the institution of Provincia Iudaea at the expense of the Herodian dynasty. The final story is the most famous, previously considered the earliest rather than the latest: that of Josephus. Alexander the Great in Jerusalem demonstrates how the historical tradition consistently maintained the moral and sacral superiority of the Jerusalem temple and of Judaism, making Alexander either embrace monotheism or prostrate himself before the Judean high priest. This not only bolstered

Judean self confidence under conditions of military and political inferiority but also brought the changing foreign rulers into the fold of Judean sacred history *Dialogues d'histoire ancienne*, 1983 *De la lettre à l'esprit.*, *Clepsydra* Sylvie Anne Goldberg, 2016-04-13 The clepsydra is an ancient water clock and serves as the primary metaphor for this examination of Jewish conceptions of time from antiquity to the present Just as the flow of water is subject to a number of variables such as temperature and pressure water clocks mark a time that is shifting and relative Time is not a uniform phenomenon It is a social construct made of beliefs scientific knowledge and political experiment It is also a story told by theologians historians philosophers and astrophysicists Consequently Clepsydra is a cultural history divided in two parts narrated time and measured time recounted time and counted time absolute time and ordered time It is through this dialog that Sylvie Anne Goldberg challenges the idea of a unified Judeo Christian time and asks What is Jewish time She consults biblical and rabbinic sources and refers to medieval and modern texts to understand the different sorts of consciousness of time found in Judaism In Jewish time Goldberg argues past present and future are intertwined and comprise one perpetual narrative *Le monde hellénistique - 2e éd.* Catherine Grandjean, Geneviève Hoffmann, Laurent Capdetrey, Jean-Yves Carrez-Maratray, 2024-04-10 La période hellénistique commence avec l'expansion considérable du monde grec lors de la conquête de l'Empire perse par Alexandre le Grand ses frontières s'étendent désormais jusqu'à l'Égypte et aux contreforts de l'Himalaya et elle s'achève lorsque Rome s'empare de l'Orient méditerranéen Cette époque charnière entre l'histoire grecque et l'histoire romaine a longtemps été considérée comme une période de déclin après la période classique mais l'historiographie récente a complètement renouvelé les approches en s'appuyant notamment sur l'archéologie et sur l'étude des transferts culturels Elle met l'accent désormais sur la créativité et la vitalité des habitants du monde hellénistique qu'ils soient grecs juifs égyptiens ou orientaux L'histoire de cette période est traversée aussi par de vifs débats historiographiques qui rejoignent souvent l'actualité de notre époque comme la question des identités politiques et culturelles ou la réflexion sur la notion de déclin *How the Temple Thinks* Francis Schmidt, 2001-01-01 Beyond the political elites and the scribes among the anonymous and unranked the Jerusalem Temple provided the necessary social cohesion for Judaism and the Jewish people It acted not only as edifice but also as system of thought with its categories of pure and impure of sacred and profane extending beyond the sanctuary to the Land of Israel from the sacrificial altar to the daily tables The Temple was already an idea more than a reality in the Dead Sea Scrolls and it came to an end in 70 CE Yet even beyond this end when Rabbinic Judaism takes shape there remains the Thinking of the Temple **Josephus' Contra Apionem**, 2018-12-10 This volume offers a state of the art collection of papers on one of the most significant works of Flavius Josephus by many of the leading scholars in current Josephus research The collection which includes a concordance by H Schreckenberg of the Latin section Contra Apionem 2 52 113 forms a standard indispensable resource for the study of Josephus writings of apologetic literature in general and particularly for the study of Contra Apionem one of the most significant apologetic treatises in Antiquity

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