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This volume explores Biblical Studies and its relationship to the Digital Humanities in all its complexity, focusing on new approaches to texts and images.

La Chasse Illustr é e London : The Library

The Bible and Jews in Medieval Spain examines the grammatical, exegetical, philosophical and mystical interpretations of the Bible that took place in Spain during the medieval period. The Bible was the foundation of Jewish culture in medieval

Spain. Following the scientific analysis of Hebrew grammar which emerged in al-Andalus in the ninth and tenth centuries, biblical exegesis broke free of homiletic interpretation and explored the text on grammatical and contextual terms. While some of the earliest commentary was in Arabic, scholars began using Hebrew more regularly during this period. The first complete biblical commentaries in Hebrew were written by Abraham Ibn ' Ezra, and this set the standard for the generations that followed. This book analyses the approach and unique contributions of these commentaries, moving on to those of later Christian Spain, including the Qimhi family, Nahmanides and his followers and the esoteric-mystical tradition. Major topics in the commentaries are compared and contrasted. Thus, a unified picture of the whole fabric of Hebrew commentary in

medieval Spain emerges. In addition, the book describes the many Spanish Jewish biblical manuscripts that have remained and details the history of printed editions and Spanish translations (for Jews and Christians) by medieval Spanish Jews. This book will appeal to scholars and students of medieval Spain, as well as those interested in the history of religion and cultural history.

Auction Sale Prices Yale University Press

When it comes to Bible translations, readability and reliability are what count; and on both counts, the original JERUSALEM BIBLE stands alone. A product of the age of the Second Vatican Council (1962-1965), THE JERUSALEM BIBLE (published in 1966) was the first truly modern Bible for Catholics. Using definitive original language texts such as the Dead Sea Scrolls, biblical

scholars of L'École Biblique in Jerusalem produced a meticulously accurate, wonderfully readable French translation of the complete canon of Scripture (La Bible de Jérusalem). From this French original came the English edition, edited by renowned Bible scholar Alexander Jones. For all the people around the world who are discovering or revisiting the mysteries contained in the Scriptures, only a clear, understandable Bible translation will do. With language as exquisite but more modern than the King James Version, THE JERUSALEM BIBLE is the one they can trust.

The Bible for Children
Routledge

THIS BOOK HAS SOME ACTIONS YOU CAN DO WHILE READING. 1.

When you read the word GRUMPY, read it with a deep voice, while you laugh together with your child. 2. Answer the questions with your little one. This is an opportunity to learn about those you love (or use your child's name). 3. Enjoy this book with love and care. God bless you! DANS CE LIVRE, VOUS POUVEZ EFFECTUER CERTAINES ACTIONS PENDANT QUE VOUS LISEZ. 1. Lorsque vous lisez le mot GRINCHEUSE, lisez-le d' une voix grave

pendant que vous riez avec votre enfant. 2. Répondez aux questions. C'est l'occasion pour vous d'apprendre au sujet des gens que vous aimez (ou même de votre enfant). 3. Prenez plaisir à lire ce livre avec amour et soin. Que Dieu vous bénisse!

Catalogue of the Lansdowne Manuscripts in the British Museum... FriesenPress
A reasonably priced, quality black hardcover pew and ministry Bible featuring a large 12-point font.

The Star Chamber New York : B. Franklin

This volume contains a bibliography of the research on the Dead Sea Scrolls published during the last 25 years. All entries are alphabetically listed, provided with an identification number, and systematically classified by topics and key words as well as by manuscripts numbers and title of the compositions.

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3:11) - Once Again /Timo Veijola -- A New Reconstruction of 4Qsamuela 24:16-22 /Frank Moore Cross -- 'How Many Vessels'? An Examination of MT 1 Sam 2:14/4Qsama 1 Sam 2:16 /Donald W. Parry -- Samuel/Kings and Chronicles: Book Divisions and Textual Composition /Julio Trebelle -- Who is the ?addiq of Isaiah 57:1-2? /Joseph Blenkinsopp -- Daniel Outside the Traditional Jewish Canon: in the Footsteps of M. R. James /Robert A. Kraft -- Origen and the First Christian Testament /James A. Sanders -- The Social Configuration of the Rabbi-Disciple Relationship: Evidence and Implications for First Century Palestine /Dean O. Wenhe -- 'Holy War' Texts Among the Qumran Scrolls /Daniel J. Harrington -- Les Manuscrits 4Qjugesc (= 4Q50A) ET 1Qjuges (= 1 Q6) /Émile Puech -- 'And he Shall Answer and Say ...' - A Little Backlighting /Martin Abegg -- The Time of the Teacher: An Old Debate Renewed /John J. Collins -- Two 'Scientific' Fictions: The So-Called Book of Noah and the Alleged Quotation of Jubilees in CD 16:3-4 /Devorah Dimant -- The Blessing of Judah in 4Q252 /Curt Niccum -- Joseph at Qumran: The Importance of

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- British Librarian, Or Book-collectors Guide to the Formation of a Library in All Branches of Literature (etc.)* Image
- For more than five centuries, parents, teachers, and preachers in Europe and America have written and illustrated Bibles especially for children. These children's Bibles vary widely, featuring different stories, various interpretations, and markedly divergent illustrations, despite their common source. How children's Bibles differ, and why, is the subject of this ground-breaking book, the first to recognize children's Bibles as a distinct genre with its own literary, historical, and cultural significance.
- The First Proofs of the Universal Catalogue of Books on Art Compiled for the Use of the National Art Library and the Schools of Art in the United Kingdom by Order of the Lords of the Committee of Council on Education* Penn State Press
- Ancient Palestine served as a land bridge between the continents of Asia, Africa, and Europe, and as a result, the ancient Israelites frequently interacted with speakers of non-Semitic languages, including Egyptian, Greek, Hittite and Luwian, Hurrian, Old Indic, and Old Iranian. This linguistic contact led the ancient Israelites to adopt non-Semitic words, many of which appear in the Hebrew Bible. Benjamin J. Noonan explores this process in *Non-Semitic Loanwords in the Hebrew Bible*, which presents a comprehensive, up-to-date, and linguistically informed analysis of the Hebrew Bible's non-Semitic terminology. In this volume, Noonan identifies all the Hebrew Bible's foreign loanwords and presents them in the form of an annotated lexicon. An appendix to the book analyzes words commonly proposed to be non-Semitic that are, in fact, Semitic, along with the reason for considering them as such. Noonan's study enriches our understanding of the lexical semantics of the Hebrew Bible's non-Semitic terminology, which leads to better translation and exegesis of the biblical text. It also enhances our linguistic understanding of the ancient world, in that the linguistic features it discusses provide significant insight into the phonology, orthography, and morphology of the languages of the ancient Near East. Finally, by tying together linguistic evidence with textual and archaeological data, this work extends our picture of ancient Israel's interactions with non-Semitic peoples. A valuable resource for biblical scholars, historians, archaeologists, and others interested in linguistic and cultural contact between the ancient Israelites and non-Semitic peoples, this book provides significant insight into foreign contact in ancient

Israel.

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The Christian Examiner and
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The Medieval Popular Bible

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