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With the aim to write the
history of Christianity in
Scandinavia with Jerusalem as
a lens, this book investigates
the image – or rather the

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imagination – of Jerusalem in
the religious, political, and
artistic cultures of
Scandinavia through most of
the second millennium.
Jerusalem is conceived as a
code, in this volume focussing

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on Jerusalem's impact on
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in Early Modern Scandinavia.
Tracing the Jerusalem Code in
three volumes Volume 1: The
Holy City Christian Cultures in
Medieval Scandinavia (ca.

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1100–1536) Volume 2: The
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Christian Cultures in Modern
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1920)

Jerusalem has long been one of the most sought-after destinations for the followers of three world faiths and for secularists alike. For Jews, it has the Western (Wailing)

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Wall; for Christians, it is where
Christ suffered and triumphed;
for Muslims, it offers the Dome
of the Rock; and for
secularists, it is an
archeological challenge and a
place of tragedy and beauty.

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This work concentrates on
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Jewish, Christian, Muslim, and
secular pilgrimages to
Jerusalem over the last three
millennia, drawing from over
165 accounts of travels to the
ancient city. Chapters are

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devoted to ghostly and other
pilgrims, the significance of
Jerusalem, the beginnings of
the pilgrimage in the time of
kings David and Solomon,
pilgrimages under Roman and
Byzantine rule, Christian and

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Muslim pilgrimages in the
early Islamic period,
pilgrimages in the First
Crusade and its aftermath,
more crusades and pilgrims
during the Ayyubid and
Mamluk dynasties,

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pilgrimages under Ottoman
rule, pilgrimages under the

British and Israelis, and the
unity among pilgrims and the
symbolism of the journey.

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Making, Volume 2

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the Great (590-604). Reception
and contradiction : the
development of the discussion
about Chalcedon from 451 to
the beginning of the reign of
Justinian
Paul, Jerusalem and the

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Ezekiel

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In The Role of Zion/Jerusalem in
Isaiah 40–55 Reinoud Oosting offers
a linguistic and literary analysis of the
Biblical Hebrew text of Isaiah 40-55,
focusing on the depiction of
Zion/Jerusalem in these chapters.

Wansbrough, OSB, translator of the

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"New Jerusalem Bible," has produced a comprehensive revision of this much-loved biblical text, which recognizes the most up-to-date developments in biblical scholarship and written English linguistics, as well as the needs of the Church.

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Christianity in Scandinavia with
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cultures of Scandinavia through most
of the second millennium. Jerusalem
is conceived as a code to Christian

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cultures in Scandinavia. The first
volume is dealing with the different
notions of Jerusalem in the Middle
Ages. Tracing the Jerusalem Code in
three volumes Volume 1: The Holy
City Christian Cultures in Medieval
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Volume 2: The Chosen People

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Medieval Jerusalem
The Popular and Critical Bible
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Author statement varies. Edition
statement varies. Volume 2, parts
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1. From the apostolic age to
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from 451 to the beginning of the

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after 451 / translated by O.C. Dean
Jr.

In 1885, a large hypogeum was
discovered at the Saint-Étienne

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Compound, the domain acquired only two and a half years before by the Dominicans on the western slope of El Heidhemiyeh hill, about 250 m north of the Jerusalem Ottoman wall. After the unearthing of a second large hypogeum, only

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fifty metres north of Hypogoeum 1, in their monumental work on the history of Jerusalem, the two eminent Dominican scholars Louis-Hugues Vincent and Felix-Marie Abel proposed to date the two burial complexes to the Hellenistic

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or Roman period. This dating remained unchallenged until the survey of 1974–75, carried out by the distinguished Israeli archaeologists Gabriel Barkay and Amos Kloner, who proposed to date the two burial caves towards the

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end of the Judahite kingdom, on the
basis of an unsystematic
comparison of few architectural
features with those of other tombs.
In the frame of the improved
knowledge of the broad and
adjacent archaeological contexts

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since the last study of the Saint-Étienne Compound Hypogea, between 2011 and 2014 Riccardo Lufrani carried out a detailed survey of the two burial caves, providing new and more detailed photographic, topographic,

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archaeological and geological
documentation. The systematic
comparison of the significant
architectural features of the Saint-
Étienne Compound Hypogea with a
consistent sample of 22 tombs in
the region suggest dating the

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hewing of the two hypogea to the
Early Hellenistic period, shedding a
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spiritual images and theological constructions related to Jerusalem in Christian, Islamic and Jewish literature, including the Bible, Qur'an, and Second Temple Jewish writings.

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Hypogea, Jerusalem

A Concordance of the Proper

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Names in the Holy Scriptures

The monetary fund that the apostle Paul organized among his Gentile congregations for the Jewish-Christian community in Jerusalem was clearly an important endeavor to Paul; discussion of it occupies several

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prominent passages in his letters.
In this book David Downs
carefully investigates that
offering from historical,
sociocultural, and theological
standpoints. Downs first pieces
together a chronological account
of Paul's fund-raising efforts on

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behalf of the Jerusalem church,
based primarily on information
from the Pauline epistles. He
then examines the sociocultural
context of the collection,
including gift-giving practices in
the ancient Mediterranean world
relating to benefaction and care

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for the poor. Finally, Downs
explores how Paul framed this
contribution rhetorically as a
religious offering consecrated to
God. (Publisher).

The Jerusalem Talmud probably
originated in Tiberias in the
School of Johanan ben Nappaha.

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It is a compilation of teachings of the schools of Tiberias, Sepphoris and Caesarea. It is written largely in a western Aramaic dialect that differs from its Babylonian counterpart.

For two-and-a-half millennia these two psalms have been

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commented on, translated,
painted, set to music, employed
in worship, and adapted in
literature, often being used
disputatiously by Jews and
Christians alike. Psalm 1 is about
the Law; at the heart of Psalm 2
is the Anointed One ('Messiah'),

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and together they serve as a Prologue to the rest of the Psalter. They have frequently been read as one composite poem, with the Temple as one of the motifs uniting them. So three themes—Jewish and Christian disputes, the interrelationship of

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these psalms, and the Temple—are interwoven throughout this reception history analysis. The journey starts in ancient Judaism, moves on to early Christianity, then to rabbinic and medieval Judaism, and so to Christian commentators

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from the early Middle Ages to the
Reformation. The journey pauses
to look at four important modes
of reception—liturgical use,
visual exegesis, musical
interpretation, and imitation in
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colour plates and numerous

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musical and poetic examples
bring the work to life. The

journey continues by looking at
the debates about these psalms
which have occupied scholars
since the Enlightenment, and
ends with a chapter which
surveys their reception history in

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the light of the three key themes.
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Understanding the Spiritual
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According to S. Matthew, S.
Mark, S. Luke, & S. John,

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Compared with the Sinaitic, the
Vatican, and Alexandrine Mss.,
and Also with the Vulgate

Originally presented as the
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(doctoral)--Australian
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covers the early formation of the Christian faith from 30 to 70 C.E. After outlining the quest for the historical church (parallel to the quest for the historical Jesus) and reviewing the sources, James

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Dunn follows the course of
the movement stemming from
Jesus "beginning from
Jerusalem." He opens with a
close analysis of what can
be said of the earliest
Jerusalem community, the
Hellenists, the mission of

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Peter, and the emergence of
Paul. Then Dunn focuses
solely on Paul -- the
chronology of his life and
mission, his understanding
of his call as apostle, and
the character of the
churches that he founded.

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The third part traces the final days and literary legacies of the three principal figures of first-generation Christianity: Paul, Peter, and James the brother of Jesus. Each section includes detailed

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interaction with the vast
wealth of secondary
literature on the many
subjects covered.

Acts is the sequel to Luke's
gospel and tells the story
of Jesus's followers during
the 30 years after his

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of four volumes that are
intended to present a
complete corpus of all the
church buildings, of both the
western and the oriental
rites, rebuilt or simply in use
in the Crusader Kingdom of

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Jerusalem between the
capture of Jerusalem for the
First Crusade in 1099 and
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volume completes the
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coverage begun in volume I,

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and will be followed by a
third volume dealing
specifically with the major
cities of Jerusalem, Acre and
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volumes). The project, of

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which this series represents
the final, definitive

publication, has been
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School of Archaeology in
Jerusalem. On completion
the corpus will contain a

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topographical listing of all
the 400 or more church
buildings of the Kingdom
that are attested by
documentary or surviving
archaeological evidence, and
individual descriptions and

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discussion of them in terms
of their identification,
building history and
architecture. Some of the
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others are published here for

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the first time.

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depth the major factors that
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were still esteemed influences but*

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were also the subject of intense controversy as the early church wrestled with its evolving identity. This book deals with the place of the source document Q and its compilers within late Second Temple Judaism, with special

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*attention to Q's relationship to the
Herodian Temple. The*

*investigation of this perspective is
fraught with problems because the
passages that are associated with
the Temple in Q do not speak with
the same voice, raising the*

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question of how to reconcile the seemingly positive view with the rather more hostile views. Using a comparative approach, Han analyses the essential differences in the two types of positions, and concludes that the negative

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*attitude is original, while the
positive position is due to a later
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Bernardo K. Cho investigates how Jewish messianism from the mid-second century BCE to the late first-century CE envisaged the proper relation between the Israelite king and the Jerusalem priests in the

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ideal future, and then proceeds
to describe how the Gospel of
Mark addresses this issue in
depicting Jesus. Cho responds
to claims that the Markan Jesus
regards the kingdom of God as
fundamentally opposed to the

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ancient Levitical system, and
argues that, just as with most of
its related Jewish literature, the
earliest Gospel assumes the
expectation that the royal
messiah would bring the
Jerusalem institution to its

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eschatological climax. But Mark
also depicts Jesus's stance
towards the priests in terms of
a call to allegiance and warning
of judgement. Cho concludes
that the Markan Jesus
anticipates the destruction of

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the Jerusalem temple because
the priests have rejected

Israel's end-time ruler and thus
placed themselves outside the
messianic kingdom.

At the end of the seventh
century A.D., the Muslims

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rebuilt the former Temple Mount and created one of the most potent religious sites in the world. The articles in these volumes look at the different aspects of the architecture and the intentions of the builders in

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