

“Babeş-Bolyai” University, Cluj-Napoca
The Faculty of Orthodox Theology

The “Pr. prof. dr. Isidor Todoran” Doctoral School

The Shabbat: History and Eschatology

Doctoral Thesis
-Summary-

Coordinator:
Pr. prof. univ. dr. Ioan Chirilă

PhD candidate:
Paula Bud

Content	2
Abbreviations	5
Introduction	8
I. METHODOLOGICAL PRELIMINARIES	13
1. Morphological and Semantic Determinations	13
2. The Biblical Premises of the Subject	16
2.1. Old Testament writings	16
2.2. New Testament writings	21
3. Judaic Premises	24
4. Patristic Premises	29
5. Reflection of the Theme in the Specialty Literature	33
5.1. The Shabbat in the Romanian biblical research: the anastasic perspective	33
5.2. The Shabbat in the international specialty bibliography	38
II. THE SHABBAT IN HISTORY	43
1. The Shabbat in the Old Testament	43
1.1. The day of the Divine rest (<i>Gen. 2,2-3</i>)	43
1.2. The consuetudinary practice (<i>Ex. 16</i>)	45
1.3. The appointment by nomos of the Shabbat	47
1.3.1. Terminological and conceptual preliminaries	48
<i>Expressions of the nomos concerning the day of the divine rest in Pentateuch</i>	53
<i>The theological dimension of the Law in the context of the Pentateuch</i>	56
1.3.2. The Shabbat in the context of the Decalogue (<i>Ex. 20,8-11</i>)	60
<i>The man - sanctifier of the holy day</i>	65
<i>The Shabbat, intrinsic for the human value of the being</i>	71
1.3.3. The Shabbat framework for acquiring the Law (<i>Deut. 5, 12-14</i>)	72
1.4. The Shabbat and its legislation as a practice	75

1.4.1. Legislative determinations	75
1.4.2. Liturgical service on the day of the Shabbat	78
1.5. Structures of the Shabbat	80
1.5.1. Yearly celebrations	80
1.5.2. Shabbat celebrations	82
1.6. Commandment – Commander – Undertaker	86
1.6.1. Indifference and excess when undertaking the Shabbat rest	86
1.6.2. Inverted perspective: by accomplishing the commandments, we go into rest (exegetical and theological benchmark <i>Numb.</i> 14, <i>Ps.</i> 94, <i>Heb.</i> 3)	88
<i>Benchmarks of the Judaic tradition</i>	88
<i>An exegetic and theological approach</i>	90
<i>The episode of the evildoers in a lyrical form: Psalm 94</i>	98
1.7. The rest of the man and the rest of the land in the prophetic discourse	101
2. The Shabbat in the New Testament	104
2.1. The Saviour’s attitude towards Shabbat	104
2.2. Σάββατον as a temporal benchmark	113
2.3. The Shabbat as rest in the Epistle to the Hebrews (Heb. 3, 11; 18-19; 4, 1-11)	115
3. The Shabbat in Judaism	119
3.1. The Shabbat, “anniversary of the world” (τοῦ κόσμου γενέθλιον) according to Filon (20 B.C. -50 A.D.)	119
3.2. Iosif Flaviu (37-c. 100 A.D.)	126
3.3. The Shabbat in the Qumran manuscripts (134-104 B.C. – 68 A.D.)	129
3.4. The Shabbat in Talmud (200-500 A.D.)	134
3.4.1. The rest of the earth (The Shevi’it Treatise)	134
3.4.2. The public domain and the private space (The Shabbat Treatise)	137

3.4.3. From the individual to the communitarian (The Eruvin Treatise)	139
3.5. The Shabbat in the contemporary liturgical practice	142
3.5.1. The daily service	
3.5.2. The special Shabbat	144
3.5.3. The liturgical manifestation and the ethnical confession/belonging	148
III. THE SHABBAT AND ESCHATOLOGY	156
1. Terminological and Thematic Instrumentation	156
1.1. Time/ century and eternity	156
1.1.1. The terminology for time and eternity. Biblical and patristic benchmarks	156
1.1.2. Biblical time development- linear and cyclical flow	161
1.2. Time – the ontological principal of creation	163
1.2.1. Creation between αρχή and τέλος	164
1.2.2. Διάστημα	167
1.2.3. The configuration of reality: γένεσις /κίνησις /στάσις	169
1.3. The eschatology and the Apocalypse in the Old Testament	172
1.3.1. εσχατολογία ἢ αποκάλυψις in the Holy Scripture	172
1.3.2. The eschatological and apocalyptic discourse of the Old Testament	174
1.3.3. יוֹם יְהוָה (Yom YHWH)	179
1.4. The Shabbat: Σημειον, τύπος, σύμβολον, μυστήριον	183
2. The Day of the Shabbat	190
2.1. The Shabbat – day of the spiritual exercise for the restoration of creation	190
2.2. Rest by virtue of foretasting the Kingdom, in the philokalic tradition	193
2.3. The Shabbat as a symbol of the divine rest, in Gen. 2, 2-3	196
2.3.1. The creation-rest relationship	196
2.3.2. Blessed and sacred day (Gen. 2, 2-3)	198
2.3.3. <i>Divine rest</i> , the content of the concept (Gen. 2, 2-3)	205

2.4. The Shabbat rest as purpose of the creation: κίνησις ακίνητος	206
3. The Shabbat: The Seventh Day	210
3.1. The seventh day, icon of the eternal contemplation	210
3.2. The eschatological dimension of the seventh day	213
4. The Shabbat: The Seventh Day of Our Rest	216
4.1. Day/sign of the cosmic liturgy	216
4.1.1. The celebration of creation	216
4.1.2. The completed eschatology	217
4.2. The Shabbat – a typological and Christological interpretation	220
4.2.1. The accomplishment of the Shabbat through God, the Divine Rest	220
4.2.2. The Shabbat: day- state – being	224
<i>The Judaic Shabbat and the Christian Shabbat (Saint Justin the Martyr and Saint Irineu of Lyon)</i>	224
<i>The Shabbat, preparation for the day of our rest (Clement of Alexandria)</i>	226
<i>The seventh day, “Christ’s celebration” (Saint Kiril of Alexandria)</i>	227
<i>The souls celebrate Shabbat eternally (Saint Maxim the Confessor)</i>	230
<i>Day and God (Saint Simeon the New Theologian)</i>	232
IV. THE CULT: EXPERIMENTATION OF ETERNITY IN TIME	235
1. The theology of Time/ the Judaic and Christian Liturgical Act	235
1.1. Two traditions, one type of cult	235
1.2. The eschatological character of the liturgical time	237
1.3. The time of the Shabbat and the time of the Passover	241
2. From Shabbat to Resurrection	243
2.1. Saturday in the cult of the Orthodox Church today (theological synthesis of the hymnography)	243
2.2. The liturgy and the Shabbat: liturgical reverberations	251
2.3. The Shabbat-Sunday relationship: typology and natural continuity	253
Conclusions	260
Bibliography	264

KEY WORDS:

Creation, Shabbat, divine rest, commandment, the day of rest, time, eternity, eschatology

The Shabbat is one of the essential elements of the Judaic identity, its tremendous importance in the life and religious experience of the Jewish people being often expressed in the belief that its cohesive power made possible the existence of Israel until today. The Shabbat is not only a component of the liturgical practice, but also a central element in the life of the Jewish community with all of its aspects. It becomes a convergence point between Judaism and Christianity, when we start approaching it from the Old Testament common background perspective, and moreover, from the liturgical perspective, taking into account the fact that in the Church, Saturday is a day that even nowadays has a distinctive status among the other days of the week, respectively that of preparation for the Resurrection. The onset on the problem of the Shabbat was partially generated by the actual context of the inter-religious Christian-Mosaic dialogue¹, this theme was introduced in the Romanian theology by pr. prof. Dumitru Abrudan's research, *Christianity and Mosaism from the Perspective of the Inter-religious Dialogue*.² This is what generated the creation of a complex approach on the way the Shabbat should

¹ The Christian-Mosaic dialogue is part of a larger framework of the inter-religious dialogue that gained territory considerably in the 60s. But, effectively, the starting point of the Judeo-Christian dialogue was at the Seelisberg conference, Switzerland, 1947, organized by the Judeo-Christian Friendship Society, where a common declaration was delivered known as "The Ten Points of Seelisberg". The Ecumenical Council of the Churches (ECC) militated for starting an open dialogue with the Jews, at The First General Assembly of Amsterdam, 1948. At The Third General Assembly of the ECC, New Delhi, 1961, the religious discrimination was condemned, and at Geneva, in 1972, it was affirmed that it was the duty of the Christians and of the Jews to give up exclusivist views. Several work assemblies took place such as: Geneva, 1961; Bossey, 1964, 1965; Geneva, June 5th 1968 – an assembly for the identification of the common elements of faith; Geneva, February 11th -13th; Lugano, October 27th-30th, 1970, Cartigny, January 21st-25th, 1964; Colombo, April 1974, London, January 13th-16th, 1975, etc. Nowadays an important organization in the development process of the Christian-Mosaic dialogue is the *International Council of Christians and Jews (ICCJ)*, which includes 38 national organizations of Judeo-Christian dialogue, <http://jcrelations.net/>. Likewise, *The Council of Centers of Jewish-Christian Relations (CCJR)* has an essential role in the development of this dialogue, being an association of centers and institutes dedicated to the improvement of the Judeo-Christian dialogue in the world, <http://www.ccjr.us/>. Some meetings also take place in the Judeo-Christian-Muslim Trialogue, organized by The Dialogue Institute of Temple University, Philadelphia, <http://institute.jesdialogue.org/>.

² Dumitru ABRUDAN, "Creștinismul și mozaismul în perspectiva dialogului interreligios", doctoral thesis, *MA* nr. 1-3 (1979): 59-190

be treated both from a Judaic and a Christian perspective. The method of analysis for this theme is an analytical one involving a theological systematization subsumed to the Shabbat theme, which requires maintaining it strictly within the framework of the Old Testament, as a source of biblical writing. Due to the fact that in the initial stage, the Genesis 2, 2-3 writing, lets us believe that the Shabbat was a day set apart for God, we infer that the Shabbat shouldn't be viewed only from a historic, temporal perspective, but also from an eschatological one. This is the reason why the theme of this paper ended up being: "The Shabbat: History and Eschatology".

I structured the thesis into three parts, preceded by a section entitled **Methodological Preliminaries**, where I've presented the terminological and semantic benchmarks of the subject, the biblical, Judaic and patristic premises, as well as the reverberation of this theme in the specialty literature.

The second part, entitled "**The Shabbat in History**", presents the Shabbat as it appears in the writings of the Holy Scripture (Old and New Testament) and in Judaism.

The chapter "The Shabbat in the Old Testament Rescript" operates with a demarcation line between the transcendental level (of the divine order) expressed in *Gen.* 2, 2-3, and an immanent level where the created beings have to respect the day of rest. Consequently two stages of the Old Testament practice of the Shabbat are delimited: the consuetudinary practice exemplified in *Ex.* 16, in the context of the manna episode, and the stage of the legislative making in the Decalogue (*Ex.* 20, 8-11). The receiving of the Law meant respecting the Shabbat and remaining within the framework of the Law, and, through it, within the framework of the pledge between God and the chosen people. By respecting the conditions of the pledge, the people of Israel remain in communion with the Commander, hidden in the commandments, according to Saint Marcus the Ascetic. That is why the trespassing of Shabbat (*Num.* 15, 32-36) appears as an anomaly, as a deformity of the interpersonal relationship, deformity that required the death penalty, so that the people didn't have to take upon themselves the blame of trespassing the pledge with God. This systematic presentation of the way the Shabbat appears in the Old Testament is followed by a presentation of the structures of the Shabbat, such as the seven-day yearly celebrations (The Feast of Booth or Tabernacles, The Passover) and the Shabbat celebrations such as: the new months, the Shabbat year and the jubilee.

In the Old Testament discourse, there is a close relationship between the Commander (God Himself) and the one chosen to take upon himself the commandment, the man. The degree of divine blessing one can get is determined by one's choice of undertaking or not the divine commandments. The subchapter "Commandment – Commander – Undertaker" puts forward a perspective on the variety of options the biblical writing has to offer regarding this matter, and implicitly the consequences of these options. This part of the paperwork also includes an inverted perspective on the relationship commandment – Shabbat, namely: from the accomplishment of the commandment that refers to rest, we move on to entering into rest, by accomplishing the commandments, relationship exemplified in the context of the rebellion of the evildoers in Canaan (*Num.* 14). The theme of the entrance into rest in Canaan through the accomplishment of the commandments, as a symbol of the Garden of Eden, is also encountered in *Ps.* 94, and even in the Epistle to the Hebrews, Ch. 3-4, excerpt in which the discourse about rest passes into the New Testament. The prophetic discourse introduces, in relationship with the Shabbat, the theme of the rest of the land, rest settled in a future marked by the divine punishment for the sins of the people. What triggers the divine fury, manifested in the rest of the land during the Babylonian slavery, is the non-compliance with the structures of the Shabbat (the Shabbat year, the jubilee).

The content of the Chapter "The Shabbat in the New Testament Rescript" illustrated in the evangelical pericopes, consigning the activity of our Christ the Saviour on the day of the Shabbat, express the fact that He was completing the work of the Shabbat, raising it to a higher level, demonstrating this way that serving God (the way we serve the priests of the Temple) and fulfilling the compassion, mercifulness (*hesed*) towards our brothers is synonymous with an authentic compliance with the day of rest. In the Gospel of John, the Saviour discovers another level of understanding the Shabbat, by creating Himself as a mirror image of God (*Jn.* 5, 18): "My Father is always at his work to this very day, and I, too, am working" (*Jn.* 5, 17). First and foremost, as Son of God, the Saviour benefits from the divine prerogatives: his holiness and his dominion are undeniable, and furthermore his right to do what he wants regarding the Law. This approach needs to be understood in relationship with *Gen.* 2, 2, which means that God's Shabbat carries on until today. God's rest, the true Shabbat, is a continuous activity

involving wisdom and power, justice and mercy, to which the man is invited to participate. Keeping the Shabbat and what it symbolizes means refraining from anything that has as a focus the self. According to the divine model, where the Son is working with the Father and for the Father, the man is asked to serve God and his fellows by accomplishing justice and mercifulness. The fulfillment of good gains an eschatological sense in the thaumaturgic episodes, indicating the inauguration of the messianic era, and representing the effective achievement of God's promises in the embodiment of the Son of God.

Christ brings to the world not only the anticipation of God's kingdom but also its reality. Within the eschatological dimension of the thaumaturgic acts we encounter the episode in which a man suffering from dropsy is healed (*Lk.* 14, 1-6), namely because it happened in the house of a prominent Pharisee (*Lk.* 14,1): the image of the meal anticipates the feast in the Kingdom of God.

The Shabbat is also illustrated as an essential *temporal mark* among the redeeming events: the Passions, the Death and the Resurrection on the third day, hence the eschatological dimension is given evidence: the Saviour's day of rest in the tomb is the great Shabbat, corresponding to God's Shabbat at the end of creation: His work is accomplished in Shabbat for the Resurrection.

The Shabbat is exemplified as rest at *Heb.* 4, 1-14, where four levels are outlined: God's rest that belongs to Him only, at the ontological level, because He is complete in love, knowledge and power, He is the God of peace and dwells in an unspoiled rest; this rest is mirrored in the institution of the Shabbat (*Heb.* 4,4); *God's rest promised to the man*, is a sign of His love for the errant man; this rest is distinct from that of *Gen.* 2, 2-3, and from the dwelling in Canaan, because David was still talking about rest as a future outcome (*Ps.* 94); yet, in Canaan the rest was a pre-representation of the evangelical rest; *God's rest accomplished in Christ*, which, if we follow Him, will enter our hearts into the true spiritual rest, right from this material and ephemeral world; Christ offers us a rest away from sin, desires, fears, rest under the burdens of life; *God's rest in his kingdom*: although God gave us in this world the complete rest in God, the limited character of our being, detains us from fully enjoying it; therefore, the saints will enter God's complete rest of the Shabbat only in the afterlife, and will eternally dwell in it. The theology of the

rest extended in the Epistle to the Hebrews follows the pattern: archetype – the divine rest on the seventh day of creation-, type – the rest of Israel in the land of Canaan, under Joshua’s leadership – and antitype – fulfillment in the eternal celebration of the Shabbat.

The chapter “The Shabbat in Judaism” presents the way the Shabbat was and is perceived by the Jewish people. In the Judaic thinking, for Filon, the holiness of the Shabbat is in relationship with the holiness of number 7 in the universe, but it’s due to the fact that God Himself blessed and sanctified this day, named by Filon, the day of the anniversary of the world. Speaking about Shabbat, Iosif Flaviu accentuates, in the history of the Jews, the episodes in which they preferred the death to trespassing the holiness of the Shabbat by handling weaponry. From his point of view, these sacrifices are a sign of their belief in one living God, the One that commanded that they keep the Shabbat. In the case of the Qumran community, the manuscripts mention the spiritual preoccupations of the members of the community on the day of the Shabbat, they did not abstain only from work but also tried to gather their thoughts into God, by avoiding any word or thought linked to anything material. Their ascetic effort had in mind both the weakening of the body and the clearing of the mind, and was rounded off by the belief in a true, eternal, mutual service with the flocks of angels, doxological dimension of the Shabbat that gives way to its eschatological dimension. The three treatises of the Talmud that have as a theme the Shabbat (*Shabbat, Erubin, Shevi’it*) come to complete these writings with conceptual references: *melakha, shamar, zahar, public domain and private property, Eruv, Oneg Shabbat* and with the way these outline the proper conduct all through the structures of the Shabbat. On the topic of Judaic liturgical practice, its important the fact that the ritual on the day of Shabbat includes synagogal and domestic moments, with the accent upon the holiness of the home and of the family, on the day of the Shabbat, when guest is God Himself (Gen. 18). The liturgical writings point out a strong confession of ethnic belonging, another expression of the importance of the Shabbat in defining the Judaic identity.

The *historical dimension* of the Shabbat distinguishes between three aspects: it is a day when social equality is restored, when the equilibrium of the creation is being rebuilt, creation that knows only moderation and not excess and deprivation; it is a day when individuality is liberated by edifying the sense of community and encouraging its

manifestation; it is a liturgical day, when in the light of concrete, historical accomplishments, time is filled with eternity.

The **third part** entitled “**The Shabbat and Eschatology**” presents the *theological dimension* of the Shabbat, which distinguishes several levels:

- a **moral level** limited to the Old Testament framework, in which this day accomplished according to the Law generates in ones soul gratefulness towards God, gives rhythm to life, teaches moderation as a way of living, and as a path to serve your neighbour, and resets the man as a master (kyriarchos) of creation, according to God’s image, liberating him from the servitude to the land;
- a **mystical and spiritual level** integrated in the Christian experience in which the exercise of the virtue brings about spiritual rest, and the mystical experience understood as the absolute Shabbat;
- a **symbolic and typological level**, according to which the Shabbat is an image of the divine rest on the seventh day of creation (*Gen. 2, 2-3*), a rest that both precedes and follows creation, remaining always inaccessible to the human being that cannot undertake it as a ontological given, but can share part of it;
- an **eschatological level** where the Shabbat is presented as the end of time and the purpose of creation, but where it can also be perceived as a type of the post-eschaton.

The chapter commences with a “Terminological and Thematic Instrumentation” which portrays the terminology for time and eternity, and the biblical way of understanding time, including the way time is presented as an ontological principle of creation. Another terminological area represented in this structure has in mind the Old Testament eschatological and apocalyptical discourse. The final component of the instrumentation submits the problem that involves the definition of the Shabbat from the point of view of its theological dimension, as: *typos*, although it doesn’t correspond entirely to the characteristics of the biblical typos, being not only a prefiguration of some future realities, but also the image of a reality that transcends creation: God’s rest (*Gen. 2, 2-3*); *ot/ semeion*, because it doesn’t express an end, but it’s the sign of the end, a path towards the end, according to the expression used by Saint Simeon the New Theologian, who names it passing and departure from the seen to the unseen; *mysterion* because it’s

the image of accomplishing God's mystery; by brushing aside the concerns regarding the historical existence, the eschatological mystery is prefigured (v. Dan. 4, 9), respectively the eternity in the communion of the Holy Trinity.

The two main means of defining the Shabbat in the Old Testament, as *a day of the rest* and *as the seventh day* brought about the division of the doctoral thesis into two parts. Therefore, the chapter “The Shabbat: The Day of Rest” presents the way the understanding of the Shabbat as rest by virtue represents a convergence point between the Old Testament and the philokalic tradition. For the Jew of the Old Testament, the Shabbat was a day of spiritual practice for restoring the creation, a day of thanksgiving, moderation, and service for your neighbour, and also a moment of doxological return to God. At the moral, spiritual and mystical level, the patristic thinking represented in the thesis by philokalic authors such as Maxim the Confessor, Simeon the New Theologian, Isaac Syrus and Peter of Damascus, presents the Shabbat as the next step towards the liberation from the servitude of the passions, when the souls celebrate (Gk. Σαββατιζω) by sharing the Spring of their rest and quietude. The day of rest is illustrated as a *symbol of the divine rest* (Gen. 2, 2-3), which is a reality in itself, and not an institution dependent on man's compliance with it. Likewise, the holiness of the Shabbat is not determined by its degree of sharing with the human being and the creation. One must mention a clear distinction between God's Shabbat and that of the man, the first being the reason for the latter, and not its synonym. The last structure of this chapter entitled “The rest of the Shabbat as purpose of the creation”, analyzes the way Saint Maxim the Confessor applies a pattern of theological movement to reality: the phenomenal starts with the act of creation (γένεσις), develops in time (κίνησις) and ends with the final rest (στάσις) across time, the creature depending on the extension/time period (διάστημα). Or, if time is movement and eternity is rest, then a state in which the two coexist is κίνησις ακίνητος, paradoxical, quasi-temporal energy of a eternal process. Father Stăniloae translates the syntagm as “still mobility” of the eternal life, in order to preserve the acquired perfection. This “still mobility” is the purpose of creation expressed in the terms of rest.

The chapter “The Shabbat: The Seventh Day” presents the way the seventh day is represented in a symbolic interpretation, within the philokalic discourse (chiefly found

with Saint Maxim the Confessor), as an icon of the contemplation of eternity. The seventh day is not mentioned in Saint Maxim the Confessor's discourse as a reality in itself, but constantly in relation with its own preceding and following stage: the sixth and eighth day. This is how is brought to evidence the fact that the Shabbat shouldn't be broken away from the historic, temporal and liturgical context. One of the interpretations of the three days of the spiritual life defines the sixth day as an accomplishment of the ones situated below nature, the seventh day as the one that ends the temporal movement, and the eighth as the one that envisions the state situated beyond nature and time. This chapter also approaches point by point the eschatological dimension of the seventh day, dimension that subscribes the biblical, symbolic line of the typology of the week, where the six days are an image of this world and the seventh is a symbol of the world to come. This is the highest meaning of the true Shabbat that exists beyond this world, and God's rest on the seventh day of creation means only that God will rest away from His things in the world to come when He will be entirely in everything. Another direction of symbolic interpretation presented in the same chapter considers the seventh day as the last component of the week – which is the image of time in its entirety -, it is also the image of the outside moment, the image of the end of this world followed by eternal existence envisioned by the eighth day, the one that brakes the rhythm of the historic time expressed in a hebdomada.

The eschatological dimension of the existence envisioned by the seventh day is not only a future reality for Christians, because the eternal life already started through the resurrected Christ, and, furthermore, we have access to it in the liturgical experience. Christ is the fulfillment of the Shabbat and the true Rest, idea argumented in the Chapter "The Shabbat - A Typological and Christological Interpretation", and where it is emphasized that the Shabbat can be understood as a *being*.

The fourth part entitled "**The Cult: The Experience of Eternity in Time**", emphasizes the existent connection between the Christian and Judaic cults, both regarding the richness of scriptural content of the liturgical writings, and the structural connection of the main elements of the cult that determine the content and its perpetration: the blessing of God's name, His adoration, God's glorification for His work

in history. All these elements are part of the normal structure of the synagogue prayer, and that of the primary orthodox prayer.

The experience of eternity during the historic existence is another point of convergence for Judaism and Christianity, both Jews and Christians believe in the eschatological character of the liturgical time and that of the Shabbat and of the Passover.

The fourth part also includes a synthetic presentation of Saturday, a hymnography of this day as dedicated to the remembrance of the dead, death being perceived within the cult of the Orthodox Church as rest awaiting Resurrection. Here are also specified the structural, thematic and ritual elements common both to the Liturgy and the Shabbat. In the last subchapter, it is illustrated the fact that the relationship between the Shabbat and Sunday is one of natural continuity. The specificity of the configuration of the Shabbat, as the one *without evening* and *without morning*, configuration with eschatological character, is brought forth here because the temporal categories, through Resurrection, lose their instrumental role expressed in such an intense manner throughout history.

The Shabbat can be approached and understood at several levels: moral, spiritual, mystical, symbolic, typological, eschatological, therefore it surpasses the strict framework of the Judaic tradition. This manner of approaching the Shabbat becomes a relevant subject for the Christian theology, as a place of convergence for history and eternity. The Shabbat doesn't present itself as an individualized reality, but more like a component in the succession of the sixth, seventh and eighth day, symbols of the stages of existence, being truly a opening towards the eighth day, that of the Resurrection and of our eternal rest in/through our Resurrected God.

BIBLIOGRAFIE

EDIȚII ALE SFINTEI SCRIPTURI

ELLIGER, Karl et Wilhelm RUDOLPH, eds. *Biblia Hebraica Stuttgartensia*. Quae antea cooperantibus A. Alt, O. EISSFELDT, P. KAHLE ediderat R. KITTEL. Editio funditus renovata, adjuvantibus H. BARDTKE ... [et al.] cooperantibus H. P. RÜGER et J. ZIEGLER ediderunt K. ELLIGER et W. RUDOLPH; textum Masoreticum curavit H. P. RÜGER, Masoram elaboravit G. E. WEIL. Editio tertia emendata opera W. RUDOLPH et H. P. RÜGER, Stuttgart: Deutsche Bibelgesellschaft, 1987.

Ancien Testament interlinéaire hébreu-français. Avec le texte de la Traduction Oecuménique de la Bible en français courant, Villiers-le-Bel: Société biblique française, 2007.

KOHLBERGER, John R., ed. *The NIV Interlinear Hebrew-English Old Testament*. 4 vol. Grand Rapids: Zondervan Publishing House, 1979-85.

Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes. Edidit Alfred RAHLFS. Editio minor, duo volumina in uno. Stuttgart: Deutsche Bibelgesellschaft, 1935.

Biblia Sacra. Iuxta Vulgatam Versionem. 2 vol. Stuttgart: Württembergische Bibelanstalt, 1975.

Novum Testamentum Graece (Nestlé-Aland). NA27. Stuttgart: Deutsche Bibelgesellschaft, 1993.

Biblia adecă Dumnezeiasca Scriptură a Vechiului și Noului Testament. Tipărită întâia oară la 1688 în timpul lui Șerban Vodă Cantacuzino, Domnul Țării Românești. Retipărită după 300 de ani în facsimil și transcriere cu aprobarea Sfântului Sinod, această ediție văzând acum, din nou lumina tiparului cu binecuvântarea Prea Fericitului Părinte Teoctist, Patriarhul Bisericii Ortodoxe Române, București: IBMBOR, 1997.

Biblia sau Dumnezeiasca Scriptură a Legii Vechi și a celei Noao – 1795. Ediție jubiliară, Roma: Tipografia Vaticana, 2001.

Biblia adecă dumnezeiasca Scriptură a Legii cei Vechi și Noui după originalul celor șaptezeci și doi de tâlcuitori din Alexandria. 2 vol. Tipărită cu binecuvântare PS Andrei Șaguna, episcop al Bisericii Ortodoxe din Sibiu, Sibiu: Tipografia Episcopiei Ardealului, 1856-58.

Biblia adică Dumnezeiasca Scriptură a Legii Vechi și a celei Nouă. Tipărită în zilele Majestății Sale Carol I, regele României. Ediția Sfântului Sinod (ediție anastatică după original), București: Tipografia Cărților Bisericești, 1914.

Biblia adică Dumnezeiasca Scriptură a Vechiului și Noului Testament. București: Fundația pentru literatură și artă Regele Carol II, 1936.

Biblia sau Sfânta Scriptură. Tipărită sub îndrumarea și cu purtarea de grijă a Prea Fericitului Părinte Iustinian – Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, București: IBMBOR, 1968.

Biblia sau Sfânta Scriptură. Tipărită sub îndrumarea și cu purtarea de grijă a Prea Fericitului Părinte Teoctist – Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, București: IBMBOR, 1991.

- Biblia sau Sfânta Scriptură*. Diortosită de ÎPS Bartolomeu Anania, Arhiepiscopul Vadului, Feleacului și Clujului. Ediție jubiliară a Sfântului Sinod, București: IBMBOR, 2001.
- Biblia sau Sfânta Scriptură*. Tipărită cu binecuvântarea Prea Fericitului Părinte Daniel – Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, București: IBMBOR, 2008.
- La Bible de Jerusalem*. Paris: Éditions du Cerf, 1999.
- The Holy Bible*. King James authorized version, Oxford: Oxford University Press, 1977.
- Traduction Oecuménique de la Bible*. Paris: Société biblique française & Éditions du Cerf, 1988.
- The New International Version Study Bible*. Grand Rapids: The Zondervan Bible Publishers, 1985.
- La Sainte Bible*. Louis SEGOND, ed. Paris: Alliance Biblique Universelle, 1910.

CĂRȚI DE CULT

- סדור עבודת ישראל – *Siddur Avodat Israel with English Translation*. Tel-Aviv: Sinai Publishing, 2007.
- Triodul*. Tipărită cu binecuvântarea Prea Fericitului Părinte Daniel – Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, București: IBMBOR, 2010.

DIȚIONARE, LEXICOANE, CONCORDANȚE, MANUALE

- ABRUDAN, Dumitru, Emilian CORNIȚESCU, *Arheologia biblică*. Ediția a 2-a. Sibiu: IBMBOR, 2002.
- ACHTERMEIER, P. J., ed. *Harper's Dictionary of the Bible*. San Francisco: Harper & Row, 1996.
- ALCALAY, Reuben. *Complete English-Hebrew Dictionary*. New enlarged éditions, Tel-Aviv: Miskal Pub. & Dist., 2000.
- BAILLY, M. A. *Dictionnaire Grec-Français*. 8^{ème} édition revue, Paris: Librairie Hachette, 1919.
- BALZ, Horst, Gerhard SCHNEIDER, eds. *The Exegetical Dictionary of the New Testament*. Edinburgh: T&T Clark, 1990.
- BLAICKLOCK, E. M., and R. K. HARRISON. *The New International Dictionary of Biblical Theology*. Grand Rapids: Zondervan, 1983.
- BROMILEY, G. W. (1988; 2002). *The International Standard Bible Encyclopedia*, Revised (3:55-56). Wm. B. Eerdmans.
- CIUDIN, Nicolae. *Studiul Vechiului Testament*: Manual pentru seminariile teologice. București: IBMBOR, 2002.
- COGGINS, R. J., and J. L. HOULDEN, eds. *A Dictionary of Biblical Interpretation*. London: SCM Press, 1990.
- DAVY, Marie Madeleine. *Enciclopedia doctrinelor mistice*. 4 vol. Traduce de Constantin FĂGEȚAN, Cristian GAȘPAR, Marius LAZURCA. Timișoara: Amarcord, 1997-2000.

- DOGARU, Vasile, și Neculai DORNEANU. *Concordanță biblică tematică*. Iași: Trinitas, 2000.
- DOUGLAS, J. D. *Dicționar Biblic*. Traducere de Liviu POP și John TIPEI. Oradea: Cartea Creștină, 1995.
- DOUGLAS, J. D., and Merrill C. TENNEY, eds. *The New International Dictionary of the Bible*. Pictorial éditions. Grand Rapids: Zondervan, 1996.
- FREEDMAN, David N. *The Anchor Bible Dictionary*. New York: Doubleday, 1996.
- HARRIS, R. L., HARRIS, R. L., ARCHER, G. L., & WALTKE, B. K. *Theological Wordbook of the Old Testament* (electronic ed.) Chicago: Moody Press, 1999.
- KITTEL, Gerhard. *Theological Dictionary of the New Testament*. Grand Rapids: Eerdmans, 1976.
- KOHLBERGER, J. R., and J. A. SWANSON. *The Hebrew English Concordance to the Old Testament*. Grand Rapids: Zondervan, 1998.
- LAMPE, G. W. *A Patristic Greek Lexicon*. Oxford: Clarendon Press, 1961.
- LEON-DUFOUR, Xavier. *Dictionary of Biblical Theology*. Translated by P. Joseph CAHILL. New York: Desclee Company, 1967.
- LIDDELL, Henry G., and Robert SCOTT. *A Greek-English Lexicon*. Oxford: Clarendon Press, 1996.
- MCKENZIE, John L. *Dictionary of the Bible*. Milwaukee: The Bruce Publishing Company, 1965.
- MIRCEA, Ioan. *Dicționar al Noului Testament*. București: IBMBOR, 1995.
- MYERS, A. C., *The Eerdmans Bible dictionary*. Grand Rapids, Michigan: Eerdmans, 1987.
- NEGEV, Avraham, and Shimon GIBSON, eds. *Archaeological Encyclopedia of the Holy Land*. New York/London: Continuum, 2001.
- NICOLAESCU, Nicolae I., Grigorie MARCU, Sofron VLAD, și Liviu G. MUNTEANU. *Studiul Noului Testament*. Manual pentru Institutele Teologice. Ediția a 2-a, București: IBMBOR, 1977.
- PRELIPCEANU, Vladimir, Nicolae NEAGA, Gheorghe BARNA, și Mircea CHIALDA. *Studiul Vechiului Testament*. Manual pentru Institutele Teologice. Ediția a 3-a. Cluj-Napoca: Renașterea, 2003.
- ROGERSON, J. W., and Judith M. LIEU, eds. *The Oxford Handbook of Biblical Studies*. Oxford: Oxford University Press, 2006.
- SAKENFELD, Katharine. *The New Interpreter's Dictionary of the Bible*. 6 vol. Nashville: Abingdon Press, 2008.
- The Jewish Encyclopedia*. 1901-06, www.jewishencyclopedia.com
- WALLS, Jerry L., *The Oxford Handbook of Eschatology*. Oxford: Oxford University Press, 2007.
- WIGODER, Geoffrey, coord. *Enciclopedia iudaismului*. Traducere de Radu LUPAN și George WEINER. București: Hasefer, 2006.

LUCRĂRI DE HERMENEUTICĂ

- BASARAB, Mircea. *Ermineutică biblică*. Oradea: Episcopiei Ortodoxe Române, 1997.
- BASARAB, Mircea. *Interpretarea Sfintei Scripturi în Biserica Ortodoxă*. Cluj-Napoca: Alma Mater, 2005.
- BIANCHI, Enzo. *Cuvânt și rugăciune: Introducere în lectura duhovnicească a Scripturii*. Traducere de Maria Cornelia OROS. Sibiu: Deisis, 1996.
- BRECK, John. *Cum citim Sfânta Scriptură: despre structura limbajului biblic*. Traducere de Ioana TĂMĂIAN. Alba-Iulia: Reîntregirea, 2005.
- BRECK, John. *Sfânta Scriptură în Tradiția Bisericii*. Traducere de I. TĂMĂIAN. Cluj-Napoca: Patmos, 2003.
- COGGINS, R. J., and J. L. HOULDEN, eds. *A Dictionary of Biblical Interpretation*. London: SCM Press, 1990.
- COMAN, Constantin. *Erminia Duhului. Texte fundamentale pentru o Ermineutică duhovnicească*. București: Bizantină, 2002.
- CORBU, Agapie. *Sfânta Scriptură și interpretarea ei în opera Sfântului Grigorie de Nyssa*. Sibiu: Teofania, 2002.
- GADAMER, Hans-Georg. *Adevăr și metodă*. Traducere de Gabriel CERCEL, Larisa DUMITRU, Gabriel KOHN și Călin PETCANĂ. București: Teora, 2001.
- HEIDEGGER, Martin. *Ontologie. Hermeneutica facticității*. Traducere de Christian FERENCZ-FLATZ. București: Humanitas, 2008.
- LACOCQUE, André și Paul RICOEUR. *Cum să înțelegem Biblia*. Traducere de Maria CARPOV. Iași: Polirom, 2002.
- MOISESCU, Iustin. *Sfânta Scriptură și interpretarea ei în opera Sfântului Ioan Hrisostom*. București: Anastasia, 2003.
- NIKOLAKOPOULOS, Konstantin. *Studii de teologie biblică. Ermineutica cea ortodoxă și cea occidentală. Semnificația noțiunilor imnologice ale Noului Testament*. Traducere de Ioan Vasile LEB și Ilie URSA. Cluj-Napoca: Renașterea, 2008.
- OSBORNE, G. R. *The hermeneutical spiral: A comprehensive introduction to biblical interpretation*. Rev. and expanded, 2nd ed. Downers Grove, Illinois: InterVarsity Press, 2006.
- RICOEUR, Paul. *Eseuri de hermeneutică*. Traducere de Vasile TONOIU. București: Humanitas, 1995.

RESURSE PATRISTICE

- AMBROZIE CEL MARE. *Tâlcuiri la Facere*. 3 vol. Traducere din limba latină de Andreea STĂNCIULESCU. Galați: Cartea Ortodoxă, 2007-09.
- Biblia Patristica*. Index des citations et allusions bibliques dans la littérature patristique. 5 vol. Paris: Édition du Centre National de la Recherche Scientifique, 1986-91.
- CHIRIL AL ALEXANDRIEI. *Scrieri IV, Comentariu la Evanghelia Sfântului Ioan*. Vol. 41 în *PSB*. Traducere, introducere și note de Dumitru STĂNILĂ. București: IBMBOR, 2000.
- CLEMENT AL ALEXANDRIEI. *Scrieri I - Cuvânt de îndemn către Elini*. Vol. 4 în *PSB*. Traducere, note și indici de Dumitru FECIORU. București: IBMBOR, 1982.

- CLEMENT AL ALEXANDRIEI. *Stromate*. Vol. 5 în *PSB*. Traducere, introducere și note de Dumitru FECIORU. București: IBMBOR, 1982.
- DIONISIE AREOPAGITUL. *Despre Numele divine*. Traducere de Cicerone IORDĂCHESCU și Theofil SIMENSCHY. Iași, 1936.
- EFTIMIE ZIGABENUL, NICODIM AGHIORITUL. *Psaltirea în tâlcuirile Sfinților Părinți*. Transliterare, diortosire, revizuire după ediția grecească și note de Ștefan VORONCA. Galați: Cartea Românească – Egumenița, (fără an).
- EUSEBIU DE CEZAREEA, *Viața lui Constantin cel Mare*, IV, 18, în *PSB* 14, studiu introductiv Emilian Popescu, trad. Radu Alexandrescu (București: IBMBOR, 1991)
- GRIGORIE DE NYSSA. *Cuvânt apologetic la Hexaemeron*. Vol. 30 în *PSB*. Traducere și note de Teodor BODOGAE. București: IBMBOR, 1998.
- GRIGORIE DE NYSSA. *Despre facerea omului*. Vol. 30 în *PSB*. Traducere și note de Teodor BODOGAE. București: IBMBOR, 1998.
- GRIGORIE DE NYSSA. *Despre viața lui Moise sau despre desăvârșirea prin virtute*. Vol. 29 în *PSB*. Traducere de Dumitru STĂNILOAE și Ioan BUGA. Note de Dumitru STĂNILOAE și indice de Ioan BUGA. București: IBMBOR, 1982.
- IOAN HRISOSTOM. *Bogățiile oratorice*. Oradea: Pelerinul Român, 2002.
- IOAN HRISOSTOM. *Scrieri I - Omilii la Facere (I)*. Vol. 21 în *PSB*. Traducere, introducere, indice și note de Dumitru FECIORU. București: IBMBOR, 1987.
- IOAN HRISOSTOM. *Scrieri II - Omilii la Facere (II)*. Vol. 22 în *PSB*. Traducere, introducere, indici și note de Dumitru FECIORU. București: IBMBOR, 1987.
- IOAN HRISOSTOM. *Tâlcuiri la Epistola a doua către Corinteni*. Omilia 13, București: Sophia, 2006.
- ISAAC SIRUL. *Cuvinte către singuratici despre viața duhului, taine dumnezeiești, pronie și judecată, II, 1*. În *Cuvinte către singuratici*. Partea a II-a recent descoperită. Studiu introductiv și traducere de Ioan I. ICĂ jr. Sibiu: Deisis, 2003.
- ISAAC SIRUL. *Cuvinte despre sfintele nevoințe*. Vol. 10, în *Filocalia*. Traducere, introducere și note de Dumitru STĂNILOAE. București: Humanitas, 2008.
- ISAIA PUSTNICUL. *Douăzeci și nouă de cuvinte*. Vol. 12, în *Filocalia*. Traducere, introducere și note de Dumitru STĂNILOAE. București: Humanitas, 2009.
- IUSTIN MARTIRUL ȘI FILOSOFUL. *Dialogul cu iudeul Tryfon*. Vol. 2 în *PSB*. Traducere, introducere și note de Teodor BODOGAE, Olimp CĂCIULĂ și Dumitru FECIORU. București: IBMBOR, 1980.
- MAXIM MĂRTURISITORUL. *Ambigua – tâlcuiri ale unor locuri cu multe și adânci înțelesuri din Sfinții Dionisie Areopagitul și Grigorie Teologul*. Vol. 80 în *PSB*. Traducere, introducere și note de Dumitru STĂNILOAE. București: IBMBOR, 1983.
- MAXIM MĂRTURISITORUL. *Capete Gnostice (sau Teologice)*. Vol. 2, în *Filocalia*. Traducere, introducere și note de Dumitru STĂNILOAE. București: Humanitas, 2004.
- MAXIM MĂRTURISITORUL. *Răspunsuri către Talasie*. Vol. 3, în *Filocalia*. Traducere, introducere și note de Dumitru STĂNILOAE. București: Humanitas, 2004.
- NICOLAE CABASILA. *Despre viața în Hristos*. Traducere din limba greacă și note de Teodor BODOGAE. București: IBMBOR, 2009.

- ORIGEN, *Omilii la Numeri XXIII, 4*, în *Scrieri alese I, PSB 6*, trad. T. BODOGAE, N. NEAGA, Z. LAȚCU, studiu introductiv și note T. BODOGAE (București: IBMBOR, 1981)
- ORIGEN. *Omilii la Facere*. Vol. 6 în *PSB*. Traducere de Teodor BODOGAE, Nicolae NEAGA, Zorica LAȚCU. Studiu introductiv și note de Teodor BODOGAE. București: IBMBOR, 1981.
- ORIGEN. *Omilii și adnotări la Exod*. Ediție bilingvă, traducere, studiu introductiv și note de Adrian MURARU. Iași: Polirom, 2006.
- ORIGEN. *Omilii și adnotări la Levitic*. Ediție bilingvă, traducere, studiu introductiv și note de Adrian MURARU. Iași: Polirom, 2006.
- ORIGEN. *Omilii, comentarii și adnotări la Geneză*. Ediție bilingvă, traducere, studiu introductiv și note de Adrian MURARU. Iași: Polirom, 2006.
- ORIGÈNE. *Homélie sur l'Exode*. Vol. 17. în *SC*. Traduction par Louis DOUTRELEAU et P. Henri de LUBAC. Paris: Éditions du Cerf, 1943.
- ORIGÈNE. *Homélie sur la Genèse*. Vol. 16 în *SC*. Traduction par P. FORTIER et Henri de LUBAC. Paris: Éditions du Cerf, 1947.
- ORIGÈNE. *Homélie sur les Nombres*. Vol. 29 în *SC*. Introduction et traduction de André Méhat. Paris: Éditions du Cerf, 1951.
- PETRU DAMASCHIN. *Învățăături duhovnicești*. Vol. 5, în *Filocalia*. Traducere, introducere și note de Dumitru STĂNILOAE. București: Humanitas, 2001.
- SIMEON NOUL TEOLOG. *Scrieri I – Discursuri teologice și etice*. Studiu introductiv și traducere de Ioan I. ICA jr. Studiu de Alexander GOLITZIN. Sibiu: Deisis, 2001.
- SIMEON NOUL TEOLOG. *Scrieri III – Imne, Epistole și Capitole*. Introducere și traducere de Ioan I. ICA jr. Sibiu: Deisis, 2001.
- TEODORET AL KIRULUI. *Tâlcuirea Psalmilor împăratului prooroc David*. Petru Vodă: Sfânta Mănăstire „Sfinții Arhangheli”, 2003.
- VASILE CEL MARE. *Despre Duhul Sfânt*. Vol. 12 în *PSB*. Traducere, introducere și indici de Constantin CORNIȚESCU și Teodor BODOGAE. București: IBMBOR, 1988.
- VASILE CEL MARE. *Omilii la Hexaïmeron*. Vol. 17 în *PSB*. Traducere, introducere indici și note de Dumitru FECIORU. București: IBMBOR, 1986.
- VASILE CEL MARE. *Omilii la Psalmi*. Vol. 17 în *PSB*. Traducere, introducere indici și note de Dumitru FECIORU. București: IBMBOR, 1986.
- VASILE CEL MARE. *Scrieri I - Omilii și cuvântări*. Vol. 17 în *PSB*. Studiu introductiv, traducere, note și indici de Dumitru FECIORU. București: IBMBOR, 1986.
- WILLIS, John R., ed. *The Teachings of the Church Fathers*. New York: Herder & Herder, 1966.
- JUST, A. A. *Luke. ACCS NT 3*. Downers Grove, Illinois: InterVarsity Press, 2005.
- LIENHARD, J. T., & ROMBS, R. J. *Exodus, Leviticus, Numbers, Deuteronomy. ACCS OT 3*. Downers Grove, Illinois: InterVarsity Press, 2001.

RESURSE IUDAICE

- ABELSON, James. *Mistica ebraică de la origini până în epoca medievală*. Traducere de Ilie ILIESCU. București: Herald, 2006 (*Jewish Mysticism*. London: George Bell and Sons, 1973).
- COHEN, A. *Talmudul*. Traducere din franceză de C. LITMAN. București: Hasefer, 1999.
- EISENBERG, Josy. *O istorie a evreilor*. Traducere de Jean Roșu. Ediția a 2-a. București: Humanitas, 2006 (*Une Histoire des Juifs*, Culture, Art, Loisirs, 1970).
- FLAVIUS JOSEPHUS. *Antichități iudaice*. 2 vol. Prefață de Răzvan THEODORESCU. Cuvânt asupra ediției, traducere și note de Ion ACSAN. București: Hasefer, 2002.
- FLAVIUS JOSEPHUS. *Autobiografie. Contra lui Apion*. Prefață de Răzvan THEODORESCU. Cuvânt asupra ediției, traducere și note de Ion ACSAN. București: Hasefer, 2002.
- FLAVIUS JOSEPHUS. *Istoria Războiului iudeilor împotriva Romanilor*. Prefață de Răzvan THEODORESCU. Traducere de Gheneli WOLF și Ion ACSAN. Cuvânt asupra ediției și note de Ion ACSAN. București: Hasefer, 2004.
- HADAS-LEBEL, Mireille. *Flavius Josephus, evreul Romei*. Traducere și postfață de Țicu GOLDSTEIN. București: Hasefer, 2004.
- HESCHEL, Abraham Joshua. *Șabatul. Înțelesuri pentru omul modern*. Traducere de Alin CROITORU. București: Hasefer, 2008.
- IDEL, Moshe. *Ascensiuni la cer în mistica evreiască: Stâlpi, linii, scări*. Traducere de Maria-Magdalena ANGHELESCU. Iași: Polirom, 2008.
- NEHER, André. *Cheile identității iudaice*. Traducere de Țicu GOLDSTEIN. București: Hasefer, 2001.
- NEUSNER, Jacob. *Making God's word work: a guide to the Mishnah*. London/New York: Continuum International Publishing Group, 2004.
- NEUSNER, Jacob. *The Babylonian Talmud: A Translation and Commentary*. Vol. 2. Tractate *Shabbat*. Massachusetts: Hendrickson Publishers, Peabody, 2005.
- NEUSNER, Jacob, *The Babylonian Talmud: a translation and commentary*, Tractate *Erubin*, I, Hendrickson Publishers, Peabody, Massachusetts, 2005
- NEUSNER, Jacob. *Un Rabbin Parle a Jésus*. Traduction par Charles EHLINGER et Danièle MENÈS. Paris: Éditions du Cerf, 2008.
- PHILON D'ALEXANDRIE. *De Abrahamo*. Introduction, traduction et notes par Jean GOREZ, Collection « Œuvres de Philon d'Alexandrie » vol. 20. Paris: Éditions du Cerf, 1966.
- PHILON D'ALEXANDRIE. *De Cherubim*. Introduction, traduction et notes par Jean GOREZ, Collection « Œuvres de Philon d'Alexandrie » vol. 3. Paris: Éditions du Cerf, 1963.
- PHILON D'ALEXANDRIE. *De Decalogo*. Introduction, traduction et notes par Valentin NIKIPROWETZKY, Collection « Œuvres de Philon d'Alexandrie » vol. 23. Paris: Éditions du Cerf, 1965.
- PHILON D'ALEXANDRIE. *De Opificio Mundi*. Introduction générale par Roger ARNALDEZ; Introduction, traduction et notes par Roger ARNALDEZ, Collection « Œuvres de Philon d'Alexandrie » vol. 1. Paris: Éditions du Cerf, 1961.
- PHILON D'ALEXANDRIE. *De Specialibus Legibus I-II*. Introduction, traduction et notes par Suzanne DANIEL, Collection « Œuvres de Philon d'Alexandrie » vol. 24. Paris: Éditions du Cerf, 1975.

- PHILON D'ALEXANDRIE. *De Virtutibus*. Introduction et notes de R. ARNALDEZ, traduction de P. DELOBRE, M.-R. SERVEL, A.-M. VERILHAC. Collection « Œuvres de Philon d'Alexandrie » vol. 26. Paris: Éditions du Cerf, 1962.
- PHILON D'ALEXANDRIE. *De Vita Mosis I-II*. Introduction, traduction et notes par Roger ARNALDEZ, Claude MONDÉSERT, Jean POUILLOUX, Pierre SAVINEL, Collection « Œuvres de Philon d'Alexandrie » vol. 22. Paris: Éditions du Cerf, 1967.
- PHILON D'ALEXANDRIE. *Legum Allegoriae I-III*. Introduction, traduction et notes par Claude MONDÉSERT, Collection « Œuvres de Philon d'Alexandrie » vol. 2. Paris: Éditions du Cerf, 1962.
- PHILON DIN ALEXANDRIA. *Comentariu alegoric al Legilor sfinte după lucrarea celor șase zile*. Traducere, introducere și note de Zenaida Anamaria LUCA. București: Herald, 2006.
- PHILON DIN ALEXANDRIA. *Viața lui Moise*. Prefață de Alexandru BARNEA. Cuvânt asupra ediției, traducere și note de Ion ACSAN. București: Hasefer, 2003.
- ROSEN, Moses. *În lumina Torei*. București, 1971.
- SCHMEMANN, Alexander. *Introducere în Teologia liturgică*. Traducere de Vasile BÂRZU. București: Sofia, 2002.
- SCHOLEM, Gershom. *The Messianic Idea in Judaism. And Other Essay on Jewish Spirituality*. Fereword by Arthur Hertzberg. New York: Schocken Books, 1995.
- SOLOMON, Norman. *The Talmud. A Selection*. Selected, translated and edited by ... London: Penguin Group, 2009.
- STAROBINSKI-ŞAFRAN, Esther. *Tușișul și vocea. Exegeză și gândire iudaică*. Traducere și postfață de Țicu Goldstein. București: Hasefer, 2003.
- STEINSALTZ, Adin. *Introduction au Talmud*. Traduit de l'anglais par Nelly HANSSON, préface de Josy EISENBERG, coll. «Spiritualités vivantes». Minneapolis: Fortress Press, 2002.
- ŞAFRAN, Alexandru. *Etica evreiască și modernitatea*. Traducere de Țicu GOLDSTEIN. București: Hasefer, 2005
- ŞAFRAN, Alexandru. *Israel și rădăcinile sale. Teme fundamentale ale spiritualității evreiești*. Traducere de Țicu GOLDSTEIN. București: Hasefer, 2002.
- VERMES, Geza. *The Complete Dead Sea Scrolls in English*. Revised edition London: Penguin Books, 2004.
- WIGODER, Geoffrey, red. coord. *Enciclopedia Iudaismului*. Traducere de Radu LUPAN și George WEINER. București: Hasefer, 2006.
- YONGE, C. D., transl. *The Works of Philo: New Updated Editions. Complete and Unabridged in One Volume*. Massachusetts: Hendrickson Publishers, Peabody, 1993.

COMENTARIII BIBLICE

- AGOURIDIS, Savvas. *Comentariu la Apocalipsa Sfântului Ioan*. Traducere de Constantin COMAN. Ed. a 2-a. București: Bizantină, 2004.
- ALBRIGHT, W. F. *The Names "Israel" and "Judah", with an excursus on the etymology of tôdâh and tôrâh*. 1927.
- ALLEN, L. C. *WBC 29: Ezekiel 20-48*. Dallas: Word, Incorporated, 2002.

- ASH, A. L., *Philippians, Colossians & Philemon*. În *The College Press NIV commentary*. Joplin, Mo.: College Press, 1994.
- ATTRIDGE, H. W., & KOESTER, H. *The Epistle to the Hebrews: A commentary on the Epistle to the Hebrews*. Philadelphia: Fortress Press, 1989.
- BLANCHARD, Yves-Marie. *L'Apocalypse*. Paris: Les Éditions de l'Atelier, 2004.
- BOUTENEFF, Peter C. *Beginnings. Ancient Christian Readings of the Biblical Creation Narratives*. Grand Rapids, Michigan: Baker Academic, 2008.
- BOVON, F., & KOESTER, H. *Luke 1: A commentary on the Gospel of Luke 1:1-9:50*. Minneapolis, MN: Fortress Press, 2002.
- BRATCHER, Robert G., Eugene A. NIDA. *A Handbook on the Gospel of Mark*. New York: United Bible Societies, 1993.
- BROOKS, J. A. *NAC 23: Mark*. Nashville: Broadman & Holman Publishers, 2001.
- BROWN, E. Raymond, Joseph A. FITZMYER, Roland E. MURPHY, coord. *Introducere și comentariu la Sfânta Scriptură*. Vol. 1. Traducere de Dumitru GROȘAN. Târgu-Lăpuș: Galaxia Gutenberg, 2005.
- BROWN, E. Raymond, Joseph A. FITZMYER, Roland E. MURPHY, coord. *Introducere și comentariu la Sfânta Scriptură. Pentateuhul*. Vol. 2. Traducere de Dumitru GROȘAN. Târgu-Lăpuș: Galaxia Gutenberg, 2007.
- BROWN, E. Raymond, Joseph A. FITZMYER, Roland E. MURPHY, coord. *Introducere și comentariu la Sfânta Scriptură. Literatura paulină*. Vol. 7. Traducere de Dumitru GROȘAN. Târgu-Lăpuș: Galaxia Gutenberg, 2008.
- BROWN, E. Raymond, Joseph A. FITZMYER, Roland E. MURPHY, coord. *Introducere și comentariu la Sfânta Scriptură. Evangheliile Sinoptice*. Vol. 8. Traducere de Dumitru GROȘAN. Târgu-Lăpuș: Galaxia Gutenberg, 2007.
- BROWN, E. Raymond, Joseph A. FITZMYER, Roland E. MURPHY, coord. *Introducere și comentariu la Sfânta Scriptură. Literatura ioanică*. Vol. 9. Traducere de Dumitru GROȘAN. Târgu-Lăpuș: Galaxia Gutenberg, 2007.
- BUDD, Philip J. *WBC 5: Numbers*. Ediție electronică (Logos Library System; WBC 5), 2002.
- CHARLES, R. H. ed. *Apocrypha of the Old Testament*. Bellingham, WA: Logos Research Systems, Inc. 2004.
- CHIRILĂ, Ioan, *Cartea profetului Osea. Breviarum al gnoseologiei Vechiului Testament*. Teză de doctorat. Cluj-Napoca: Limes, 1999.
- CHOUINARD, Larry, *The College Press NIV commentary: Matthew*. Joplin, Mo.: College Press, 1997.
- CLARKE, Adam. *Clarke's Commentary: Numbers*. Albany, OR: Ages Software, 1999.
- CLARKE, Adam. *Clarke's Commentary: Deuteronomy*. Albany, OR: Ages Software, 1999.
- CLARKE, Adam. *Clarke's Commentary: Exodus*. Albany, OR: Ages Software, 1999.
- CLARKE, Adam. *Clarke's Commentary: Genesis*. Albany, OR: Ages Software, 1999.
- CLARKE, Adam. *Clarke's Commentary: Hebrews*. Albany, OR: Ages Software, 1999.
- CLARKE, Adam. *Clarke's Commentary: John*. Albany, OR: Ages Software, 1999.

- CLARKE, Adam. *Clarke's Commentary: Luke*. Albany, OR: Ages Software, 1999.
- CLARKE, Adam. *Clarke's Commentary: Mark*. Albany, OR: Ages Software, 1999.
- CLARKE, Adam. *Clarke's Commentary: Matthew*. Albany, OR: Ages Software, 1999.
- COLE, R. Dennis. *NAC 3B: Numbers* (electronic ed.). Logos Library System. Nashville: Broadman & Holman Publishers, 2001.
- COLLINS J. J., CROSS F. M. & COLLINS A. Y. *Daniel: A commentary on the book of Daniel. In Hermeneia – A critical and historical commentary on the Bible*. Minneapolis: Fortress Press, 1993.
- CRAIGIE, P. C. *WBC 26: Jeremiah 1-25*. Dallas: Word, Incorporated, 2002.
- CURTIS, E. L. & MADSEN, A. A. *ICC: Chronicles*. New York: C. Scribner's Sons, 1910.
- DAVIDSON, R. *The vitality of worship: A commentary on the book of Psalms*. Grand Rapids, Mich. Edinburgh: W.B. Eerdmans. Handsel Press, 1998.
- DAVIES, D.; ALLISON, Dale C., *A critical and exegetical commentary on the Gospel according to Saint Matthew*, vol. 2, T&T Clark International, London; New York, 2004
- DURHAM, John I. *WBC 3: Exodus*. Dallas: Word Incorporated, 2002.
- ELLINGWORTH, P., *NIGTC: The Epistle to the Hebrews*. Grand Rapids, Michigan; Carlisle 1993.
- FOX, Everett. *The Five Books of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; a New Translation With Introductions, Commentary and Notes*. New York: Schocken Books, 1995.
- FREDENBURG, B. *The College Press NIV commentary: Ezekiel*. Joplin, Mo.: College Press Pub. Co., 2002.
- GORDAY, P. *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon. ACCS NT 9*. Downers Grove, Illinois: InterVarsity Press, 2000.
- GOULD, Ezra Palmer. *A Critical and Exegetical Commentary on the Gospel According to St. Mark*. New York: C. Scribner's sons, 1922.
- GOWAN, D. E. *From Eden to Babel: A commentary on the book of Genesis 1-11. International theological commentary*. Grand Rapids, Mich.: W.B. Eerdmans Pub. Co. 1988.
- GRAY, G. B. *A critical and exegetical commentary on Numbers*. New York: C. Scribner's sons, 1903.
- HENDRIKSEN, W. & KISTEMAKER, S. J. *Baker New Testament commentary, vol. 9: Exposition of the Gospel According to Matthew*. Grand Rapids: Baker Book House, 1973.
- HENDRIKSEN, W. & S. J. KISTEMAKER, *Baker New Testament Commentary, vol. 2: Exposition of the Gospel According to John*. Grand Rapids: Baker Book House, 1953.
- HENGSTENBERG, E. W. *Commentary on the Psalms. Vol. 3*. Edinburgh, 1869; Libronix Digital Library System, 2007.
- HENRY, Matthew. *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*. Peabody: Hendrickson, 1996.
- HOBBS, T. R. *WBC 13: 2 Kings*. Dallas: Word, Incorporated, 2002.

- HOLLADAY, W. L. & HANSON, P. *Jeremiah 1: A commentary on the Book of the Prophet Jeremiah, chapters 1-25 in Hermeneia – A critical and historical commentary on the Bible*. Philadelphia: Fortress Press, 1986.
- JAMIESON, Robert, A. R. FAUSSET, David BROWN. *A Commentary, Critical and Explanatory, on the Old and New Testaments*. Oak Harbor, WA: Logos Research Systems, Inc., 1997.
- KEIL, Carl Friederich, Franz DELITZSCH. *Commentary on the Old Testament*. Peabody, MA: Hendrickson, 2002.
- LANE, W. L. *The Gospel According to Mark. NICNT*. Grand Rapids: Eerdmans, 1974.
- LONG, J. C. *The College Press NIV commentary: 1 & 2 Kings*. Joplin, Mo.: College Press Pub., 2002.
- LUZ, U. & KOESTER, H. *Matthew: A commentary*. Vol. 2. Translated by James E. Crouch. Minneapolis: Augsburg, Fortress Press, 2001.
- LUZ, U., & KOESTER, H., *Matthew 21-28: A commentary*. Vol. 3. Translated by James E. CROUCH. Minneapolis: Augsburg, 2005.
- MARSHALL, I. H. *The Gospel of Luke. NIGTC*. Exeter: Paternoster Press, 1978.
- MATHEWS, K. A. *NAC 1A: Genesis 1-11:26*. Nashville: Broadman & Holman Publishers, 2001.
- MCKANE, W. *A critical and exegetical commentary on Jeremiah*. Edinburgh: T&T Clark International, 1986.
- MIHOC, Vasile. *Sfânta Evanghelie de la Ioan. Introducere și comentariu*, vol. I, Ed. Teofania, Sibiu, 2003.
- MILLER, S. R., *NAC: Daniel*. Nashville: Broadman & Holman Publishers, 2001.
- NEWMAN, Barclay Moon; Philip C. STINE. *A Handbook on the Gospel of Matthew*, New York: United Bible Societies, 1992.
- NINEHAM, D. E. *The Gospel of St Mark. Pelican New Testament Commentaries*. Harmondsworth, England/New York: Penguin Books, 1963.
- NOLLAND, *WBC 35b: Luke 9:21–18:34*. Dallas: Word, Incorporated, 2002.
- ODEN, T. C. & HALL, C. A., *Mark. ACCS NT 2*. Downers Grove, Illinois: InterVarsity Press, 2005.
- OLSON, Dennis T. *Numbers*. Louisville: John Knox Press, 1996 (Logos Library System; Interpretation, a Bible Commentary for Teaching and Preaching).
- RIGGANS, Walter. *Numbers*. Louisville: Westminster John Knox Press, 2001, c1983 (Logos Library System; The Daily Study Bible Series).
- ROOKER, Mark F. *NAC: Leviticus*. Nashville: Broadman&Holman Publishers, 2000.
- SKINNER, John. *ICC: Genesis*. New York: Scribner, 1910.
- SPEISER, E. A. *The Anchor Bible, Genesis*. Introduction, Translation and Notes by E. A. Speiser. New York: Doubleday & Company, Inc., Garden City, 1964.
- SPENCE-JONES, H. D. M. *The Pulpit Commentary: 2 Chronicles*. Bellingham, WA: Logos Research Systems, Inc., 2004.

- SPENCE-JONES, H. D. M. *The Pulpit Commentary: 2 Kings*. Bellingham, WA: Logos Research Systems, Inc., 2004.
- SPENCE-JONES, H. D. M. *The Pulpit Commentary: Exodus*. Vol. 2. Bellingham, WA: Logos Research Systems, Inc., 2004.
- SPENCE-JONES, H. D. M. *The Pulpit Commentary: Ezekiel*. Vol. I. Bellingham, WA: Logos Research Systems, Inc., 2004.
- SPENCE-JONES, H. D. M. *The Pulpit Commentary: Genesis*. Bellingham, WA: Logos Research Systems, Inc., 2004.
- SPENCE-JONES, H. D. M. *The Pulpit Commentary: Numbers*. Bellingham, WA, 2004.
- SPENCE-JONES, H. D. M. *The Pulpit Commentary: St. Mark*. Vol. 1. Bellingham, WA: Logos Research Systems, 2004.
- SPENCE-JONES, H. D. M. *The Pulpit Commentary: St. Matthew*. Vol. 1. Bellingham, WA: Logos Research Systems, 2004.
- SPENCE-JONES, H.D.M. *The Pulpit Commentary: Isaiah*, Vol. I. Bellingham, WA: Logos Research Systems, Inc., 2004.
- SPENCE-JONES, H.D.M. *The Pulpit Commentary: Jeremiah*. Vol. I. Bellingham, WA: Logos Research Systems, Inc., 2004.
- STEIN, R. H., *NAC 24: Luke*. Nashville: Broadman & Holman Publishers, 2001.
- STUART, Douglas K., *NAC: Exodus*. Nashville: Broadman&Holman Publishers, 2006.
- SWETE, H. B. (Ed.). *The Gospel according to St. Mark. The Greek text with introduction, notes and indices (CCGNT)*. London; New York: MacMillan and co., limited; The MacMillan company, 1898.
- TAUȘEV, Averchie. *Apocalipsa Sfântului Ioan: un comentariu ortodox*. Traducere de Felix TRUȘCĂ, București: Sophia & Cartea Ortodoxă, 2005.
- TESH, S. E. & ZORN, W. D. Psalms. În *The College Press NIV commentary*. Joplin, Mo.: College Press, 1999.
- THOMPSON, J. A. *NAC: 1, 2 Chronicles*. Nashville: Broadman & Holman Publishers, 2001.
- TOFANĂ, Stelian. *Iisus Hristos Arhiereu veșnic, după Epistola către Evrei*. Ed. a II-a. Cluj-Napoca: Presa Universitară Clujeană, 2000.
- VON RAD, Gerhard. *Genesis. A Commentary*. Revised éditions. Philadelphia: The Westminster Press, 1972.
- WALL, R. W. *Colossians & Philemon*. The IVP New Testament commentary series. Downers Grove, Ill.: InterVarsity Press, 1993.
- WENHAM, Gordon J. *WBC 1: Genesis 1-15*. Dallas: Word, Incorporated, 2002.
- WESLEY, John. *Wesley's Notes: Exodus*. Electronic ed. Albany, OR: Ages Software, 1999.
- WIDYAPRANAWA, S. H. *The Lord is Savior: Faith in national crisis: A commentary on the Book of Isaiah 1-39, în ITC*. Grand Rapids. Edinburgh: Eerdmans. Handsel Press, 1990.
- WILLIS, T. M. *The College Press NIV Commentary: Jeremiah/Lamentations*. Joplin, Mo.: College Press Pub. Co., 2002.

ZIMMERLI W., CROSS F. M. & BALTZER K., *Ezekiel: A commentary on the Book of the Prophet Ezekiel*, în *Hermeneia – A critical and historical commentary on the Bible*. Philadelphia: Fortress Press, 1979.

CĂRȚI ȘI STUDII PE TEMĂ

ABRAM, Simon. "A curriculum for a Jewish Sabbath School." *The Biblical World* 24, no. 2. (August 1904): 117-25.

ANDREASEN, N. E. A., *The Old Testament Sabbath*. Missoula: Scholars Press, 1972

ATTRIDGE, Harold W. "Let Us Strive to Enter That Rest. The Logic of Hebrews 4:1-11." *The Harvard Theological Review* 73, no. 1/2 (January-April 1980): 279-88.

BACCHIOCCHI, Samuele. *Du Sabbat au Dimanche. Une recherche historique sur les origines du Dimanche chrétien*. Traduction par Dominique SÉBIRE, Paris: P. Lethielleux, 1984.

BAUMGARTEN, Joseph M. "The Counting of the Sabbath in Ancient Sources." *Vetus Testamentum* 16, fasc. 3 (July 1966): 277-86.

BEARE, F. W. "The Sabbath Was Made for Man?" *Journal of Biblical Literature* 79, no. 2 (June 1960): 130-36.

BETTENZOLI, G., "La tradizione del šabbāt." *Henoch* 4 (1982)

BUCHANAN, George Wesley, Charles WOLFE. "The Second-First Sabbath (Luke 6:1)." *Journal of Biblical Literature* 97, no. 2 (June 1978): 259-62.

BUD, Paula. „Identitatea etnică a lui Israel în exprimarea liturgică a Șabatului.” În Ștefan ILOAIE, coord. *Ethos și etnos. Aspecte teologice și sociale ale mărturiei creștine*. Acta conferinței internaționale "Etică-etnie-confesiune", Cluj-Napoca: Presa Universitară Clujeană, 2008: 486-04

COMȘA, Grigore. *Sâmbăta și Duminica*. București, 1923.

CORNÎTESCU, Emilian. „Sabat și Duminică.” *Ortodoxia* XXXIII (1981), nr. 2: 199-09.

DAVID, P. I. „De la Sabatul mozaic la Ziua Învierii Domnului: sărbătoarea creștinilor.” *Ortodoxia* 2-3 (1994): 61.

DONOS, Nicolae. *Duminica și Sâmbăta*. Huși, 1922.

FRIEDMAN, Theodore, „The Sabbath: anticipation of Redemption”. *Judaism* 16 (1967): 443-452.

FRIEDMANN, M. "The Sabbath Light." *The Jewish Quarterly Review* 3, no. 4 (July 1891): 707-21.

GALERIU, Constantin. „Sfințirea timpului, ziua de odihnă – ziua Învierii.” *Ortodoxia* XXXIII (1981), nr. 2: 156-75.

GASPAR, Mina. „Legea lui Moise, Sâmbăta evreilor și Duminica creștinilor.” Arad, B.C.O. nr. 62-64.

GUIRAUD, Claude. *Les chemins du Sabbat. Commentaire des quatre premiers chapitres du livre de la Génèse*. Paris: L'Harmattan, 2002.

- HARPER, William Rainey. "Constructive Studies in the Priestly Element in the Old Testament. IX. The Laws and Usages concerning the Sabbath and Kindred Institutions, Considered Comparatively." *The Biblical World* 18, no. 4. (October 1901): 297-07.
- HOEING, Sidney B. "The Designated Number of Kinds of Labor Prohibited on the Sabbath." *The Jewish Quarterly Review*, New Series 68, no. 4 (April 1978): 193-208.
- HOENIG, Sidney B. "An Interdict against Socializing on the Sabbath." *The Jewish Quarterly Review*, New Series 62, no. 2 (October 1971): 77-83.
- HULTGREN, Arland J. "The Formation of the Sabbath Pericope in Mark 2:23-28." *Journal of Biblical Literature* 91, no. 1 (March 1972): 38-43.
- IȘTOC, Aurel. *Ziua pe care a făcut-o Domnul: Sabatul ebraic și duminica creștină*. Iași: Sapientia, 2005.
- JASTROW, Morris Jr. "The Original Character of the Hebrew Sabbath." *The American Journal of Theology* 2, no. 2 (April 1898): 312-52.
- JOHNS, Alger F. "The Military Strategy of Sabbath Attacks on the Jews." *Vetus Testamentul* 13, fasc. 4 (October 1963): 482-6.
- KAUFMANN, David. "Was the Custom of Fasting on Sabbath Afternoon Part of the Early Anglo-Jewish Ritual." *The Jewish Quarterly Review* 6, no. 4. (July 1894): 754-6.
- LACOUT, Sylvaine, *Le Shabbat Biblique. Temps pour Dieu, repos de l'homme, respect de la création*. collection « Theologia », Burtin: Éditions des Béatitudes, 2009.
- MARCU, Grigorie. „Serbarea duminicii în locul sâmbetei.” Prelegere dactilografată, Sibiu, 1978.
- MCCORMICK, Frances Rice. "Sabbath Rest: A Theological Imperative According to Karl Barth." *Journal of the American Academy of Religion* 62, no. 2 (Summer 1994): 539-52.
- MEEK, Theophile James. "The Sabbath in the Old Testament: (Its Origin and Development)." *Journal of Biblical Literature* 33, no. 3 (October 1914): 201-12.
- MIHĂILĂ, Alexandru. „Sabatul. Spre o teologie a timpului sacru.” *Studii Teologice* 2 (2006): 78-100.
- NEGOIȚĂ, T. *Șabatul Vechiului Testament*. București, 1935.
- NEGOIȚĂ, Athanase. „Despre Sabat. Originea sâmbetei și a Duminicii.” *Studii Teologice* III (1951), nr. 9-10: 514-41.
- NEUSNER, Jacob. *Un Rabbin parle avec Jesus*. Paris: Éditions du Cerf, 2008.
- NICHOLS, J. T. "The Development of the Sabbath among the Hebrews. " *The Old and New Testament Student* 12, no. 4 (April 1891): 207-15.
- NICHOLS, J. T. "The Origin of the Hebrew Sabbath." *The Old and New Testament Student* 12, no.1 (January 1891): 36-42.
- NOAM, Vered, Elisha QIMRON. "A Qumran Composition of Sabbath Laws and Its Contribution to the Study of Early Halakah." *DSD* 16 (2009): 55-96.
- NOVAK, David. "The Sabbath Day." *The Ten Commandments for Jews, Christians, and Others*. Michigan: Grand Rapids, 2007: 69-79.
- PASCHIA, Gheorghe. *Desființarea sâmbetei și prăznuirea duminicii după Sfânta Scriptura, Sfânta Tradiție și actele Primelor secole creștine*. București, 1937.

- PINK, A. W. *The Christian Sabbath* (electronic ed.) Escondido, California: Ephesians Four Group, 2000.
- POPESCU-MĂLĂEȘTI, I. *Ziua a 7-a*. București, 1912.
- PROCOPOVICIU, P. „Nu sâmbăta, ci Duminica este ziua de serbare a creștinilor.” *Mitropolia Ardealului* III (1958), nr. 5-6: 415-22.
- RATZINGER, Joseph. “La querelle du Sabbat,” in *Jesus de Nazareth. Du Baptême dans le Jourdain à la Transfiguration*. Paris: Flammarion, 2007.
- ROBINSON, G., “The Idea of Rest in the Old Testament and the Search for the Basic Character of Sabbath.” *ZAW* 92 (1980).
- ROBINSON, Gnana. “The Prohibition of Strange Fire in Ancient Israel: A New Look at the Case of Gathering Wood and Kindling Fire on the Sabbath.” *Vetus Testamentum* 28, fasc. 3 (July 1978): 301-17.
- RORDORF, W., *Sunday*. London: SCM, 1968.
- SARAN, Nahum S. “The Psalm of the Sabbath Day (Ps 92).” *Journal of Biblical Literature* 81, no. 2 (June 1962): 155-68.
- SAUCA, Ioan. „Duminica – sabatul creștinilor.” *Mitropolia Banatului* 1-3 (1977): 48-60.
- SEELYE, Laurens H. “If Religion is Life, What Is the Sabbath?” *The Biblical World* 47, no. 2 (February 1916): 86-93.
- SPEIER, Solomon. “Critical remarks on the Text of the Additional Portion for Sabbath Hagadol According to the Ashkenazic Ritual.” *The Jewish Quarterly Review*, New Series 38, no. 4. (April 1948): 461-8.
- STĂNILOAE, Dumitru. „Sâmbăta, ziua morților – Duminica, ziua Învierii și a vieții fără de sfârșit.” *Ortodoxia* 2 (1981): 129-35.
- TIGAY, Jeffrey H. “LIFNĒ HAŠŠABBĀT and ’AHAR HAŠŠABBĀT = On the Day before the Sabbath and On the Day after the Sabbath (Nehemiah XIII 19).” *VT* 28, fasc. 3 (July 1978): 326-65.
- TOY, C. H. “The Earliest Form of the Sabbath.” *JBL* 18, no. 1/2 (1899): 190-4.
- VIDAL, Marie. *Le Juif Jésus et le Shabbat et le Shabbat. Une lecture de l’Évangile à la lumière de la Torah*. Préface du René-Samuel SIRAT. Paris: Albin Michel, 1997.
- WALLACE, Howard, “Rest for the Earth? Another Look at Genesis 2:1-3. The Earth Story in Genesis”, N. C. HABEL, ed., Sheffield: Sheffield Academic, 2000.
- WEINBERGER, Leon J. “Israel Dayyan’s Zemer for the Sabbath.” *The Jewish Quarterly Review*, New Series 81, no. 1/2 (July-October 1948): 119-25.
- WEISS, Herold. “The Sabbath in the Fourth Gospel.” *JBL* 110, no. 2 (Summer 1991): 311-21.

CĂRȚI DE SPECIALITATE

- ABRAHAMS, I. *Studies in Pharisaism and the Gospels*. Cambridge: University Press, 1917.
- ANDERSON, Bernhard. *Contours of Old Testament Theology*. Minneapolis: Fortress Press, 1999.
- ARTUS, Olivier. *Le Pentateuque*. Paris: Éditions du Cerf, 1998.

- ARTUS, Olivier. *Les lois du Pentateuque. Points de repère pour une lecture exégétique et théologique*. Paris: Éditions du Cerf, 2005.
- BAKER, David. *Two Testaments, One Bible: A Study of the Theological Relationship Between the Old & New Testaments*. Downers Grove: Intervarsity Press, 1992.
- BARKER, Margaret. *Creation. A Biblical Vision for the Environment*. London/New York: T&T Clark International, 2010.
- BARTON, John. *The Old Testament: Canon, Literature and Theology. Collected Essays of John Barton (Society for Old Testament Study Monographs)*. Ashgate: Aldershot, 2007.
- BOBRINSKOY, Boris. *Taina Bisericii*. Traducere de Vasile MANEA. Studiu introductiv de Ioan BIZĂU. Alba Iulia: Reîntregirea, 2004.
- BOBRINSKOY, Boris. *Taina Preasfintei Treimi*. Traducere de Măriuca și Adrian ALEXANDRESCU. București: IBMBOR, 2005.
- BRADSHAW, Paul F. *Daily Prayer in the Early Church. A Study of the Origin and Early Development of the Divine Office*, 1981. Reprinted éditions. Oregon: Wipf&Stock, Eugene, 2008.
- BRADSHAW, Paul F. *Reconstructing Early Christian Worship*. London: SPCK, 2009.
- BRADSHAW, Paul F. *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy*, 1992. 2nd ed. Oxford: Oxford University Press, 2002.
- BRANIȘTE, Ene. *Liturgica generală cu noțiuni de artă bisericească, arhitectură și pictură creștină*. Ed. a 2-a. București: IBMBOR, 1993.
- BRUEGGEMANN, Walter. *Theology of the Old Testament. Testimony, Dispute, Advocacy*. Minneapolis: Fortress Press, 1997.
- BRUEGGEMANN, Walter. *An unsettling God. The Heart of the Hebrew Bible*. Fortress Press, Minneapolis, 2009.
- CARSON, D. A., ed. *Worship: Adoration and Action*. Zondervan, 1993.
- CHARLES, Robert H. *Doctrina vieții de apoi în Israel, în iudaism și în creștinism sau eshatologia ebraică, iudaică și creștină din timpurile preprofetice până la constituirea canonului Noului Testament*. Traducere din limba engleză de Alexandru ANGHEL. București: Herald, 2009.
- CHIALDA, Mircea. *Sacrificiile Vechiului Testament*. Caransebeș, 1941.
- CHILDS, Brevard S. *Biblical Theology of the Old and New Testaments. Theological Reflection on the Christian Bible*. Minneapolis: Fortress Press, 1993.
- DALEY, Brian. *The Hope of the Early Church: A Handbook of Patristic Eschatology*. Cambridge, 1991.
- DANIELOU, Jean. *L'être et la temps chez Grégoire de Nysse*. Leiden: E. J. Brill, 1970.
- DANIELOU, Jean. *The Bible and the Liturgy*. Indiana: University of Notre Dame Press, 2009.
- DOUKHAN, Jacques B. *Secrets of Revelation: the Apocalypse through Hebrew eyes*. Review & Herald Publishing, 2002.
- DUVALL, J. Scott, J. Daniel HAYS, E. Randolph RICHARDS, W. Dennis TUCKER, and Preben VANG. *The Story of Israel. A Biblical Theology*. Downers Grove: Intervarsity, 2004.

- EPIFANOVICI, S. L. *Sfântul Maxim Mărturisorul și teologia bizantină*. Traducere de Marcel CORJA. București: Evanghelismos, 2009.
- GELIN, A. *Lectio divina 2: Les idées maîtresses de l'Ancien Testament*. Paris: Éditions du Cerf, 1948.
- HEGEL, G. W. F. *Fenomenologia spiritului*, trad. Virgil BOGDAN. București: Editura Academiei RPR, 1965.
- HEIDEGGER, M. *Le concept de temps*, în *Heidegger*, Coll. *Cahiers de l'Herne*. Ed. de l'Herne, 1983.
- HEIDEGGER, Martin. *Ființă și timp*. Traducere de Gabriel LICEANU și Cătălin CIOABĂ. București: Humanitas, 2003.
- JACOB, Edmond. *Théologie de l'Ancien Testament*. Paris: Délachaux & Niestlé, 1955.
- JASPER, R. C. D., G. J. CUMING. *Prayers of the Eucharist: Early and Reformed*. Texts translated and edited with commentary. 3rd ed. Revised and enlarged. Minnesota: The Liturgical Press, Collegeville, 1990.
- KRAUSS, Walter. *Civilizația asiro-babiloniană*, trad. și note C. IONESCU BOERU. București: Prietenii Cărții, 2001.
- KÜNG, Hans. *Iudaismul. Situația religioasă a timpului*. Cu o introducere de Andrei MARGA. Traducere din limba germană de Edmond NAWROTZKY-TÖRÖK. București: Hasefer, 2005.
- LACOSTE, Jean-Yves. *Timpul: o fenomenologie teologică*. Traducere de Maria-Cornelia ICA jr. Sibiu: Deisis, 2005.
- LAVERDIERE, Eugene. *The Eucharist in the New Testament and the Early Church*. Minnesota: A Pueblo Book, The Liturgical Press, Collegeville, 1999.
- MAKARIOS SIMONOPETRITUL. *Triodul explicat. Mistagogia timpului liturgic*. Sibiu: Deisis, 2000.
- MAZZA, Enrico. *The Origins of the Eucharistic Prayer*. Translated by Ronald E. LANE. Minnesota: The Liturgical Press, Collegeville, 1995.
- MEYENDORFF, John. *Teologia bizantină. Tendințe istorice și teme doctrinare*. Traducere de Alexandru I. STAN, București: IBMBOR, 1996.
- MOLTMANN, Jürgen. *Dumnezeu în creație. O perspectivă ecologică asupra creației*. Traducere de Emil JURCAN și Jan NICOLAE. Alba-Iulia: Reîntregirea, 2007.
- MUNTEAN, Cristian. *Ierusalim, istorie și eshatologie*. București: Cartea Românească, 2005.
- MUNTEANU, Liviu G. *Pentateuhul în fața criticii moderne*. Cluj-Napoca: Renașterea, 1937.
- NAZARIE, Constantin. *Combaterea principalelor învățături adventiste*. București, 1913.
- NAZARIE, Constantin. *Duminica, botezul și ierarhia bisericească după adventiști*. București, 1910.
- NEAGA, Nicolae. *Hristos în Vechiul Testament*. Cluj-Napoca: Renașterea, 2004.
- NEGOIȚĂ, Athanase. *Teologia biblică a Vechiului Testament*. București: Sophia, 2004.
- NELLAS, Panayotis. *Omul – animal îndumnezeit. Perspective pentru o antropologie ortodoxă*. Ed. a 3-a. Studiu introductiv și traducere de Ioan I. Ică jr., Sibiu: Deisis, 2002.

- OCOLEANU, Picu. *Liturghia poruncilor divine. Prolegomene teologice la o nouă cultură a legii*. Ed. a 2-a. București: Christiana, 2008.
- ÖSTBORN, Gunnar. *Tôrāh in the Old Testament. A Semantic Study*. Lund: Hakan Ohlssons Boktryckeri, 1945.
- PARKER, Richard A. "The Calendars of Ancient Egypt", *Studies in Ancient Oriental Civilization* (SAOC), vol. 26, Chicago: The University of Chicago Press, 1950.
- PASCHIA, Gheorghe. *Sfânt și sfințenie*. Craiova: Mitropolia Olteniei, 2007.
- PATE, C. Marvin, et al. *The Story of Israel. A Biblical Theology*. Downers Grove, Illinois: InterVarsity Press, 2004.
- PAYNE, J. B. *The Theology of Older Testament*. Michigan: Academie Books, 1980.
- PLOTIN. *Enneade III-V*. Ediție bilingvă. Traducere și comentarii de Vasile RUS, et al. București: IRI, 2005.
- POPESCU, Gr. *Cele 10 porunci nu alcătuiesc o Lege morală desăvârșită, veșnică și universală*. (fără an)
- POPESCU, Gr. *De ce serbăm Duminica?*. Roman, 1926.
- PREUSS, Horst Dietrich. *Old Testament Theology*. 2 vol. Translated by Leo G. PERDUE. Kentucky: Westminster John Knox Press, Louisville, 1995-96.
- ROSE, Serafim. *Cartea Facerii, crearea lumii și omul începuturilor. Perspectiva creștin-ortodoxă*. Traducere de Constantin FĂGEȚEAN. București: Sophia, 2001.
- ROSENZWEIG, Franz. *The Star of Redemption*. London: The University of Wisconsin Press, 2005.
- SCHMEMMAN, Alexander. *Introducere în teologia liturgică*. Traducere de Vasile BÂRZU. București: Sophia, 2002.
- SCRIBAN, Iuliu. *Originea Duminicii ca zi de sărbătoare în Biserica creștină*. București, 1921.
- SCRIMA, AURELIAN, ed. *Manuscrisele de la Marea Moartă*. Traducere de Simona DUMITRU. București: Herald, 2005.
- SEMEN, Petre. *Introducere în teologia biblică a Vechiului Testament*. Iași: Trinitas, 2008.
- SEMEN, Petre. *Introducere în teologia profeților scriitori*. Iași: Trinitas, 2008.
- SEMEN, Petre. *Învățătura despre Sfânt și Sfințenie în cărțile Vechiului Testament*. Teză de doctorat. Iași: Trinitas, 1993.
- SIMIAN-YOFRE, Horacio. *Metodologia dell-Antico Testamento*. Bologna: Edizione dehoniane, 2002.
- ŠPIDLÍK, Tomáš. *Maranathà: viața de după moarte*. Traducere de Domnica GOȚIA. Târgu-Lăpuș: Galaxia Gutenberg, 2008.
- STĂNILOAE, Dumitru. *Sfânta Treime sau la început a fost Iubirea*. București: IBMBOR, 2005.
- STĂNILOAE, Dumitru. *Spiritualitate și comuniune în liturghia ortodoxă*. Ediția a 2-a. București: IBMBOR, 2004.
- STĂNILOAE, Dumitru. *Teologie Dogmatică Ortodoxă*. Vol. 1. Ediția a 3-a. București: IBMBOR, 2003.

- ȘTEFĂNESCU, Alexandru I. D. *Sola verba. Studii de liturgică, muzică și istorie bisericească*. Mănăstirea Neamț, 1940.
- TAFT, Robert. *The Liturgy of the Hours in East and West: The Origins of the Divine Office and Its Meaning for Today*. 1986. 2nd revised ed. Minnesota: The Liturgical Press, Collegeville, 1993.
- TARNAVSCHI, Vasile. *Introducere în sfintele cărți ale Testamentului Vechi*. Cernăuți, 1928.
- TAUBES, Jacob. *Eshatologia occidentală*. Traducere și note de Maria-Magdalena ANGHELESCU. Postfață de Martin TREML. Cluj-Napoca: TACT, 2008.
- THUNBERG, Lars. *Omul și cosmosul în viziunea Sfântului Maxim Mărturisitorul*. Traducere de Remus RUS. București: IBMBOR, 1999.
- TOFANĂ, Stelian. *Introducere în Noul Testament*. 3 vol. Cluj-Napoca: Presa Universitară Clujeană, 2000-02.
- VINTILESCU, Petre. *Liturghierul explicat*. București: IBMBOR, 1998.
- VON BALTHASAR, Hans Urs. *Cosmic Liturgy. The Universe According to Maximus the Confessor*. Translated by Brian E. DALEY. Ignatius Press, San Francisco: A Communio Book, 2003.
- VON BALTHASAR, Hans Urs. *La Gloire et la Croix*. Les aspects esthétiques de la Révélation, 3 - Théologie. Ancienne Alliance, traduit de l'allemand par Robert Givord, Aubier, 1974
- VON BALTHASAR, Hans Urs. *La Liturgie cosmique*. Aubier, 1947.
- VON BALTHASAR, Hans Urs. *Présence et pensée. Essai sur la philosophie religieuse de Grégoire de Nysse*. Paris: Beauchesne, 1988.
- VON RAD, Gerhard, *The Problem of the Hexateuch and other essays*. Translated by E. W. Trueman DICKEN. Introduction by Norman W. PORTEOUS. Edimburg and London: Oliver&Boyd, 1965.
- VON RAD, Gerhard. *Old Testament Theology*. Vol. 2: *The Theology of Israel's Prophetic Traditions*. Translated by D. M. G. STALKER. SCM Press Ltd, 1998.
- VON RAD, Gerhard. *Wisdom in Israel*. Nashville: Abingdon Press, 1972.
- VRIEZEN, Theodorus Christiaan. *An Outline of Old Testament Theology*. Oxford: Blackwell, 1958.
- WESTERMANN, Claus. *Théologie de l'Ancien Testament*. Traduite de l'allemand par Lore JEANNERET, Genève: Labor et Fides, 2002.
- WOLFF, H. Walter. *Anthropologie de l'Ancien Testament*. Genève: Labor et Fides, 1974.

STUDII DE SPECIALITATE

- ABRUDAN, Dumitru. „Creștinismul și mozaismul în perspectiva dialogului interreligios,” teză de doctorat, *Mitropolia Ardealului* nr. 1-3 (1979): 59-190.
- ALEXANDRE, Monique. “Protologie et eschatologie.” In *Arché e Telos. L'antropologia di Origene e di Gregorio di Nissa*, edited by U. BIANCHI, SPM 12, Milan, 1981: 122-69.
- AUGUSTIN, Lucian. „Serbarea Duminicii.” *Îndrumător bisericesc* 4, Oradea, 1982: 100-02.

- BILIUȚĂ, Ilie. „Problema temporalității în perspectiva Sfinților Grigorie al Nyssei și Maxim Mărturisitorul.” În *Studia Universitatis Babeș-Bolyai. Theologia Orthodoxa* 1-2 (2004), 264-77.
- BLOWERS, Paul M. „Realized Eschatology in Maximus the Confessor, *Ad Thalassium* 22”, în *Studia Patristica* 48(1994): 258-63.
- BODNAR, T. „Serbarea Duminicii.” *Mitropolia Moldovei și Sucevei* XLIX (1973), 7-8: 485-01.
- BOER, P. A. H. de, “An Aspect of Sacrifice: I. Divine Bread.” In *Studies in the Religion of Ancient Israel. VTSup* 23 (Leiden: Brill, 1972): 27–36.
- BUZATU, Gh. „Tot despre Duminică.” *Biserica Ortodoxă Română* XLVII (1929), nr. 11: 913.
- CARAZA, Ioan. „Muncă și odihnă.” *Orthodoxia* nr. 2/1981: 125-8.
- CHIALDA, Mircea. „Anul jubiliar al evreilor.” *Anuarul Academiei teologice din Caransebeș* 1941-42: 68-94 (și extras, 29 p.).
- CHIRILĂ, Ioan. „Entheosis – thelos al întregii creații. Ceruri noi și pământ nou (2 Pt. 3, 13; Mt. 19, 28: «la înnoirea lumii»).” *Studia Universitatis Babeș-Bolyai. Bioethica* 1 (2009): 3-10.
- CHIRILĂ, Ioan. „Omul – chip al lui Dumnezeu, în gândirea părinților capadocieni și în teologhisirea răsăriteană (încercare de precizare a conținutului unui concept antropologic).” *AFTOCJ*, vol. XII (2008-2009) Cluj-Napoca: Renașterea, 2010: 21-34.
- CHIRILĂ, Ioan. „Tipuri vetero-testamentare prefigurative pentru eclesiologia paulină.” În *Sfânta Scriptură – cuvântul cuvintelor*. Cluj-Napoca: Renașterea, 2010: 221-37.
- CULPEPPER, R. A. “A Superior Faith: Hebrews 10:19–12:2.” *RevExp* 82 (1985): 375-90.
- DOUKHAN, J. “The Seventy Weeks of Daniel 9,” *AUSS* 17 (1979): 1-22.
- DURĂ, N. V. „Dispoziții și norme privind cinstirea Duminicii.” *Orthodoxia* 2 (1981): 210-23.
- ERLANDSSON, S. “Burden of Babylon; a study of Isaiah 13:2–14:23.” *The Springfielder* 38 (1974): 1-12.
- GIOSANU, Ioachim. „Duminica, sărbătoarea creștinilor.” *Mitropolia Moldovei și Sucevei* LXII (1986), nr. 5: 76-87.
- GÎRBOVICEANU, P. „Serbarea Duminicii. Istoricul ei.” *Biserica Ortodoxă Română* XXI (1897), nr. 1, 2, 12: 3, 151, 1027.
- LEWIS, A. B. “A Treatise on Rest Days.” *The American Journal of Theology* 23, no. 3. (July 1919): 376-8.
- MARCU, Gr. „Duminica - sinteză biblic-teologică.” *Mitropolia Ardealului* XV, 11-12 (1970): 815-22.
- MIRCEA, Ioan. „Cultul morților în Biserica Ortodoxă după Sfânta Scriptură și Sfânta Tradiție.” *Orthodoxia* 3 (1985): 465-95.
- MIRCEA, Ioan. „Duminica, ziua Domnului, Împărăteasă și Doamnă.” *Orthodoxia* XXXIII (1981), nr. 2: 176-98.
- MOLDOVAN, I. „Semnificația sărbătoririi Duminicii.” *Orthodoxia* 2 (1981): 136-55.
- NASH, Kathleen. “Time,” in *Eerdmans Dictionary of the Bible*, ed. D. N. FREEDMAN, A. C. MYERS, A. B. BECK (Michigan: Grand Rapids, 2000): 1310-1.

- NEAGA, Nicolae. „Duminica în lumina scrierilor Sfinților Părinți.” *Mitropolia Banatului* 7-9 (1975): 306-12.
- NECULA, Nicolae. „Duminica, Ziua Domnului.” *Îndrumător bisericesc* IV (1987): 43-79.
- OTIS, Brooks. “Gregory of Nyssa and the Cappadocian Conception of Time.” *Studia Patristica* 117 (1976): 327-57.
- PELLETIER, A. “Une particularité du rituel des ‘pains d’oblation’ conservée par la Septante (Lev xxiv 8 & Ex xxv 30).” *Vetus Testamentum* 17 (1967): 364-7.
- PETRESCU, Nicolae. „Despre prăznuirea Sfintei Duminici.” *Îndrumător bisericesc* I (1981), Craiova: 7-74.
- PETRICA, Vasile. „Duminica – ziua Domnului.” În *Îndrumător bisericesc* II (1981), Timișoara: 98-101.
- PLASS, Paul C. „Moving Rest in Maximus the Confessor”, în *Classica et Medievalia*, 35(1984): 177-90.
- PLASS, Paul C. „Transcendent Time in Maximus the Confessor” în *The Tomist*, vol. 44, (1980): 259-77.
- POPESCU, S. „Ziua Domnului.” *Biserica Ortodoxă Română* 6 (1928): 535.
- SAVA, Viorel. „Sfințirea timpului.” *Analele Științifice ale Universității Al. I. Cuza – Teologie*, tom. III (1995-1996): 45-57.
- SEMEN, Petre. „Sensul expresiei *Iom Yahve - Ziua Domnului* la profeții Vechiului Testament.” *Studii Teologice* 1-2 (1978): 419.
- SÎRBU, Corneliu. „Prăznuirea Duminicii (I).” *Telegraful Român* 123 (1975), nr. 13-14: 2-4.
- SÎRBU, Corneliu. „Prăznuirea Duminicii (II).” *Telegraful Român* 123 (1975), nr. 21-22: 2.
- STĂNILOAE, Dumitru. „Drumul cu Hristos Mântuitorul, prin tainele și sărbătorile Bisericii Ortodoxe.” *Ortodoxia* 2 (1976): 402-16.
- STĂNILOAE, Dumitru. „Sfânta Treime și creația lumii din nimic în timp.” *Mitropolia Olteniei* 2-3 (1987): 43-47.
- STREZA, Ciprian. „Originea anaforalei euharistice.” *Revista Teologică* VIII 80, nr. 4, (oct.-dec. 1998): 95-128.
- VERGHESE, T. Paul. “Diastema and Diastasis in Gregory of Nyssa: Introduction to a Concept and the Posing of a Concept.” In *Gregory von Nyssa und die Philosophie*. Edited by H. DORRIE, M. ALTENBURGER, U. SINRYHE. Leiden: E. J. Brill, 1976: 243-58.
- VOICU, Constantin. „Teologia muncii la Sfântul Ioan Gură de Aur și actualitatea ei” (teză de doctorat), în *Mitropolia Ardealului*, nr. 3-5 (1975): 195-326.

RESURSE ELECTRONICE

Ancient Bible Research Center, <http://www.ancient-hebrew.org/>

Bible Study Tools and Resources, www.study-light.org

Bible Study Tools Online, Verses, 40+Versions, Commentaries, Concordances - Go, <http://bible.crosswalk.com>

BibleGateway.com: A searchable online Bible in over 100 versions and 50 languages,
<http://www.Biblegateway.com>

BiblePlaces.com: Photos of Israel from the Pictorial Library of Bible Lands,
<http://www.bibleplaces.com>

New English Translation of the Septuagint: Electronic Edition,
<http://ccat.sas.upenn.edu/nets/edition/>

Old Testament Gateway, <http://www.otgateway.com/>

Resource Pages for Biblical Studies, <http://torreys.org/bible>

The Chicago Manual of Style Online: Chicago – Style Citation Quick Guide,
http://www.chicagomanualofstyle.org/tools_citationguide.html

The New Testament Gateway, <http://www.ntgateway.com/>

Wabash Center, <http://www.wabashcenter.wabash.edu/home/default.aspx>