

Bibliografía

Apócrifos del Antiguo Testamento. Tomo V. Testamentos o Discursos de Adiós (Alejandro Díez Macho, ed.; Madrid: Ed. Cristiandad, 1987).

JOSEPH M. BAUMGARTEN, “Messianic Forgiveness of Sin in CD 14:19 (4Q266 10 I 12-13),” en *The Provo International Conference on the Dead Sea Scrolls. Technological Innovations, New Texts & Reformulated Issues* (D.W. Parry – E.W. Ulrich, eds.; Leiden – Boston – Köln: Brill Academic, 1999), 537-544.

PAUL BEACHAMP, en *L’uno e l’altro Testamento.2. Compiere le Scritture* (trad. italiana del original francés, 1990; Milano: Glossa, 2001).

Biblia de Jerusalén (Bilbao: Desclée de Brouwer, 1975).

GIANCARLO BIGUZZI, *Io distruggerò questo tempio. Il tempio e il giudaismo nel vangelo di Marco* (Roma: Pontificia Università Urbaniana, 1987), 119-121; Spanish version, “*Yo destruiré este templo. El templo y el judaísmo en el Evangelio de Marcos*” (Córdoba: El Almendro, 1992).

BLASS, F. - A. DEBRUNNER, *A Greek Grammar of the New Testament and Other Early Christian Literature*, Eng. ed. and trans. R.W. Funk (Chicago: University of Chicago Press, 1961).

GABRIELE BOCCACCINI, *The Roots of Rabbinic Judaism, An Intellectual History from Ezekiel to Daniel* (Grand Rapids – Cambridge, UK: Eerdmans, 2002).

DANIEL BOYARIN, “The Gospel of the *Memra*: Jewish Binitarianism and the Prologue to John,” *Harvard Theological Review* 94:3 (2001), 243-284.

WILLIAM H. BROWNLEE, “The Servant of the Lord in the Qumran Scrolls, I,” *Bulletin of the American Schools of Oriental Research* 132 (1953), 8-15.

EMILIO G. CHÁVEZ, “Algunos apuntes sobre el concepto bíblico de la ‘disciplina’ o ‘corrección’,” *AnáMnesis* 35 (2008) 13-19.

_____, “A Theological Introduction to the Christian Bible” (2006), unpublished manuscript.

_____, “Interpretación teológica de la acción de Jesús en el templo según el evangelio de Marcos,” *AnáMnesis* 34 (2007) 1-65.

_____, “Para una comprensión teológica de la Biblia cristiana;” aparecerá próximamente en *AnáMnesis*.

_____, *The Theological Interpretation of Jesus' Temple Action in Mark's Gospel* (Lewiston, NY – Queenston, Ontario: Edwin Mellen Press, 2002).

_____, “Welcoming the Foreigner: A Biblical Theology View,” *Josephinum Journal of Theology* 11.2 (Summer/Fall 2004) 226-234; versión española “‘Ya no son ni extranjeros ni forasteros.’ El inmigrante y la migración en la Biblia: una mirada bíblico-teológica,” *AnáMnesis* 33 (2007) 1-12.

DAVID DAUBE, “*έξονσία* in MARK I 22 and 27,” *Journal of Theological Studies* XXXIX (1938), 52-59.

_____, *The New Testament and Rabbinic Judaism* (Peabody: Hendrikson, 1956; 1998 printing).

W.D. DAVIES, *Paul and Rabbinic Judaism. Some Rabbinic Elements in Pauline Theology* (Mifflintown, PA: Sigler Press, 1948, 1955, 1980, 1998).

_____, *Torah in the Messianic Age and/or Age to Come* (Philadelphia: Society of Biblical Literature, 1952).

DEVORAH DIMANT, “*4QFlorilegium* and the Idea of Community as Temple,” 175, en *Hellenica et Judaica. Hommage à Valentin Nikiprowetzky* 5” (A. Caquot, ed.; Leuven – Paris, Peeters: 1986), 165-189.

JACQUES DUPONT, O.S.B., “La ruine du Temple et la fin des temps dans le discours de Marc 13,” en *Apocalypses et Théologie de l'espérance* (Lectio Divina 95; Paris: Editions du Cerf, 1977), 207-269.

J.A. EMERTON, “The Origin of the Son of Man Imagery,” *Journal of Theological Studies*, N.S. 9.2 (1958) 225-242.

VICTOR EPPSTEIN, “The Historicity of the Gospel Account of the Cleansing of the Temple,” *Zeitschrift für die alttestamentliche Wissenschaft* 55 (1964), 42-58.

CRAIG A. EVANS, “Jesus’ Action in the Temple: Cleansing or Portent of Destruction?,” *CBQ* 51 (1989), 259.

FILÓN DE ALEJANDRÍA, *De Specialibus Legibus*.

JOSEPH A. FITZMYER, *The Genesis Apocryphon of Qumran Cave I. A Commentary* (Rome: Pontifical Biblical Institute, 1966).

FLAVIO JOSEFO, *Antigüedades judías*.

H.L. GREENBERG, “The Oldest Interpretation of the Suffering Servant,” *Vetus Testamentum* 3 (1953), 400-404.

LEONARD J. GREENSPOON, “Between Alexandria and Antioch. Jews and Judaism in the Hellenistic Period,” en *The Oxford History of the Biblical World* (M.D. Coogan, ed.; Oxford – New York: Oxford University Press, 1998), 317-351.

J.W. HUNKIN, “Pleonastic ἀρχομαι [comenzar] in the New Testament,” *Journal of Theological Studies* 25 (1924) 390-402.

MARINUS DE JONGE – A.S. VAN DER WOUDE, “11Q Melchizedek and the New Testament,” *New Testament Studies* 12 (1965-1966), 301-326.

WERNER H. KELBER, in *The Kingdom in Mark. A New Place and a New Time* (Philadelphia: Fortress, 1974).

PAUL J. KOBELSKI, *Melchizedek and Melchireša* (Catholic Biblical Quarterly Monograph Series 10; Washington, DC: Catholic Biblical Association, 1981).

JAMES L. KUGEL, *The Bible as it was* (Cambridge, MA - London: The Belknap Press of Harvard University, 1997).

BURTON L. MACK, *A Myth of Innocence. Mark and Christian Origins* (Philadelphia: Fortress, 1988).

ALFRED MARX, *Les systèmes sacrificiels de l’Ancien Testament: Formes et fonctions du culte sacrificiel à Yhwh* (Supp. Vetus Test. 105; Leiden: Brill, 2005), reseñado por James W. Watts en *Review of Biblical Literature* (May 2007; se puede leer en el sitio web de la Society of Biblical Literature (<http://www.sbl-site.org>)).

OTTO MICHEL, *Der Brief an die Hebräer* (KEKNT; Göttingen: Vandenhoeck und Ruprecht, 12. Auflage, 1966).

JACOB MILGROM, *Leviticus. A Book of Ethics and Ritual* (Minneapolis: Fortress Press, 2004).

ROBERT J. MILLER, “The (A)Historicity of Jesus’ Temple Demonstration,” *SBL 1991 Seminar Papers* (ed. E.H. LOVERING; Atlanta: Society of Biblical Literature, 1991), 235-252.

BURTON L. MACK, *A Myth of Innocence* (Philadelphia: Fortress, 1988).

PAUL MOSCA, “Ugarit and Daniel 7,” *Biblica* 67 (1986), 496-517.

The New Oxford Annotated Bible. Third Edition, with the Apocryphal/Deuterocanonical Books (Michael D. Coogan, ed.; Oxford – New York: Oxford Univ. Press, 2001).

Old Testament Pseudepigrapha. Vol. 1, Apocalyptic Literature & Testaments (James H. Charlesworth, ed.; Garden City, NY: Doubleday, 1983).

HARRY M. ORLINSKY, “The So-Called ‘Servant of the Lord’ and ‘Suffering Servant’ in Second Isaiah,” *Vetus Testamentum Supplement* 14 (1967), 1-133.

PHILO, *De Specialibus Legibus*.

MARCO POLITI, “Quella Pasqua misteriosa,” en el periódico italiano *La Repubblica*, sábado, 7 de abril, 2007, página 45).

PAOLO SACCHI, *L'apocalittica giudaica e la sua storia* (Brescia: Paideia, 1990); English version, *Jewish Apocalyptic and Its History* (trad. inglesa por William J. Short; Sheffield: Sheffield Academic Press, 1990).

E.P. SANDERS, in *Jesus and Judaism* (Philadelphia – London: Fortress, 1985).

LAWRENCE H. SCHIFFMAN, “The Case of the Day of Atonement Ritual,” en Biblical Perspectives: Early Use & Interpretation of the Bible in Light of the Dead Sea Scrolls. Proceedings of the First International Symposium of the Orion Center, 12-14 May 1986 (M.E. STONE - E.G. CHAZON, eds.; Leiden – Boston – Köln; Brill: 1998), 181-188.

HARMUT STEGEMANN, *The Library of Qumran. On the Essenes, Qumran, John the Baptist, and Jesus* (traducción inglesa de la edición alemana de 1993; Leiden – New York – Köln: Brill; Grand Rapids, MI – Cambridge, UK: Eerdmans, 1998).

Textos de Qumrán. Introducción y edición de Florentino García Martínez (Madrid: Editorial Trotta, 1993⁴).

JAMES W. THOMPSON, *The Beginnings of Christian Philosophy: The Epistle to the Hebrews* (Catholic Biblical Quarterly Monograph Series, 13; Washington, D.C.: Catholic Biblical Association of America, 1982).

DAVID ULANSEY, “The Heavenly Veil Torn: Mark’s Cosmic Inclusion,” *Journal of Biblical Literature* 110 (1991) 123-125.

JAMES VANDERKAM, *An Introduction to Early Judaism* (Grand Rapids – Cambridge, UK: Eerdmans, 2001).

RIKKI WATTS, *Isaiah's New Exodus in Mark* (Tübingen: J.C.B. Mohr [Paul Siebeck], 1997; Grand Rapids: Baker Academic, reprinted 2000).