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La Bibbia, specchio della creazione - Tomo 2 Omraam Mikhaël Aïvanhov, 2024-11-04 Ges annunciava l'avvento del Regno di Dio e alla fine dell'Apocalisse san Giovanni lo descrive sotto forma di una città la Nuova Gerusalemme che egli vede discendere dal cielo. Questa Nuova Gerusalemme ovviamente simbolica rappresenta le trasformazioni che gli esseri umani devono realizzare in se stessi per formare insieme una società ideale dove tutti vivranno nella fratellanza e nella pace. Ma anche se non si è ancora realizzata nel mondo ognuno può già assaporarne le benedizioni lavorando per diventare una Nuova Gerusalemme. Omraam Mikhaël Aïvanhov *Il giglio nel campo e l'uccello nel cielo* Søren Kierkegaard, 2025-04-08T00:00:00+02:00 Che cosa è la gioia? Che cosa è l'essere gioiosi? Essere davvero presenti a se stessi. Pubblicate tra il 1849 e il 1851 le quattro brevi opere qui raccolte ci mostrano l'ultimo Kierkegaard, un uomo che alla fine della sua attività letteraria e della sua esistenza si affida alla bellezza del creato come via d'uscita dalla disperazione del vivere. Ne emerge un Kierkegaard impreveduto alla luce del quale riconsiderare la sua intera opera. Perché in questi scritti di rara bellezza in prima traduzione italiana il filosofo posa gli strumenti analitici della ragione e rilegge il Vangelo per trovarvi una chiave di interpretazione del presente. Così nell'opera che dà il titolo al volume Kierkegaard esorta il lettore a imparare dal giglio e dall'uccello immagini evocate da Cristo stesso: la lezione del silenzio, dell'obbedienza e della gioia. Il silenzio per smorzare la frenesia della parola, l'obbedienza per allenare la capacità di ascolto e la gioia per allontanare ogni sofferenza. Da queste pagine colme di vita si affrontano temi cardine della poetica del filosofo: quali la compassione e il perdono fino ad arrivare all'amore, strumento divino di salvezza dall'autodistruzione. Rielaborando le immagini dei passi biblici Kierkegaard ci consegna una filosofia che secondo i precetti di Socrate ci arriva come cura dell'anima, metodo per costruire attorno a noi una casa che tenga fuori ogni tormento.

Gli Evangelii Francesco Lamennais, 1846 *Gli Evangelii*, 1846 **Il Vangelo di Marco** Bruno Maggioni, 1997 **La sacra Bibbia, tr. da G. Diodati, con riferenze del medesimo**, 1864 **La Sacra Bibbia**, 1881 **La Sancta Bibbia**, 1822 *La Vita di Gesù Cristo secondo l'armonia dei quattro evangelii* Geminiano Mislei, 1855 **La Sacra Bibbia, ossia l'Antico e il Nuovo Testamento, tradotti da G. Diodati, con riferenze del medesimo**, 1864 Esposizione dei quattro sacri Evangelii insieme confrontati opera di Geminiano Mislei D. C. D. G. Geminiano Mislei, 1855 *Esposizione dei quattro sacri evangelii insieme confrontati* Geminiano Mislei, 1854 **La Sacra Bibbia ... tradotta da G. Diodati**, 1822 *La Sacra Bibbia contenente l'Antico ed il Nuovo Testamento, tradotta da Giovanni Diodati*, 1822 *La sacra Bibbia, contenente l'antico ed il nuovo Testamento*, 1822 Esposizione dei quattro sacri Evangelii insieme confrontati opera di Geminiano Mislei Geminiano Mislei, 1854 **La Sacra Bibbia ossia l'Antico e il Nuovo Testamento tradotti da---** Giovanni DIODATI, 1867 *La sacra Bibbia, tr. da G. Diodati*, 1850 **La Sacra Bibbia, ossia L'Antico e il Nuovo Testamento**, 1867 Marcione e il Vangelo (di Luca) Pier Angelo Gramaglia, 2017-09-27 opinione diffusa che il cosiddetto Vangelo di Marcione 85/160 circa sia una versione abbreviata e

modificata del Vangelo di Luca In questi ultimi anni per alcuni studiosi hanno messo in dubbio questa ricostruzione e hanno proposto che il testo di Marcione stia alla base del Vangelo di Luca e non viceversa Nel 2015 Matthias Klinghardt ha tentato una ricostruzione del testo greco del Vangelo di Marcione che ci noto solo attraverso citazioni giungendo alla conclusione che esso alla base non soltanto del Vangelo di Luca ma anche dei Vangeli di Matteo Marco e Giovanni Sarebbe allora inutile postulare l'esistenza della fonte Q sulla quale si fonda la teoria delle due fonti In questo libro fornita una traduzione italiana del testo proposto da Klinghardt e un'analisi dettagliata della sua ricostruzione teorica L'autore conclude in questo modo il Vangelo di Marcione davvero anteriore al Vangelo di Luca ma soltanto perché ne costituisce una prima edizione di mano dello stesso autore del testo di Luca a noi pervenuto questo Vangelo per non fu scritto da Marcione ma fu da lui utilizzato esso non alla base della scrittura degli altri Vangeli infine non c'è motivo per accantonare la teoria delle due fonti

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