

1. CHANT

1^{er} CHANTER - CANTIQUE: ADO2 *ado* 5 1 *ado* 7

- Ep 5 19 2 Récitez entre vous des psaumes, des hymnes et des cantiques inspirés; chantez et célébrez le Seigneur de tout votre cœur
 Col 3 16 2 chantez à Dieu de tout votre cœur avec reconnaissance, par des psaumes, des hymnes et des cantiques inspirés
 Ap 5 9 2/ [les 4 Vivants et les 24 Vieillards] chantaient un cantique nouveau
 14 3 2/ ils chantaient un cantique nouveau devant le trône... Et nul ne pouvait apprendre le cantique, hormis les 144 000, rachetés à la terre
 15 3 2/ [ceux qui ont triomphé de la Bête] chantaient le cantique de Moïse, le serviteur de Dieu, et le cantique de l'Agneau

2^e PSAUME: PSALMOS2 *psalm* 5 1 *psalmos* 7

a) Chantier un psaume

- Rm 15 9 2 (Ps 118 50) je chanterai à la gloire de ton nom;
 1 Co 14 15 2/2 Je dirai un hymne avec l'esprit, mais je le dirai aussi avec l'intelligence.
 26 Lorsque vous vous assemblez, chacun peut avoir un psaume, un enseignement, une révélation.
 Ep 5 19 2 Récitez entre vous des psaumes, des hymnes et des cantiques inspirés; chantez et célébrez le Seigneur de tout votre cœur
 Col 3 16 2 Chantez à Dieu de tout votre cœur... par des psaumes, des hymnes et des cantiques inspirés.
 Jc 5 13 2 Quelqu'un est-il joyeux? Qu'il entonne un cantique.

b) Psaume - Livre des Psaumes

- Lc 20 42 David lui-même... dit au livre des Psaumes (Ps 110 1): Le Seigneur dit à mon Seigneur
 24 44 ce qui est écrit de moi dans la Loi de Moïse, les prophètes et les Psaumes
 Ac 1 20 Il est écrit au livre des Psaumes (Ps 69 26): Que son campement devienne désert.
 13 33 Ainsi est-il écrit au psaume 12^e (11^e): Tu es mon fils

3^e CHANTER DES HYMNES: HYMNOÏ1 *hymnoë* 4 2 *hymnos* 2

- Mt 26 30 X Ayant chanté des psaumes, ils partirent pour le mont des Oliviers.
 Mc 14 26 - Ayant chanté des psaumes, ils partirent pour le mont des Oliviers.
 Ac 16 26 Paul et Silas, en prière, chantaient des hymnes à Dieu;
 Ep 5 19 2 Récitez entre vous des psaumes, des hymnes
 Col 3 16 2 chanter à Dieu... par des psaumes, des hymnes
 He 2 12 (Ps 22 23) Je te chanterai un hymne au milieu de l'assemblée.

2. MUSIQUE

1^{er} MUSICIEN: MOUSIKOS*mousikos* 1

- Ap 18 22 Le chant des harpistes et des musiciens et des joueurs de flûte ou de trompette chez toi ne s'entendra plus

2^e CYMBALE: CYMBALON*cymbalon* 1

- 1 Co 13 1 si je n'ai pas la charité, je suis... une cymbale qui retentit

3^e FLOTE: AULOS1 *aulé* 3 3 *aulos* 1
2 *aulétes* 2

- Mt 9 23 2 voyant les joueurs de flûte et la foule en tumulte, Jésus dit:
 11 17 "Retirez-vous
 Lc 7 32 Nous vous avons joué de la flûte, et vous n'avez pas dansé
 1 Co 14 7 Nous vous avons joué de la flûte, et vous n'avez pas dansé
 3 Ainsi en est-il des "instruments de musique inanimés (itt. [objets] inanimés qui donnent un son), flûte ou cithare; s'ils ne donnent pas distinctement les notes, comment reconnaître-t-on ce que joue la flûte ou ce que joue la cithare.
 Ap 18 22 2 Le chant... des joueurs de flûte... ne s'entendra jamais plus;

4^e HARPE - CITHARE: CITHARA1 *cithara* 4 3 *citharistes* 2
2 *cithariste* 2

- 1 Co 14 7 des instruments de musique inanimés, flûte ou cithare;... comment reconnaître-t-on ce que joue la flûte ou ce que joue la cithare
 2 [il] joue la cithare

Ap 5 8
14 2
15 2
18 22

- Les 24 Vieillards tenant chacun une harpe
 3 ce bruit me faisait songer à des joueurs de harpe
 2/ jouant de la harpe sur leurs harpes
 s'accompagnant sur les harpes de Dieu, ils chantaient
 de Moïse... et le cantique de l'Agneau
 3 le chant des joueurs de harpe... ne s'entendra jamais

5^e TROMPETTE: SALPINX2 *salpinx* 11 1 *salpinx* 12
3 *salpinx* 7

- Mt 6 2 24 31 Quand donc tu fais l'aumône, ne va pas le claillonner [le Fils de l'homme] en versant ses anges avec un trompette [trompette au son puissant]
 1 Co 14 8 2 si la trompette n'émets que des sons confus, qui se combattent?
 15 52 2/ au son de la trompette finale, car elle sonnera la fin
 1 Th 4 16 2 les morts ressusciteront incorruptibles.
 He 12 19 2 le Seigneur, au signal donné par... la trompette descendra du ciel.
 Ap 1 10 2 [Vous ne vous êtes pas approchés d'une réalité, bruit de trompette et clameur de paroles]
 4 1 2 j'entends derrière moi une voix, clameur comme une voix, que j'aurais naguère entendu me parler d'une trompette
 8 2 2 les 7 anges qui se tenaient devant Dieu: on
 6 2 7 trompettes
 7 2/ Les 7 anges avec 7 trompettes s'apprêtèrent à sonner
 le 1^{er} ange sonna... Ce furent alors de la grêle et du feu
 le 2^e ange sonna... une énorme masse embaumée...
 le 3^e ange sonna... Alors tomba du ciel un grand a
 le 4^e ange sonna... Alors furent frappés le tiers du
 Malheur... aux habitants de la terre, lorsque retent
 des dernières trompettes, que les 3 anges vont d
 le 5^e ange sonna... Alors j'aperçus un astre
 le 6^e ange sonna... Alors j'entendis une voix
 2 [la voix] dit au 6^e ange portant trompette: Relâche
 enchaînés
 le 7^e ange, quand il sonnera de la trompette, alors
 sonnera le mystère de Dieu.
 le 7^e ange sonna... des voix clamèrent: La royauté
 Seigneur
 18 22 3 le chant... des joueurs de trompettes... ne s'entendra

3. DANSE

1^{er} CHŒUR - DANSE: CHOROS*choros* 1

- Lc 15 26 Son fils aîné... à son retour... entendit de la musique
 d'orchestre.

2^e DANSER: ORCHEOMAI*orchekomai* 4

- Mt 11 17 14 6 Nous vous avons joué de la flûte et vous n'avez pas
 Mc 6 22 38 la fille d'Hérodiade dansa en public et plut tant à H-
 Lc 7 32 la fille de cet Hérodiade entra et dansa, et elle plu
 Nous vous avons joué de la flûte, et vous n'avez pas

CHAR

1. Char: *harma*2. Chariot: *abedē*1. CHAR: *HARMA**harma* 4

- Ac 8 28 29 [un Éthiopien] s'en retournait, assis sur son char,
 38 Isaie. "L'Esprit dit à Philippe: Avance et retiens
 Ap 9 9 [l'eunuque] fit monter le char... Philippe... le baptême
 le bruit de leurs ailes [appelle] le vacarme de char
 tières chevaux

2. CHARIOT: *ABEDÉ**abedē* 1

- Ap 18 13 [nul n'achète plus] les chevaux et les voitures.

Concordance Grecque Du Nt Collectif

Claude Savart, Jean Noël Aletti



Concordance Grecque Du Nt Collectif:

Le Grec du Nouveau Testament Dennis Clare Stoutenburg, 2024-01-31 Dennis Clare Stoutenburg successfully completed the doctorate at the University of Strasbourg France during which time he studied Histoire Modern with Luther scholar Marc Lienhard professor for the Centre d Etudes OEcumeniques Center for Ecumenical Studies created by the Lutheran World Federation In preparation Stoutenburg previously studied ecclesiastical history under the direction of Professor John Woodbridge Research Professor of Church History and the History of Christian Thought Woodbridge who formerly earned the doctorate and taught at the University of Toulouse as well as at the Hautes Etudes Sorbonne in France was the primary inspiration in encouraging Stoutenburg to continue his studies in France During five years of research for Luther s Exegetical Use of James in which Stoutenburg read Luther s Works in its entirety three times he corresponded with emeritus professor Roland Bainton Here I Stand A Life of Martin Luther about his findings that included evidence that Luther originally based his September Testament of 1520 on Erasmus critical Greek edition that excluded the antilegomena including James However in the December Testament of the same year Luther had not only reintroduced the antilegomena but also numbered them in the original canonical order of the 27 books countering Erasmus initial influence on Luther Stoutenburg offers compelling evidence that Luther not only respected James as a canonical text but contextualizes passages that historians argue would otherwise support a view that Luther rejected James from the canon instead arguing that dismissal of the book should be ascribed to subsequent schools of Luther scholarship rather than to Luther himself *Les Pères de l'Église* Hubertus R. Drobner, 2012-08-21 T00:00:00+02:00 Ce livre est un outil de travail complet pour l'étude de la patrologie Tous les auteurs tous les genres tous les sujets y sont passés en revue avec méthode Drobner ne se limite pas aux Pères de l'Église qui restent le centre de son ouvrage mais présente avec eux l'ensemble des penseurs et des écrivains ecclésiastiques des grands hérésiarques et des débats qui ont jalonné les sept premiers siècles du christianisme Professeurs chercheurs et étudiants mais aussi tous ceux que ce sujet intéresse apprécieront des introductions précises la vie et aux œuvres des écrivains ecclésiastiques des orientations pour la recherche des bibliographies amples rigoureuses et ordonnées un index thématique complet une carte et des graphiques une présentation claire et un style aisé **Les dérivés latins en - men et - mentum** Jean Perrot (Teacher of grammar), 1961 **Les dérivés latins en - men et - mentum** Jean Perrot, 1961 *New Documents Illustrating Early Christianity* G. H. R. Horsley, Stephen Llewelyn, 1997-12-02 This fifth volume of New documents illustrating early Christianity is different in conception from its predecessors It focuses on several questions concerning the linguistic analysis of the New Testament from the particular perspective of the usefulness of the documentary sources for such study Back cover *Témoignage de Jéhovah homosexuel - Volume 1 : ANALYSE*, *Le Monde contemporain et la Bible* Claude Savart, Jean Noël Aletti, 1985 La collection Bible de tous les Temps se devait d'aborder aussi l'époque contemporaine Projet téméraire ou paradoxal penserait-on peut-être N'aurait-ce pas se condamner dresser le constat d'une absence Eh bien non

et nous espérons que notre lecteur en emportera la conviction au terme de sa lecture. En effet, les deux derniers siècles voient se développer chez les catholiques comme chez les protestants, quoique des rythmes différents, un vaste effort de diffusion de la culture. Et c'est toute la culture de l'Occident qui demeure imprégnée et comme obsédée par la présence du Livre. Tel est l'objet d'une première partie : Bible et vie chrétienne. La seconde partie, Histoire de l'exégèse, s'attache à suivre depuis les dernières années du XIX^e siècle les progrès considérables de la lecture scientifique de la Bible, qui a profondément transformé notre regard et que nulle autre lecture ne peut désormais ignorer.

Etudes sur le christianisme arabe au Moyen Age Gérard Troupeau, 2024-12-11. This volume brings together a set of articles on the history of eastern Christianity and the Arabic traditions which from the 8th century gradually superseded those in Greek Syriac and Coptic. In the first group of studies Professor Troupeau looks at a number of particular aspects of Arabic Christianity: the literary history of the 10th-12th centuries including a general survey of the topic which opens the volume; its social history: monasteries and festivals and the development of its own specific vocabulary. The following articles include editions and translations of scriptural texts and philosophical and theological treatises by Christian writers: Melkite, Jacobite and Nestorian, and present works by some contemporary Muslim authors who were interested in Christianity. Dans ce volume, l'auteur a réuni des articles destinés à faire mieux connaître le christianisme oriental selon la tradition arabe, qui, à partir du VIII^e siècle, se substitua progressivement aux traditions grecque, syriaque et copte. Un premier groupe d'articles concerne différents aspects du christianisme arabe : histoire littéraire du Xe au XII^e siècle, sociologie religieuse, couvents et fêtes, lexicographie, vocabulaire spécifique. Un second groupe comprend des éditions et des traductions de textes scripturaires et de traités philosophico-théologiques d'auteurs chrétiens des différentes confessions melkites, jacobites et nestoriens, mais aussi d'auteurs musulmans s'intéressant au christianisme.

Bulletin de littérature ecclésiastique, 1998

Revue internationale d'onomastique, 1960

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