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ENGLISH SUMMARIES

Philippe BOBICHON, How did Justin acquire his exceptional knowledge of Jewish exegesis?, RThPh 2007/II, p. 101-126.

In his Dialog with Tryphon, Justin mentions numerous Jewish exegeses, beliefs and practices explicitly mentioned as being contemporary. The general assumption, according to which he would have taken his information from one or several earlier writings, does not stand up to proof: comparison with different ancient sources – Judeo-hellenistic literature, inter-testamental and Qumran texts, New Testament and Christian literature of the first centuries – underlines the specificity of Justin in this domain. Comparison with rabbinic literature, on the other hand, shows that what Justin says is almost always attributed, in the Talmud and the Midrash, to Palestinian rabbis of the 2nd and 3rd centuries. There is therefore full reason to believe that the information of the apologist is firsthand.

G. ARAGIONE, Justin of Ceasarea becomes Justin Martyr (1 Apologie 2,4), RThPh 2007/II, p. 127-141.

Justin's Apology has a double structure: on one level, he is supporting the Christians who are unjustly hated; on a more personal level, he is foreboding his own condemnation and is preparing to assume his role as the sage who, near death, denounces political authority with no fear of the consequences. In the style of a literary topos widely used in Antiquity, Justin builds up for himself an image of death to be honoured in his community.

E. LUHUMBU SHODU, Justin Martyr's statements of Christian faith, RThPh 2007/II, p. 143-165.

In the works of Justin Martyr, several similar and sometimes complex statements present a summary of the life of Christ as it appears in the Apostles' Creed. They include not only the events of the earthly life of Christ but also the mission of the Apostles, the conversion of the Gentiles, the Second coming of Christ, the millennium reign, etc. (cf. 1 Apo. 31,7). Thus the apologist attracts the attention of his readers to the accomplishment of the revelation by Christ, according to prophesy, while defining the identity of the orthodox Christian in the face of the diversified Christianity of his times, emerging in a conglomeration of sects. Once this is said, it remains to underline on the one hand the nature, the meaning, the efficaciousness and the specificity of such statements, and on the other, the occasions for confessing them.

E. NORELLI, What can we restore of Justin's *Syntagma* against heresies ? An example, RThPh 2007/II, p. 167-181.

*This article is part of a piece of research on the lost works of Justin Martyr against Marcion and all heresies. Observations on the available works of Justin (Apologies, Dialog with Tryphon) and comparisons with other writers against heresies just after him, first of all Irenaeus of Lyon and Tertullian, permit us to identify sections of text which may very well come from the *Syntagma* of Justin. In particular, the present article draws out an argumentative line which, in refuting Marcion's objections to the foreknowledge of the Creator, developed the themes of the free will of humans and angels, and the fall of the rebellious angels, their activity in the history of the world and their final punishment.*