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George Anton Kiraz, General Editor
Translated by Jeff W. Childers, J. Edward Walters, Daniel King, Robert A. Kitchen, Jerome Alan Lund & James Prather

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**Luke 6:35, Syriac Peshitta:**
But love your enemies, do good to them, lend to them, and do not cut off any person’s hope.

Most witnesses have, “love your enemies, do good to them, and lend expecting nothing in return” (μακροθυμείτε). However, a very few (e.g. W ∥ Syria) have a text that supplies a personal object for the verb (μακροθυμείτε), thereby requiring a different meaning for the verb, “to disappoint,” or more literally, “to cut off one’s hope.” The Peshitta and the Sinaïtic manuscript of the Old Syriac clearly share this distinctive text.

**Daniel 11:16, Revised Standard Version:**
But he who comes against him shall take the actions he pleases, and no one shall withstand him. He shall take a position in the beautiful land, and all of it shall be in his power.

**Daniel 11:16, Syriac Peshitta:**
The one who comes against him will do whatever he pleases, and none will stand before him. He will arise in the land of Israel, and it will be delivered into his hands.

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Entrenched in scholarship on the problem of evil, John Hick’s Irenaean theodicy seemingly stands as a contemporary solution linked to the past. Against “Irenaean” Theodicy examines Hick’s connection of his work to the second-century bishop of Lyon. Hionides proposes that the connection ought to be severed. Considering the context and works of both theologians on the problem of evil, Hionides establishes that Irenaeus’s solution contrasts with Hick’s. Freeing the second-century bishop from Hick’s theodicy allows the two theologians’ distinct resolutions of the problem of evil to stand on their own.

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Ambrose of Milan’s On the Holy Spirit
Rhetoric, Theology, and Sources
By Andrew Selby

Despite being the first extended defense of the divinity of the Holy Spirit written in Latin and influencing the Trinitarian theology of Augustine of Hippo, Ambrose of Milan’s On the Holy Spirit (De Spiritu Sancto) has received little scholarly attention. Not only does this book provide the first full study of Ambrose’s De Spiritu Sancto, but it also suggests that rhetorical theory significantly influenced argumentation in fourth-century Trinitarian controversies, though this has been overlooked in modern scholarship.

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Creation and Literary Re-Creation
Ambrose’s Use of Philo in the Hexaemeron: Letters
By Paul M.C. Elliott
One of the distinctive characteristics of the writings of Ambrose of Milan is his frequent and lengthy borrowings from the works of Philo of Alexandria. He treated the 1st-century Jewish philosopher as an authoritative predecessor and made use of his works to a far greater extent than any other Church Father did. This study seeks to fill a lacuna in the current scholarship by investigating Ambrose’s use of Philo in his collection of letters, focusing on a set of three letters concerning the topic of the Genesis creation account (Ep. 29, 31, & 34 [PL#43, 44, & 45]). In all three cases, Ambrose fielded questions on the Six Days of Creation (Hexaemeron) by drawing upon Philo’s treatise De opificio mundi. Each of these letters is undeniably Philonic and yet uniquely Ambrosian. This study seeks to clarify why Ambrose found Philo to be particularly valuable in spite of his Jewishness and also to investigate how Ambrose interpreted, adapted, and ultimately re-created his source.

Fate, Freedom, and Happiness
Clement and Alexander on the Dignity of Human Responsibility
By Daniel Robinson
In what particular manner human beings are free moral agents and to what extent they can reasonably expect to attain a good life are two intertwined questions that rose to prominence in antiquity and have remained so to the present day. This book analyzes and compares the approaches of two significant authors from different schools at the turn of the third century CE, Alexander of Aphrodisias and Clement of Alexandria. These contemporaries utilize their respective Peripatetic and Christian commitments in their employment of the shared Greek classics toward these shared ethical questions.

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This book explores the apocalyptic influence upon the Two Ways metaphor in antiquity and more particularly the influence of the Two Ways in the Didache as veering from an apocalyptic worldview. The argument includes essential critical evaluation of the apocalyptic genre and assesses the apocalyptic features in ancient Two Ways texts. The predominant focus of the book will document and critically assess how the Didache veers from maintaining an apocalyptic worldview in its expression of the Two Ways (Did. 1–6).

Islamic History and Thought

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By Jordan W. Jones

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