

Epstola De Barnab Pdf

James Carleton Paget

Epístola de Bernabé REV Joseph Klaus, 2020-09-24 Encontrada en manuscritos del siglo pasado, en el Sinaítico, de Tischendorf, en 1859, y en el Gerusolemitan, de Bryennios, en 1875, esta carta no nos da el nombre de su autor, ni la fecha y lugar de composición. Fue Clemente de Alejandría quien dio origen a la tradición que atribuye la autoría de esta carta a Bernabé, un compañero y colaborador de São Paulo. En Stromats 5:63,1-6 y el fragmento Hypotyposes mencionado por Eusebio en la Historia Eclesiástica II:1,4, Clemente dice: A Santiago el Justo, Juan y Pedro, el Señor, después de su resurrección, transmitió la Gnosis, éstos la transmitieron a los otros apóstoles y a los otros apóstoles a los 70, uno de los cuales era Bernabé. La identificación de esta carta con el colaborador de San Pablo fue entonces adoptada por Orígenes y el argumento se debe a que la carta se encontró entre los escritos del Nuevo Testamento, en los manuscritos sinópticos. Este argumento es también responsable de la inclusión de la carta entre los libros canónicos, inspirados, por Clemente y Orígenes... Sin embargo, Eusebio y Jerónimo no aceptan este argumento y excluyen la carta de los libros inspirados. El punto de partida para fijar la fecha de composición de esta obra son los capítulos IV y XVI. (...) La carta habría sido escrita durante el período de reconstrucción del templo, si podemos decir que el 16.4 se refiere, como desean Harnack y Lietzmann, a este hecho. Parece que esta es la hipótesis más probable. De hecho, evocando a Isaías, el autor dice: He aquí que los que destruyeron este templo lo construirán ellos mismos. Y sigue adelante: Y lo que se está haciendo, debido a su guerra, el templo ha sido destruido por los enemigos. Y ahora los mismos sirvientes de los enemigos lo reconstruirán. Este es lo que está ocurriendo y el ahora dan la impresión de que el autor está bien informado y es contemporáneo de los acontecimientos. Por lo tanto, este escrito estaría fechado alrededor de los años 134-135. La obra se divide en dos partes muy distintas y muy desiguales. La primera parte corresponde a los capítulos 2 a 16. El capítulo 1 es una introducción y el capítulo 17 es la conclusión de esta primera parte. La segunda parte corresponde a los capítulos 18-21. La primera parte es doctrinal, dogmática. La segunda parte, usando la imagen de los Dos Caminos, transmite la enseñanza moral.

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