

EDITORIAL

The Centre for Biblical Studies of "Babes-Bolyai" University, founded in 2002, organizes a two-yearly International Symposium on a theme set by the members of the Centre.

The aim of such a Symposium is, primarily, to gather articles for the Centre's journal "Sacra Scripta", and, secondly, to host a dialogue between Romanian Biblical scholars' and Western scholars on the theme proposed for debate. A second aim is to bring Old Testament and New Testament scholars together and to open an interdisciplinary dialogue between the two Biblical disciplines. Thirdly this dialogue illustrates the exegetical characteristics from the viewpoint of Orthodox, Catholic and Protestant theology. In other words, the emphasis is put on the specific nuances of the sacred text message perceived from the perspective of the Church, to which the referent belongs. These were the goals also of the Symposium of last year. It took place on the 9th and 10th November 2012. It was an ecumenical exchange from which all the participants had something to learn: referents, students, master students, PhD students etc.

The symposium was attended by Biblical scholars from Romania and abroad, among them Zoltan Olah (Roman Catholic Theological Institute, Alba Iulia), Hans Klein (Lucian Blaga University Sibiu, Institute of Lutheran Theology), Korinna Zamfir (Babeş-Bolyai University, Faculty of Roman Catholic Theology), Mihai Handaric (Aurel Vlaicu University, Arad), Emanuel Contac (Pentecostal Theological Institute Bucuresti), Johannes Klein (Lutheran Parish Făgăraş), Urs von Arx (University of Bern, Faculty of Old Catholic and Protestant Theology), Constantin Oancea (Lucian Blaga University Sibiu, Faculty of Orthodox Theology), Joseph Verheyden (Catholic University of Leuven, Faculty of Theology), Petre Semen (Faculty of Orthodox Theology, Iasi), Ulrich Luz (University of Bern, Faculty of Old Catholic and Protestant Theology), Tobias Nicklas (University of Regensburg, Faculty of Catholic Theology), Lehel Leszai (Babeş-Bolyai University Cluj, Faculty of Reformed Theology), Sorin Martian (Babeş-Bolyai University Cluj, Faculty of Greek Catholic Theology), Stelian Tofană (Babeş-Bolyai University, Faculty of Orthodox Theology), as well as students, MA students, PhD students belonging to the four Theological Faculties of "Babeş-Bolyai" University. Some of them contributed to the present issue of our journal.

The idea behind the theme of the Symposium held in 2012, which resulted into this special issue of *Sacra Scripta*, came up during a discussion that took place on a bus journey in Belarus, among Ulrich Luz, Tobias Nicklas and Stelian Tofana during the Fifth International East-West Symposium of New Testament Scholars, Minsk, September 2 to 9, 2010. After discussing many possibilities we finally,

agreed to choose the following: **Messianic texts in the Old Testament and their reception in Early Christianity.**

All the studies published in this issue are related to this topic. This issue 1/2013 is therefore a special one, having the same title on its cover.

The Messianic texts, chosen to be studied, were discussed from two different perspectives: on the one hand, the message of an Old Testament text and its reception in Early Judaism, and, on the other hand, the reception of the same text in the New Testament and by the Early Christians and Church Fathers. Wherever it was possible the texts were analysed from an interconfessional perspective: the Orthodox paper is giving a reply to a Protestant or Catholic and vice versa.

These themes grant a wide interdenominational perspective on how the Messiah resp. the person of Jesus Christ is perceived in the Messianic texts of the Old Testament and how it was understood and reflected in the life and spirituality of Early Christianity.

Nuances of an interconfessional approach of the authors who analysed the texts, divergences and convergences, the way in which the message of these texts was reflected in the life and spirituality of the Early Christians, as well as in the Patristic one, may all of them be properly understood only after a reading this special issue of our Journal. An answer to the question: How do these Early Christian and Patristic interpretations relate to the original meaning of the OT-text and to contemporary Jewish interpretations?, will also be found by reading this issue.

For example, can Psalm 110 be understood as “ein Christologie-Baustein ins Neue Testament” or “eine eschatologisch motivierte Gemeindeethik” (P. Dragutinovic)? Or, how did the Church Fathers understand the Matthean Tradition, whose emphasis is put on the “Emanuel, the promised one” and not on the Son of God (H. Klein)? Or, how was the Messianic text from Genesis 22 interpreted in a typological diversity of patristic approaches (Melito of Sardes, Origenes or Gregory of Nyssa) (Urs von Arx)? These are only a few examples which could stimulate the interest in reading this special issue.

Some others of the papers presented at the above mentioned Symposium, as well as a summary of results, will be published in the next issue of the journal 2/2013, which will also be a special one.

I wish to all the readers an interesting reading!

Stelian TOFANĂ
- Editor in Chief -