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One of the most debated issues in the study of the early Christian tradition is the presence of explicit or implicit quotations from Jesus in Paul's writings. This paper – presented during a session of the SBL Annual Meeting in San Diego (2007) – discusses a series of exegetic proposals formulated by J.M. Robinson, H. Koester and S. Patterson, about the different claims to the Jesus tradition among Paul and his opponents in 1Cor 1 – 4. The Corinthian debate was surely based both on a different perception of the central Christian message, and on a different interpretation of Jesus' historical and eschatological role: Jesus' image, in fact, was submitted to a process of "relativization" in favour of Wisdom. Paul, in this sense, can be placed in the same trajectory that will lead to the Synoptic Gospels, insisting on the primary importance of the Cross and the Resurrection, as well as insisting on the need for imitating Jesus. Corinthian opponents, on the other hand, are placed on the same trajectory that will lead to the *Gospel of Thomas*, considering the possession of a "hidden Wisdom" as the fulfilment of the faith.

Daniele Tripaldi, <i>Per una definizione del genere letterario</i> <i>dell'Apocalisse di Giovanni: appunti sul testo</i>	75-116
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As a result of recent exegetic debates, it has becomes clear that the attribution of John's *Revelation* to the episolar genre depends on the literary coherence between the septenary of

letters (Rev. 4 - 22) and the following visions (Rev. 4 - 22). This article analyses each of letters and investigates their references to the visions. The attempt will be made to demonstrate that a mutual dialectic between them exists and involves a process of reality-construction. This shift will allow us to see the whole of *Revelation* as letter in itself which faces the concrete issues raised by the seven addressed churches, enabling new ways of reading historical situations and of interpreting John's visions.

Brent Landau, *The Unknown Apostle: A Pauline Agraphon in Clement of Alexandria's Stromateis* 117-127

The sixth book of the *Stromateis* of Clement of Alexandria contains a purported quotation of the Apostle Paul not found in any other extant source. This fragment claims that two pagan oracles – the *Sibylline Oracles* and the *Oracle of Hystaspes* – have predicted events in the life of Christ. This paper has four aims: 1) to review the limited amount of previous scholarship on this fragment; 2) to offer an exegesis of the fragment, including an analysis of the oracular sources mentioned; 3) to situate the fragment in an ancient Christian theological context where supposed pagan validations of Christian truth claims were especially prized; 4) to render a verdict on whether the fragment actually derives from the Apostle Paul. The paper concludes that while the fragment does cohere with some thoughts attributed to Paul, it was not composed by him. It may have originated in a pseudepigraphic Pauline letter, but its fragmentary nature does not allow any degree of certainty about this.

Luca Arcari, *Simbolizzazioni collettive e autodefinizione di gruppo nell'Apocalisse di Giovanni* 129-153

The article attempts to read the collective symbols of *Revelation* as a self-definition instrumentation for the group which produced the text. Starting from the sociological interactionist methodology, the author suggests that the collective symbolic representations are literary transfigurations of the members of the prophetic community directed by John the seer. *Revelation* is a symbolic transformation of the life of the group: it is a symbolic microcosm where the group put its sociological dynamics. The seer can be represented as a symbolic transformation of the leader or of his characteristics. In spite of cosmic symbolism, which seems to suggest universalistic meanings, the author thinks that the function of collective symbols in *Revelation* is to lay the basis for whatever course of action it exhorts. If this perspective is correct, *Revelation* involves a specific *ethos*: the symbolic transfiguration of the life of the group supposes the fact that the text was read with authority behind the same group; it is obvious enough that the manner of revelation is designed to lend supernatural authority to the message (the divinity is not always directly invoked).

Elisabeth Mégier, "Manifest prophecies" in Latin Commentaries on Isaiah, from St. Jerome to the Middle of the 12th Century 155-168

The term «manifesta prophetia», used by St. Jerome in his commentary on *Isaiah*, reappears almost 700 years later in the commentaries of Bruno of Segni and Rupert of Deutz, but its acceptance has changed in the meantime. It designates no more a formal quality of the text – its clarity, its quality as direct, not metaphorical speech – but the doubtless evidence of the Christian – Christological, ecclesiological – meaning found in it by the interpreter. This change is already initiated in the first medieval commentary on *Isaiah*, written in the Carolingian period by Haimo of Auxerre.

Karim Schelkens, *Exegesis in the Wake of Vatican II Lucien Cerfaux and the Origins of Dei Verbum* 169-201

In the present contribution, the Author has studied the redaction history of Vatican II's schema *De fontibus revelationis*. This schema is presented as an important step in the contemporary

history of catholic exegesis, since it constitutes a transition from early 20th century intransigent opinions to Vatican II's openness towards biblical criticism. Within this framework this article will focus in particular on the role played by the Louvain exegete Lucien Cerfaux, and the influence he exerted on the preconciliar subcommission on the sources of revelation.

Elisabetta De Luca – Mara Rescio – Eliana Stori – Daniele Tripaldi – Luigi Walt, <i>La trasmissione delle parole di Gesù. Scandalo e prova, perseveranza e salvezza: appunti di una ricerca in corso</i>	203-213
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