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How Many Groups of Jesus Followers in the First Two Centuries

Peter Lampe, <i>Induction as Historiographical Tool: Methodological and Conceptual Reflections on Locally and Regionally Focused Studies</i>	9-20
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"To work inductively on the level of local history means to move from the level of the [Roman] empire down to the individual cities—and later to *compile* data from the individual cities, to *compare* them and thus to advance to more general statements." This is what I wrote almost twenty-five years ago in my book about early Christianity in Rome, and today I might add that we now are in a position to focus not just on the urban centers of early Christianity but also on rural areas, as William Tabbernee and I have done in Asia Minor. The last twenty-five years saw a whole range of regional and local studies. The current paper, however, does not attempt to give an overview of recent history of research and to synthesize it. It rather tries to outline a few methodological and conceptual issues involved in local and regional studies of early Christian groups.

William Tabbernee, <i>Material Evidence for Early Christian Groups during the First Two Centuries C.E.</i>	21-35
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The interpretation of the Talpiot "Jonah fish" image and the (related?) inscription as presented by Tabor (and Jacobovici) has been negative. This is so not least because it challenges the current scholarly consensus that Christianity did not produce clearly distinctive and distinguishable art forms, including funerary art and inscriptions, until ca. 180 C.E. The Talpiot "Jonah fish," if it can be definitively proven to be such, will force us to reassess that consensus. In the meantime we need to recognize that very few *likely* Christian artifacts able to be dated prior to 180 C.E. have survived and that the Christian nature of anything earlier than the beginning of the Antonine period (ca. 138 C.E.) remains highly controversial—including some other ossuaries which, perhaps, survived until 135 C.E. when Jerusalem was destroyed to create the Roman city of Aelia Capitolina and Jews (and Jewish-Christians) were banned from the area.

- Thomas J. Kraus, *Von Hund und Schwein...
Das Doppelsprichwort 2Petr 2,22
und seine Hapax legomena aus linguistischer,
textkritischer und motivgeschichtlicher Sicht* 37-61

This study aims at a comprehensive analysis and contextualization of 2 Pet 2:22. By doing so, (a) the peculiarity of the introduction 2:22a is described in detail, (b) a linguistic and structural analysis of the double saying of 2:22bc is developed, (c) the importance of the four *hapax legomena* for and from the perspective of textual criticism is demonstrated (on the basis of a pragmatic definition of the phenomenon *hapax legomenon*), and (d) 2:22 is embedded in its cultural environment by collating it with parallel and similar texts. Consequently, the peculiarities of 2 Pet 2:22 will not only be asserted and proved by listing just a random sample of reference texts, but the verses will be analysed comprehensively and on their own.

- Aryeh Kofsky and Serge Ruzer, *Anthropology
and Soteriology in Theodore of Mopsuestia's
Commentary on John* 63-78

This study focuses on the implications of Theodore of Mopsuestia's notion of gradual change in the mode of conjunction between humanity and the logos in Christ—formed in the context of polemics with Arians, Apollinarians and *pneumatomachoi*—for Theodore's religious anthropology and soteriology in his *Commentary on John*. It is shown how Theodore transposes his model of Jesus' gradual enhancement through the dignity of the logos to the soteriological trajectory of the disciples and believers. The soteriological path of Jesus' followers is presented as a gradual upgrading of their conjunction with the *homo assumptus* and consequently with the logos. Theodore further strives to safeguard the consubstantiality of the Spirit and its pivotal role in all crucial soteriological phases.

- David Lincicum, *Ferdinand Christian Baur
and Biblical Theology* 79-92

Ferdinand Christian Baur holds an ambiguous place in the history of the discipline of biblical theology. On the one hand, his *Tendenzkritik* ('tendency criticism') proceeds on the assumption of an irreconcilable plurality in the historical sources of early Christianity. On the other hand, his own historical reconstruction of the development of early Christianity does have a certain unity in the historical process of overcoming conflict. This paper seeks to explore this ambiguity as a way of locating Baur in the history of biblical theology. After setting forth the concept of biblical (or at times New Testament) theology operative in Baur's works, the paper then chronicles three challenges Baur offers to subsequent scholarship (to unified conceptions of Scripture, to the theological importance of the canon, and to the Protestant principle of *sola scriptura*) but goes on to suggest that Baur does in fact provide a competing holistic construal for encompassing the diverse materials in early Christianity in the concept of 'historical context'.

Jewish Christianity

- Annette Yoshiko Reed, Stanley Jones, Simon Claude
Mimouni, *Two Books on Jewish-Christianity* 93-141

Annette Yoshiko Reed, Stanley Jones and Simon Claude Mimouni discuss two books on Jewish Christianity: F. Stanley Jones, *Pseudoclementina Elchasaiticaque inter Judaeochristiana: Collected Studies (Orientalia Lovaniensia Analecta 203)*, Peeters, Leuven

2012 and Simon Claude Mimouni, *Early Judaeo-Christianity: Historical Essays (Interdisciplinary Studies in Ancient Culture and Religion 13)*, Peeters, Leuven 2012, translated from the original French *Le judéo-christianisme ancien: Essais historiques*, Éditions du Cerf, Paris 1998.

- Annette Yoshiko Reed, *Reflections on F. Stanley Jones, Pseudoclementina Elchasaiticaque inter Judaeochristiana: Collected Studies* 93-101
- F. Stanley Jones, *Reflections on Simon Claude Mimouni, Early Judaeo-Christianity: Historical Essay* 102-111
- Simon Claude Mimouni, *Réponses à Daniel Boyarin et à F. Stanley Jones à propos du livre de Simon Claude Mimouni Early Judaeo-Christianity. Historical Essay, Leuven 2012 (éditions Peeters, Interdisciplinary Studies in Ancient Culture and Religion, 13)* 112-123
- Simon Claude Mimouni, *Remarques et réflexions sur des travaux récents de F. Stanley Jones concernant le groupe des Judéens chrétiens elkasaites ...* 124-141

Historical Jesus

- Francesca Sofia, *Gerusalemme tra Roma e Parigi: Joseph Salvador e le origini del cristianesimo* 143-160

For J. Salvador Jesus is the last manifestation of the encounter between the Babylonian and Persian religious way of thinking with the Hebrew Scriptures. On the basis of John the Baptist's preaching, Jesus proclaims a not political, but in any case worldly, liberation. In his mind, his own death and resurrection would have inaugurated the collective regeneration. The faith in a future kingdom provokes emphasis on the spirit of conquest and exaltation of a leader, an acceptance of social inequalities and affirmation of a principle of authority. In the Christianity that follows, Paul, transferring the Jewish figure of the first Adam in Christ, gives birth to the church as a body, and this brings him to the negation of a national identity to Israel. In this way the teaching of Jesus is progressively detached from the people of Israel. The fusion between pagan mysticism and the message of Jesus is consecrated by John. The Messiah is no more the symbol of social wisdom but a creative power that dominates the world. The church is no more a community of believers, but an universal and ideal body.

- Osvalda Andrei, *Cronologia di Cristo e cronologia di Gesù. Un aspetto della ricerca storica su Gesù (molto) prima di Reimarus* 161-192

The article investigates the formation of a canonical chronology of Jesus consistent with the growth of christology, detecting the exegetical strategies, the forms of definition and the textual spaces of communitarian legitimation. Within this indissociability between chronology and theological level (based on the meaning of the former as duration of the presence of the Logos incarnate on earth) a breakdown intervenes from the pagan side with the distinction between two Jesuses (real Jesus and apostolic Jesus), stated by Porphyry of Tyre and variously pursued by the cultural policy of the tetrarchy. In the so-called *Acta Pilati* a chronology of the historical Jesus is constructed in terms of actual date of passion (occurred not under the filochristian Pontius Pilate, as affirmed by the Gospels, but before his rule in Judea). The reply of Eusebius of Caesarea (from *Chronici Canones* to the *Historia*

Ecclesiastica and *Demonstratio Evangelica*) will lead to a long chronology of Jesus Christ founded on the Scriptures that would mark cultural imagery and intellectual and hermeneutical approaches in the future.

<i>Discussion of the Book of Halvor Moxnes,</i> <i>Jesus and the Rise of Nationalism</i>	193-234
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We publish here the contributions of Thomas Kazen, Susannah Heschel, Andries van Aarde, and John W. Parrish dedicated to the important book of Halvor Moxnes *Jesus and the Rise of Nationalism: A New Quest for the Nineteenth-Century Historical Jesus*, with a response by the Author.

• Thomas Kazen, <i>Introduction</i>	193-195
• Susannah Heschel, <i>From Rabbi to Aryan:</i> <i>The Vicissitudes of Jesus in Modern Theology</i>	196-205
• Andries van Aarde, <i>Transnationalism:</i> <i>Halvor Moxnes on Jesus Studies</i> <i>from Schleiermacher to Habermas. A Review</i>	206-215
• John W. Parrish, <i>Jesus and the Rise of Nationalism</i>	216-223
• Halvor Moxnes, <i>From the Nineteenth Century Context</i> <i>to the Future of Jesus Studies. A Dialogue</i> <i>with the Panelists in the Discussion of Jesus and the Rise</i> <i>of Nationalism. A New Quest for the nineteenth Century</i> <i>Historical Jesus, SBL Annual Meeting, Chicago 2012</i>	224-234

<i>Elenco di pubblicazioni sul Gesù storico</i> <i>apparse tra il 2011 e il 2012</i> (a cura di Federico Adinolfi)....	235-260
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F. Adinolfi lists 70 books on the historical Jesus published in 2011 (23) and 2012 (47). Translations of books already mentioned in the previous list are also included as well as books that contain only some contributions on Jesus. The table of contents of each book is given. Sometimes reviews are supplied of selected books.

Cronache

<i>The Reception of Golden Calf Traditions in Early Judaism,</i> <i>Christianity, and Islam</i> (Amanda Kunder)	261-269
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- William Tabbernee, *Material Evidence for Early Christian Groups during the First Two Centuries C.E.* 287-301

The reception of the interpretation of the Talpiot "Jonah fish" image and the (related?) inscription as presented by Tabor (and Jacobovici) has been negative. This is so not least because it challenges the current scholarly consensus that Christianity did not produce clearly distinctive and distinguishable art forms, including funerary art and inscriptions, until ca. 180 C.E. The Talpiot "Jonah fish," if it can be definitively proven to be such, will force us to reassess that consensus. In the meantime we need to recognize that very few likely Christian artifacts able to be dated prior to 180 C.E. have survived and that the Christian nature of anything earlier than the beginning of the Antonine period (ca. 138 C.E.) remains highly controversial—including some other ossuaries which, perhaps, survived until 135 C.E. when Jerusalem was destroyed to create the Roman city of Aelia Capitolina and Jews (and Jewish-Christians) were banned from the area.

Early Judaism and Early Christianity

- Michael A. Daise, *Processual Modality in Qumran Ritual: Induction into the Counsel of the Yachad in IQS* 303-315

A new era of Qumran research is ushering in a methodological interest drawn from ritual studies. The contemporary theory attached to such an approach can be illuminating to the Qumran corpus, but it risks obscuring it, as well, if done without tandem interest in two more fundamental matters: the sectarians' own views on their ritual and a more nuanced reconstruction of how that ritual was put together. In such light this article builds on previous work and explores one particular cluster of Qumran rituals—those associated with induction into the "counsel of the Yachad," as found in the *Serekh Ha-Yachad*. It draws three conclusions, based on (a) a further reconstruction of the components in that process, (b) an exegesis of sectarian views on those components and (c) the heuristic use of Ithamar Gruenwald's observations on the "internal segmentation" of ritual: namely, (1) that an unarticulated ritual of ablutions is to be inferred into the midst of the induction process; (2) that the efficacy of those ablutions was deemed by the sectarians to depend on the candidate's prior participation in the covenant entry rite; and (3) that, consequently, the sectarian concept of induction into the counsel of the Yachad involved a "processual mode" occurring between four component ritual events in that process—the covenant entry rite, the ablutions that precede access to *tohorah*, the access to *tohorah*, itself, and access to *mashqeh*.

Trent A. Rogers, <i>The Functions of ὡστε in the New Testament</i>	317-331
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Greek grammars adequately treat ὡστε as a subordinating conjunction introducing a final or consecutive clause. This study gives a fuller explanation of the use of ὡστε as a subordinating conjunction introducing a descriptive clause; moreover, it provides the first detailed analysis of the use of ὡστε as an inferential particle introducing an independent clause. An analysis of the semantic relationships conveyed by the inferential ὡστε demonstrates that this is a marked syntactical structure that alerts the reader to the prominence of a clause. Lastly this study notices trends of usage in the NT. The dependent uses of ὡστε tend toward narrative texts with Matthew preferring its use and Luke avoiding it. More remarkable is that the independent use of ὡστε occurs in all the undisputed Pauline epistles while the same construction is absent entirely from the disputed Paulines.

On Texts, Scriptures, and Canons: Three Complementary Approaches

Edmondo Lupieri, <i>To Bible or Not to Bible: How on Earth Does a Text Become Scripture? (In Jewish, Christian, and Derived Traditions)</i>	335-345
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This contribution aims at showing some ways according to which a written text becomes, or does not become, Scripture in a given group. Only examples from Jewish, Christian, and derived traditions will be analyzed, since those are the traditions the author is familiar with, but the supposition is accepted that analogous mechanisms can be active in similar processes in different religious realities. This paper will examine examples of two major categories of cases. In the first category are the cases in which there is already a set of writings which are considered Scripture by different groups or sub-groups of people belonging to a certain religious complex (in such a way that they all consider themselves to belong to a specific tradition, distinct from other ones). Two examples will be briefly described, to see which authority, and in which ways, can decide which texts are Scripture and which are not. In the second, larger category the author will try to analyze what can happen when a new text becomes recognized as Scripture—or fails to do so. Also in these cases the aim is to identify authorities and mechanisms that allow such recognition.

John McCarthy, <i>Script to Scripture: Multivalent Textuality</i> ..	347-367
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This paper argues that, within the Christian tradition, a fundamental distinction needs to be observed between the Bible as a written text and the Bible as scripture. After discussing the kinds of textuality associated with the Bible in most contemporary scholarly study as well as the more robust theory of textuality characteristic of hermeneutical investigation and well-articulated by the work of Paul Ricoeur, the paper presents an analysis of the phenomenology of textuality appropriate to the Bible as scripture. This phenomenology draws on the work of Paul Ricoeur but reorients it by taking seriously the observation of Wilfred Cantwell Smith that scripture is better understood as an adverb than as a noun. This phenomenological reflection identifies scripture as a particular kind of elective intentionality directed to a text, rather than as a characteristic of or within a text. Combining the robust hermeneutical analysis of textuality with the phenomenology of scripture, the paper explains three kinds of textuality that are simultaneously present in the Bible by describing the characteristic spatiality of the various "worlds in front of text." By grafting a phenomenological analysis of scripture onto the more conventional textual analysis of the Bible, the argument better locates the kinds of scholarly study appropriate to the Bible as scripture.

Colby Dickinson, <i>Canons and Canoncity: Late Modern Reflections on Cultural and Religious Canonical Texts</i>	369-392
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The focus of this essay is to elucidate some of the major characteristics of canons and canonical norms throughout history. As such, its aims are manifold: to distinguish between

inclusive and exclusive tendencies within canonical forms, to emphasize the significance of the particularity of language in relation to canons, to explore the mystical foundations of a canon, to highlight the problematic historical origins of any given canon, and ultimately to bring to the fore of our analysis the permanent tension between a historical *canon* and *canonicity*, or the desire to establish a canon which persists beyond the birth of a particular canonical form. By examining each of these topics in succession, this essay intends to bring some of the core constituent features of canonical forms to the front of our (theological) understanding of how both canons and the desire to form canons (canonicity) play a major—though often undisclosed—role in the 'theological' grounds that constitute (canonical, religious) culture tout court.

Religion and Modernity

Cristiana Facchini, *Voci ebraiche sulla tolleranza religiosa. Pratiche e teorie nella Venezia barocca* 393-419

This article offers a new insight into the works of famous Venitian rabbis at the outset of the 17th century. *Historia de' riti hebraici* and *Discorso circa il stato de gl'Hebrei* were published in 1637 and 1638 in Venice. The authors, Leone Modena and Simone Luzzatto, were outstanding scholars and rabbis of the lagoon city, where the most ancient ghetto was established. Both these works received international acclaim and were widely circulated within European culture from the 17th to the 20th century. The objective of this article is to interpret these texts within the debate over religious tolerance in early modern Europe, showing that both Modena and Luzzatto presented a number of interesting theories about religious tolerance and the place of Jewry in Christian society.

Guglielmo Forni Rosa, *Antimoderne: le saint Jean-Jacques du premier Maritain* 421-437

Le premier Maritain a refusé Rousseau en l'associant au romantisme et à la Révolution française, à tous les maux typiquement modernes de l'individualisme, de l'immanentisme, du pragmatisme. En fait, Maritain s'alignait alors totalement sur les positions antimodernes et antimodernistes de la hiérarchie catholique (*Syllabo* de 1864, décret *Lamentabili* et encyclique *Pascendi* de 1907): il obéissait aux indications de Léon XIII concernant la valorisation du thomisme (encyclique *Aeterni Patris*, 1879) et risquait donc d'actualiser Rousseau dans l'optique de la lutte antimoderniste: il le considérait comme le père du modernisme, voyait dans son Vicaire savoyard le premier prêtre moderniste, et pouvait donc accuser le genevois d'immanentisme (Blondel), d'anti-intellectualisme (Bergson), de pragmatisme (James, Le Roy), etc. Par ailleurs, dans cette période, la position de Maritain ne doit pas se rattacher uniquement à l'étude du thomisme, mais à sa collaboration (plus intellectuelle que politique) à un mouvement d'extrême droite, l'Action française, qui fut condamné bien plus tard (en 1926) par l'Eglise catholique romaine.

Matthew Alan Gaumer, *Augustine's Feud with the Donatists & Pelagians: A Problem of Interpreting Paul?* 439-448

The article attempts to ascertain how Augustine was able to arrive on the scene as a nervous presbyter and rather quickly assimilate himself into a theological reading of Paul that was digestible to his audiences in North Africa. Though he was faced with a Pauline exegesis anchored in Cyprian and upheld by the Donatist Church, he succeeded in crafting a method whereby he could maintain continuity with tradition while at the same time innovating upon it according to pastoral needs and the theological problems he encountered.

Historical Jesus: History of Research

Viviana Silvia Piciulo, <i>La sommossa silenziosa</i> di Manuel Lacunza	449-473
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The Chilean Manuel Lacunza was one of the Jesuits expelled from the Spanish domains in 1767. During his exile in Italy he wrote, between 1784 and 1790, a work in which he presented a millenaristic interpretation of the message of Jesus: *La Venida del Mesías en gloria y majestad*. The book was widely disseminated in Europe and in Latin America in the original Spanish edition, in clandestine manuscripts, in summaries and also through its translation in different languages. In presence of the corruption of the Roman Church, Lacunza imagines the imminent second coming of the messiah Jesus, the restauration of Israel and the beginning of a millenarian messianic kingdom. The article presents a first historical interpretation of this work and also a brief history of its reception in the 19th century.

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