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Early Judaism

- Jeffrey M. Tripp, *A Revelation from Gabriel to Nathan?
The Herodian Temple
and the Ideology of the Davidic Covenant
in the Hazon Gabriel* 7-27

The *Hazon Gabriel*, a Hebrew text written on stone that most likely pre-dates Jesus' death, initially caused a great deal of controversy due to a possible reference to the resurrection of a Davidic figure after three days. Since the interpretation of that line has largely been rejected, the field is left open for other interpretations of the brief and fragmented text. This paper focuses on the many links to David and the covenantal scene in 2 Samuel 7 in *Hazon Gabriel*, arguing that both aspects of that covenant—the promise of an enduring Davidic line and the asserted right of God to have a temple built only on God's initiative—present the proper literary backdrop for *Hazon Gabriel*. Meanwhile, the rebuilding of the second temple on the initiative of the non-Davidic king Herod, a project that required the demolition of the existing temple, is presented as the historical backdrop to the apocalyptic text.

Early Groups of Jesus Followers

- Clare K. Rothschild, *"Have I Not Seen Jesus Our Lord?!"
(1 Cor 9:1c): Faithlessness of Eyewitnesses
in the Gospels of Mark and Paul* 29-51

In the past ten years, Early Christian Studies have witnessed a resurgence of interest in the relationship between Mark's gospel and Paul's letters. Yet Mark and Paul's undisputed letters encompass important differences. The most significant difference is Mark's emphasis on Jesus' life and teachings. Paul seems uninterested in either, rather demonstrating interest in the impact and meaning of Jesus' death. These and other objections notwithstanding, against the traditional claim that Mark was written by someone associated with Peter, this essay hypothesizes that the well-known Markan theme of the failure of the disciples demonstrates a historical association with Paul. In the wake of Paul's death, it validates his authority as an apostle against competing traditions. The first known response was Matthew's gospel, a central purpose of which was to refute this idea. Luke and others, too, eventually responded.

Mara Rescio, <i>Demons and Prayer: Traces of Jesus' Esoteric Teaching from Mark to Clement of Alexandria</i>	53-81
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The article aims to address once more the thorny problem of Mark's reception in the first two centuries by reconsidering the actual role played by Matthew and Luke in the fate of their primary source. Within this perspective the analysis will focus on the transmission history of Mark 9:28-29, which reports an enigmatic sentence of Jesus concerning demons and prayer surprisingly absent in the parallel Synoptic passages. This Jesus saying, which appears in Mark in a context of esoteric teaching, was later recalled by Clement of Alexandria in his *Eclogae propheticæ* (15.1), though without any explicit reference to Mark's Gospel. By tracing the possible connection between Clement's text and Mark we will try to show how some esoteric traits of the Markan Jesus, sifted and eroded by Matthew and Luke, may have survived in the memory of early Christian centuries.

Carlo Carletti, <i>Origini cristiane ed epigrafia. Note di lettura a proposito di alcune iscrizioni (forse) «protocristiane»</i>	83-94
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This article is dedicated to the analysis of a controversial issue, namely, the problem of the relevance of epigraphic testimonies for the study of Christian origins. Taking as a starting point some considerations of W. Tabbernee, published in the last volume of ASE (30/2 [2013]: 287-301), the author demonstrates that a correct methodological approach to epigraphic testimonies, as already demonstrated by Franz Dölger and Antonio Ferrua, does not permit inscriptions with the symbol of fish to be considered *a priori* as evidence of the presence of Christian groups in Rome or elsewhere in the first centuries. It is therefore necessary to take systematically into adequate consideration the historical and archeological context to which epigraphic testimonies belong. In this article the author also presents some considerations on the history of archeological and epigraphic methods in the 19th and 20th centuries.

History of Biblical Interpretation

Tim Denecker, Gert Partoens, <i>De uoce et uerbo. Augustine's exegesis of John 1:1-3 and 23 in sermons 288 and 293A auct. (Dolbeau 3)</i>	95-118
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The distinction between John the voice (*uox*) and Christ the Word (*Verbum*) is an important theme in Saint Augustine's sermons on the birthday of John the Baptist (June 24). It is most prominent in his sermons 288 and 293A auct. (Dolbeau 3), which have been dated to 401 and 407, respectively. Through a close-reading of §§ 2-4 of *Serm.* 288 and §§ 5-10 of *Serm.* 293A auct. this contribution shows how Augustine first establishes the distinction between *uox* and *uerbum* linguistically, and how he subsequently uses it as a didactic analogy in his exegesis of John 1:1-3 (where Christ is presented as the divine *Verbum*) and 1:23 (where John the Baptist calls himself a "*uox clamantis in deserto*"). From a comparison of the corresponding paragraphs, it will become clear that both sermons are highly similar in structure and phrasing, but that *Serm.* 293A auct. stands as the more coherent and more didactic counterpart to *Serm.* 288.

History of Christianity

Guglielmo Forni Rosa, <i>Una crisi della coscienza storica: 1896-1904</i>	119-149
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The phenomena and discussions that took shape in the beginning of the 20th century, primarily as a result of the introduction of historical method into biblical studies also present in second half

of the 20th. It is necessary to consider the overall framework in which the anti-modernist reaction may have stopped or curbed the study of certain problems—outwardly at least—, but these were to return in various forms, both in the reflections of individuals and in official documents. It may be that today, as historians, we are not tied to metaphysical postulates regarding the form of the world, history and the human psyche. However, the aim of hermeneutic orientation, which goes back to Dilthey, but which through Heidegger goes as far as Bultmann and then Gadamer, Ricoeur, etc., is to discover the inevitable assumptions which orient interpretation.

Mauro Pesce, *La relazione tra il concetto di eresia e la storia del cristianesimo* 151-168

The article maintains that the concepts of heresy and heretic cannot be used as historiographic categories, since they are confessional tools elaborated in order to condemn some theological theories. Furthermore, the concept of heresy assumes different meanings in different historical periods. The principal historical periods in which modifications of the concept of heresy took place are, first of all, the second half of the second century, then the classical period of Christian heresiology in the Chalcedonian churches and, finally, the medieval period of the 11th to 14th centuries. From the late sixteenth century onward some conditions came gradually into existence, which permitted the birth of a non-confessional history of Christianity. The elimination of the concept of heresy implies a reformulation of the epistemological statute of the history of Christianity, as a discipline directed at historical knowledge and not at the defense or presentation of a particular Christian confession or at the defense of Christian religion in relation to other religions.

Elena Mazzini, *L'antisemitismo cattolico e le sue trasformazioni. Un tentativo di sintesi a margine di due lavori* 169-189

The article explores the main issues relating to the anti-Semitic culture in the Italian Catholic world from the 1930s to the 1970s. Starting from two books recently published about this topic, written by Elena Mazzini herself, the paper gives an overview of the Catholic mentality, in order to highlight the continuities and discontinuities occurring within these fifty years of the Italian Catholic milieu and its traditional "anti-Semitic codex." The sources on which both books are based are heterogeneous and extremely various: they come from both unpublished archival documentation—kept in the Vatican Secret Archive and in the Holy See Archive—and from over fifty Catholic newspapers. Reviewing the recent historiographical debate developed both in Italy and abroad about Italian ecclesiastical politics and Vatican attitudes during the "totalitarian Era"—as the Fascist regime was—as well as the legacies of these anti-Semitic practices in aftermath of WWII, the essay summarizes the principal aspects of these widespread questions which both books have investigated in detail.

Historical Jesus: History of Research

Michela Catto, *Confucio in Europa e Gesù in Cina* 191-201

The publication of *Confucius Sinarum Philosophus* in 1687 started popularizing Confucius's doctrine in Europe and gave rise to multiple observations on the differences and similarities of Confucian teachings and Catholic doctrine. The comparison between Moderns and Ancients, of the New Testament and tradition, spread to the West and the East, stressing the cultural *continuum* of Christianity between the two continents. While Confucius was westernized in Europe, the figure of Christ in China underwent an inversion of the same process. The evangelical message had been brought to the Far East and had been forgotten, but its presence was revealed by applying the figurist method to ancient Chinese texts. The highly ethical and moral values with which Chinese society had always been credited were justified by the presence of Christ and its manifestation.

Santiago Guijarro, Mauro Pesce, Pierluigi Piovaneli, Claudio Gianotto, <i>Discussione del libro di Claudio Gianotto</i> (a cura di), Ebrei credenti in Gesù. Le testimonianze degli autori antichi, Milano, Edizioni Paoline, 2012	203-224
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I. Adinolfi, G. Goisis (a cura di), <i>I volti moderni di Gesù. Arte Filosofia Storia</i> , Macerata, Quodlibet, 2013, pp. 525 (Guglielmo Forni Rosa)	
H. Koester, <i>Paolo e il suo mondo</i> , trad. it. di A. Russo, Brescia, Paideia, 2012, pp. 384 (Luigi Walt)	
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Troy W. Martin, <i>Animals Impregnated by the Wind and Mary's Pregnancy by the Holy Spirit</i>	11-24
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This paper examines the textual evidence for the ancient notion of the ability of the wind to produce pregnancies in animals. It then surveys the relationship between wind pregnancies and Mary's pregnancy as argued by the Church fathers. Finally, it explores the Matthean and Lucan accounts of Mary's pregnancy by the Holy Spirit as a type of wind pregnancy. The ancient notion of pregnancies induced from the wind explains at least three features of the Gospel accounts. First, it explains why the "holy wind" is mentioned at all in the description of Mary's conception. Second, it explains why Matthew uses the phrase "from the 'holy wind' (ἐκ πνεύματος ἁγίου)" to describe Mary's being found with child. Third, it explains Luke's additional statement that the "power of the most High (δύναμις ὑψίστου)" would "overshadow (ἐπισκιάσει)" Mary in his account that the "holy wind" would "come upon (ἐπελεύσεται)" her. This paper concludes that the notion of wind pregnancies provided the Gospel writers with a context that enhanced the credibility of Jesus' conception from the Holy Spirit and helped them articulate certain features of Mary's pregnancy from the Holy Spirit.

Simon Claude Mimouni, <i>Les établissements nazoréens, ébionites et elkasaites d'après les hérésiologues de la Grande Église</i>	25-39
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On the basis of the heresiologists of the Great Church, especially Epiphanius of Salamis, the author makes a map of the Ebionite and Nazarene communities in Syria-Palestine in the IV century and then tries to trace their localizations in the II and III centuries. On the basis of the *Vita Mani* (Codex Manichean of Cologne) the article reconstructs a map of the Elchasaite communities in Babylonia in the III century. This research will focus on the interstitial nature of these communities both from a doctrinal and a topographical point of view.

Martin C. Arno, <i>A Critical Review of MacDonald's Two Shipwrecked Gospels</i>	41-62
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MacDonald's quest is a much needed one in scholarship. Scholars should be willing to test new, sometimes unconventional, theories in order to advance the body of knowledge on Christian

origins. MacDonald's book presents a mammoth challenge to scholars of various persuasions, and it serves to show that New Testament studies is still a lively field with many areas to develop. Yet, whereas this book represents a new area of study in early Christian scholarship, MacDonald himself presents it as an end, as if the synoptic problem has found its solution. This article has attempted to engage with at least some prominent aspects of MacDonald's new book and has found much of it wanting, yet ripe for further conversation.

Franco Motta, *Una figura della tradizione.
Il Gesù di Baronio (1560 ca.-1588)*..... 63-92

The events of Jesus' life as they are described by Caesar Baronius in the first volume of his *Annales ecclesiastici* (Rome, 1588) can be read as the canonical model of interpretation of the Gospels according to the doctrinal agenda of the Tridentine Church. Several of the basic lines of action of the Counterreformation cultural strategy can be found intersected in the text: the defense of the biblical canon sanctioned by the Council of Trent and of the holy tradition as a source of faith, the recovery of Patristics as a cornerstone of positive theology, the refutation of Protestant doctrine, and the construction of a persuasive religious discourse capable of using historical sources as the elements of an apologetic apparatus grounded on the supremacy of theology.

Claudio Ferlan, *L'educazione contesa:
una sfida confessionale nella realtà austriaca.
La diocesi di Gurk tra Cinquecento e inizio Seicento*..... 93-111

This essay focuses on educational systems for examining religious conflict between Catholics and Lutherans during the sixteenth and early seventeenth century in the Austrian region of Kärnten (Carinthia). The diocese of Gurk and the city of Klagenfurt, in particular, belong to a borderline multilingual region, where the very coexistence of various Catholic institutions is difficult. The study analyzes how political authorities organize and implement educational programs as tools for promoting the diffusion of faith. Even the establishment of schools and scholarships is a main strategy for supporting one or the other religious group. The research analyzes training opportunities of future Catholic and Lutheran clergy as part of a complex strategy of religious and political control through school curriculum and the mobility to Austrian, German and Roman colleges and universities.

Federico Zuliani, *Sigismondo Arquer tra esegesi biblica
e edizioni poliglote. Per lo studio della religiosità
di un laico del medio Cinquecento*..... 113-153

This article investigates the approach towards the Scriptures of Sigismondo Arquer, a jurist from Sardinia (b. 1530) who was put under trial, and later sentenced to death, by the Spanish Inquisition in 1571. The analysis focuses in particular on a reconstruction of Arquer's rich library of biblical editions and exegetical tools as well as on the centrality that direct access to the original texts in Hebrew and Greek had in his spirituality. Although he did not regard himself as a Protestant, but as a devout Catholic, Arquer proved himself unwilling to give up his readings, even when facing the Inquisition. The article contributes therefore to the study of the implementation of the Tridentine decree forbidding laymen from reading Scriptures. Moreover it offers also the opportunity to cast some light on Arquer's links with Basel, in particular with Sebastian Münster.

Gerardo Cunico, *Kant Reading the Bible* 155-165

The need for a philosophical reading of the Bible systematically arises for Kant from the double articulation of his philosophy of religion: beside a rational (moral) account for the faith in God it includes also the delineation of an ethical-religious community destined for the

whole of mankind and requiring the support of an authoritative text. Hence there is the need both to examine the Scriptures of Christian tradition—the only properly religious document according to Kant—and to state principles and criteria of their interpretation. The explicit standards formulated by Kant have therefore no general hermeneutic validity, but only one limited to the narrower scope of such an ethical-ecclesial use. His interpretative practice, however, lets us recognise a much wider and more differentiated approach with several levels and tasks of reading.

Alberto Scigliano, *Le istituzioni mosaiche nella repubblica degli ebrei di Joseph Salvador*..... 167-202

This article aims to investigate the interest in the Jewish political example expressed in the *Histoire des institutions de Moïse et du peuple hébreu* by the eclectic French thinker Joseph Salvador. Salvador's unique declination of the Mosaic *respublica hebraeorum* represents a novelty in the context of treatises that dealt with biblical polity as political exemplum. While in the seventeenth century the first Christian "Jewish Studies" used the model mainly for legitimizing political and constitutional visions, Salvador instead presents an institutional system based on universal principles sublimated into a centripetal political force, the usefulness of which is to amend the world and to fulfill the Jewish mission to human progress.

Liana Elda Funaro, «Cose d'Oriente». *Studi ebraici e orientalismo nella Firenze del secondo Ottocento. Inediti da un epistolario* 203-232

This essay focuses on a limited section of the hitherto unpublished correspondence between Fausto Lasinio (a scholar of comparative Semitic languages, Hebrew and Arabic at the universities of Pisa and Florence) and friends and colleagues of the Florentine *Regio istituto di studi superiori* and of the University of Pisa, all belonging to the circle of Angelo De Gubernatis. The article also pays attention to the activity of some Italian Hebraists (A. Paggi, E. Benamozegh, D. Castelli, S. De Benedetti) in the context of international Oriental Studies, as well as the context of Italian nationalism.

Ottavio Ghidini, *Cultura pagana e cultura cristiana, metamorfosi e conversione. A proposito dello studio critico di Monica Bisi Poetica della metamorfosi e poetica della conversione* 233-250

This paper presents and discusses a recent study that addresses the problem of the relationship between the *Weltanschauung* of ancient Paganism and of Christianity. This comparison is performed by analyzing how these two philosophical and religious perspectives, different from one another, deal with the issue of becoming and with the phenomenon of the transformation. From this point of view, the pagan world is characterized by the dynamics of metamorphosis, while Christianity is focused on the process of conversion. The essay presented and discussed here also attempts to show that the two different perspectives have some specific stylistic and formal equivalents in literary works. The thesis is supported by the analysis of the rhetoric of some of the canonical texts of Italian literature, which were created during a long time span, from Dante's *Divine Comedy* to the *Betrothed* by Alessandro Manzoni.

Cronache

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Jack R. Lundbom, *Deuteronomy. A Commentary*, Grand Rapids, Mi, Eerdmans Publishing, 2013 (Simone Paganini).

István Czachesz and Risto Uro, eds., *Mind, Morality and Magic. Cognitive Science Approaches in Biblical Studies*, Durham, Acumen, 2013 (Mauro Pesce).

Vito Mancuso, *Il principio passione*, Milano, Garzanti, 2013 (Sofia Vescovelli).

Dan Jaffé, *Gesù l'Ebreo. Gesù di Nazaret negli scritti degli storici ebrei del XX secolo*, prefazione di D. Marguerat, trad. it. a cura di C. Dezzuto, Milano, Jaca Book, 2013 (Miriam Benfatto).

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