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Enrico Norelli, <i>L'Ascension d'Esaïe est-elle vraiment un écrit unitaire? Une discussion avec Richard Bauckham</i>	11-37
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The second part of the *Ascension of Isaiah* (Ch. 6-11) was first composed as an independent work (the *Vision of Isaiah*) by a group of Christian prophets who kept in high esteem ecstatic experiences related to obtaining revelations. This work expresses the Christology and soteriology of the group. After some time, the doctrines and the authority of those prophets were called into question by exponents of a non-charismatic ministry. Subsequently, a representative of the prophetic circle revamped the *Vision of Isaiah* and composed the first part of the *Ascension* (Ch. 1-5). This author framed the conflict between his prophetic group and the church authorities who refuted the already existing *Vision of Isaiah*. He also inserted in the narrative a new vision which, on the surface, looks identical to the one contained in Ch. 6-11, but which actually tells a different story. This hypothetical reconstruction is based upon the presence of deep theoretical differences between the two parts of the *Ascension*. The first part (Ch. 1-5) clearly refers to the second one (Ch. 6-11), while the contrary is not true, and the clear intention of Ch. 1-5 is to accept the authority of Ch. 6-11. At the same time, Ch. 1-5 focuses on new aspects and shows little interest for key issues of the older *Vision*.

La datazione dei Vangeli: una discussione sulle proposte di Pier Franco Beatrice, Dennis McDonald e Markus Vinzent

Claudio Gianotto, <i>La datazione degli scritti protocristiani. A proposito di due nuove ipotesi per la datazione dei vangeli canonizzati</i> (P.F. Beatrice, 2006 e M. Vinzent, 2014)	39-54
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The traditional dating of most books of the New Testament to the second half of the first century is not without problems. This chapter analyzes and discusses two recent proposals regarding the dates of the canonized Gospels, particularly the Synoptics. In 2006, Pierfranco Beatrice (in *Novum Testamentum*) maintained that the formation of the Gospels (which were later canonized) was a process which took much longer than is usually estimated. He contends that Mark depended on some written version of Peter's memoirs, and also that Matthew, Luke and John were all dependent on another, older gospel, namely, the *Gospel of the Hebrews*, which was translated into Greek and Latin by Jerome. Then, in 2014, Markus Vinzent, in his book *Marcion and the Dating of the Synoptic Gospels*, suggested that the production of all four canonical Gospels was subsequent to Marcion's *euangelion*.

Markus Vinzent, <i>Marcion's Gospel and the Beginnings of Early Christianity</i>	55-87
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The study of Marcion's Gospel has seen a renaissance over the past five years. While it was intensely discussed in the first half of the 19th century, in the 20th century it was heavily influenced by Adolf von Harnack's masterpiece *Marcion: Das Evangelium vom fremden Gott* (Leipzig, 1923, 2nd ed. 1924 = Darmstadt, 1960). Sparked by the work of Gerhard May and others, the long neglected question of the wording, content and authorship of Marcion's Gospel has resurfaced and been independently undertaken by a number of scholars (Matthias Klinghardt, Jason BeDuhn, Dieter Roth, Judith Lieu) utilizing different hermeneutical approaches. In recent months, the debate has intensified and attracted scholarly attention around the world. In the present article, I set out my own perspective on this topic, suggesting that Marcion was not only the author of his Gospel (insofar as "authorship" is rightly understood, as he himself did not put his name to this text), but that this text also represents the start of the gospel genre and serves as the *Vorlage* for the canonical gospels and a number of later attempts to imitate it.

Libri per una de-metafisicizzazione della storia del cristianesimo antico, a cura di Roberto Alciati

Roberto Alciati, <i>Introduzione</i>	89-98
Matteo Tubiana, <i>Studi cognitivi e ricerca biblica: il viaggio celeste di Paolo (2Cor 12,1-10)</i>	99-128
Luca Arcari, <i>Archivi, enunciati, strategie. Michel Foucault e una possibile archeologia delle "origini" cristiane</i>	129-152
Emiliano Rubens Urciuoli, <i>Disfare le cose fatte con le parole. Auto-lettura di Un'archeologia del "noi" cristiano</i>	153-167

This collection of essays contains papers presented at the "Annual Meeting on Christian Origins" held at the University Residential Centre of Bertinoro (October 2-5, 2014). They belong to the thematic session entitled "Methodological Questions (Memory, Cognitive Studies, Sociology, Anthropology)" and are aimed at promoting researches with different disciplinary backgrounds. The shared epistemological agenda of the studies hosted in this unit is a radical de-metaphysicization of the processes of creation, transmission, memorization, and consolidation/survival of religious representations produced by Jesus' followers in the Mediterranean world and in the Middle East between the first and third century C.E. These general issues are briefly described in the introduction by Roberto Alciati, and this is followed by an analysis of the book edited by I. Czachesz and R. Uro (*Mind, Morality and Magic: Cognitive Science Approaches in Biblical Studies*, Durham, 2013). The author, Matteo Tubiana, tries to apply a cognitive approach to the case of Paul's heavenly journey (2 Cor 12:1-10). The last two contributions are both dedicated to Emiliano Rubens Urciuoli's book (*Per un'archeologia del "noi" cristiano. Le "comunità immaginate" dei seguaci di Gesù tra utopie e territorializzazioni [I-II secolo e.v.]*, Milano, 2013). Luca Arcari highlights the theoretical background of Urciuoli's work, focusing on Foucault's archaeological method. Finally, Urciuoli himself ends the collection with a sort of auto-socio-analysis which gives further insight into the main topic of his research, namely early Christians' social organization of language and knowledge about the self.

Modern interpretations of Early Christianity

- Gianluca Piscini, *L'apologiste Justin et Usbek: une possible citation patristique dans les Lettres Persanes* 169-182

This paper studies a probable reference to Justin (an ancient Greek apologist) in Montesquieu's *Lettres Persanes*. In letter 33, the Persian Usbek discusses the possibility of salvation for Christians. In my opinion, this passage (and especially the expression "*semence de nos dogmes*") turns against Justin's Christian conception of Λόγος σπερματικός. After a short presentation of ancient Christian apologetics and of Justin's thought, I will point out that Montesquieu had sufficient knowledge of patristic literature and also a copy of Justin's works in his library. Then, I will outline how Justin played a key role in the seventeenth century debate on the possibility for pagans to be saved ("*querelle de la vertu des païens*")—a problem that Montesquieu discussed in a lost work and which also functions as the real subject of letter 33. Finally, I will study letter 33 itself. I will show that the allusion to Justin strengthens the irony and the ambiguity of the text: precisely because of Usbek's use of Christian expressions, this letter challenges not only Christian, but also Muslim religious primacy.

- Cristiana Facchini, *Dall'eresia del liberalismo a quella del nazismo* 183-197

The article deals with the notion of "heresy" as it was applied since the early nineteenth century in order to understand the patterns of the history of Christianity and of the Church. Since the early modern period, the Lutheran Reformation was indicated as the main cause that subsequently produced the modern character of Western society. It was the Lutheran "heresy" that gave birth to the French revolution, liberalism, socialism, and modern "sectarianism." The same model was applied by Catholic theologians and intellectuals in the 1930s, after the rise of Nazism. The article offers some insight into the reasons and the shortcomings of this powerful theology of history.

- Luigi Walt, *L'origine delle origini*.
Jonathan Z. Smith e la storia naturale del cristianesimo 199-216

Hailed at its publication as one of the most significant books of the "greatest pathologist in the history of religions" (so Ioan P. Culianu), Jonathan Z. Smith's *Drudgery Divine* still has not received an adequate critical reception in Italy, and this article is meant to move a first step in this direction. Throughout its five chapters, Smith's work combines a *pars destruens* and a *pars construens*: the former devoted to a fierce deconstruction of the first modern attempts to compare Early Christianity with the religious systems of Late Antiquity, the latter to a radical overhaul of the comparative method in the history of religions. The present article aims to provide a critical assessment of both these aspects, by studying the use and re-use of metaphors drawn from the natural sciences in the understanding of what we now call, tautologically, "Christian origins."

- Simon C. Mimouni, *Reply to Stephen J. Shoemaker. From a Senior Scholar to a Junior Scholar* 217-219

Discussioni di libri

- Enrico Norelli e Emanuela Prinzivalli discutono il libro di
Adriana Destro e Mauro Pesce, *La morte di Gesù. Indagine
su un mistero*, Milano, Rizzoli, 2014 221-237

Marinella Perroni, <i>La Bibbia e le donne. Un progetto internazionale di teologia in prospettiva di genere</i>	239-245
Jean-Claude Haelewyck, <i>Une nouvelle revue gratuite online: Babelao. Electronic Journal for Ancient and Oriental Studies</i>	247-251
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Jonathan Z. Smith, <i>Magie de la comparaison. Et autres études d'histoire des religions</i> ("Histoire des religions", 1), eds. D. Barbu et N. Meylan, préface de P. Borgeaud, Genève, Labor et Fides, 2014 (Luigi Walt).	
David A. Fiensy, <i>Christian Origins and the Ancient Economy</i> , Eugene, Cascade Books, 2014 (Facundo D. Troche).	
Fabrizio Chiappetti, <i>La formazione di un prete modernista. Ernesto Buonaiuti e Il Rinnovamento (1907-1909)</i> ("Studi e testi", 9), prefaz. di D. Menozzi, Urbino, Quattro Venti, 2012 (Giovanni Vian).	
M. Beatrice Durante Mangoni, Dario Garribba, Marco Vitelli (a cura di), <i>Gesù e la storia. Percorsi sulle origini del cristianesimo. Studi in onore di Giorgio Jossa</i> , Trapani, Il pozzo di Giacobbe, 2015 (Mauro Pesce).	
Ulrich Berges, <i>La predica e la lezione. L'interpretazione della Bibbia tra chiesa e università</i> ("Sguardi"), Bologna, EDB, 2014 (Mauro Pesce).	
Rinaldo Fabris, Giuseppe Ghiberti, Ermenegildo Manicardi (a cura di), <i>Al primo posto le Scritture. Bibliisti italiani del Novecento</i> ("Studi del centro 'A. Cammarata'", 81), Caltanissetta-Roma, Salvatore Sciascia Editore, 2014 (Mauro Pesce).	
P. Foster, A. Gregory, J.S. Kloppenborg, J. Verheyden, eds., <i>New Studies in the Synoptic Problem. Oxford Conference. April 2008. Essays in Honour of Christopher M. Tuckett</i> , Leuven, Peeters, 2011 (Mauro Pesce).	
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The Pastoral Epistles and Their Reception

"The Pastoral Epistles and Their Reception" (ed. by Tobias Nicklas, Andreas Merkt & Joseph Verheyden). A "Vorwort" by Tobias Nicklas	285-286
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Michael Sommer, <i>Witwen in 1 Tim 5. Eine subkulturelle Annäherung aus der Perspektive der Schriften Israels und ihrer Auswirkungen auf das frühe Christentum</i>	287-307
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The main question of this essay focuses on the hermeneutics of scriptures in 1 Tim 5. I highly doubt that the regulations concerning widows in the Pastoral Epistles were made separately from Israel's traditions and their impact on early Christian texts. Quite the contrary, I'd like to argue that 1 Tim 5 knows very well the lively Christian debate about the role of scriptures which stood behind many texts that reflect the care for widows. First and second century texts use widows very often to allude to the book of Deuteronomy and its reception, in order to dispute its authority in various and different ways. The author of 1 Tim 5 leaves traces of this reception history in his text. By subtly pointing to the positions he wishes to overcome, he emphasizes his particular version of Christian identity.

Predrag Dragutinović, <i>Die Schrift im Dienst der gesunden Lehre. Text-pragmatische Erwägungen zu 2 Tim 3,14-17</i>	309-324
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This article offers a text-pragmatic analysis of 2 Tim 3:14-17. It shows that the author of 2 Tim does not plead for a theology based on the interpretation of scripture, but requires that every interpretation of scripture be done within the frame of tradition. On the other hand, the interpretation of scripture has to serve the "healthy teaching" of the Church. Thus, the author aims to deprive the opponents of their claim to adequately interpret scripture, while at the same time establishing an authoritative control of the praxis of interpretation.

Martin Meiser, <i>Timothy in Acts. Patristic Reception</i>	325-332
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How did ancient Christian authors interpret the texts concerning Timothy in Acts? They concentrated on Acts 16:1-3, a text implying historical and theological difficulties. In historical perspective the religious identity of Timothy and his parents is debated; both manuscripts and commentaries offer different opinions concerning the Jewish or non-Jewish identity of

Timothy's mother and of Timothy himself. The report of Timothy's circumcision in Acts 16:3, furthermore, raises problems in relation to Gal 2:4-5 and Gal 5:3. In light of 1 Cor 9:20 and 1 Cor 7:19 ("circumcision is nothing"), Paul's act can be justified as one of "accommodation" (*synkatabasis*) and "dispensation" (*oikonomia*).

- David G. Hunter, "A Man of One Wife:"
Patristic Interpretations of 1 Timothy 3:2, 3:12,
and Titus 1:6 and the Making of Christian Priesthood 333-352

The aim of this essay is to trace developments in the early Christian interpretation of the phrase "a man of one wife," which appears three times in the Pastoral Epistles. The article shows how the phrase became the basis for an understanding of ordained ministry as "priesthood," especially in Western Christianity. Widely interpreted to be a prohibition of the ordination of twice-married men (*digami*) to the clergy, the phrase "a man of one wife" gradually acquired "priestly" associations derived from the Hebrew scriptures. Originally articulated by Tertullian, using a biblical *agraphon* attributed to Leviticus ("sacerdotes mei non plus nubent"), and later connected to biblical restrictions on the wives of priests (Leviticus 21:7, 12-14), by the fifth century this "priestly" interpretation of the monogamy requirement became linked to the notions of the *sacramentum* of marriage (Augustine) and the union of Christ and the Church (Leo I).

- Korinna Zamfir, *Women Teaching — Spiritually Washing*
the Feet of the Saints?
The Early Christian Reception of 1 Timothy 2:11-12 353-379

The prohibition for women to teach (1 Tim 2:11-12) was widely received in early Christian writings. The passage was commonly read in conjunction with 1 Cor 14:34, forbidding women to speak in the *ekklesia*. After briefly recalling the text and its cultural context, I explore the interpretations of Origen, Chrysostom, Theodoret of Cyrus, Procopius of Gaza, Jerome, Gregory of Nazianzus and Ambrosiaster. Public teaching, commonly associated with authority, is reprehensible and shameful. A believing and wise woman may, however, teach her unbelieving husband. Women may, as a spiritual ministry, also teach women. In exceptional cases, competence and virtue allow women to teach other men as well, but in this circumstance they are expected to style themselves as students of men.

- Tobias Nicklas, *Framing Paul? —*
Eine Diskussion mit Douglas Campbell 381-392

D.A. Campbell's book (*Framing Paul: An Epistolary Bibliography*, Grand Rapids-Cambridge: Eerdmans, 2014) raises fundamental questions for contemporary research on Paul. The book could bring relevant modifications for our vision, not only of the evolution of Paul's theology, but also of the history of early Christianity. For these reasons the book cannot be ignored or cast aside without answers. Its provocative propositions deserve a confrontation with a series of opposite questions. The article attempts to examine some of the main issues of the book and to encourage further discussion.

Early Christianity

- Sandra Hübenthal, *A Possible New World. How the Possible*
Worlds Theory Can Enhance Understanding of Mark 393-414

A close examination of perspectives in the second gospel reveals that quite different gospels are proclaimed by Jesus and the narrating voice. With the help of *Possible Worlds Theory*, one

of the latest turns in narratology, it becomes clear that, when the character Jesus proclaims the kingdom of God to be at hand and invites other characters to make an existential decision to realize his possible world, it differs significantly from the world of the text and from the wishes and intentions of other characters and the narrating voice. The latter proclaims Jesus as the Son of God and orders recipients to organize their lives according to the implications of that belief—in other words, to make the world of the narrating voice a reality. The “gospel of Jesus Christ” is thus understood quite differently, depending on which agent within the narrative is asked about it. What does this mean for those who construct their identity based on the Gospel of Mark? A brief glance at the reception of Jesus, Mark and the βασιλεία in the Gospels of Matthew and Luke will shed further light on the question of how Jesus’ initial invitation into the kingdom of God is used by the Synoptics to provide models for Christian identity.

Luca Arcari, *Gesù come «(il) figlio dell’/d’uomo».*
“Parole-azioni”, “veridizioni storiche” e “flussi
di trasmissione” tra l’Apocalisse di Giovanni e i sinottici.... 415-452

In this study, the author analyzes the development of the phrase “Son of Man” in early Christianity. He opposes a scholarly tradition which has analyzed the expression “Son of Man” primarily by focusing on the Synoptic Gospels, thus giving those gospels the implicit primacy of historical truth. Supported by a philological reading of the term “Son of Man”, the author, by means of an anthropological perspective, shows that in early Christianity a number of different trajectories of transmission were present. These varying trajectories interpret the title “Son of Man” in relation to Jesus in different ways, depending on the needs of different groups. The author presents, as a case in point, a reinterpretation of the Son of Man in Revelation: this work shows a way of interpreting the Son of Man, quite distinct from the canonical Gospels.

Christian Historiography between II and III Century

Osvalda Andrei, *Il cristianesimo di Giulio Africano* 453-484

The new editions of the *Chronographiai* and *Kestoi* of Julius Africanus (2007 and 2012) establish conditions for reframing the profile of this intellectual father of Christian historiography. Accordingly, it is appropriate to approach the problem of the Christianity expressed in the *Chronographiai*, not as a generic Christianity against the paganism of the *Kestoi*, but as a particular theology different from other Christian theologies. The analysis of some fragments shows an intense debate with gnosticism and its devaluation of the world below. In contrast to gnostic anti-cosmism, we could then define Africanus’ Christianity in the *Chronographiai* as philocosmic, because of his emphasis on solidarity between eons.

Giancarlo Rinaldi, *Bibbia, esegesi e politica:*
Dionigi d’Alessandria e l’imperatore Gallieno 485-507

Dionysius of Alexandria was one of the main exponents of Egyptian Christianity in the third century. We can read fragments of his work in Eusebius’ *Ecclesiastical History*. He lived in the troubled times of Valerian’s persecution. Gallienus’ peace and the military-political crises of the age. Dionysius was able to give meaning to these contemporary events, thanks to a typological exegesis of Scripture. He formulated a radical condemnation of Valerian as a eulogy to Gallienus, in which political events are interpreted in the light of biblical texts. This article tries to reconstruct the biblical and the pastoral activity of Dionysius in the context of the political affairs of the time.

Modern Interpretation of Early Christianity

- Anna Lisa Schino, *La fine del mito del «legislator»:
la trasformazione delle figure di Mosè e di Cristo
a metà del XVII secolo* 509-524

The aim of this essay is to investigate Libertinism's interpretation of Moses and Jesus in the seventeenth century, as exemplified in Gabriel Naudé's works. Moses and Jesus are presented by Naudé as astute politicians and magicians. They took advantage of their knowledge of human society and the laws of nature to construct their religious charisma and political power. Religion is, according to Naudé, the best instrument for educating people and for building a solid basis for the government of a nation. By contrast, Thomas Hobbes dissociates the two religious figures and sees in Jesus only a spiritual, non-political leader. Hobbes no longer needs a political use for religion, since he locates the origin and legitimation of a sovereign's political power only in the social contract and the free assent of individuals.

- Guglielmo Forni Rosa, *San Giovanni della Croce
alla Società francese di Filosofia* 525-546

In 1925, the discussion about mystical literature, which was already evident in French culture, became focused on the figure of St John of the Cross, following the publication of Jean Baruzi's seminal work, *Saint Jean de la Croix et le problème de l'expérience mystique* (1924). In particular, this emphasis emerged as a result of a meeting on the 2nd of May, 1925, at which Baruzi, Delacroix, Le Roy, Lenoir and Laberthonnière were present (Blondel also submitted a written contribution by mail). However, the discussion unfurled into a considerably wider context than this meeting for two reasons: neither Bergson nor Maritain was present (indeed, they were not even available as correspondents); also, reactions to Baruzi's book continued to be expressed throughout the twenties and thirties in both a philosophical and theological context (as seen in Chenu, Garrigou-Lagrange, and Gardeil). This essay gives attention to the key debates and some of the ways in which they may be resolved. The author also reflect upon the inherent points of marked divergences which separated the field of lay scholars from those (philosophers or theologians) whose aim it was to remain faithful to the teaching of the Church.

- Emiliano Rubens Urciuoli, *Smetto (e ricomincio)
quando voglio: la christianness intermittente dei seguaci
di Gesù secondo Éric Rebillard*. Nota critica sul libro
di É. Rebillard, *Les chrétiens de l'Antiquité tardive
et leurs identités multiples*
(*Afrique du Nord*, 200-450 après J.-C.),
Paris, Les Belles Lettres, 2014, 235 pp. 547-566

Éric Rebillard's *Les chrétiens de l'Antiquité tardive et leurs identités multiples* (*Afrique du Nord*, 200-450 après J.-C.) is a thin but noteworthy book. It is also a bold one: an intelligent dismantling of assumptions and positions that are taken for granted by traditional scholarship results from its refined methodology. Setting the stage in Carthage between the time of Tertullian and Augustine, Rebillard persuasively shows that "Christianness" was only one of a plurality of identities available to be activated in a given situation. Far from being a mere tribute to Rebillard's study, this paper intends to discuss and criticize its theoretical framework—Identity Theory—with reference to the question of how historically deep-rooted and structured relations of power create dispositions to act.

- Éric Rebillard, *Un dialogue avec Emiliano Urciuoli* 566-568

Book Reviews 569-575

Helmut Koester, *Da Gesù ai vangeli* ("Introduzione allo studio della Bibbia. Supplementi", 60), trad. it. di P. Lucca, Brescia, Paideia, 2014 (ed. or. *From Jesus to the Gospels: Interpreting the New Testament in Its Context*, Minneapolis, MN, Fortress Press, 2007) (Luigi Walt).

J. Brian Tucker and A. Baker Coleman, eds., *T&T Clark Handbook to Social Identity in the New Testament*, London, Bloomsbury, 2014 (Jonathan Bryant).

Andrea Nicolotti, *From the Mandylion of Edessa to the Shroud of Turin: The Metamorphosis and Manipulation of a Legend*, Leiden, Brill, 2011 (Najeeb Haddad).

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