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L'Épître aux Hébreux est-elle un texte sacerdotal chrétien?
Histoire, tradition et épistolarité (Steeve Bélanger, Simon
 C. Mimouni, Pierre de Salis)

Simon C. Mimouni, <i>Ouverture introductive</i>	11-14
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Pierre de Salis, « <i>Aux Hébreux</i> », <i>lettre ou épître?</i>	15-29
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This contribution assesses the thorny issue of the literary genre of the *Letter to the Hebrews* from the vantage point of the pragmatics of communication. The analysis of the *épistolarité* of a text that has been thought by some originally to have been a letter—no matter whether fictional or real—cannot be done without an analysis of its communicative dimension. The investigation identifies and assesses the indicators of communication between persons and groups distant from each other: the initial address, the relationship between issuers and recipients (that is, between “we” and “you”), the exhortation, the final epistolary conclusion, and the articulation of the doctrinal statement and the exhortations arising therefrom. Finally, it is pointed out that the question of the *épistolarité* of this text cannot be validated through the history of its reception. Has this text indeed been received and understood as a letter through the centuries?

Steeve Bélanger, <i>L'Épître aux Hébreux dans le contexte spéculatif sur la figure de Melchisédech durant la période du Second Temple de Jérusalem (I^{er} siècle avant notre ère – I^{er} siècle de notre ère)</i>	31-77
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The figure of Melchizedek is one of the most enigmatic of the biblical traditions. Between the second century B.C.E. and the end of the first century C.E., this figure reappeared in different Judean and Christian traditions according to two extremely different speculative perspectives. The first one presented Melchizedek as a human figure, the second as a “suprahuman” figure. The presentation of the figure of Melchizedek by the author of the Epistle to the Hebrews obliges one to consider two different things. First, the Epistle to the Hebrews participates in the Judean discussions and speculations of the Second Temple period about Melchizedek. Second, the presentation of the figure of Melchizedek as a “suprahuman” figure in this text is close to but extremely different from other “suprahuman” traditions about Melchizedek. Consequently, the *Epistle to the Hebrews* cannot be understood as a text external to Second Temple Judaism, but must be understood as an original text on Melchizedek internal to Second Temple Judaism.

Simon C. Mimouni, <i>Le «grand prêtre» Jésus «à la manière de Melchisédech» dans l'Épître aux Hébreux</i>	79-105
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The *Epistle to the Hebrews* poses a number of important problems as to its author, dating, and location as well as to its cultural and religious environment, on which no consensus exists among the exegetes and historians. It attaches such importance to the Messianic doctrine of the priesthood of Christ that it can be considered as a whole to be a preaching centered on this theme. Thus, Jesus, the Messiah, the Son of God, is designated as the prominent "priest" (Heb 10:21) or as the eminent "high priest" (Heb 4:14)—assertions that rely on a critical discussion of the priesthood, the sanctuary, and its sacrifices, topics that occupy the central part of the *Epistle to the Hebrews* (Heb 3:1 - 10:39).

Early Christianity

Simon Buttica, <i>Paul et la culture antique de l'honneur. Contexte et enjeux de la justification par la foi dans la Lettre aux Galates</i>	107-128
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Following in the footsteps of Krister Stendahl, the *New Perspective on Paul* regularly interpreted the Pauline teaching on justification in a missiological and ecclesiological sense as a solution to the problem of the inclusion of the pagans—beside the Jews—in the seed of Abraham and of their rights in the Church. However, if the setting of the Pauline Gospel of grace is surely the mission to the non-Jews, the response made by the apostle to this question is not necessarily on the same level. On the contrary, as seen in the *Letter to the Galatians*, it is firstly an anthropological one (e.g. 1:10–12; 2:15–21; etc.), though an anthropology that should not be linked to the medieval dramatic of the conscience but to the Mediterranean code of honour. In short, it is the man of Antiquity and his *cursus honorum* that Paul targets in his argumentation and it is in this specific context that the present article aims to interpret his Gospel of justification.

Bert Jan Lietaert Peerbolte & Leendert F. Groenendijk, <i>Family Discourse, Identity Formation, and the Education of Children in Earliest Christianity</i>	129-149
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In the second century Christians began to educate and instruct their children in a Christian fashion. This new form of *paideia* signifies a step in the formation of Christianity as an independent social movement. It originated as an *interpretatio christiana* of existing cultural patterns, and had its roots in both the family discourse that from the outset was constitutive for the early Christian movement and the instruction of newcomers to that movement. Existing cultural patterns were incorporated into the new movement, and thus a new, Christian practice of *paideia* came about.

Cambry Pardee, <i>Peter's Tarnished Image: Scribal Polishing in the Gospel of Luke (Ms. 0171)</i>	151-174
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Peter's failures as a disciple are numerous and severe, yet Peter came to be regarded as a "pillar" of the Church. For the most part, the Church fathers and early exegetes embraced or explained Peter's shortcomings, but at least one early scribe was dissatisfied with the tarnished image of Peter in the *Gospel of Luke*. This paper analyzes a third-century manuscript of *Luke* (MS 0171) that has been strategically altered in order to polish the reflection of Peter in the Passion Narrative. Four significant omissions transform the episode and soften the harsh depiction of Peter. A full transcription of the *Luke* fragments is included. Such a scribe and manuscript could plausibly be situated in the anti-Peter sphere of heterodox Christianities in Egypt and the East or in the pro-Peter, proto-orthodox milieu of Rome and the West. This fragmentary manuscript is a testament to the dynamic role of scribes in the transmission of Gospel tradition.

Religion in Modern Age

- Cristiana Facchini, *Luigi Luzzatti e la teoria della tolleranza religiosa. Per una storia del consumo pubblico delle scienze delle religioni* 175-200

Luigi Luzzatti was one of the most important political figures of Liberal Italy. Raised in a Jewish family from Venice, Luzzatti was an outstanding economist and expert of constitutional law. Moreover, he was seriously engaged with matters pertaining to the conflict between Church and State that deeply characterized Italian and European history. This article aims to present his theory of religious tolerance, as he conceived it during his long career. Moreover, the article highlights a new insight into the role the study of religion played in nineteenth century Europe, claiming that, despite the conflict between Church and State and the alleged path to secularization, theories of religion played an important role in the public debate, often connecting scholarly research with political reforms and policies.

Discussion of Books

- Luca Arcari, Daniele Tripaldi, Thomas Witulski, *Discussion of Thomas Witulski's Works on dating the Revelation* 201-236

- Adriana Destro, Mauro Pesce, Claudio Gianotto, Luca Arcari, *Discussion of the Book of Adriana Destro – Mauro Pesce, Il racconto e la scrittura. Introduzione alla lettura dei vangeli*, Roma, Carocci, 2014 237-257

- Simon C. Mimouni, Claudio Gianotto, Mauro Pesce, *Discussion of the Book of Simon C. Mimouni, Jacques le Juste, frère de Jésus de Nazareth. Histoire de la communauté nazoréenne/chrétienne de Jérusalem du I^{er} au IV^e siècle*, Paris, Bayard, 2015 259-288

- Book Reviews** 289-303

D.T. Roth, *The Text of Marcion's Gospel* ("New Testament Tools, Studies and Documents", 49), Leiden-Boston, Brill, 2015 (Maurizio Girolami).

A. Sestili (a cura di), *Sesto Giulio Africano. I Cesti*, introduzione, traduzione e note, testo greco a fronte, Roma, Società Editrice Dante Alighieri, 2014; *Le Chronographiae. Le scritture del tempo. Frammenti e testimonianze*, introduzione, traduzione e note, testo greco a fronte, Roma, Società Editrice Dante Alighieri, 2015 (Osvalda Andrei).

Emanuela Colombi (a cura di), *Le passioni dei martiri aquileiesi e istriani*. 2 volumi ("Fonti per la storia della Chiesa in Friuli, serie medievale", 14), Roma, Istituto storico italiano per il Medioevo - Udine, Istituto Pio Paschini per la storia della Chiesa in Friuli, 2013 (Riccardo Macchioro).

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Early Christianity

- Fernando Bermejo Rubio, *Between Gethsemane and Golgotha, or Who Arrested the Galilean(s)? Challenging a Deep-Rooted Assumption in New Testament Research* 311-339

There is a striking imbalance in the scholarly treatment of the Golgotha and Gethsemane episodes, insofar as the fact that critical scholarship has detected deep ideological bias in the Gospel accounts of the Jews as "Christ-killers" and has abandoned any idea of Jews crucifying Jesus as a serious distortion of historical reality has not entailed the abandonment of the notion that Jesus was arrested by his coreligionists. This state of affairs is quite odd, not only because, if the surest item of the Passion accounts is that Jesus was crucified by the Romans, a scenario in which he could have been arrested by them would make sense, but also because modern scholarship has produced compelling research allowing us to carry out a historical reconstruction which is very different to that conveyed in the Gospels. By building on such research and providing some new insights, this article argues that the responsibility for the arrest of Jesus rests on the Roman authorities.

- Simon Buttica, *The Construction of Apostolic Memories in the Light of Two New Testament Pseudepigrapha (2 Tm and 2 Pt)* 341-363

The disappearance of the apostolic generation in the course of the sixties (first century C.E.) plunged emerging Christianity into a profound "crisis of memory" (cf. Jan Assmann). Indeed: how was a foundational tradition to be managed or established in the absence of those who had been bearers of the memory of the beginnings? The classical thesis on this subject is well-known: in the absence of established ministries, it was apostolic pseudonymity, the only available authority, which made it possible to reinterpret the memory of the beginnings and adapt it to new socio-historic circumstances. In the footsteps of other scholars, the present article re-examines this hypothesis with the help of sociological theories and tools devoted to collective memory. If the disappearance of the apostles certainly confronted the early Church with a *Traditionsbruch* (Jan Assmann), it is unwarranted to suppose that the first generation enjoyed from the start a normative and undisputed authority. On the contrary, first and second centuries pseudepigraphy significantly contributed to the construction of the memories of authoritative apostles, as can be seen with 2 Timothy and 2 Peter.

History of Biblical Interpretation

- Joseph Grabau – Anthony Dupont, *How Pauline Was Augustine's John Commentary? On the Use of Romans 5:14 in Augustine's Reading of John 19:34* 365-394

The authors examine here Augustine's frequent use of Romans 5:14 in order to interpret John 19:34, on the generation of the Church from the "side of Christ." Such an image carried through Augustine's career, and reveals important features about his own synthesis of Johannine and Pauline elements. We aim to demonstrate the wide-ranging significance of Saint Paul in Augustine's treatment of the Johannine passion (Jn 19:28-34), and aim to account for his changing points of emphasis on this chain of verses over the course of his early career as an episcopal exegete.

Christianity in Modern Age

- Miriam Benfatto, *Origini del cristianesimo e studia Hebraica moderni: riflessioni a margine di una correlazione necessaria* 395-411

The aim of this paper is to offer an outline of the story of Jewish scholarship's birth and evolution, paying particular attention to the *ratio studiorum* of Jesuits and the establishment of modern language colleges, such as *Collegium Trilingue*, and to the first university chairs of Hebrew language, during the 16th century. Here we will try to provide a preliminary framework for understanding the connection between research on the "historical Jesus" and the emergence of these disciplines related to Jewish studies. The background of the historical Jesus is understandable also thanks to results of the interests, studies and methodologies which *studia Hebraica* were able to foster and fuel. Acquaintance with and use of the Hebrew language and the possibility to have access to biblical and post-biblical early Jewish literature have been pivotal to the development of historical research on the history of Judaism and early Christianity.

- Károly Dániel Dobos, *The Impact of the Conversos on Jewish Polemical Activity in Baroque Italy. Was Yehuda Aryeh me-Modena's Magen we-Herev Destined for a Converso Audience?* 413-434

The article presents an attempt to demonstrate how deeply the Converso presence transformed Italian society and culture in the Baroque period. Its focus concentrates on Jewish-Christian polemic. The conversionist treatise of Eliahu Montalto's served as an example to follow for the most prominent polemical treatises written in Italy. Yehuda Aryeh Modena's *Magen we-Herev*. The impact of Montalto's book can be detected in the structure of the individual subchapters, in the way he presented his ideas and in his line of reasoning; even some of the biblical quotations are copied or directly adopted. These findings corroborate the thesis represented by Robert Bonfil and others that the Conversos left an ineffaceable mark on Italy, and not only by their contribution to the economic progress of the country.

- Jeffrey M. Tripp, *The Ascension of A Square: Edwin A. Abbott's Flatland as an Apocalypse* 435-458

Edwin A. Abbott's curious Victorian novel, *Flatland* (1884), told from the perspective of a square living in two dimensions who is brought "up" into three dimensions, has fascinated scholars with its eccentricity. Abbott studied mathematics, classics, and English literature, and recently the theological ideas of the novel have also been recognized. However Abbott's

extensive work in biblical studies has yet to be explored as an informative background for *Flatland*. Doing so shows that, in *Flatland*, Abbott has created a parody of an apocalypse, complete with dream revelations and heavenly journeys, in order to critique a cultural obsession with miraculous revelation divorced from empiricism and, more importantly, from morality.

- Andrea Nicolotti, *La Sindone, banco di prova per esegesi, storia, scienza e teologia. Considerazioni a margine di alcune recenti pubblicazioni*..... 459-510

A couple of recently published papers imply that researchers should consider the possibility that the Shroud of Turin plays an important role in exegetical, historical and scientific inquiry. This would promote theological and epistemological reflections based upon the purportedly unusual ontological features of the Shroud itself, such as the confirmatory evidence of its nonhuman origins. Moreover, some scientific findings would seem to exclude the possibility of the relic being an artifact. In this study, we propose a completely different approach, denying any possible documentary role of the Shroud in the fields of biblical exegesis and the history of early Christianity. In addition, we focus on the pseudoscientific unreliability of the products of the "sindonological" research programme.

- Isabella Adinolfi, *La poesia come forma di salvezza. Note a margine di Geologia di un padre*..... 511-524

In *Geologia di un padre*, the poet Valerio Magrelli recalls some significant events in his late father's life, almost as if he were seeking to prolong his presence and hold him close. (Regarding the reason for writing the book, the back cover states: "Because illuminating what happened—or what we would like to have happened—is the only way we can overcome death"). To erect a literary monument to his father to preserve his memory, Magrelli draws on his highly personal memories, certain that in this way the figure of his father that emerges will be truer than life. Based on some of Kierkegaard's reflections on the poet as "the genius of memory" and on the difference between remembering and remembrance, the article explores the function of art as a modern form of salvation.

Discussion of Books

- Anna Lisa Schino, Antonella Del Prete,
Franco Motta, Mauro Pesce, *Discussione di tre libri:
Tre libri su Cristo e la Bibbia in età moderna*
(Antonella Del Prete – Saverio Ricci [a cura di], *Cristo nella filosofia dell'età moderna*, Firenze, Le Lettere, 2014; Anna Lisa Schino, *Battaglie libertine. La vita e le opere di Gabriel Naudé*, Firenze, Le Lettere, 2014; Luisa Simonutti [a cura di], *Religious Obedience and Political Resistance in the Early Modern World. Jewish, Christian and Islamic Philosophers Addressing the Bible*, Turnhout, Brepols, 2014).. 525-556

- John S. Kloppenborg, *Discussion of the book of Francis Watson, Gospel Writing: A Canonical Perspective*, Grand Rapids, Eerdmans, 2013 557-569

- Book Reviews**..... 571-587

Brian C. Dennert, *John the Baptist and the Jewish Setting of Matthew*. WUNT 2.403. Tübingen: Mohr Siebeck, 2015 (Jeffrey M. Tripp).

Stefan Alkier, Thomas Hieke, and Tobias Nicklas, eds. *Poetik und Intertextualität der Johannesapokalypse*. WUNT 346. Tübingen: Mohr Siebeck, 2015 (Cambry Pardee).

Emanuela Prinzivalli (a cura di). *Storia del Cristianesimo*. 4 volumi. Roma, Carocci, 2015 (Mauro Pesce).

Tullio Gregory. *Principe di questo mondo. Il Diavolo in Occidente* ("Economica Laterza", 695). Bari-Roma. Laterza, 2014 (Mauro Pesce).

C.P.E. Nothaft. *Dating the Passion. The Life of Jesus and the Emergence of Scientific Chronology (200-1600)* ("Time, Astronomy, and Calendars. Texts and Studies", 1). Leiden-Boston, Brill, 2012 (Osvalda Andrei).

Cronache 589-594

Seminario di studi FIRB (UR Catania) I linguaggi della violenza. Immaginari, pratiche e rappresentazioni fra mondo antico e contemporaneità (Catania, 26-27 novembre 2015) (Arianna Rotondo).

Books Received 595-597