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Religions and Monotheism

- Simon Mimouni, *Il monoteismo: una forma di totalitarismo attraverso i secoli* 7-22

This article presents the final lecture given by Simon C. Mimouni at the École pratique des Hautes études—Séction des Sciences religieuses, on June 15, 2017. The introduction and conclusion detail the academic, intellectual, and scientific contributions of Simon C. Mimouni, while the lecture itself focuses on the difficult and controversial topic of monotheism as not only a *religious* phenomenon, but also a *political* one.

Keywords: Monotheism, Polytheism, Political Theology, Political Religions, Secular Religions.

- Adriana Destro, *Reflections on Religions "In Movement". Essential, Supplementary, and Interstitial Spaces* 23-50

Within a religious system, the preservation of environments, instrumentations, places, narratives and human performances constitutes an overwhelming perspective. The goal of preserving continuity is frequently an operative religious horizon, often implicit and highly relevant. Our study observes religious continuity in parallel to discontinuity, the latter being a possibility that can never be excluded from religious phenomena.

Taking account of a series of spaces, our presentation envisages them from the point of view of their different structures and roles, their practices and impacts on human worlds. In this connection we insist that the scenario of religious discontinuity or of religions in movement needs reflections on a variety of conditions: for example the material characteristics of spaces, their ideological qualifications, and their conceptualization. These analytical approaches are very instructive because they may reveal some human hopes and targets that found what we call religions and give meaning to their social and cultural trajectories. As a matter of fact, in many situations, variability and permanence reciprocally and homeostatically fertilize each other. For the analyst, this means that instable conditions deserve careful attention. In other words, institutional or spontaneous transformations of spaces may be relevant traces that evidence the processes of strengthening or improving religious resources and projects.

Keywords: Anthropology of Religion, Anthropology of Space, Interstitiality, Homeostasis, Institutional Discontinuity.

Jesus and Early Christianity

- Fernando Bermejo-Rubio, *Did Jesus the Galilean Redefine the Concept of Kingship? Apologetic Agendas from Ancient Texts to Modern Scholarship* 51-82

While some recent studies have argued that Jesus's "royal" claims were made in a traditional Davidic sense with a political dimension, the prevailing notion in mainstream biblical

scholarship is that Jesus's understanding of "kingdom" entailed a redefinition of the concept and a significant reinterpretation of power dynamics. The aim of this paper is to reassess critically this prevailing view. After reconsidering the historicity of the evidence hinting at Jesus's royal claims, we will reexamine the passages on which most scholars rely for Jesus's redefinition of kingship (Mark 10:41–45 and parallels) in light of two different but inextricably interwoven contexts: first, Greco-Roman and Hellenistic Jewish literature and, second, rhetorical practices.

Keywords: Historical Jesus, Mark 10:41–45, Kingdom of God, Religion and politics, Gospels.

Francesco Berno, *Marco il Mago e l'uso ireneano della letteratura enochica. Nuove proposte di interpretazione dei versi antieretici in AdvHaer I 15,6.....* 83-96

The aim of the present essay is to provide a fresh interpretation of the unidentifiable verses quoted by Irenaeus in *Adversus Haereses* I 15,6 in his refutation of the doctrines of Marcus the Magician. After an in-depth lexical, stylistic, and content-oriented analysis of Irenaeus's *Adversus Haereses*, we tentatively suggest that the cited heresiological text was composed (or deeply rewritten) by Irenaeus himself. Then, through an overview of the development of heresiological literature between Justin and the Bishop of Lyon, we will analyse the pivotal role played by the *Book of the Watchers* in the development of the early Christian notion of 'heresy.'

Keywords: Irenaeus, Heresiology, Enoch, Apocalypticism, Marcus the Magician.

Madalina Toca, *The Father-Son Relationship in the Eighth Sibylline Oracle.....* 97-105

In the form in which it is preserved, the eighth book of the *Sybylline Oracles* (*Or. Sib. 8*) is a Christian composition (though with considerable Jewish elements), dating sometime between the second and fourth centuries C.E. This paper investigates the ways in which the author of *Or. Sib. 8* describes the relationship between the Father and the Son, analysing evidence from various Christological designations and narratives. Despite claims in recent scholarship that *Or. Sib. 8* displays a modalistic Christology, here we argue that the Son is portrayed as distinct from the Father, fully divine and pre-existent, having his own unique identity, and that this Christology is closely linked to Old and New Testament material.

Keywords: *Sibylline Oracles* 8, Christology, Father-Son Relationship, Logos, Pseudepigrapha.

Ancient Christian Churches

Samuel Fernández, *Marcellus and Eusebius on the Gospel of John in De ecclesiastica theologia* 107-120

This article aims to study the debate between Marcellus of Ancyra and Eusebius of Caesarea on the interpretation of the Gospel of John, as reflected in *De ecclesiastica theologia*. We first examine Marcellus' and Eusebius' interpretation of John 10:30, 10:38, and 14:9. We then proceed to examine their exegeses of John 1:1, which provides the foundation for their interpretive differences. We conclude that the main difference between Marcellus and Eusebius, each of whom represents a different theological tradition, is the way they understand the term λόγος in the Prologue of the Gospel of John.

Keywords: History of reception of John, Arianism, Eusebius of Caesarea, Marcellus of Ancyra, Asterius of Cappadocia.

Fabrizio Vecoli, <i>Ascétisme et monachisme: un problème de taxinomie</i>	121-139
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The relationship between asceticism and monasticism has always been complex and at every step this relationship has interfered in the definition of the latter. The question of definition has real consequences since it conditions our interpretation of these phenomena, notably with regard to the classical oppositions of rupture vs continuity and recurrence vs one-time incidence. The goal of these few pages is not to discuss each hypothesis's validity, but rather—starting with some considerations about the early Egyptian beginnings of the monastic phenomenon—to call attention to the underlying theoretical implications of defining monasticism and its distinction from the more general ascetic phenomenon.

Keywords: Asceticism, Monasticism, Polymorphism, Pseudomorphosis, Late Antiquity.

Anthony Dupont, <i>Homiletic Perspectives on Augustine's Sacrificial Theology. Exegetical Approaches of Sacrificium in the Sermones ad Populum</i>	141-160
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The article studies the notion of *sacrificium* in Augustine's *sermones ad populum*. We may distinguish three approaches in the bishop of Hippo's homiletic endeavors: pre-Christian sacrifices (i.e. his rejection of the so-called pagan sacrifices and his preference for a typological exegesis of the Old Testament sacrificial passages); Augustine's moral explanation of biblical pericopes pertaining to sacrifice; and the centrality of Christ's sacrifice on the cross, as celebrated in the Eucharist. Augustine's preaching on the theme of sacrifice is instructive both in how Augustine understood the genre of sermons, and with respect to the form of exegesis he deployed therein. Moreover, this study offers a clear illustration of his homiletic theology, and even of his theology at large. In this article we demonstrate that in Augustine's biblically inspired sacrificial theology, ethics and Christology go hand in hand: Christ's sacrifice is the basis of the inward and spiritual sacrifice every Christian is obliged to make—one that is repeated in the Eucharist and performed in the heart of each Christian believer.

Keywords: Augustine of Hippo, Sacrifice, Abraham, Paul, Typological exegesis.

Religions in Modern Times

Cristiana Facchini, <i>Il Gesù di Leone Modena. Per una storia materiale e urbana del Magen we-herev di Leone Modena</i>	161-185
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This article aims to analyze the anti-Christian Jewish work of Leon Modena, *Magen we-herev*, compiled around 1643 and left unfinished at the time of the author's death. *Magen we-herev* belongs to an established tradition of anti-Christian polemical literature dating back to the Middle Ages. We aim to flesh out Modena's endeavor to offer a nuanced and historically sound depiction of some moments in the life of Jesus and throughout the rise and development of Christianity. Our primary focus in this essay is on the historical contexts of seventeenth century Venice as a city capable of enhancing debates and new discoveries about Judaism and early Christianity.

Keywords: Leon Modena, Jewish Jesus, Anti-Christian polemics, Venice, Baroque historiography.

Antonio Gerace, <i>Francis Lucas of Bruges' Gospels Commentaries and the Controversy on Predestination, Grace and Free Will</i>	187-213
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This article focuses on Francis Lucas (1548/9–1619), a Catholic theologian hailing from Bruges—a theologian never subject to a thorough study, notwithstanding the value of his exegetical work. After a brief biographical introduction, we analyse Lucas' Commentaries on the four Gospels, published in Antwerp at the Plantin Press in four volumes, between 1606 and 1616. Our aim in this article is to investigate Lucas' view on the relation between eternal predestination, temporal grace, and human free will—the *vexata quaestio* of post-Tridentine theology. Thanks to a careful selection of New Testament pericopes, this study shows a Jesuit—even a Molinist—approach to the question.

Keywords: Francis Lucas, Catholic theology, Canonical Gospels, Modern Biblical scholarship, Predestination.

Guglielmo Forni Rosa, <i>Maritain contre Baruzi. Prémystique naturelle et mystique surnaturelle</i>	215-230
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Studies on Neoplatonism proliferated in France between the end of Nineteenth Century and the first decades of the Twentieth. This explains at least in part why the focus of the most important book published in those years on John of the Cross (Jean Baruzi's book of 1924) was concentrated on the relationship between the Spanish mystic and Neoplatonic philosophy. In the discussion that followed, the article highlights the opposing interpretations of Jean Baruzi and Jacques Maritain. Baruzi defended a certain similarity between Christian and Pagan mysticism. Maritain, on the other hand, emphasized a radical difference between the two forms of mysticism. In the formation of the "true" mystic, the intervention of the Church, of the Grace, and of the sacraments played for him a fundamental role.

Keywords: Jacques Maritain, Jean Baruzi, Jean de la Croix, Mystics, Neo-platonic philosophy.

Discussion of Books

Leo Peppe, Evelyn Höbenreich, Patrizia Giunti, Valerio Marotta, <i>Discussion of the book of Leo Peppe, Civis Romana. Forme giuridiche e modelli sociali dell'appartenenza e dell'identità femminili in Roma antica</i> (Colección Leda 8), Lecce, Edizioni Grifo, 2016.	231-269
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Gian Luca D'Errico (a cura di), *Il Corano e il pontefice. Ludovico Marracci fra cultura islamica e Curia papale*, Roma, Carocci, 2015 (Vincenzo Tedesco)

John H. Elliott, *Beware the Evil Eye. The Evil Eye in the Bible and the Ancient World. Volumes 1–4*, Eugene, Cascade Books, 2015-2017 (Mauro Pesce)

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Ancient Followers of Jesus

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The birth of the Jesus movement and of the multiplicity of groups of his followers can be understood as the manifestation of social creativity during short, innovative historical periods. The article individuates the characteristics of such creative brief situations: the existence of a long profound social crisis; the success of a movement created by a leader; the multiplication of innovative movements in many different places; their relationship with the founding cultural deposit; their non-institutionalism; their address to the whole society. The cultural diversity of some short periods of creative innovation is taken into consideration.

Keywords: Birth of Christianity, Jesus Movement, Crisis, Social movements, Social creativity.

Andrea Annese, <i>The Sources of the Gospel of Thomas: Methodological Issues and the Case of the Pauline Epistles (With a Focus on Th 17 // 1 Cor 2:9)</i>	323
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Within the relevant literature there have been different (often conflicting) approaches to the issue of the sources of the *Gospel of Thomas*. This topic is connected to the relationship between *Th* and the Synoptics (and other early Christian texts)—hence, to the *vexata quaestio* of *Th*'s "dependence"/"independence." The article begins with some methodological considerations on the composition and sources of *Th*, also trying to provide a list of the sources that have been proposed for this gospel. The second part examines the possibility of a relationship between *Th* and the Pauline epistles, a theme which is emerging with new perspectives in the research on *Th*'s sources and parallels: some of *Th*'s *logia* seem to have connections with certain Pauline trajectories and texts. The final part focuses on *Th* 17 and 1 Cor 2:9, also exploring their relationship with some parallel texts (e.g. *1 Clem.* 34.8, *Turfan M* 789, and 1 John 1:1), in order to investigate the possible sources of *Th* 17.

Keywords: Gospel of Thomas, First Letter to the Corinthians, Pauline Epistles, Sources of the Gospels, Early Christianity.

Mariano Agustín Spléndido, <i>«He venido a traer la espada». El uso de máchaira en el Evangelio de Mateo ..</i>	351
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The Gospel of Matthew shows us a peaceful Jesus who proclaims love to enemies; nevertheless, in two narrative fragments the author integrates the use of the sword (*máchaira*) into the

story. First, Jesus proclaims that he has come to bring the sword, since his message implies a conflictive decision at the family level (10:34–36). Second, the capture of the Nazarene in Gethsemane is a scene of violence in which both the mob and one of the disciples carry *máchairai* (26:47–55). Interestingly, the two mentions of the sword occur in contexts in which links are fragmented. Our work proposes a relation between both mentioned episodes, to verify if the scene of the arrest could be considered as a materialization of the speech on the sword and the rupture of the *oikos*. Therefore, we will analyze the place both narratives occupy in Matthew's story as well as their lexicon and the possible eschatological link between family fragmentation, scandal and violence.

Keywords: Gospel of Matthew, Early Christianity, Violence, Conflict, Eschatology.

Enrico Mazza, *Le fonti del racconto dell'Ultima cena.*

Una ipotesi

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Despite the progress of biblical studies, the origin of the narrative of the last supper still remains quite unclear. As a liturgic historian, the Author examines the words spoken by Jesus on the bread and the cup during the last supper. The phrase referring to the cup does not appear in Proto-Mark 14:24. Mark composes it reworking Ex 24:8 with the implementation of the liturgic principle of "parallelism" with the words spoken on the bread. At this point one may question whether Mark's sentence on the bread is the original one. The author finds an answer in Jn 6:51b. It is a verse from the Johannine Community and is used by Proto-Mark as the explanation of Jesus's gesture when he gives the bread during the last supper. The Author also states that Jn 6:51b is not a eucharistic text but a Christological one. This is because of two factors: (i) the literary genre of pericope (Jn 6:30–59); (ii) the expressions "bread of the life" and "living" are taken from the apocryphal book of Joseph and Aseneth. The article also considers the very close connection between Jn 17 and *Didache* 9–10. Although it is a prayer concluding the supper, Jn 17 is not a Jewish *Birkat ha-mazon*; nevertheless, there is a link between Jn 17 and the liturgy through *Didache* 10, which is a Christian *Birkat ha-mazon*.

Keywords: Last supper, Gospel of Mark, Gospel of John, Sayings of Jesus, Eucharist.

Giulio Michelini, *Gesù e la chiesa delle origini alla ricerca di certezze. Confronto tra la Vita di Alessandro di Plutarco e alcuni testi dei vangeli e di Atti in risposta a M. Pesce, Gesù alla ricerca di certezze e le forme di mediazione della divinità nel giudaismo di età ellenistico-romana*

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The author reacts to Mauro Pesce's research about the origins of Jesus' certitudes. Plutarch's *Life of Alexander* is examined as a case study for the origin of personal certitudes in a Roman-Hellenistic environment.

Keywords: Historical Jesus, Ancient Jewish Culture, Hellenistic Culture, Plutarch, Alexander The Great.

Ancient Christianity

Osvalda Andrei, *Il cristianesimo di Giulio Africano:*

i Kestoi tra "precetto aureo" e "guerra giusta"

415

Carrying on the research concerning the typology of Julius Africanus' Christianity (as evidenced by the *Chronographiai*: ASE 32 [2015]), the *Kestoi* and their military sections are investigated not as a literary "profane" field that explains the (rhetoric, physical and magical mystic) *Fachli-*

teratur of the time, but from the perspective of an unitarian Christian identity. Contradicting the largely antibellicist and pacifist view of Christian origins widespread in today's historiography, Julius Africanus defends the usefulness of a good governance of war and the use of violence according to strategies that are not of "offense/injustice" of the neighbor but of "defense/love" of the "Roman". His theory is based on the *Chronographiai*'s historiographical and antignostic principles: the providentialist theology of the Roman Empire: the Persian as "Other" *par excellence*: the empathic solidarism between the different components of the creation (as the product of the divine Creator) that a just war can defend.

Keywords: Julius Africanus, Ancient Historiography, Christian Identity, Just War, Violence.

Raúl González Salinero, *Los orígenes de la ideología cristiana: de la desjudaización al antijudaísmo* 449

The Christian animosity against the Jewish religion, already present in the writings of the New Testament, was not the result of an intramural struggle within a supposedly Jewish realm, but of the gradual process of "dejudaization" of the figure and message of Jesus of Nazareth driven by the Pauline current. The Jewish heritage gathered by the Judeo-Christianity was progressively weakening until it became an uncomfortable ballast for the identitarian definition of the first Gentile communities. Its survival in certain "Judaizing" practices will soon be considered an unequivocal sign of "heresy" and deviation from the anti-Jewish doctrine of Pauline origin.

Keywords: Christian Anti-Judaism, Jewish Christianity, Pauline Letters, Judaism, Dejudaization.

Modernity and Ancient Religions

Guglielmo Forni Rosa, *Introduzione allo studio di san Giovanni della Croce* 473

The theme of God's incomprehensibility is central to John of the Cross. According to modernist historians such as A. Loisy, H. Bremond and J. Baruzi, the theme of the incomprehensibility of God placed John of the Cross within a "mystical faith" that is opposed to a "dogmatic faith." For this reason, John of the Cross appeared to them as a (contradictory, and partly unconscious) case of criticism against the type of Christianity proposed by the Catholic Church.

Keywords: John of the Cross, Modernism, Mysticism, Plotinus, Neoplatonism.

Elisabetta Colagrossi, *Tradurre gli dèi. Percorsi, tracce e destini di un'antica pratica religiosa* 515

In the horizon of some historical and religious figures, the essay examines the concept of the hermeneutic of translation of God's names. This approach was first practiced by the ancient cosmotheisms and then it was relegated among the dead things as a reprehensible form of idolatry by exclusive monotheistic religions. After an analysis of the Mesopotamian religious culture, the essay moves on to the Greek-Roman cultural space, which offers important examples of religious translation. Next, it focuses on the effects caused on the topic by the advent of the monotheistic religions, concluding with an analysis of Lessing's drama *Nathan the Wise*. Within the dialogue between the Religions of the Book, Lessing proposes again the issue of translatability, revealing its adaptability.

Keywords: Jan Assmann, G.E. Lessing, Monotheism, Names of God, Cultural translation.

Discussion of Books

- Claudio Gianotto, *Il Vangelo ebraico/aramaico di Matteo, il Vangelo di Marcione e la formazione del "vangelo tetramorfo"* 535

The article presents some recent proposals that, as an alternative to the Two Source Theory, refer to the hypothesis of a primitive Gospel at the origin of the process of formation of the tetramorphic Gospel. This primitive Gospel has been identified by the scholars who have dealt with the problem with two different writings: the Hebrew/Aramaic Gospel mentioned by Papias (Garbini, Amphoux, Edwards), and the Gospel of Marcion (Klinghardt). An important contribution for the continuation of the research could be that of a systematic comparison between these two writings, based on their reconstructions available today, to highlight any relationship of mutual dependence.

Keywords: Datation of the Gospels, Gospel of Marcion, Aramaic Gospel, Giovanni Garbini, Matthias Klinghardt.

- Andrea Nicolotti, *Due nuovi studi sul Vangelo di Marcione* 549

Matthias Klinghardt is the author of a new reconstruction of the text of the so-called Gospel of Marcion. It is commonly believed that this Gospel is the result of a manipulation of the Gospel of Luke, carried out in the second century by the theologian Marcion in accordance with his theological orientation; Klinghardt, instead, claims the opposite, that is, that the Gospel of Marcion was the source that inspired both the author of the Gospel of Luke and the editors of the other three Synoptic Gospels. Pier Angelo Gramaglia has examined Klinghardt's proposal, reaching a partially different conclusion: he too believes that the Gospel of Marcion is chronologically prior to Luke—inasmuch as it was its first edition—but excludes that the other three canonical Gospels depend on it.

Keywords: Gospel of Marcion, Gospel of Luke, Datation of the Gospels, Matthias Klinghardt, Pier Angelo Gramaglia.

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Gianpiero Tavolaro, Luigi Santopaolo (a cura di), *Apocalittica ed ermeneutica della storia. Storia umana e salvezza trascendente*, Soveria Mannelli, Rubbettino, 2017 (Andrea Annese)

J.A. Eberhard and I. Kant, *Preparation for Natural Theology, With Kant's Notes and the Danzig Rational Theology Transcript*, Translated and edited with an introduction and notes by Courtney D. Fugate and John Hymers, London-Oxford-New York-New Delhi-Sydney, Bloomsbury, 2016 (Hagar Spano)

K. Jaspers, R. Bultmann, *Il problema della demitizzazione*, a cura di R. Celada Ballanti, Brescia, Morcelliana, 2018 (Elisabetta Colagrossi)

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