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A "NEW" OLD TEXT
(P.OXY. 5072)

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Tobias Nicklas, <i>Eine neue alte Erzählung im Rahmen antiker Jesustraditionen: Reste eines Exorzismus auf P.Oxy. lxxvi 5072</i>	13-27

The article deals with a newly edited fragment, P.Oxy. 5072, going back to the turn of the 2nd to the 3rd century CE. It contains remains of three Jesus logia on its verso, and fragments of an exorcism. While this exorcism story shows clear parallels to all synoptic accounts of Jesus' exorcisms, it is very probably neither a harmonization of the synoptic accounts nor a redactionally revised version of only one account. It is, however, argued that it should be understood as a "re-enactment" of the idea that Jesus did miraculous exorcisms, a re-enactment at a time when written accounts of these stories were already extant, but neither available everywhere, nor as important as the stories told about Jesus orally.

David A. Creech, <i>The Lawless Pride. Jewish Identity in the Fragments of Eupolemus</i>	29-51
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The Jewish literature of the Second Temple period provides ample testimony to the importance of Moses and the Law for certain strains of Judaism. Often Moses is depicted as the great hero of the Jews and is revered as such on account of his giving of the Law. While Eupolemus demonstrates a clear respect for Moses, the historian appears to have little concern for the ethical, moral, and legal implications of the Torah. Rather, in the fragments that remain from Eupolemus' work, Moses is simply an authority invoked to buttress cultic claims and bolster national pride. The article proceeds in three sections. The first section attempts to locate Eupolemus in his historical and social context, paying particular attention to his possible identification with Eupolemus son of John who was associated with the Maccabees. The second section addresses the sources for Eupolemus. The third section takes up the subject proper, namely Eupolemus' use of Moses and the Law. The study concludes by relating the findings of the preceding explorations to the historical and cultural milieu in which Eupolemus was located.

Mara Rescio – Luigi Walt, <i>“There Is Nothing Unclean” : Jesus and Paul against the Politics of Purity?</i>	53-82
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What kind of Jews were Jesus and Paul? What was the impact of their personal religious experiences on their own way of being Jewish? And to what extent was the apostle's

Jewishness influenced by Jesus' words and deeds? Moving from these questions, the article aims to readdress the problem of continuity or discontinuity between Jesus and Paul, starting from a broad investigation of their concrete attitudes towards ritual purity and dietary laws. A special attention is given to the puzzling sentence of Jesus transmitted by Mark 7:15 ("There is nothing outside a person that by going in can defile...") and to the radical statement of Paul in Romans 14:14 ("I know and am persuaded in the Lord Jesus that there is nothing unclean in itself"). Combining the historico-exegetical approach with a socio-anthropological perspective, the analysis attempts to reaffirm the possibility that the Markan saying may go back to the historical Jesus, and even reflect his actual practice of life. If this is the case, Paul's reference to the "Lord Jesus" could be read as the result of both a mnemonic and mimetic continuity.

Matteo Tubiana, *Il viaggio celeste in Paolo: un pattern per l'interpretazione di un'esperienza?* 83-117

After an overview of recent studies on the heavenly journey in Paul, the article concentrates on the question if the ascent to the paradise described in 2 Cor 12 is to be considered as a religious experience or as a literary fiction. The author's opinion is that 2 Cor. 12:2-4 is an account of a contact with the supernatural actually experienced by the apostle, who then interprets it on the basis of the widespread pattern of heavenly journey. Moreover, the context of the passage seems to imply the reference to a direct revelation by Jesus – as a result of a prayer – which contributes to legitimate Paul's apostolic activity. A lexical analysis should permit to understand the heavenly journey's role in the context of other religious experiences of Paul, whose central role is to be admitted in his experience and theology.

Federico Adinolfi, *The Displaced Baptism: Luke 7:29 as the Original Conclusion to Luke 3:10-14 (L)*..... 119-132

Aiming at a small contribution to Q research, the present study takes issue with the frequent but insufficiently grounded claim that Luke 7:29-30, with its parallel in Matt. 21:32, reflects a Q tradition. While the grammatical clumsiness of Luke 7:29 suggests indeed the redaction of a source rather than a pure composition by the evangelist, a different and fresh source-critical hypothesis is here argued, according to which Luke 7:29 originally represented the conclusion to the L unit in Luke 3:10-14, which the evangelist then dislocated to its present place in order to form, together with the redactionally composed v. 30, an effective bridge between the two Q units 7:24-28 and 7:31-35.

Elna Mouton, *Memory in Search of Dignity? Construction of Early Christian Identity through Redescribed Traditional Material in the Letter to the Ephesians*..... 133-153

The letter to the Ephesians employs various communicative strategies in responding to the rhetorical situation of its implied recipients. Focusing on their new identity and ethos *en Christō*, the text emphasizes supernatural elements such as resurrection, ascension, heavenly places, revealed mystery, Spirit, and power. At the same time it adopts a rich mosaic of traditional materials, *inter alia* echoing the Hebrew Scriptures, Hellenistic traditions, and early Christian liturgical traditions. The essay explores the dynamic yet complex intertextual fusion and reappropriation of (mainly Jewish) traditions in Ephesians, as the author's experience and understanding of the crucified, resurrected and exalted Christ. Special attention is given to the use of Ps 68:18 (MT 68:19; LXX 67:19) in Eph 4:1-16 – as analogous forms of contact with the supernatural in the construction of Jewish and early Christian identity. In conclusion, the essay investigates the intended *effect* of the functioning of material from the Hebrew Scriptures in the letter – as construction of Christian identity in continuation with the story of Israel *and* from within the context of Empire.

Bas van Os, <i>The Role of the Apostles in the Letter of Peter to Philip</i>	155-160
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Gnostic Christians had to maintain their identity in respect to other Christian groups who often claimed apostolic authority for their tradition. Some scholars have argued that the use of the names of specific apostles in Gnostic Christian writings, often as recipients of divine revelation, suggests the use of such apostles as an identity marker of the author and his or her community. Thus, one would get Thomas, Judas or Magdalene Christianity. This article demonstrates that in most Nag Hammadi and related texts, the apostles are primarily used in a didactic way and not as identity-markers. This is only demonstrably different in two writings: the Gospel of Philip and the Gospel of Judas. But there the apostles are rejected as followers of the imperfect God of the Hebrews. They are used as negative identity-markers, in the sense that the authors reject the community that claimed their authority.

Paul Middleton, <i>Enemies of the (Church and) State: Martyrdom as a Problem for Early Christianity</i>	161-181
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The earliest interpreters of martyrdom presented the death of the martyr as a subversive challenge to the power of Satan and Rome. To fail as a martyr was to fail as a Christian and to lose one's identity. Readiness for martyrdom was a sign of Christian 'proto-orthodoxy' and Christian identity. With the development of monarchical episcopacy in the third and fourth centuries, competing constructions of Christian identity emerged. Ambivalence or even hostility replaced earlier expressions of reverence towards martyrs. The issue of martyrdom created a crisis for the construction of Christian identity, as proponents of martyrdom interpreted even ecclesiastical resistance to the martyrs as having a demonic origin. This paper focuses especially on the late third century, where in the face of Roman persecution, martyrs were in a real sense, enemies of both Church and State.

Chiara Spuntarelli, <i>I logoi e l'agorà in Giovanni Crisostomo</i> ..	183-217
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The day after the 387 C.E. Antiochean revolt, the *agorà*, observed Chrysostom, was silent. The *agora* is the site of the *logos* in that it is a communitarian space designated for confrontation between the rulers and the governed in virtue of its semantic-topographic correspondence to the *basilica/forum*. Likewise, it is the site of the *logos* in that it is a space destined *par excellence* for negotiations, a place for the *logos* in that it is a symbol of Libanian rhetoric. As nexus, it is well known by Chrysostom, and amid politics, community and *agora*, it implied necessarily that the connection to the pagan *logoi* and their defeat over the political and social plane might pass as a real and figurative emptying of the public square. What emerges from the confrontation with *Antiochicus* of Libanius, is how the reversal of the norms of the epideictic genre of the praise of the city asserted by Chrysostom in the homilies *On the Statues*, corresponds to the delegitimation of places, of space and of traditional symbols of power and of municipal prestige. Such a reversal turns out to be significant on the ideological and aesthetical plane, to the degree in which rhetoric becomes the terrain of religious and cultural confrontation and, both in Libanius and in Chrysostom, eloquence is characterized in an ethnic sense, underlining the inseparability of religious phenomena from *paideia*.

Isabella Adinolfi, <i>Etty Hillesum. La condivisione nel profondo</i>	219-233
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In Etty Hillesum's thought the choice of partaking of her people's "mass destiny", the choice of undergoing the same fate of the Shoah victims has a deep mystical root. A mystic loves the world because he/she can become aware of his/her bond to God, the source of life, which springs within himself. Consequently, the love-compassion that the young Jew lady had for the ill-fated ones feeds itself and gets its strength from God's love; indeed, it is God's love in itself. The love that consumes the mystic – as Henri Bergson said – is God's love for all of His creatures. Through God, with God, the mystic loves the whole humanmankind in a divine love.

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