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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 propheticae* (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 Piovanelli, Claudio Gianotto, <i>Discussione del libro di Claudio Gianotto (a cura di), Ebrei credenti in Gesù. Le testimonianze degli autori antichi, Milano, Edizioni Paoline, 2012</i> .....	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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