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Troy W. Martin, <i>Animals Impregnated by the Wind and Mary's Pregnancy by the Holy Spirit</i> .....	11-24
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This paper examines the textual evidence for the ancient notion of the ability of the wind to produce pregnancies in animals. It then surveys the relationship between wind pregnancies and Mary's pregnancy as argued by the Church fathers. Finally, it explores the Matthean and Lucan accounts of Mary's pregnancy by the Holy Spirit as a type of wind pregnancy. The ancient notion of pregnancies induced from the wind explains at least three features of the Gospel accounts. First, it explains why the "holy wind" is mentioned at all in the description of Mary's conception. Second, it explains why Matthew uses the phrase "from the 'holy wind' (ἐκ πνεύματος ἁγίου)" to describe Mary's being found with child. Third, it explains Luke's additional statement that the "power of the most High (δύναμις ὑψίστου)" would "overshadow (ἐπισκιάσει)" Mary in his account that the "holy wind" would "come upon (ἐπελεύσεται)" her. This paper concludes that the notion of wind pregnancies provided the Gospel writers with a context that enhanced the credibility of Jesus' conception from the Holy Spirit and helped them articulate certain features of Mary's pregnancy from the Holy Spirit.

Simon Claude Mimouni, <i>Les établissements nazaréens, ébionites et elkasaites d'après les hérésiologues de la Grande Église</i> .....	25-39
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On the basis of the heresiologists of the Great Church, especially Epiphanius of Salamis, the author makes a map of the Ebionite and Nazarene communities in Syria-Palestine in the IV century and then tries to trace their localizations in the II and III centuries. On the basis of the *Vita Mani* (Codex Manichean of Cologne) the article reconstructs a map of the Elchasaite communities in Babylonia in the III century. This research will focus on the interstitial nature of these communities both from a doctrinal and a topographical point of view.

Martin C. Arno, <i>A Critical Review of MacDonald's Two Shipwrecked Gospels</i> .....	41-62
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MacDonald's quest is a much needed one in scholarship. Scholars should be willing to test new, sometimes unconventional, theories in order to advance the body of knowledge on Christian

origins. MacDonald's book presents a mammoth challenge to scholars of various persuasions, and it serves to show that New Testament studies is still a lively field with many areas to develop. Yet, whereas this book represents a new area of study in early Christian scholarship, MacDonald himself presents it as an end, as if the synoptic problem has found its solution. This article has attempted to engage with at least some prominent aspects of MacDonald's new book and has found much of it wanting, yet ripe for further conversation.

Franco Motta, *Una figura della tradizione.  
Il Gesù di Baronio (1560 ca.-1588)* ..... 63-92

The events of Jesus' life as they are described by Caesar Baronius in the first volume of his *Annales ecclesiastici* (Rome, 1588) can be read as the canonical model of interpretation of the Gospels according to the doctrinal agenda of the Tridentine Church. Several of the basic lines of action of the Counterreformation cultural strategy can be found intersected in the text: the defense of the biblical canon sanctioned by the Council of Trent and of the holy tradition as a source of faith, the recovery of Patristics as a cornerstone of positive theology, the refutation of Protestant doctrine, and the construction of a persuasive religious discourse capable of using historical sources as the elements of an apologetic apparatus grounded on the supremacy of theology.

Claudio Ferlan, *L'educazione contesa:  
una sfida confessionale nella realtà austriaca.  
La diocesi di Gurk tra Cinquecento e inizio Seicento*..... 93-111

This essay focuses on educational systems for examining religious conflict between Catholics and Lutherans during the sixteenth and early seventeenth century in the Austrian region of Kärnten (Carinthia). The diocese of Gurk and the city of Klagenfurt, in particular, belong to a borderline multilingual region, where the very coexistence of various Catholic institutions is difficult. The study analyzes how political authorities organize and implement educational programs as tools for promoting the diffusion of faith. Even the establishment of schools and scholarships is a main strategy for supporting one or the other religious group. The research analyzes training opportunities of future Catholic and Lutheran clergy as part of a complex strategy of religious and political control through school curriculum and the mobility to Austrian, German and Roman colleges and universities.

Federico Zuliani, *Sigismondo Arquer tra esegesi biblica  
e edizioni poliglote. Per lo studio della religiosità  
di un laico del medio Cinquecento*..... 113-153

This article investigates the approach towards the Scriptures of Sigismondo Arquer, a jurist from Sardinia (b. 1530) who was put under trial, and later sentenced to death, by the Spanish Inquisition in 1571. The analysis focuses in particular on a reconstruction of Arquer's rich library of biblical editions and exegetical tools as well as on the centrality that direct access to the original texts in Hebrew and Greek had in his spirituality. Although he did not regard himself as a Protestant, but as a devout Catholic, Arquer proved himself unwilling to give up his readings, even when facing the Inquisition. The article contributes therefore to the study of the implementation of the Tridentine decree forbidding laymen from reading Scriptures. Moreover it offers also the opportunity to cast some light on Arquer's links with Basel, in particular with Sebastian Münster.

Gerardo Cunico, *Kant Reading the Bible* ..... 155-165

The need for a philosophical reading of the Bible systematically arises for Kant from the double articulation of his philosophy of religion: beside a rational (moral) account for the faith in God it includes also the delineation of an ethical-religious community destined for the

whole of mankind and requiring the support of an authoritative text. Hence there is the need both to examine the Scriptures of Christian tradition—the only properly religious document according to Kant—and to state principles and criteria of their interpretation. The explicit standards formulated by Kant have therefore no general hermeneutic validity, but only one limited to the narrower scope of such an ethical-ecclesial use. His interpretative practice, however, lets us recognise a much wider and more differentiated approach with several levels and tasks of reading.

Alberto Scigliano, *Le istituzioni mosaiche nella repubblica degli ebrei di Joseph Salvador*..... 167-202

This article aims to investigate the interest in the Jewish political example expressed in the *Histoire des institutions de Moïse et du peuple hébreu* by the eclectic French thinker Joseph Salvador. Salvador's unique declination of the Mosaic *respublica hebraeorum* represents a novelty in the context of treatises that dealt with biblical polity as political exemplum. While in the seventeenth century the first Christian "Jewish Studies" used the model mainly for legitimizing political and constitutional visions, Salvador instead presents an institutional system based on universal principles sublimated into a centripetal political force, the usefulness of which is to amend the world and to fulfill the Jewish mission to human progress.

Liana Elda Funaro, «*Cose d'Oriente*». *Studi ebraici e orientalismo nella Firenze del secondo Ottocento. Inediti da un epistolario*..... 203-232

This essay focuses on a limited section of the hitherto unpublished correspondence between Fausto Lasinio (a scholar of comparative Semitic languages, Hebrew and Arabic at the universities in Pisa and Florence) and friends and colleagues of the Florentine *Regio istituto di studi superiori* and of the University of Pisa, all belonging to the circle of Angelo De Gubernatis. The article also pays attention to the activity of some Italian Hebraists (A. Paggi, E. Benamozegh, D. Castelli, S. De Benedetti) in the context of international Oriental Studies, as well as the context of Italian nationalism.

Ottavio Ghidini, *Cultura pagana e cultura cristiana, metamorfosi e conversione. A proposito dello studio critico di Monica Bisi*  
Poetica della metamorfosi e poetica della conversione ..... 233-250

This paper presents and discusses a recent study that addresses the problem of the relationship between the *Weltanschauung* of ancient Paganism and of Christianity. This comparison is performed by analyzing how these two philosophical and religious perspectives, different from one another, deal with the issue of becoming and with the phenomenon of the transformation. From this point of view, the pagan world is characterized by the dynamics of metamorphosis, while Christianity is focused on the process of conversion. The essay presented and discussed here also attempts to show that the two different perspectives have some specific stylistic and formal equivalents in literary works. The thesis is supported by the analysis of the rhetoric of some of the canonical texts of Italian literature, which were created during a long time span, from Dante's *Divine Comedy* to the *Betrothed* by Alessandro Manzoni.

Cronache

*Il tempo del Figlio. I filosofi e il Cristo all'inizio dell'età moderna* (Antonella Del Prete) ..... 251-254

Book Reviews ..... 255-266

Jack R. Lundbom, *Deuteronomy. A Commentary*, Grand Rapids, Mi, Eerdmans Publishing, 2013 (Simone Paganini).

István Czachesz and Risto Uro, eds., *Mind, Morality and Magic. Cognitive Science Approaches in Biblical Studies*, Durham, Acumen, 2013 (Mauro Pesce).

Vito Mancuso, *Il principio passione*, Milano, Garzanti, 2013 (Sofia Vescovelli).

Dan Jaffé, *Gesù l'Ebreo. Gesù di Nazaret negli scritti degli storici ebrei del XX secolo*, prefazione di D. Marguerat, trad. it. a cura di C. Dezzuto, Milano, Jaca Book, 2013 (Miriam Benfatto).

Books Received ..... 267-268