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EARLY CHRISTIANITY

CHRISTIANITY IN MODERN AGE

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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 inefaceable 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, <i>La Sindone, banco di prova per esegesi, storia, scienza e teologia. Considerazioni a margine di alcune recenti pubblicazioni</i>	459-510
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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, <i>La poesia come forma di salvezza. Note a margine di Geologia di un padre</i>	511-524
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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, <i>Discussione di tre libri: Tre libri su Cristo e la Bibbia in età moderna</i> (Antonella Del Prete – Saverio Ricci [a cura di], <i>Cristo nella filosofia dell’età moderna</i> , Firenze, Le Lettere, 2014; Anna Lisa Schino, <i>Battaglie libertine. La vita e le opere di Gabriel Naudé</i> , Firenze, Le Lettere, 2014; Luisa Simonutti [a cura di], <i>Religious Obedience and Political Resistance in the Early Modern World. Jewish, Christian and Islamic Philosophers Addressing the Bible</i> , Turnhout, Brepols, 2014)..	525-556
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John S. Kloppenborg, <i>Discussion of the book of Francis Watson, Gospel Writing: A Canonical Perspective</i> , Grand Rapids, Eerdmans, 2013	557-569
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Book Reviews	571-587
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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