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Jacob Neusner, <i>Dalla storia alla religione.</i> <i>Un progresso personale</i> .....	11-42

For the past five decades I have pursued a single problem of description, analysis, and interpretation, which is, to explain how Judaism as we know that religion came into being. I refer to the Judaic religious system that is portrayed in Scripture as interpreted by the rabbinic authorities of late antiquity. I have wanted to account for its success, when and where it succeeded in its social goals, and to explain the conditions of its failure, when it did not. While a field-theory of the history of Judaism has emerged, my principal interest, from the beginning to the present, has been in the formative age, the first seven centuries.

*Keywords:* Jacob Neusner, Rabbinic Judaism, Mishnah, Talmud, Academic Study of Judaism.

## Early Christianity

Gerhard van den Heever, <i>The Spectre</i> <i>of a Jewish Baptist Movement.</i> <i>A Space for Jewish Christianity?</i> .....	43-69
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I am suggesting that a comparative cross-cultural study in anthropological perspective of the conjunction of millennial discourse as negative dissociative social commentary, baptist movements, and intensified practices of purity might shed explanatory light on the existence of counter-cultural social formations in antiquity, such that the origins and growth of Jesus cult groups in their contexts as millennialist formations receive their due in thick comparative and theoretical description. This is the basis for a re-descriptive theorizing of ancient baptist movements, in so far as these can be identified as a fount for some important nascent trajectories in the formation of Christian identities and social imaginations.

*Keywords:* John the Baptist, millennial movements, Jesus movement, baptist movements, Christian identity.

Andrea Annese, *Logion 83 and the “Image” in the Gospel of Thomas: Relationships with Some Pauline and Early Christian Texts* 71-88

In the *Gospel of Thomas*, four *logia* contain the (theologically crucial) *image* motif. This article analyzes the divisive *l. 83*, in particular, examining the various translations and interpretations, then providing a reading of the text, relating it to the other *logia* about the image in *Th*, but above all to Pauline, deutero/pseudo-Pauline and Johannine texts. Thus, the study deals with the relationship between *Th* and Paul, an issue that is still almost unexplored. The article aims to show that *l. 83* refers, not only to anthropological and protological issues, but also (and significantly) to christological ones. The text could be understood without relating it to Gnosticism; it seems to interact with some Pauline and Johannine motifs, and to evoke Gen 1; but also reflections on Christ as “Image,” connecting eschatology and protology. This is not to claim that the *whole Th* would be *dependent* on those texts: *Th* is a layered text, in which early (and/or independent) *logia* are juxtaposed to other later ones. The *logia* about the image could fit into trajectories developed by other early Christian traditions.

*Keywords:* *Gospel of Thomas*, Image, Paul, Gospel of John, Christological perspectives.

Dan Batovici, *The Shepherd of Hermas in Recent Scholarship on the Canon: A Review Article* ..... 89-105

The *Shepherd of Hermas* has a rather peculiar reception among other second century texts. In addition to the significantly large number of papyri preserved which contain its text, it was quoted as either scripture or revealed text by important early patristic authors—most notably Irenaeus of Lyon, Clement of Alexandria, Origen, and Didymus the Blind—and was copied (along with the Epistle of Barnabas, after the Revelation) in one of the four late antique Bible pandects: Codex Sinaiticus. Such evidence has led to the inclusion of the *Shepherd* in the modern discussion on the Biblical canon. This contribution offers a critical overview of the various stances involved in the discussion.

*Keywords:* *Shepherd of Hermas*, biblical canon, literary papyri, Codex Sinaiticus, second century.

## History of Ancient and Medieval Exegesis

Mark DelCogliano, *Phinehas the Zealot and the Cappadocians: Philo, Origen, and a Family Legacy of Anti-Eunomian Rhetoric* ..... 107-123

This article surveys the reception of the biblical figure Phinehas the Zealot in Greek Christianity through the fourth century. It reveals that the Cappadocians had unprecedented interest in Phinehas when compared with their Christian forbears, adopting a favorable view of him that has more in common with Philo than Origen. Of particular importance is the deployment of the figure of Phinehas in anti-Eunomian contexts by Basil of Caesarea, as well his brothers Gregory of Nyssa and Peter of Sebasteia, who accepted not only Basil’s self-presentation as a kind of zealous Phinehas motivated by righteous anger, but also his depiction of Eunomius as a fornicator who was a deserving target of rhetorical violence. Yet each also modified Basil’s depictions in their own way to suit their own purposes. Accordingly, Basil not only exercised a theological influence over his brothers, but shaped the polemical categories by which they understood the controversy with Eunomius. For the Cappadocians, the anti-Eunomian defender of orthodoxy is a new Phinehas.

*Keywords:* Phinehas the Zealot, Philo, Origen, Basil of Caesarea, Gregory of Nyssa, Eunomius.

Julie Casteigt, <i>Identité du témoin et accomplissement des figures: le modèle de la voix et du Verbe dans la lecture albertienne de Jn 1,19-24</i> .....	125-144
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The Albertian exegesis of John 1:19–24 raises three questions: the identity of the witness, the articulation of both Testaments and the manifestation of the Word. In each of these three cases, John the Baptist’s testimony underlines, according to Albert the Great, the role of the materiality of the mediations. To the question of the identity, John the Baptist answers with a function: he is the voice that announces the Word. According to the same pattern, he breaks the continuity with the figure of the prophet of the First Testament: in contrast with the inspired prophet, the enunciation is not the announcement of a future accomplishment, but the act by which the Word manifests himself through the voice as a material mediation. This distinction between the sound of the voice and the act of the Word, which Albert takes up from Augustin, allows the reader of John 1:19–24 to take the place of the witness to how John the Baptist’s voice is the mediation of the Word that he testifies.

*Keywords:* Albert the Great, Gospel of John, John the Baptist, history of exegesis, medieval theology, mediation.

## **Judaism and Christianity in Early Modern and Contemporary Times**

Cristiana Facchini, <i>Entangled Histories. A Road Map to Religious Individualization in Early Modern Judaism</i> .....	145-174
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This article explores how the process of religious individualization, which focuses on agency and entrepreneurship, is a viable theoretical tool to be applied to early modern Judaism. Instead of interpreting early modern Judaism as a coherent and stable religious system, or emphasizing a particular current of religious thought that might be influential in supporting individual agency, the article aims to offer an overview of how a diaspora religion such as Judaism was characterized by a wealth of different religious choices. This perspective is combined with a methodological approach linked to ‘entangled history,’ which highlights plausible and potential relationships among different religious groups. This perspective aims to unearth dynamism instead of identity or coherence.

*Keywords:* religious individualization, Judaism, entangled history, conversion, early modern period, selfhood.

Wim François, <i>Grace, Free Will, and Predestination in the Biblical Commentaries of Cornelius a Lapide</i> .....	175-197
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This article sheds light upon Cornelius a Lapide (1567–1637), one of the most prolific Bible commentators of post-tridentine Catholicism, whose works went through several reprints and translations until the twentieth century. The article contends that A Lapide’s success was not only due to the encyclopaedic knowledge he displays regarding biblical interpretation, but also to his preference for a main-stream theology regarding grace, free will and predestination, in a period when these issues were heavily disputed. The article also focuses upon the authorities—especially patristic—which A Lapide invokes to undergird his positions; and it argues that his use of the Greek Fathers to emphasize man’s possibilities to contribute to his own salvation was meant as a subtle corrective to Augustine’s sustained stress on the overwhelming need of God’s grace.

*Keywords:* grace, free will, predestination, biblical commentaries, Cornelius a Lapide.

Stefano Villani, <i>Christianus Lazarus Lauria e l'attività della London Society for the Propagation of Christianity among the Jews in Italia</i> .....	199-228
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The essay reconstructs both the biography of Christianus Lazarus Lauria (circa 1821–1885) and the activities of the *London Society for the Propagation of Christianity among the Jews* in Italy. This British missionary organization, founded on interdenominational lines in 1809, became an expression of the Church of England in 1815. Its purpose was the conversion of the Jews, emphasizing at the same time the Jewish roots of Christianity (the organization, which still exists, since 1995 took the name of *Church's Ministry among Jewish People*). Approached by missionaries of this Society in Jerusalem, Rabbi Eliezer Lauria converted to Christianity in 1843, changing his first name to Christianus Lazarus. He subsequently became a minister of the Church of England. A missionary in Italy, he worked first in Turin (1855–1862) and then in Leghorn (1862–1866). Moved by the illusory hope that the political Italian Risorgimento could trigger a religious reformation, the organization published books and pamphlets and employed several agents in Italy (the last outpost of the Society in Rome was closed in 1914).

*Keywords:* *London Jewish Society*, Jewish history, missionary history, conversions, messianism.

### Discussion of Books

Daniel Smith, Agnes Choi, Paul Foster, Peter Arzt-Grabner, Sarah Rollens, Giovanni B. Bazzana, Discussion of the books of Sarah Rollens, <i>Framing Social Criticism in the Jesus Movement</i> and of Giovanni Bazzana, <i>Kingdom of Bureaucracy: The Political Theology of Village Scribes in the Sayings Gospel Q</i> .....	229-269
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