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BIBLICAL INTERPRETATION

HISTORICAL JESUS

JEWISH-CHRISTIANITIES

EDB

EDIZIONI DEHONIANE BOLOGNA

Sommario

Presentazione 7-8

How Many Groups of Jesus Followers in the First Two Centuries

Peter Lampe, *Induction as Historiographical Tool: Methodological and Conceptual Reflections on Locally and Regionally Focused Studies* 9-20

“To work inductively on the level of local history means to move from the level of the [Roman] empire down to the individual cities—and later to *compile* data from the individual cities, to *compare* them and thus to advance to more general statements.” This is what I wrote almost twenty-five years ago in my book about early Christianity in Rome, and today I might add that we now are in a position to focus not just on the urban centers of early Christianity but also on rural areas, as William Tabbernee and I have done in Asia Minor. The last twenty-five years saw a whole range of regional and local studies. The current paper, however, does not attempt to give an overview of recent history of research and to synthesize it. It rather tries to outline a few methodological and conceptual issues involved in local and regional studies of early Christian groups.

William Tabbernee, *Material Evidence for Early Christian Groups during the First Two Centuries C.E.* 21-35

The interpretation of the Talpiot “Jonah fish” image and the (related?) inscription as presented by Tabor (and Jacobovici) has been negative. This is so not least because it challenges the current scholarly consensus that Christianity did not produce clearly distinctive and distinguishable art forms, including funerary art and inscriptions, until ca. 180 C.E. The Talpiot “Jonah fish,” if it can be definitively proven to be such, will force us to reassess that consensus. In the meantime we need to recognize that very few *likely* Christian artifacts able to be dated prior to 180 C.E. have survived and that the Christian nature of anything earlier than the beginning of the Antonine period (ca. 138 C.E.) remains highly controversial—including some other ossuaries which, perhaps, survived until 135 C.E. when Jerusalem was destroyed to create the Roman city of Aelia Capitolina and Jews (and Jewish-Christians) were banned from the area.

History of Biblical Interpretation

- Thomas J. Kraus, *Von Hund und Schwein...
Das Doppelsprichwort 2Petr 2,22
und seine Hapax legomena aus linguistischer,
textkritischer und motivgeschichtlicher Sicht* 37-61

This study aims at a comprehensive analysis and contextualization of 2 Pet 2:22. By doing so, (a) the peculiarity of the introduction 2:22a is described in detail, (b) a linguistic and structural analysis of the double saying of 2:22bc is developed, (c) the importance of the four *hapax legomena* for and from the perspective of textual criticism is demonstrated (on the basis of a pragmatic definition of the phenomenon *hapax legomenon*), and (d) 2:22 is embedded in its cultural environment by collating it with parallel and similar texts. Consequently, the peculiarities of 2 Pet 2:22 will not only be asserted and proved by listing just a random sample of reference texts, but the verses will be analysed comprehensively and on their own.

- Aryeh Kofsky and Serge Ruzer, *Anthropology
and Soteriology in Theodore of Mopsuestia's
Commentary on John* 63-78

This study focuses on the implications of Theodore of Mopsuestia's notion of gradual change in the mode of conjunction between humanity and the logos in Christ—formed in the context of polemics with Arians, Apollinarians and *pneumatomachoi*—for Theodore's religious anthropology and soteriology in his *Commentary on John*. It is shown how Theodore transposes his model of Jesus' gradual enhancement through the dignity of the logos to the soteriological trajectory of the disciples and believers. The soteriological path of Jesus' followers is presented as a gradual upgrading of their conjunction with the *homo assumptus* and consequently with the logos. Theodore further strives to safeguard the consubstantiality of the Spirit and its pivotal role in all crucial soteriological phases.

- David Lincicum, *Ferdinand Christian Baur
and Biblical Theology* 79-92

Ferdinand Christian Baur holds an ambiguous place in the history of the discipline of biblical theology. On the one hand, his *Tendenzkritik* ('tendency criticism') proceeds on the assumption of an irreconcilable plurality in the historical sources of early Christianity. On the other hand, his own historical reconstruction of the development of early Christianity does have a certain unity in the historical process of overcoming conflict. This paper seeks to explore this ambiguity as a way of locating Baur in the history of biblical theology. After setting forth the concept of biblical (or at times New Testament) theology operative in Baur's works, the paper then chronicles three challenges Baur offers to subsequent scholarship (to unified conceptions of Scripture, to the theological importance of the canon, and to the Protestant principle of *sola scriptura*) but goes on to suggest that Baur does in fact provide a competing holistic construal for encompassing the diverse materials in early Christianity in the concept of 'historical context'.

Jewish Christianity

- Annette Yoshiko Reed, Stanley Jones, Simon Claude
Mimouni, *Two Books on Jewish-Christianity* 93-141

Annette Yoshiko Reed, Stanley Jones and Simon Claude Mimouni discuss two books on Jewish Christianity: F. Stanley Jones, *Pseudoclementina Elchasaïticaque inter Judaeo-christiana: Collected Studies (Orientalia Lovaniensia Analecta 203)*, Peeters, Leuven

2012 and Simon Claude Mimouni, *Early Judaeo-Christianity: Historical Essays (Interdisciplinary Studies in Ancient Culture and Religion 13)*, Peeters, Leuven 2012, translated from the original French *Le judéo-christianisme ancien: Essais historiques*, Éditions du Cerf, Paris 1998.

- Annette Yoshiko Reed, *Reflections on F. Stanley Jones, Pseudoclementina Elchasaiticaque inter Judaeochristiana: Collected Studies* 93-101
- F. Stanley Jones, *Reflections on Simon Claude Mimouni, Early Judaeo-Christianity: Historical Essay*..... 102-111
- Simon Claude Mimouni, *Réponses à Daniel Boyarin et à F. Stanley Jones à propos du livre de Simon Claude Mimouni Early Judaeo-Christianity. Historical Essay, Leuven 2012 (éditions Peeters, Interdisciplinary Studies in Ancient Culture and Religion, 13)*..... 112-123
- Simon Claude Mimouni, *Remarques et réflexions sur des travaux récents de F. Stanley Jones concernant le groupe des Judéens chrétiens elkasaites ...* 124-141

Historical Jesus

- Francesca Sofia, *Gerusalemme tra Roma e Parigi: Joseph Salvador e le origini del cristianesimo* 143-160

For J. Salvador Jesus is the last manifestation of the encounter between the Babylonian and Persian religious way of thinking with the Hebrew Scriptures. On the basis of John the Baptist's preaching, Jesus proclaims a not political, but in any case wordly, liberation. In his mind, his own death and resurrection would have inaugurated the collective regeneration. The faith in a future kingdom provokes emphasis on the spirit of conquest and exaltation of a leader, an acceptance of social inequalities and affirmation of a principle of authority. In the Christianity that follows, Paul, transferring the Jewish figure of the first Adam in Christ, gives birth to the church as a body, and this brings him to the negation of a national identity to Israel. In this way the teaching of Jesus is progressively detached from the people of Israel. The fusion between pagan mysticism and the message of Jesus is consecrated by John. The Messiah is no more the symbol of social wisdom but a creative power that dominates the world. The church is no more a community of believers, but an universal and ideal body.

- Osvalda Andrei, *Cronologia di Cristo e cronologia di Gesù. Un aspetto della ricerca storica su Gesù (molto) prima di Reimarus* 161-192

The article investigates the formation of a canonical chronology of Jesus consistent with the growth of christology, detecting the exegetical strategies, the forms of definition and the textual spaces of communitarian legitimation. Within this indissociability between chronology and theological level (based on the meaning of the former as duration of the presence of the Logos incarnate on earth) a breakdown intervenes from the pagan side with the distinction between two Jesuses (real Jesus and apostolic Jesus), stated by Porphyry of Tyre and variously pursued by the cultural policy of the tetrarchy. In the so-called *Acta Pilati* a chronology of the historical Jesus is constructed in terms of actual date of passion (occurred not under the filochristian Pontius Pilate, as affirmed by the Gospels, but before his rule in Judea). The reply of Eusebius of Caesarea (from *Chronici Canones* to the *Historia*

Ecclesiastica and *Demonstratio Evangelica*) will lead to a long chronology of Jesus Christ founded on the Scriptures that would mark cultural imagery and intellectual and hermeneutical approaches in the future.

<i>Discussion of the Book of Halvor Moxnes, Jesus and the Rise of Nationalism</i>	193-234
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We publish here the contributions of Thomas Kazen, Susannah Heschel, Andries van Aarde, and John W. Parrish dedicated to the important book of Halvor Moxnes *Jesus and the Rise of Nationalism: A New Quest for the Nineteenth-Century Historical Jesus*, with a response by the Author.

• Thomas Kazen, <i>Introduction</i>	193-195
• Susannah Heschel, <i>From Rabbi to Aryan: The Vicissitudes of Jesus in Modern Theology</i>	196-205
• Andries van Aarde, <i>Transnationalism: Halvor Moxnes on Jesus Studies from Schleiermacher to Habermas. A Review</i>	206-215
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• Halvor Moxnes, <i>From the Nineteenth Century Context to the Future of Jesus Studies. A Dialogue with the Panelists in the Discussion of Jesus and the Rise of Nationalism. A New Quest for the nineteenth Century Historical Jesus, SBL Annual Meeting, Chicago 2012</i>	224-234

<i>Elenco di pubblicazioni sul Gesù storico apparse tra il 2011 e il 2012</i> (a cura di Federico Adinolfi)....	235-260
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F. Adinolfi lists 70 books on the historical Jesus published in 2011 (23) and 2012 (47). Translations of books already mentioned in the previous list are also included as well as books that contain only some contributions on Jesus. The table of contents of each book is given. Sometimes reviews are supplied of selected books.

Cronache

<i>The Reception of Golden Calf Traditions in Early Judaism, Christianity, and Islam</i> (Amanda Kunder)	261-269
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