

ANNALI

di storia dell'esegesi

35/2
2018

EDB

EDIZIONI DEHONIANE BOLOGNA

Contents

Presentation/Presentation	295
--	------------

Ancient Followers of Jesus

Mauro Pesce, <i>Momenti creativi brevi. Ipotesi. Per una diversa comprensione del movimento di Gesù</i>	299
---	------------

The birth of the Jesus movement and of the multiplicity of groups of his followers can be understood as the manifestation of social creativity during short, innovative historical periods. The article individuates the characteristics of such creative brief situations: the existence of a long profound social crisis; the success of a movement created by a leader; the multiplication of innovative movements in many different places; their relationship with the founding cultural deposit; their non-institutionalism; their address to the whole society. The cultural diversity of some short periods of creative innovation is taken into consideration.

Keywords: Birth of Christianity, Jesus Movement, Crisis, Social movements, Social creativity.

Andrea Annese, <i>The Sources of the Gospel of Thomas: Methodological Issues and the Case of the Pauline Epistles (With a Focus on Th 17 // 1 Cor 2:9)</i>	323
--	------------

Within the relevant literature there have been different (often conflicting) approaches to the issue of the sources of the *Gospel of Thomas*. This topic is connected to the relationship between *Th* and the Synoptics (and other early Christian texts)—hence, to the *vexata quaestio* of *Th*'s “dependence”/“independence.” The article begins with some methodological considerations on the composition and sources of *Th*, also trying to provide a list of the sources that have been proposed for this gospel. The second part examines the possibility of a relationship between *Th* and the Pauline epistles, a theme which is emerging with new perspectives in the research on *Th*'s sources and parallels: some of *Th*'s *logia* seem to have connections with certain Pauline trajectories and texts. The final part focuses on *Th* 17 and 1 Cor 2:9, also exploring their relationship with some parallel texts (e.g. *1 Clem.* 34.8, Turfan M 789, and 1 John 1:1), in order to investigate the possible sources of *Th* 17.

Keywords: Gospel of Thomas, First Letter to the Corinthians, Pauline Epistles, Sources of the Gospels, Early Christianity.

Mariano Agustín Spléndido, « <i>He venido a traer la espada</i> ». <i>El uso de máchaira en el Evangelio de Mateo ..</i>	351
--	------------

The Gospel of Matthew shows us a peaceful Jesus who proclaims love to enemies; nevertheless, in two narrative fragments the author integrates the use of the sword (*máchaira*) into the

story. First, Jesus proclaims that he has come to bring the sword, since his message implies a conflictive decision at the family level (10:34–36). Second, the capture of the Nazarene in Gethsemane is a scene of violence in which both the mob and one of the disciples carry *máchairai* (26:47–55). Interestingly, the two mentions of the sword occur in contexts in which links are fragmented. Our work proposes a relation between both mentioned episodes, to verify if the scene of the arrest could be considered as a materialization of the speech on the sword and the rupture of the *oikos*. Therefore, we will analyze the place both narratives occupy in Matthew’s story as well as their lexicon and the possible eschatological link between family fragmentation, scandal and violence.

Keywords: Gospel of Matthew, Early Christianity, Violence, Conflict, Eschatology.

Enrico Mazza, *Le fonti del racconto dell’Ultima cena.*

Una ipotesi 371

Despite the progress of biblical studies, the origin of the narrative of the last supper still remains quite unclear. As a liturgic historian, the Author examines the words spoken by Jesus on the bread and the cup during the last supper. The phrase referring to the cup does not appear in Proto-Mark 14:24. Mark composes it reworking Ex 24:8 with the implementation of the liturgic principle of “parallelism” with the words spoken on the bread. At this point one may question whether Mark’s sentence on the bread is the original one. The author finds an answer in Jn 6:51b. It is a verse from the Johannine Community and is used by Proto-Mark as the explanation of Jesus’s gesture when he gives the bread during the last supper. The Author also states that Jn 6:51b is not a eucharistic text but a Christological one. This is because of two factors: (i) the literary genre of pericope (Jn 6:30–59); (ii) the expressions “bread of the life” and “living” are taken from the apocryphal book of Joseph and Aseneth. The article also considers the very close connection between Jn 17 and *Didache* 9–10. Although it is a prayer concluding the supper, Jn 17 is not a Jewish *Birkat ha-mazon*; nevertheless, there is a link between Jn 17 and the liturgy through *Didache* 10, which is a Christian *Birkat ha-mazon*.

Keywords: Last supper, Gospel of Mark, Gospel of John, Sayings of Jesus, Eucharist.

Giulio Michelini, *Gesù e la chiesa delle origini alla ricerca di certezze. Confronto tra la Vita di Alessandro di Plutarco e alcuni testi dei vangeli e di Atti in risposta a M. Pesce, Gesù alla ricerca di certezze e le forme di mediazione della divinità nel giudaismo di età ellenistico-romana*

391

The author reacts to Mauro Pesce’s research about the origins of Jesus’ certitudes. Plutarch’s *Life of Alexander* is examined as a case study for the origin of personal certitudes in a Roman-Hellenistic environment.

Keywords: Historical Jesus, Ancient Jewish Culture, Hellenistic Culture, Plutarch, Alexander The Great.

Ancient Christianity

Osvalda Andrei, *Il cristianesimo di Giulio Africano:*

i Kestoi tra “precetto aureo” e “guerra giusta” 415

Carrying on the research concerning the typology of Julius Africanus’ Christianity (as evidenced by the *Chronographiai*: ASE 32 [2015]), the *Kestoi* and their military sections are investigated not as a literary “profane” field that explains the (rhetoric, physical and magical mystic) *Fachli-*

teratur of the time, but from the perspective of an unitarian Christian identity. Contradicting the largely antibellicist and pacifist view of Christian origins widespread in today's historiography, Julius Africanus defends the usefulness of a good governance of war and the use of violence according to strategies that are not of "offense/injustice" of the neighbor but of "defense/love" of the "Roman". His theory is based on the *Chronographiai*'s historiographical and antignostic principles: the providentialist theology of the Roman Empire; the Persian as "Other" *par excellence*; the empatic solidarism between the different components of the creation (as the product of the divine Creator) that a just war can defend.

Keywords: Julius Africanus, Ancient Historiography, Christian Identity, Just War, Violence.

Raúl González Salinero, *Los orígenes de la ideología cristiana: de la desjudaización al antijudaísmo* 449

The Christian animosity against the Jewish religion, already present in the writings of the New Testament, was not the result of an intramural struggle within a supposedly Jewish realm, but of the gradual process of "dejudaization" of the figure and message of Jesus of Nazareth driven by the Pauline current. The Jewish heritage gathered by the Judeo-Christianity was progressively weakening until it became an uncomfortable ballast for the identitarian definition of the first Gentile communities. Its survival in certain "Judaizing" practices will soon be considered an unequivocal sign of "heresy" and deviation from the anti-Jewish doctrine of Pauline origin.

Keywords: Christian Anti-Judaism, Jewish Christianity, Pauline Letters, Judaism, Dejudaization.

Modernity and Ancient Religions

Guglielmo Forni Rosa, *Introduzione allo studio di san Giovanni della Croce* 473

The theme of God's incomprehensibility is central to John of the Cross. According to modernist historians such as A. Loisy, H. Bremond and J. Baruzi, the theme of the incomprehensibility of God placed John of the Cross within a "mystical faith" that is opposed to a "dogmatic faith." For this reason, John of the Cross appeared to them as a (contradictory, and partly unconscious) case of criticism against the type of Christianity proposed by the Catholic Church.

Keywords: John of the Cross, Modernism, Mysticism, Plotinus, Neoplatonism.

Elisabetta Colagrossi, *Tradurre gli dèi. Percorsi, tracce e destini di un'antica pratica religiosa* 515

In the horizon of some historical and religious figures, the essay examines the concept of the hermetic of translation of God's names. This approach was first practiced by the ancient cosmotheisms and then it was relegated among the dead things as a reprehensible form of idolatry by exclusive monotheistic religions. After an analysis of the Mesopotamian religious culture, the essay moves on to the Greek-Roman cultural space, which offers important examples of religious translation. Next, it focuses on the effects caused on the topic by the advent of the monotheistic religions, concluding with an analysis of Lessing's drama *Nathan the Wise*. Within the dialogue between the Religions of the Book, Lessing proposes again the issue of translatability, revealing its adaptability.

Keywords: Jan Assmann, G.E. Lessing, Monotheism, Names of God, Cultural translation.

Discussion of Books

- Claudio Gianotto, *Il Vangelo ebraico/aramaico di Matteo, il Vangelo di Marcione e la formazione del “vangelo tetramorfo”* 535

The article presents some recent proposals that, as an alternative to the Two Source Theory, refer to the hypothesis of a primitive Gospel at the origin of the process of formation of the tetramorphic Gospel. This primitive Gospel has been identified by the scholars who have dealt with the problem with two different writings: the Hebrew/Aramaic Gospel mentioned by Papias (Garbini, Amphoux, Edwards), and the Gospel of Marcion (Klinghardt). An important contribution for the continuation of the research could be that of a systematic comparison between these two writings, based on their reconstructions available today, to highlight any relationship of mutual dependence.

Keywords: Datation of the Gospels, Gospel of Marcion, Aramaic Gospel, Giovanni Garbini, Matthias Klinghardt.

- Andrea Nicolotti, *Due nuovi studi sul Vangelo di Marcione* 549

Matthias Klinghardt is the author of a new reconstruction of the text of the so-called Gospel of Marcion. It is commonly believed that this Gospel is the result of a manipulation of the Gospel of Luke, carried out in the second century by the theologian Marcion in accordance with his theological orientation; Klinghardt, instead, claims the opposite, that is, that the Gospel of Marcion was the source that inspired both the author of the Gospel of Luke and the editors of the other three Synoptic Gospels. Pier Angelo Gramaglia has examined Klinghardt's proposal, reaching a partially different conclusion: he too believes that the Gospel of Marcion is chronologically prior to Luke—inasmuch as it was its first edition—but excludes that the other three canonical Gospels depend on it.

Keywords: Gospel of Marcion, Gospel of Luke, Datation of the Gospels, Matthias Klinghardt, Pier Angelo Gramaglia.

- Book Reviews**..... 563

Gianpiero Tavolaro, Luigi Santopaolo (a cura di), *Apocalittica ed ermeneutica della storia. Storia umana e salvezza trascendente*, Soveria Mannelli, Rubbettino, 2017 (Andrea Annese)

J.A. Eberhard and I. Kant, *Preparation for Natural Theology, With Kant's Notes and the Danzig Rational Theology Transcript*, Translated and edited with an introduction and notes by Courtney D. Fugate and John Hymers, London-Oxford-New York-New Delhi-Sydney, Bloomsbury, 2016 (Hagar Spano)

K. Jaspers, R. Bultmann, *Il problema della demitizzazione*, a cura di R. Celada Ballanti, Brescia, Morcelliana, 2018 (Elisabetta Colagrossi)

- Book Received or Signaled**..... 575