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THE DEMONIACS  
IN THE GOSPEL  
OF MATTHEW  
SPACE AND EARLY CHRISTIAN  
IDENTITIES  
1929: A TURNING POINT  
FOR THE CATHOLIC CHURCH

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## **The Demoniacs in the Gospel of Matthew**

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Matthew's demoniacs account (Matt 8:28–34) is a scene fraught with interpretive difficulties. In a recent course at Loyola University of Chicago, four PhD students (now all ABD) and I gave particular attention to this scene, as well as the accounts surrounding it. Most significantly, we noted how Matthew situates the demoniacs scene within a literary context that deals particularly with discipleship and mission. After discussing the narrative setting of this scene, I asked these students to investigate four elements that could help us better understand the scene and its meaning in Matthew. This introduction contextualizes the following contributions, which will conclude with an essay that utilizes their findings.

*Keywords:* Gospel of Matthew, Demoniacs, Gadara/Gadarenes, Redaction, Discipleship.

Jonathan W. Bryant, <i>A Brief Summary of Recent Scholarship</i> .....	321
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Scholarly discussions regarding the story of the Gadarene demoniac(s) are usually centered on the Markan account (Mark 5:1–20), in part due to the prevalent perception of Markan priority, and in part due to the detailed nature of the Markan account. However, the particularities of the Matthean version, though often glossed over in scholarly treatments, provide some points of interest with respect to Matthew's use of this story in his Gospel. This essay seeks to outline a summary of modern scholarship on the Matthean passage, so as to isolate the particularities of Matthew's account that are typically overlooked in such treatments. It concludes with some preliminary suggestions for how these unique elements in Matthew's version may prove insightful in the broader spectrum of Matthean studies.

*Keywords:* Matthew, Demoniacs, Matthean Studies, Gentile mission, Redaction.

Jonathan J. Hatter, <i>How the Story Appears in the Patristic Literature</i> .....	333
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This essay explores the various ways that the Patristic writings interpreted three elements of the Gadarene Demoniac story (Matt 8:28–34) that are unique to Matthew's telling: the number of demoniacs, and the phrases "before the time" and "no one could go through that way." Concerning the number of demoniacs, we see that while the earliest texts seem content to

conflate details from multiple gospel accounts, later authors develop an interest in objective harmonization, offering unique interpretations for why Matthew has two demoniacs while the other versions of the story have only one. Concerning Jesus’s appearance “before the time,” there is a consensus among the authors that this should be understood in an apocalyptic framework, familiar from texts like Revelation and 1 Enoch. Finally, concerning the blocking of the way, we find that the early interpreters of the story were mostly silent on this Matthean detail, offering only a few limited comments.

*Keywords:* Matthew, Demoniacs, Patristic, Reception, Interpretation.

Joshua T. King, <i>Gadarenes, Gerasenes, and Gergesenes: Ancient and Medieval Debates surrounding the Location of the Swine Miracle</i> .....	343
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The manuscript evidence regarding the location of the swine miracle (Matthew 8:28–34; Mark 5:1–20; Luke 8:26–39) is inconsistent, with “the land of the Gerasenes,” that of “the Gadarenes,” and that of “the Gergesenes” being the most common locations given. Analysis of the manuscript evidence and of later ancient and medieval discussions of the pericope show that “Gerasenes” was the dominant variant in the Latin-speaking West, while “Gadarenes” and “Gergesenes” pervaded the Greek-speaking East. Contemporary scholars were not the first to notice the discrepancies in the manuscripts; some of the ancient and medieval discussions of the pericope also mentioned the variants. These discussions can be grouped into three categories: Origen and his followers, who argued for Gergesa as the true location; Bede and his copiers, who noted Gergesa as a possibility but did not challenge “the land of the Gerasenes” that was dominant in their texts; and those who tried to harmonize the variants, including Titus of Bostra, Epiphanius, and Philagathus of Cerami.

*Keywords:* Healing of the Gerasene demoniac, Manuscript variants, Gerasa, Gadara, Gergesa.

Paul O. Adaja, <i>Λεγιών and Matthean Latinisms</i> .....	359
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Assuming Markan priority, one can admit that the basics of the ‘Gerasene story’ are the same in all the Synoptic Gospels. While Luke preserves most of the Markan details, Matthew’s version is remarkably short. One significant detail Matthew leaves out—and which is present in Luke and Mark—is the specification of the name of the demons, λεγιών. It is my argument in this brief essay that Matthew’s Christological characterization remains the most probable reason for his avoidance of λεγιών rather than a Matthean aversion for Latinisms.

*Keywords:* Matthew, Christology, λεγιών, Latinisms, Gerasene story.

Edmondo Lupieri, <i>Towards a Meaning</i> .....	363
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In Matthew’s Gospel, nothing is left to chance. Assuming Markan priority, any redactional activity in Matthew must be accounted for in light of the larger narrative concerns. Two key notions, present at the beginning and end of the narrative, are Matthew’s theological geography and ecclesiology. As a way of understanding Matthew’s redactional activity in the demoniacs account (8:28–34), I propose that Jesus both actually and prophetically opens ‘that way’ for the future church to go and convert the Gentiles. Thus, this passage is not of secondary importance but rather is a keystone in the theological and ecclesiological construction of this Gospel.

*Keywords:* Demoniacs, Redaction, Theological geography, Ecclesiology, Legions.

## Universalité, ethnicité et espaces: la construction de l'identité aux origines du christianisme

Simon Buttica, avec la collaboration d'Andreas Dettwiler,  
*Universalité, ethnicité et espaces: la construction  
de l'identité aux origines du christianisme. Introduction* ..... 369

Summoning various theories and works of social sciences on space, these four articles propose to exhume and analyze the use of space in the writings of Christian origins (in Paul and in Hebrews, in the Deutero-Pauline letters, and in the Acts of the Apostles). In this perspective, the spatial symbolism participates in the identity-building, especially ethnic, of the nascent Church. With a basic assumption: far from a still tenacious prejudice in the exegesis and theology of early Christian Texts, space is not an optional component in the self-understanding of early believers in Jesus. On the contrary: there is there—for the Christianity of the origins—a 'ground' worthy of exegetical deepening.

*Keywords:* Early Christianity, Sociology of Space, Paul letters, Acts of the Apostles, Letter to the Hebrews.

David G. Horrell, *Physical and Symbolic Geography:  
Constructions of Space and Early Christian Identities* ..... 375

A link with a homeland, whether physical or symbolic, is often seen as characteristic of ethnic groups, and a contrast is therefore commonly drawn between Jewish ethnic particularism, tied to a particular land, and Christian universalism, that has no such territorial connections. After briefly outlining some examples, particularly from Philo and Josephus, that illustrate the diversity of Jewish perspectives on homeland, the focus turns to the construction of space and geographical ideology in two New Testament authors: Paul and Hebrews. Here we find topocentric constructions of space that give Jerusalem a central place, and indicate ongoing 'symbolic attachment' to this 'homeland.'

*Keywords:* Space, Territory, Symbolic geography, Paul, Hebrews.

Lukas Bormann, „Nicht mehr Barbar, Skythe, Sklave,  
Freieborner“ (Kol 3,11): Personenrechtlicher Status,  
Geschlecht und Ethnizität in Colossae ..... 393

The focus of Early Christian Studies on Colossians has shifted from a history of religion point of view, identifying the sectarian views of the "philosophy" (Col 2:8) and the opponents of Paul targeted in that letter, to questions about gender, legal status and ethnicity. On that line, the paper discusses the significance of the statement of Col 3:11 transgressing the borders between ethnic and legal identities in relation to the household code provided in Col 3:18 - 4:1, in which the borders between the different legal statuses are erected again in demanding absolute obedience of the slaves to the slave owners. The analysis of epigraphical, numismatic and literary sources related to the geography, trade routes, cultural exchange, and ethnic affiliation leads to the conclusion that the Greek cities Colossae, Hierapolis, and Laodicea, the triangle cities of the Lykos valley, were the context to develop the universalistic Christology of the letter to the Colossians who proclaims to reach "everyone" (Col 1:28) but fails to realize the social implications of that demand.

*Keywords:* Lykos valley, Barbarian, Scythian, Ethnicity, Universalism.

Andreas Dettwiler, *En quoi les théories sociologiques actuelles de l'espace peuvent-elles nous aider à mieux comprendre l'imaginaire spatial de la lettre aux Éphésiens?* .. 413

After some initial remarks on the spatial worldview of the letter to the Ephesians, the article presents and discusses some insights drawn from recent —predominantly sociological— theories on space (Michel Foucault, Pierre Bourdieu, Martina Löw, Markus Schroer, etc.). This is followed by a brief analysis of the “Weltbild” of Ephesians (taking up some insights of a study by Rainer Schwindt). Finally, the article raises the question of how these sociological works can be useful in better understanding the spatial imaginary of the letter to the Ephesians.

*Keywords:* Ephesians, Spatial worldview, Theories of space, New Testament, Early Christianity.

Simon Buttica, *The Church in Acts: Universality of Salvation, Ethnicity, and Philanthropy* ..... 433

This study looks at the relationship between (salvific) universalism and (ethnic) particularism in the Book of Acts. In the wake of Matthew Sleeman’s study of Lukan geography and its application of Edward Soja’s concept of ‘third space,’ the article argues that it is the celestial enlargement of the cognitive horizon in the ascension of Jesus Christ that lets the author *ad Theophilum* establish a belief-based identity that is inclusive of differences without being simply non-ethnic.

*Keywords:* Acts of the Apostles, Ascension, Universalism, Ethnicity, Spatiality.

## Historical Jesus

Adriana Destro and Mauro Pesce, *Was Jesus a Political Revolutionary?* ..... 453

The kingdom that Jesus announced had a clear political-religious content for the Jews of the time and the Romans were well aware of it. But Jesus did not implement political instruments in the strict sense. He situates himself and his action before the advent of the kingdom of God, before the beginning of the kingdom. Jesus considered himself destined to announce the necessity of conversion and forgiveness. A great revolution of society would have come only in the future. Jesus did not consider himself engaged in a political revolution. Jesus’s action, however, caused upheavals in the basic structures of society and his anti-institutional attitude provoked reactions in the elites of villages and cities. It is also probable that the Romans arrested and crucified Jesus in a hurry not because he was a political revolutionary, but because he could represent a danger to the public peace and a threat to imperial power. His success and some aspects of his activity could seem to be signs of insurrection against the Roman dominating power.

*Keywords:* Historical Jesus, Jesus and Politics, Revolution, Roman Empire, Death of Jesus.

## History of Biblical Interpretation

Elio Dovere, *De Theodosiani Codicis auctoritate: pre-scrizioni, retorica, echi testamentari* ..... 469

Theodosius II, in February of the year 438, publishes the Theodosian Code in Constantinople and establishes that it will come into force only on 1<sup>st</sup> January 439; the Code, then, is presented

to the Senate of Rome at Christmas of the same 438. The text of the edict contains few and precise normative dispositions within an articulated and rhetorical discourse: the latter suggests that the expressions used by the legislator do implicit references to clearly identifiable scriptural materials. Both the presence of these biblical echoes in the law and the choice to present the Code at Christmas make one think of thoughtful political options.

*Keyword:* Codex Theodosianus, Bible, Roman law, Rome, Constantinople.

Francesco Berno, *Cesare Baronio, Isaac Casaubon e l'homonymia vocis Λόγος* ..... 485

The present article aims at providing an in-depth analysis of the first paragraphs of Casaubon's *Exercitationes*, where the Swiss philologist refutes the most relevant methodological options expressed in the *Apparatus* of Baronius' *Annales Ecclesiastici*. Specific attention will be devoted to Casaubon's critical reading of Baronius' claims regarding Pagan and Jewish prophecies about the incarnation of Jesus, in order to identify—moving from the notion of the *homonymy of the term 'Λόγος'*—Casaubon's pivotal role in the formation process of modern research on Jesus and early Christianity.

*Keywords:* Isaac Casaubon, Cesare Baronio, Pagan prophecies, Jewish prophecies, Logos.

Gian Luca D'Errico, *Ecclesiologia, fonti del diritto e dissenso politico-religioso nel pensiero di Giovanni Battista De Luca* ..... 499

The present article deals with an investigation into the thought—and dissent—of Cardinal Giovanni Battista De Luca, an illustrious jurist of the Seventeenth century, exploiting the documentation stored in the Archive of the Congregation for the Doctrine of the Faith, Vatican City, open for consultation since 1998. The sources consist of a substantial group of documents that testify to the hostility of the Congregation of the Holy Office and of the Index against the philosophy of law expressed by Giovanni Battista De Luca in his main work, the *Theatrum veritatis et iustitiae* (1669–1681). The series of most important and most articulated documents consists in the censorship of this work and offers the possibility of analyzing two antithetical positions: De Luca's ecclesiology and theological—and political—assumptions that were used in the attempt to condemn his theses. The present essay aims to provide more information on the figure of Giovanni Battista De Luca in a long-term dimension, which considers the elements of continuity and fracture that marked the transformations of Roman Catholicism in the complex process of secularization of the State.

*Keywords:* Catholic Church, Ecclesiology, Holy Office, Congregation of the Index, Secularization.

## **1929: A Turning Point for the Catholic Church**

Mauro Pesce, *Il 1929 come svolta epocale nella storia della Chiesa cattolica* ..... 531

1929, the date of the Lateran Pacts, is usually perceived as the moment of 'conciliation' between Church and State in Italy, or as an important moment in the history of Italy, and/or Fascism. Certainly the Pacts constitute one of the many occasions of the State-Church relationship which uses the mechanism of the treaty of International Law. However, after ninety years it is necessary to look to 1929 from a much more relevant point of view. It is necessary to reflect on an often overlooked issue: how the 1929 pacts introduced a radical change in the Italian Church.

*Keywords:* Lateran Treaty, Italian Catholic Church, Fascism, State-Church relations, Reform of the Church.

Luca Arcari, <i>Le “origini” cristiane nell’Enciclopedia italiana. Lo spartiacque del 1929</i> .....	537
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The representation of Christian origins in the *Italian Encyclopedia* is the result of a particular way of looking at the religions of the past. It is an alliance between European historicist reflection and strictly theological-dogmatic and apologetic assessments. The political fact of the Concordat of 1929 strengthens this alliance. The *Italian Encyclopedia* becomes one of the tools with which to emphasize and amplify the Fascist discursive machine, now allied with traditionalist Catholicism. This traditionalist Catholicism is incorporated and ‘institutionalized’ within the media-communicative framework built by the fascist regime.

*Keywords:* Lateran Treaty, Italian Catholic Church, Fascism, State-Church relations, Reform of the Church.

Roberto Alciati, <i>I Patti Lateranensi visti da Luigi Salvatorelli: una variante moderna (italiana e fascista) di un problema antico</i> .....	559
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In Luigi Salvatorelli the historian of Christianity is not separated from the political historian. In an article of 1913 (“The history of Christianity and its relations with civil history”), Salvatorelli showed that in European historiography this relationship originated in Germany in the nineteenth century. However, German History of Christianity was characterized by a vice of an ineliminable form: the theological presupposition. This led to an apologetic study of Christianity. The way out is to study Christianity not according to its alleged principle, but in constant relation with ‘civil’ or ‘profane’ history. Salvatorelli intends to investigate the interdependence between the ‘religious moment’ and the ‘profane moment’ that traditional historiography—both ‘theological’ and ‘civil’—could not grasp, having isolated and arbitrarily separated the two moments.

*Keywords:* Lateran Treaty, Italian Catholic Church, Fascism, State-Church relations, Reform of the Church.

Paolo Pombeni, <i>Riconsiderare il Concordato del 1929. Noterelle di uno storico della politica</i> .....	581
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In the Concordat of 1929 the main result obtained by the Holy See was the recognition of the central role of the Catholic religion in the construction of the civil and political identity of the nation. The defense of the principle of the Catholic religion as the religion of almost all the Italian population would have lasted for a long time. He had in his support the undoubted spread of religious practices in accompaniment to the fundamental passages of people’s lives (baptisms, first communions, marriages, funerals), though they were lived more and more as rituals of passage rather than as conscious adhesions to a universe of faith. However, it was enough to support the myth of the ‘Catholic nation,’ which was accepted in this way even into formally secular political sectors.

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