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Early Christianity

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The Levitical postpartum purity laws have had great religious significance in both Jewish and Christian tradition, up to the present day. For more than two thousand years, people have asked why, in Lev 12, a new mother's postpartum impurity is twice as long if she has a female baby. No hypothesis has achieved scholarly consensus. The first part of this article examines some of the various ways that the gender problem has been "solved," looking at the use of physiological and social explanations, as well as feminist approaches. The second part of the article focuses on the idea, proposed by Martin Noth, that the imbalance is due to the "cultic inferiority" of women. By examining other gender divisions in the Priestly source within Lev 15 and in relation to animals, creation, and genealogies, it will be demonstrated that, to the Priestly author, women occupy a lesser status in the religious realm and that this indeed is the most likely reason behind the post parturient gender imbalance.

Keywords: Leviticus, Feminism, Gender, Women cultic participation, Philo.

<i>Andrea Annese, Il Vangelo secondo Tommaso e il platonismo. Considerazioni in margine a un recente volume</i>	321
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This article aims to scrutinize the hypothesis, proposed by some researchers, of Platonic or Platonizing influences in the Gospel of Thomas. The observations developed here are primarily stimulated by Ivan Miroshnikov's recent volume, *The Gospel of Thomas and Plato. A Study of the Impact of Platonism on the "Fifth Gospel"* (Leiden, Brill 2018). After summarizing Miroshnikov's theses, this article presents a series of observations in dialogue with them and other studies. The issue of the extent and character of possible Platonic influences on the Fifth Gospel will be examined, as well as the diffusion and reception of philosophical doctrines in a given cultural context (from the viewpoint of historical-religious trajectories), in particular in early Syriac Christian contexts.

Keywords: Gospel of Thomas, Platonism, Ivan Miroshnikov, Edessa, Syriac Christianity.

Federico Adinolfi, <i>Il Vangelo dei Segni e i suoi predecessori. La Sēmeia-Quelle come rilettura post-70 di Marco e di Q [I parte]</i>	339
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This two-part essay puts forth a new perspective on the pre-Johannine Signs Gospel. This first part presents reasons for thinking that the Signs Gospel knew the Gospel of Mark, and, to a lesser extent, the Sayings Source Q. It argues that the relationship between these texts should be conceived in terms of hypertextuality, i.e. as a *relecture* by which the author of the Signs Gospel accepted and reshaped only those parts that were suitable to the messianic propaganda he intended in his text. The second part of this essay, which will appear in the next issue, will offer a series of historical considerations on the post-70 context in which the Signs Gospel was written, its hope for the rebuilding of the Jerusalem temple, the Baptist matrix of the group that produced it, and the historical value of the (residual) non-synoptic tradition it conveys.

Keywords: Signs Gospel, Gospel of John, Gospel of Mark, Sayings Source Q, Hypertextuality.

Giorgio Jossa, <i>I primi discepoli di Gesù a Gerusalemme</i>	381
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The article reconstructs the history of the Jerusalem community from 30 to 50 CE. After Jesus's death, two groups of his disciples were active in Jerusalem. The first was composed of the Twelve, and the Greek-speaking Jews that Luke (or his source) calls "Hellenists." The second group, directed by James, the brother of Jesus, came to Jerusalem from Galilee some-time later. The two groups had different interpretations of Jesus's identity and function. The Twelve and their followers wrote an early passion narrative in which Jesus's last supper was not a Passover celebration. James' group introduced some modifications to this first version of the passion narrative following a more "orthodox" Jewish way of thinking. This second version was later included in Mark's Gospel.

Keywords: Jerusalem' early community, Resurrection narratives, Hellenists, James, Gospel of Mark.

Late-antique Christianity

Osvalda Andrei, <i>Series persecutorum. Le liste delle persecuzioni tra patti di memoria e damnatio memoriae</i>	397
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This essay argues that the lists of pre-Constantinian persecuting emperors are characteristic of Christian chrono-historiography. The examples examined here concern the lists of two or seven emperors and extend from the early 4th century AD to the 5th century AD. Little attention has been given to the fact that these lists correspond to numeric models that highlight their canonical nature and function. These canonical lists perform the function of building and transmitting a public memory of the pre-Constantinian Church, following traditional models of memory such as the *damnatio memoriae*.

Keywords: Collective memory, *Damnatio memoriae*, Persecutions, Pre-Constantinian Church, 4th Century.

Isabella D'Auria, <i>L'Historia apostolica di Aratore: riflessioni sulle funzioni dell'opera nel suo contesto storico</i>	429
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Arator's *Historia apostolica* reworks the content of the Acts of the Apostles into 2326 hexameters. This article argues that the poem's public reading in the spring of 544 fulfilled the function of celebrating the Church of the 6th century and the pontifical activities of Vigilius. At a time of great doctrinal and political controversy—both between Byzantine Catholics and Aryan Ostrogoths, and between Monophysites and Chalcedonians—Arator defended what he believed to be the apostolic faith represented by the Apostolic seat of Rome.

Keywords: Arator, *Historia apostolic*, Biblical paraphrastic poetry, Acts of Apostles, 6th Century.

Modern and contemporary impact on Early Christianity

- Jan Krans, *Erasmus and Codex Vaticanus. An Overview and an Evaluation* 447

Codex Vaticanus (Vat. gr. 1209) played two very distinct roles in Erasmus' work on the text of the New Testament. At first, it could confirm some sensitive readings for him and thus help him in defending the real or perceived radical nature of his New Testament text. Second and later, however, because of its textual closeness to the Greek text underlying the Vulgate, it became part of the opposition as he saw it: it came to represent a corrupt stream of the Greek transmission.

Keywords: Erasmus, Erasmus' Greek New Testament, Codex Vaticanus, Textual criticism, Greek New Testament.

- Luigi Walt, *Is There a Bible in This Class? Rethinking Biblical Studies with Jonathan Z. Smith* 471

During his long and prolific career as a scholar of religion, Jonathan Z. Smith has often found himself discussing questions of method and theory in the study of biblical texts, and his overall influence in shaping some of the major trends in the current field of biblical studies can certainly not be overestimated. The main goal of this paper is to show how Smith's theoretical and methodological reflection cannot even be properly understood without considering his keen interest in Bible materials and his frequent incursions into minefield of biblical scholarship. After sketching out a portrait of Smith as a reader, and then as a teacher, of the Bible, the analysis will focus on his methodological principle of "taking the Bible as an example." This will pave the way for a critical re-assessment of Smith's ideas about the academy, as well as for some general remarks on the place and role of biblical studies in the fragmented landscape of 21st-century higher education.

Keywords: Academy, Biblical studies, Higher education, History of Reading, Jonathan Z. Smith.

- Ludovico Battista, *Marcantonio Flaminio antiluterano. La Paraphrasis in duos et triginta psalmos (1538) tra Erasmo e Sadoleto* 505

This paper is dedicated to Marcantonio Flaminio's *Paraphrasis in duo et triginta Psalmos (1538)*. The *Paraphrasis* depends on Erasmus' *De Immensa Dei Misericordia Concio*, 1524, and on Jacopo Sadoleto's *Interpretatio in Psalmum L [1525]*, and *Interpretatio in Psalmum XCIII [1530]*. Flaminio's work is an example of the Italian anti-lutheran reception of Erasmus. The paper attempts a re-interpretation of the relationship between Flaminio's later Valdesian religiosity and his first period in Verona. The paper is also a tentative and to deconstruct the categories of Heterodoxy, Lutheranism and dissent, commonly used to describe the position of Italian "Spirituali" within the first attempts of Catholic Reform.

Keywords: Marcantonio Flaminio, Erasmus of Rotterdam, Jacopo Sadoleto, Lutheranism, Catholic Reform,

Discussions of Books

Discussion of the Book of Markus Vinzent, *Writing the History of Early Christianity. From Reception to Retrospection* (Cambridge: Cambridge University Press, 2019):

- Laura Carnevale, *An Unconventional Book and Its Contents* 547

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