

constantemente definiendo su posición con respecto a ellos. Su estudio presenta un mapa detallado del paulinismo y antipaulinismo temprano y ofrece una excelente introducción a buena parte de la literatura cristiana antigua. Aunque algunas de las opciones que el autor toma a hora de caracterizar o contextualizar los diversos escritos que estudia son discutibles, la obra está sólidamente construida y la tesis que propone está bien argumentada. El influjo de la figura de Pablo en la historia del Cristianismo ha sido enorme y por ello el estudio riguroso del proceso a través del cual se fueron elaborando las primeras imágenes sobre él, así como de la forma en que una de ellas pasó a formar parte del imaginario cristiano, es una tarea imprescindible para cada generación. La nuestra tendrá que agradecerle a Richard Pervo que haya escrito este libro.

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Filippo BELLI, *Argumentation and Use of Scripture in Romans 9-11* (Preface of Jean Noël Aletti) (Analecta Biblica 183; Gregorian & Biblical Press, Roma 2010) 477 pp. ISBN: 978-88-7653-183-5. € 35,00

F. Belli's study delineates the role that Scripture plays in Rom 9-11 understood within the context of Greco-Roman rhetorical theory. Such studies are hardly unprecedented. J. R. Wagner (*Heralds of the Good News: Isaiah and Paul in Concert in the Letter to the Romans* [NovTSupp 101; Leiden: Brill, 2002]) treated at length the role of Isaiah in these chapters, and J. D. Kim (*God, Israel, and the Gentiles: Rhetoric and Situation in Romans 9-11* [SBLDS 176; Atlanta: Society of Biblical Literature, 2000]) published the first analysis of Romans 9-11 from the standpoint of ancient rhetoric (emphasizing stasis theory). What distinguishes Belli's work from its predecessors is its comprehensiveness in scope along with an impressive bibliography of English, German, French, Spanish, and Italian literature. For Belli, Paul's thought derives from "the novelty of the Christian event" (16): God's grace manifested in Christ is the key to unlocking the apostle's use of Scripture. Belli partitions Rom 9-11 into 9:6-29, 9:30-10:21, and 11:1-32. He then devotes three chapters to the composition of each subdivision, three chapters to identifying Scriptural citations in each subsection, and, finally, three chapters to the role of those Scripture texts in the respective subdivision. Belli is especially indebted to the work of Jean Noël Aletti, who, fittingly, authored the preface.

Belli does not provide an introduction identifying his methodology. His methodology must be determined through its application. In the three chapters on composition, Belli identifies repetition of vocabulary and stylistic shifts as clues to the rhetorical subunits of each section. He observes numerous chiasmic patterns (e.g., 24-25, 141, 331) but, surprisingly, does not reference the critiques of the methodology (or lack thereof) for identifying chiasms (e.g., S. E. Porter and J. T. Reed, "Philippians as

a Macro-Chiasm and Its Exegetical Significance,” *NTS* 44 [1998]: 213-231). He also attempts in these chapters to analyze the rhetorical dispositio, or arrangement of the discourse. Belli therefore identifies a propositio in each of the three subsections. He prioritizes 9:6 as the propositio not just for 9:6-29 but also for the entirety of chs. 9-11 (see 26). The conclusion that all (ethnic) Israel will be saved in 11:26 calls into question 9:6 as an overarching propositio with its assertion that not all (ethnic) Israel belongs to the “real” Israel that enjoys the promise.

The second chapter in each subsection identifies explicit citations and biblical allusions. Belli (37) relies on four criteria in detecting allusions: 1) verbal correspondence; 2) thematic relevance; 3) formal correspondence; and 4) other clues, such as the use of the same text in other places, a preference for a particular book, or other allusions in the same text. With respect to citations, Belli relies on the work of C. Stanley and D. Alex-Koch. Belli tends to follow the consensus of prior interpreters in the identification of allusions. One notable departure is, as Ross Wagner put it, the “faint echo” of Isa 40:7-8 in Rom 9:6a. Belli (38-39) is far more confident of the allusion even though it depends on a single verb (ἐκπίπτω) in Rom 9:6 used with a different meaning (“fail” – Rom 9:6 vs. “fall” – Isa 40:7) and a different subject (Word of God/Rom 9:6 vs. flower/Isa 40:7). Although Isa 40:8 does make reference to the “word of our God” (ῥῆμα τοῦ θεοῦ) which “will stand forever,” Paul employs different language (ὁ λόγος τοῦ θεοῦ which does not fail). In terms of verbal correspondence, Belli’s connection remains rather weak. Commentators usually list Isa 40:7 along with Isa 28:1, 4; Job 14:2; 15:30, 31; James 1:11; 1 Peter 1:4. For *evkpi,ptw* as “fail,” see Sir 34:7. Belli identifies Isa 40:7 since μένω is used later in Rom 9:11 and *r`h/ma* in 9:28. Later when he analyzes Isa 40:7 in Paul’s flow of thought, the allusion does not really add anything to the argument. From Isa 40:7 Belli (39) identifies an admittedly “tenuous” further allusion to Num 23:19 in Rom 9:6. In terms of verbal correspondence, only a single word links Rom 9:6 to Isa 40:7. In terms of thematic relevance, God’s fidelity to the promises is a widely attested biblical motif that may or may not be alluding to Isa 40:7-8. More likely is Belli’s proposal (168-170, 205-206, 230) of an allusion to Isa 51:1-8 in Rom 9-10. Several words in Isa 51 are scattered through Rom 9-10, although it is not entirely clear from Belli’s discussion whether the allusions to Isa 51 shed any real light on Paul’s developing argument. Belli also concedes that Paul does not interpret Joel 3:5 (LXX; Rom 10:13) in accord with the meaning in the original text as applying to the Jews. Paul’s application of Joel 3:5 to both Jews and gentiles is another instance where Paul interprets in view of the Christ event. This result is at odds with other passages where Paul does draw on the biblical text in its original context, as Belli and others have shown.

In the third and lengthiest chapter for each subdivision, Belli overviews the argument and the role that Scripture plays in the developing train of thought. In a detailed study of this sort, numerous questions are bound to emerge. For instance, it is not clear, even after reading Belli, how Paul respects the original meaning of Hosea in Rom 9:25-26 (118-19). Belli’s most detailed and nuanced analysis is of 9:30-10:21. He does not fall into the either/or trap of the “new perspective” or of a “Lutheran” re-

ading that continues to fault Jewish legalism. Instead, he recognizes the contrast between Israel's "own" righteousness and God's even as he denies that ethnic exclusivism is the driving force behind Paul's thinking. Ethnic exclusivism is the consequence of Paul's reasoning: Israel did not submit to God's righteousness as it was manifested in its midst in Christ (227-29). Belli is rightly skeptical of extravagant claims about "the Covenant" (226 n. 126). He recognizes ambiguity in the identification of the stone in 9:32-33. "Telos" in Rom 10:4 may mean both "goal" and "end." He notes in Rom 10:5-8 (254-261) the contrast between the works of human beings in Lev 18:5 and God's own activity in Christ in Deut 30:12-14.

Belli often struggles when he draws on Greco-Roman rhetorical theory to explain Paul's *dispositio*, or arrangement of material. He notes the apparent lack of a *peroratio* in 9:6-29 and eventually concludes that 9:27-29 must be doubling up as both *probatio* and *peroratio* (63-64). He concludes (66) that 9:6-29 is forensic rhetoric. Belli labors to identify the species of rhetoric in 9:30-10:21, which he determines is not forensic or deliberative (201: "The characterization of the genre, however, is not evident"). He tentatively proposes (201-202) the epideictic genre (a demonstration of what is just or unjust, or the beautiful or the virtuous, or the true) before abandoning the task altogether in light of the "New Rhetoric" of Perelman and Olbrechts-Tyteca. Surprisingly missing in Belli's wide-ranging bibliography are studies that have called into question his application of Greco-Roman rhetorical theory. Belli does not mention S. E. Porter's critical overview ("Paul of Tarsus and His Letters," *Handbook of Classical Rhetoric in the Hellenistic Period 330 B.C. – A. D. 400* [ed. S. E. Porter; Leiden 1997] 533-85) or P. H. Kern's scathing review of the application of rhetorical theory to Galatians (*Rhetoric and Galatians: Assessing an approach to Paul's epistle* [SNTSMS 101; Cambridge 1998]). Porter documents the lack of consensus among interpreters on how Paul's letters should be structured according to the categories of ancient rhetoric. Both Porter and Kern criticize the tendency of such analyses to devolve into mere labeling games, a criticism that would be applicable to Belli's use of such rhetorical conventions. The ancients did not understand the apologetic letter to be based on classical oration. Paul does not identify in 9:6-29 a courtroom setting for the forensic species that Belli believes the apostle is using; the ancients understood the courtroom as the venue for judicial rhetoric and the political assembly for demonstrative rhetoric. The classical treatments of rhetoric never mention the application of the theory to letters. Ancient epistolary theorists regularly contrast oratory with the "plain" style of letters that imitate ordinary conversation. Rhetorically trained Christian authors in the ensuing centuries judged Paul's style to be "poor and unlearned" or "common and simple language" (e.g., Gregory of Nyssa, Epistle 17; Lactantius, *Divine Institutes* 5.2; similarly Augustine on Galatians, *De Doctrina Christiana* [4.20.44]). Jerome asks what Cicero has to do with the apostle Paul (*Epistulae* 22.29). Belli offers nothing to rebut the critiques from the last decade of his methodology.

Although one may question Belli's method and some of his conclusions, the author is to be commended for assembling a vast array of interpretive data. A conclusion would have been helpful that clarifies what distinguishes this particular study

and what the original contributions are relative to the massive quantity of prior scholarship on these chapters. Nevertheless, this is a very helpful work to have on hand precisely because of its probing questions and distillation of a large body of scholarship.

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Obras colectivas y Misceláneas

ABUMALHAM, Montserrat - MARCO, Antonio (eds.), *La acogida del extranjero. Hospitalidad y cultura* (Centro de Estudios Teológico-Pastorales San Fulgencio; Murcia 2007). 164 pp. ISBN: 978-84-922989-0.

Introducción. M. ABUMALHAM MAS – A. MARCO PÉREZ, “Introducción” (11-14). Antonino GONZÁLEZ BLANCO, “La hospitalidad en la sociedad hispana tradicional” (15-37).

La hospitalidad en las tradiciones judía, cristiana y musulmana. Miguel PÉREZ FERNÁNDEZ, “La hospitalidad en la tradición judía” (39-59). ID., “Biblia y Corán. Abraham Abinu, Ibrahim Abuna” (61-81). Alfonso ORTEGA CARMONA, “La hospitalidad en el Nuevo Testamento” (83-94). M. ABUMALHAM MAS, “La hospitalidad en el Islam” (95-109).

La hospitalidad en el mundo clásico. A. MARCO PÉREZ, “La hospitalidad homérica” (11-122). Rosa M^a IGLESIAS MONTIEL – M^a Consuelo ÁLVAREZ MORÁN, “Filemón y Baucis” (123-137).

Ética y hospitalidad. Agustín DOMINGO MORATALLA, “La hospitalidad como valor y virtud” (139-153).

Didáctica de la hospitalidad. A. MARCO PÉREZ – Rocío MARTÍNEZ MARCO, “Unidad didáctica” (155-164).

AGUIRRE, Rafael (ed.), *Así empezó el cristianismo* (Ágora 28; Verbo Divino, Estella 2010). 597 pp. ISBN: 978-84-9945-119-0. € 37,00

Introducción (7-10)

Cap. I: El proceso de surgimiento del cristianismo (R. AGUIRRE MONASTERIO: 11-48). **Cap. II:** El contexto histórico y sociocultural (Esther MIQUEL PERICÁS: 49-99). **Cap.**