

Y dicho sea de paso, en cuanto a los escribas, tan presentes en las controversias jerosolimitanas, se echa de menos que en la bibliografía utilizada no mencione la tesis publicada de A. Malina, *Gli scribi nel Vangelo di Marco*. Studio del loro ruolo nella sua narrazione e teologia (Wydawnictwo Uniwersytetu Śląskiego; Katowice 2002).

Por otra parte y aunque no sea muy relevante para el contenido del libro, sería de esperar que una serie o colección del prestigio de "Tesi Gregoriana" pusiera más cuidado en la edición del texto, dado que, al menos por lo que a este volumen se refiere, difícilmente se encuentra una página en la que no haya una o más erratas.

En definitiva, y en lo que incumbe directamente a la obra, esta monografía ofrece una competente, organizada y detallada investigación de Mc 11,27-12,44, y consigue el fin que se proponía, demostrando de modo argumentado, a través del método retórico bíblico y semítico utilizado, la centralidad de la resurrección en toda la secuencia y mostrando que la temática de la nueva alianza es el hilo conductor y unificador de las enseñanzas de Jesús en el templo de Jerusalén.

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SHERWOOD, A., *Paul and the Restoration of Humanity in Light of Ancient Jewish Traditions* (Ancient Judaism and Early Christianity 82; Brill, Leiden-Boston 2013). xvii + 344 pp. ISBN: 978-90-04-23543-4. € 123,00; \$ 171,00

The relationship between Israel and the nations has been an enduring question in Pauline studies. How does Paul understand this relationship in light of Christ? Is his theology of Israel and the nations a completely new development, or is there some precedent for it in Israel's scriptures and other Jewish writings? These are the questions that Aaron Sherwood seeks to answer in his revised doctoral dissertation written under the supervision of Professor John Barclay.

The thesis of this work can be summarized in this way: The Pauline understanding of the relationship between Israel and the nations is part of a trajectory found in Israel's scriptures and other Jewish writings that view the unification of Israel and the nations as the result of their joint worship of God that leads to the renewal of creation. This thesis makes two important contributions to Pauline studies. First, Paul is not so much concerned about universal salvation as he is about the restoration of Israel, which comes about when Israel and the nations praise God together. Second, the most significant background for understanding Paul's thought is Israel's scriptures and other pre-Christian Jewish writings.

Sherwood structures his study in two parts. In the first he examines the biblical traditions that deal with the unification of Israel and the nations. Here he examines four texts (1 Kgs 8,41-43; Isa 2,2-4; Isa 56-66, and Pss 46-48), as well as a number of secondary texts, before concluding with an extended discussion of how the temple cosmology of Genesis 1-2 supports his thesis. The overall conclusion of part one is that there is “a coherent biblical theology and a consistent biblical witness” (147) to the unification of Israel and the nations—and so the restoration of humanity—that will occur when Israel and the nations jointly worship the God of Israel.

In the second part his study, Sherwood deals with the theme of the unification of Israel and the nations in pre-Pauline and Pauline traditions. The pre-Pauline traditions he examines are 1 En 10,16-11:2; 90:28-38, Tob 14,3-11, Sibylline Oracles 3,772-795, and Josephus’ Antiquities 8:116-117. He concludes that these traditions exhibit “a high degree of uniformity regarding Israel-nations unification, and a likewise high degree of conformity to that in Scripture” (209). Having examined this material, Sherwood turns to four Pauline texts to determine the extent to which the Pauline writings echo the theme of the unification of Israel and the nations he has uncovered in the biblical and extra-biblical material.

Drawing from the Pauline corpus, Sherwood examines Gal 3,26-29; 6,11-16; Rom 15,7-13, and Eph 2,11-22. Of the two Galatian texts, the latter is the more important for his thesis. It is the capstone of the letter and describes the identity of the Galatians in terms of the restoration of creation, Israel, and humanity. The most significant texts for Sherwood’s argument, however, are those found in Romans and Ephesians. He maintains, with many scholars, that Rom 15,7-13 is the climax of the letter, and he argues that it is a clear exposition of the unification theme found in Israel’s scriptures, albeit from a christological point of view. The text of Ephesians, however, is the crown jewel of Sherwood’s argument. More than any other text it “explicitly interprets the *telos* of biblical Judaism as the eschatological restoration of creation and of humanity at its center, albeit with a distinctively christological perspective” (254). The conclusion of Sherwood’s study is that the scriptural, Second Temple, and Pauline texts he has examined “*relate the worship of God with the unification of Israel and the nations by presenting the worship of God as the fundamental characteristic of a whole humanity*” (270).

Sherwood presents a strong case for his thesis. His examination of the biblical and second temple material is well documented and thorough. Situating each text in its literary and historical context, he provides readers with a reliable discussion of the traditions he examines. However, he rarely quotes the material he discusses, an omission that makes it difficult to follow his argument at times. The most important contribution of his study, however, is the explanation he provides for Paul’s understanding of the relationship between Israel and the nations in the light of Christ. Although Paul approaches this topic in terms of Christ, his understanding of the unification of Israel and the nations in terms of worship and a new creation is thoroughly rooted in Jewish tradition, which raises a question for me: Why does recent scholarship expend so much time trying to interpret Paul in

terms of a Greco-Roman background when the matrix of his thought is his Jewish heritage?

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PIERI, F., *L'itinerario di cristificazione di Paolo di Tarso. Caratteristiche di una esperienza di Dio* (Gregorian & Biblical Press, Roma 2011). 331 pp. ISBN: 978-88-7839-183-3. € 29,00

*L'itinerario* es un estudio de teología espiritual sobre el proceso de identificación con Cristo de Pablo. La expresión *cristificación* tiene su origen en la sensibilidad del beato Giacomo Alberione, fundador de la Familia Paulina: él la usa para describir el proceso espiritual de Pablo. El A. apunta a Ga 2,20 como el pasaje en que mejor queda expresado este proceso, con palabras del mismo Apóstol: «Vivo, pero ya no vivo yo, sino que Cristo vive en mí. Y la vida que vivo ahora en la carne la vivo en la fe del Hijo de Dios, que me amó y se entregó a sí mismo por mí». No es otra cosa que una descripción de la experiencia de transformación ontológica sustitutiva de su *yo* por el *yo* de Cristo (9, n. 1).

Pieri comienza su trabajo con un repaso de los aspectos más relevantes de la vida y la personalidad del Apóstol (parte I). A continuación, lleva a cabo una extensa reflexión sobre la experiencia del Acontecimiento de Damasco, descrita tanto por las cartas autobiográficas de Pablo como por los *Hechos de los Apóstoles* (parte II). Por último, el A. estudia algunos temas teológico-espirituales propios y específicos de Pablo, fruto de su experiencia de cristificación con el Señor Jesús (parte III). Estas grandes secciones del libro se completan con las reflexiones de la Introducción, con la conclusión (291-297), con un apéndice (299-321) y con la bibliografía (323-331).

En la Introducción (9-14), Pieri sintetiza la vida de Pablo en tres expresiones: Pablo, el enemigo de Cristo; Pablo, el aferrado por Cristo; Pablo, el cantor de Cristo. De cada una de estas fases de su vida, aporta expresiones concretas entresacadas de las mismas cartas paulinas y de los *Hechos*.

La parte I, muy breve (15-46), está subdividida en tres apartados: la vida, la personalidad, las cartas. Las noticias que aquí se dan son muy esquemáticas, y están apoyadas en la bibliografía corriente. Pieri propone unas dataciones, con sus alternativas, para la vida del Apóstol: 5/10-34/35 Nacimiento y formación; 36 (34) El Acontecimiento de Damasco; 36-39 (34-37) Primer período después de Damasco; 39-50 (37-48) Actividad apostólica, primer viaje misionero y Concilio de Jerusalén; (48-57)