

Bemerkungen des Leiters des Universitätsarchivs Tübingen zu Michels Nachlaß, insbesondere zum Projekt der Digitalisierung von ungefähr 840 vorhandenen Tonband-Kassettenaufnahmen.

Zahlreiche Bilder, die den Texten im Buch beigegeben sind, machen es zu einer spannenden und abwechslungsreichen Lektüre. Leider kann es eine noch ausstehende umfangreiche Michel-Biographie nicht ersetzen. Die Autobiographie *Anpassung oder Widerstand* (Wuppertal 1989) leidet bekanntlich unter dem Problem, dass sie deutliche Züge eines Alterswerkes trägt. Der Otto-Michel-Arbeitsgemeinschaft ist zu danken, dass der Gedankenband aus verschiedenen Perspektiven Leben und Denken des Tübinger Neutestamentlers in seiner Bedeutung für die Theologie neu erschließt.

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The Theology of Paul's Letter to the Romans

Klaus Haacker

New Testament Theology, Cambridge: CUP, 2003, pb., ix + 183 pp. ISBN 0-521-43535-8, 14,- (hb. 0-521-43480-7, 37.50 GBP)

SUMMARY

Haacker's volume is a superb introduction to the theology of Romans and a suitable companion volume to his *Kommentar*. The discussion is clearly well informed, yet fresh and balanced throughout. Haacker is not trapped in the *impasse* between what has been deemed to be the traditional German Lutheran understanding of Paul, which has become a favourite scapegoat, the "new perspective" and its various recent staunch critics in Germany and elsewhere. While one may obviously disagree with Haacker in some details, the argument and presentation is persuasive. The volume will be useful in courses on the exegesis of Romans, on Pauline theology and on NT theology.

ZUSAMMENFASSUNG

Haackers Band ist eine hervorragende Einleitung in die Theologie des Römerbriefes und ein passender Begleitband zu seinem Kommentar. Die Diskussion ist gut informiert, aber durchgehend frisch und ausgewogen. Haacker ist nicht in der Sackgasse gefangen, die zwischen dem traditionell deutschen lutherischen Verständnis von Paulus, das zum beliebten Sündenbock wurde, der "new perspective" und ihren verschiedenen scharfen Kritikern in Deutschland und anderswo entstanden ist. Obwohl man in manchen Einzelheiten anderer Meinung wie Haacker sein wird, ist die Argumentation und die Präsentation doch überzeugend. Der Band wird für Kurse zur Exegese des Römerbriefes, zur paulinischen Theologie und zur neutestamentlichen Theologie hilfreich sein.

RÉSUMÉ

Voici une superbe introduction à la théologie de l'épître aux Romains et un bon complément au commentaire du

même auteur sur celle-ci. L'auteur est bien informé. Il a en même temps un apport bienvenu et équilibré tout du long. Haacker ne se laisse pas enfermer dans l'impasse que constitue le débat sur ce qui a été considéré comme la compréhension luthérienne traditionnelle de la théologie de Paul, qui est devenue un bouc émissaire de choix, la « Nouvelle Perspective » sur la théologie paulinienne et les récentes critiques sévères qui ont été opposées à celle-ci en Allemagne et ailleurs. On peut bien sûr être en désaccord avec l'auteur sur divers détails, mais sa présentation et son argumentation sont convaincantes. Cet ouvrage sera utile à la fois pour l'exégèse de l'épître, l'étude de la théologie paulinienne et l'étude de la théologie du Nouveau Testament.

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With a volume on the book which is rightly considered to be the most significant of Paul's letters (and for some students perhaps of the whole New Testament!) the *Cambridge New Testament Theology* series comes to completion. And it is a worthy completion of this series directed at students and scholars alike. After his excellent and in many ways original German commentary *Der Brief des Paulus an die Römer* (2. Aufl., ThHK 6; Leipzig: EVA, 2002), Prof Klaus Haacker of the Kirchliche Hochschule in Wuppertal, Germany, now provides a fine survey of the major theological issues raised by this letter.

In the first chapter Haacker asks (1-20): "Theology or letter – or both?" and concludes:

To write a theology of Romans cannot mean to forget about our own place in the history of interpretation. Rather, we should widen our concept of *theology* so that it includes pastoral, social, and emotional dimensions. If a theology centres on God, the creator of all, then it stands to reason that it should be holistic. And, after all, encountering Paul means facing a man of passion both before and after the famous turning point in his life connected with the city of Damascus. The letter to the Romans makes no exception – although it turns out to be the most elaborate, sometimes sophisticated, and in a way most mature of his extant writings (2).

He then raises the questions: "Whose letter?" (2-11, a fine summary of the life of Paul; cf. Haacker's contribution "Paul's life" in J. D. G. Dunn, ed., *The Cambridge Companion to St. Paul*; Cambridge: CUP, 2003, 19-33) and "To Whom" (a good summary of what can be known of the origin and state of the Christian communities in Rome) and the question of "When and Why". Haacker concludes: "To sum it up in one sentence: the character and purpose of this letter result from *who* Paul had become as an individual and *what* he believed was his commission, when in his life he wrote this letter and *where* he intended to go (Jerusalem-Rome-Spain)" (20).

The second chapter, "Theology in a nutshell: The opening of the letter as a foretaste of what follows"

(21-29), is an in-depth study of the letter's programmatic first seven verses. This extensive analysis, recalling Haacker's treatment in his *Kommentar*, is followed by a detailed outline of the argument of the body of the letter, which gives the student a good overview of the contents and flow of the argument of the letter and indicates to the scholar the positions Haacker takes on a number of disputed issues. In my estimate Rom 1.8-15 and 15.14-16.27 are more than the frame to the "letter body" and would have deserved more attention in this context because they form an *inclusio* showing the reader how the argument which is unfolded in-between should be understood (they are treated to some extent in the discussion of the introductory questions).

The longest chapter is an excellent presentation of the major theological concerns of the letter (44-96). The detailed subheadings give the reader sufficient orientation. Haacker pursues these themes through the letter as whole independent of the categories of systematic theology. Under the heading "Romans as a proclamation of peace with God and on earth" (45-53) H. treats peace with God, peace between Jews and Gentiles, peace between Christians and the surrounding world and peace within and between Christian congregations. He concludes: "Thus, the theology of Romans begins with an instruction on the basis of peace *with* God, goes on to develop strategies of peace in human interactions, and ends up with the promise of final peace *from* God in his final victory" (53). "Righteousness redefined: a metamorphosis of ethics" (53-69) deals with ethics, the law and works of the law, grace and faith. "Suffering and hope" (69-77) is devoted to sanctification and Christian existence. Despite the assurance of future glory, "There is no room for an otherworldliness which ignores the ordinary troubles of human existence such as hunger and thirst, clothing and housing, health and emotional needs. By contrast, believers must be ready to face additional hardships when the challenge of Christian existence meets with hostile reactions from a society that is addicted to idols instead of being dedicated to the true and living God" (75).

The often neglected section Rom 9-11 is examined in "The mystery of Israel in the age of the Gospel (77-96; on this subject cf. also Haacker's collection of essays *Versöhnung mit Israel: Exegetische Beiträge*, Veröffentlichungen der Kirchlichen Hochschule Wuppertal 5 (Wuppertal: Foedus; Neukirchen-Vluyn: Neukirchener, 2002; the outline of these chapters is on p. 39-41). Subsections are entitled: "A personal problem of Paul, the Jew, a theological dilemma of Paul, the apostle, God's freedom affirmed, Israel's failure deplored, God's faithfulness revealed and God's mercy as the mystery of history."

The chapter "Sorting the sources" (97-112) from which Paul draws his theological arguments as displayed in Romans focuses on Paul's appeal to and interpretation of Scripture, on early Jewish traditions employed by him, on basic Christian convictions and echoes from early Christian tradition ("While Paul was proud of pio-

neering as a missionary in regions untouched by previous evangelism ..., there is no evidence that he had an ambition to push theology towards new horizons – though he did just that according to widespread and well-founded opinion", 108) and on possible borrowing from secular culture ("... there are examples of terms and topics of theological reflection which cannot be traced back to OT and Early Jewish sources but can be explained as echoes of Greek philosophy, however loosely applied", 111). The chapter is also a balanced discussion of the possible sources of Pauline theology in general.

Chapter six introduces a stimulating subject in which Haacker moves beyond the traditional understanding of Romans and brings fresh light and insights to a number of passages. Haacker asks "To the Romans a Roman?" and argues for "The rhetoric of Romans as a model for preaching the Gospel in Rome" (113-34). Haacker wants to take "a closer look at points of contact between Paul's Letter to the Romans and concepts or catchwords that were particularly popular in Roman society at the time of its composition. So far, this horizon of Romans has not yet been sufficiently taken into account" (112). This venue is also pursued in Haacker's commentary and certainly a fresh and original contribution to the understanding of Romans. Haacker moves beyond what is occasionally quoted and noted in order to appreciate the thinking and concepts then current in Rome in order to account for certain peculiar features of Romans. It has implications not only for various issues in homiletics and missiology but also indicates once more that Romans is indeed a real letter to a real church in a very concrete setting, as reflected in the way in which Paul presents his apology for his gospel, rather than a timeless expression of Christian truth, which is how Romans has often been understood in the past. For each of these themes Haacker presents the evidence – showing his familiarity with the sources for first century Rome – in order to indicate the thinking then current.

Haacker sets out with general observations on "Romans as a document of missiology and the idea of contextualisation" and then studies "Peace in Romans and in Roman propaganda and religion" (cf. the interesting observations on *pax Romana* as a likely background to 1Thess 5.3 in C. vom Brocke, *Thessaloniki – Stadt des Kassander und Gemeinde des Paulus: Eine frühe christliche Gemeinde in ihrer heidnischen Umwelt*, WUNT II, 125; Tübingen: Mohr Siebeck, 2001, 167-85; cf. my review in *Filologia Neotestamentaria* 14, 2001, 157-62) which makes Haacker's observations for Romans all the more likely):

If Paul shows a predilection for the language of peace (and harmony) in his letter to the Romans (and not in other letters), the most natural explanation is that he was consciously alluding to this ideology [previously described]. That does not mean that he was willing to subscribe to the claim that peace on earth was the gift of rulers of the empire. Far from that, his verdict on them is probably implied in his quota-

tion form Isa 59.8 in Rom 3.17: "They do not know the way of peace". ... What made this phraseology of peace attractive for Paul's interpretation of the Gospel was its obvious appeal to the public, which indicated a deep longing for peace among ordinary people. After all, there had been too much bloodshed in the last decades of the republic and during the rise of Octavian /Augustus to power. On the other hand, to emphasise the peace dimension of the Gospel was in no wise misleading. Paul had the backing of his favourite prophet (Isaiah) for this choice ... (118f).

Haacker then turns to "Righteousness (or, justice) as Roman benefit and as God's activity, gift and calling" and discusses "Limits of the Law as of laws in general", "The power and universality of sin" and finally focuses in the soteriology unfolded in Romans: "A Roman pattern of 'noble death' echoed in Romans"? On the last subject he concludes: "Paul certainly did not need pagan models on order to develop the idea of sacrificial death. But the Roman tradition starting from the rite of devotion of military leaders was so popular that it could serve as a model for communicating this part of the Gospel of Christ in a Roman environment. ... there is reason to assume that Paul knew this tradition and was willing to exploit it in the course of his intended preaching at Rome" (134). For Haacker these observations show that "Paul kept learning from every milieu in which he lived and proclaimed the Gospel, and that his thinking was increasingly moving towards Rome while he was planning to go there with increasing impatience" (131).

However it remains uncertain just how much of this "upper-class" Roman thinking and concepts can be presupposed for Paul himself and for the readership of Romans. Some of the addressees are of Jewish background, many will be non-citizens, called by Paul to pay tribute as a symbol of submission to the political Roman order (13.6). Haacker's thesis is most convincing for the tenets of Roman propaganda (such as the peace issue) and less persuasive e.g. for the similarities between Seneca's view of humanity and Paul's (128-31). Paul alludes to the OT in Rom 3.10-18, when on other occasions – at least according to Luke – Paul freely quotes "their own poets", e.g. Acts 17.28).

This is followed by a consideration of "Romans in its canonical context": Romans among the letters of Paul, Romans and other letters of the NT (1 Peter and James, with a discussion of the relation between Romans and Jas 2.14-26), Romans and Acts and Romans and the Gospels, including the relation to the teaching of Jesus, endorsing D. Wenham, "that Paul was not the 'founder of Christianity' but a 'follower of Jesus' – and a very congenial one" (149). The next chapter surveys the *Wirkungsgeschichte* of Romans in the first letter of Clement, in the writings of John Chrysostom and Augustine and the impact the letter had on Martin Luther, John Wesley and Karl Barth (150-61). The current significance of Romans is sketched in the final chapter entitled "The relevance of Romans reconsidered" (162-71). According

to Haacker, this relevance lies in three areas: "Romans and the reconciliation between Christians and Jews", "Romans and the Reformation: the limits and legacy of Luther" (it is refreshing to see that Luther on Romans can be a fruitful subject on its own and not only studied in order to provide a dark backdrop to the dawn of the so called "new perspective" on Paul) and "the abiding message of Romans for a disillusioned world". The well produced volume closes with suggestions for further reading and indices of authors, references and subjects.

While it is to be welcomed that the New Testament Theology series is also published as a paperback edition, the prices even for this edition will be beyond many a student. An inexpensive study edition of the whole series, say in three volumes, would be much appreciated.

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Magdala am See Gennesaret: Überlegungen zur sogenannten „mini-synagoga“ und einige andere Beobachtungen zum kulturellen Profil des Ortes in neutestamentlicher Zeit

Jürgen Zangenberg

Kleine Arbeiten zum Alten und Neuen Testament, Bd. 2, Waltrop: Spenner, 2001, Pb., 81 pp., 10,-, ISBN 3-933688-49-3

ZUSAMMENFASSUNG

In einer neuen Reihe „Kleiner Arbeiten zum Alten und Neuen Testament“ erscheint als erster Band eine Untersuchung über Magdala und die an diesem Ort vermutete kleine Synagoge. Der Verfasser geht auf die örtlichen Ausgrabungen ein, beschäftigt sich mit der Fischerei, dem Handel und dem relativen Reichtum der Bewohner des hellenistisch geprägten Ortes, zu denen auch die besonders hervorgehobene Maria aus Magdala zählte.

SUMMARY

First volume in a new series called „Kleiner Arbeiten zum Alten und Neuen Testament“ is a study on Magdala and the small synagogue which is believed to have existed in that place. The author details the excavations in the place and concerns himself with the fishing, the business and the relative prosperity of the inhabitants of this culturally hellenistic place, among whom Mary of Magdalen was the best-known.

RÉSUMÉ

C'est là le premier volume d'une série intitulée « Kleiner Arbeiten zum Alten und Neuen Testament ». Il s'agit d'une étude sur la localité de Magdala et sur la petite synagogue dont on suppose l'existence dans cette localité. L'auteur présente en détail les fouilles archéologiques menées en ce lieu et s'intéresse à l'activité de pêche, à l'activité économique et à la relative prospérité des habitants de cette localité de culture hellénistique, parmi lesquels Marie de Magdala est la figure la plus connue.