

a Web of Irony: Job and His Embarrassed God', by the linguist Dirk Geeraerts and 'World Building in Job 28: A Case of Conceptual Logic' by the biblical scholar Albert Kamp provide two good examples.

The volume concludes with two helpful and thought-provoking chapters. The first is by the biblical scholar James Loader who assesses the contribution of such interdisciplinary study for Biblical Studies, and Leo Noordman who does the same from the perspective of a linguist. In both cases the response is a positive one (though one suspects with Loader that the benefits may be great for biblical scholars than for linguists) and the value of drawing together Biblical and Hebrew Studies and Linguistics is affirmed. However, the warning is issued that few are likely to be competent across the disciplines which means there is a need for greater co-operation between the disciplines so that each can benefit from the work of the other.

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***New Testament Theology
Many Witnesses, One Gospel
I. Howard Marshall***

Downers Grove: InterVarsity Press, 2004, 765 pages.
24,99 GBP, hb, ISBN 0-8308-2795-1

SUMMARY

As a distinguished evangelical NT scholar, Howard I. Marshall crowns his research with a comprehensive book of New Testament theology. *New Testament Theology* is understood as a biblical theology of the NT and as being essentially missionary theology. After a careful elaboration of the distinctiveness of the theology of each book of the New Testament, the author comes to the conclusion that there is a significant core of agreement and identity within the theologies of the individual constituents of the New Testament. Therefore, a comprehensive and unified theology of the New Testament as a whole can be constructed.

ZUSAMMENFASSUNG

Der namhafte evangelikale NT Forscher Howard I. Marshall krönt seine Forschung durch ein umfangreiches Buch über neutestamentliche Theologie, die als eine biblische Theologie des NT und wesentlich missionarische Theologie verstanden wird. Nach der sorgfältigen Aufstellung der Theologien der einzelnen Bücher des NT kommt der Autor zum Fazit, dass ein bedeutsamer Kern von Übereinstimmung und Einheit in der Theologie einzelner Autoren im Neuen Testament besteht, so dass eine einheitliche Theologie des Neuen Testaments hergestellt werden kann.

RÉSUMÉ

Spécialiste évangélique renommé du Nouveau Testament, I. H. Marshall couronne sa carrière par un ouvrage magistral sur la théologie du Nouveau Testament. Son approche est celle d'une théologie biblique du Nouveau Testament, qu'il

voit essentiellement comme une théologie de la mission. Ayant abordé soigneusement la théologie propre à chaque livre du Nouveau Testament, il parvient à la conclusion suivante : il existe un noyau commun important au sein des théologies de toutes les parties du Nouveau Testament, qui manifeste leur accord fondamental entre elles et donne son identité à la théologie néotestamentaire. Il est donc possible de construire une théologie complète et unifiée du Nouveau Testament dans son ensemble.

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After numerous publications, the distinguished evangelical New Testament scholar, Howard I. Marshall, research professor of New Testament at the University of Aberdeen, crowns his research with a comprehensive book of New Testament theology. The work is accessible to non-specialists, but experts can also profit from the well-balanced treatment of the subject founded on deep knowledge. Only after carefully reading the entire book can we appreciate its major benefit, even in a situation where ten major presentations of New Testament theology have been published in the last ten years – i.e. – the works of Klaus Berger, G. B. Caird, J. Gnllka, Ferdinand Hahn, Hans Hübner, Georg Eldon Ladd, Walter Schmidhals, George Strecker, Peter Stuhlmacher and Ulrich Wilckens.

In his presentation Howard I. Marshall is guided by four main concerns. First, NT theology is understood as a biblical theology of the NT since the thinking of the NT writers was shaped by the Old Testament, which provides the key context, framework, categories and sub-structure of NT writings. These are seen as part of the canonical Scriptures of the Christian church. Second, NT theology is recognized as being essentially missionary theology. The NT documents are handled in the setting of the mission by Jesus and by his followers out of which they have arisen. The interpretation is missiological. Third, Marshall begins with examining the theology of each document individually as an expression of the writer's theology directed to specific occasions or purposes. It is important to recognize the distinction between the assumed framework of the writer's theology, the central thrust of his theology, and the more detailed outworking of it. His procedure is to investigate the whole theological story, the theological themes, and then reach the conclusion of the theology of the individual NT writings. Fourth, Marshall is aware that we are dealing with a collection of books that was the object of canonization. It is essential to determine if these books really constitute an essentially harmonious collection of common beliefs, or stand in tension, or even contradiction, at various points. After exploring the theology of the individual Synoptic Gospels and Acts (in Part 2 on 158 pages), the Pauline letters in something like the chronological order of their composition (in Part 3 on 282 pages), the Johannine literature (Gospel, Letters and Revelation in Part 4 on 114 pages), Hebrews, James, 1-2 Peter and Jude (in Part 5 on 102 Pages), I. H. Marshall tries to synthesize the

theology of the Synoptic Gospels and Acts, the theology of the Pauline letters, and the theology of the Johannine literature, in order to compare the theology of those groups of writings. He then tries to define the common core or the main theme in all of the NT writings.

After a careful elaboration of the distinctiveness of the theology of the various books and authors of the New Testament, I. H. Marshall comes to the conclusion that there is a significant core of agreement and identity within the theologies of the individual constituents of the New Testament. Therefore, a comprehensive and unified theology of the New Testament as a whole can be constructed.

This book does not develop this theology in detail, but provides valuable and essential material for such an enterprise. The greatness and significance of this work, which is the result of I. H. Marshall's entire life research on the NT, is the recognition and relevant advocacy of the unity of New Testament Theology that is expressed through the diversity of theologies of all the NT writings. His main thesis – *New Testament Theology, many witnesses, one gospel* – is better founded and more clearly seen as in the works of James D. G. Dunn, C. H. Dodd, W. G. Kümmel, F. Hahn and other scholars that have tried to confirm it. H. I. Marshall's New Testament Theology aspires to become an important textbook for students in evangelical seminaries all over the world.

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***Paul's Rhetoric in its Contexts:
The Argument of Romans***

Thomas H. Tobin

Peabody: Hendrickson, 2004, xxii + 469 pp.,
£ 15.99, pb, ISBN 1565639464

SUMMARY

This book attempts to understand Paul's letter to the Romans in light of the situation of Paul at the time of writing and the situation of the Roman Christians. Tobin suggests that Paul was also seeking to defend himself against ideas he expressed in Galatians which have not been received favourably in Rome to the effect that Paul is perceived as being both antinomian and anti-Israel. Furthermore, Tobin sees Romans not as a string of theological ideas, but as a series of articulated arguments that endeavours to persuade the Roman Christians to adopt certain ideas and behaviours. As such, Tobin does not offer a verse-by-verse commentary, but rather, a broad analysis of Paul's arguments and exhortations to the Roman Christians.

RÉSUMÉ

L'auteur tente de comprendre l'épître de Paul aux Romains à la lumière de la situation de l'apôtre au moment où il écrit et de la situation des chrétiens de Rome. Tobin pense que Paul avait aussi pour but de se défendre à propos d'idées qu'il avait exprimées dans son épître aux Galates et qui

n'avaient pas reçu un accueil favorable à Rome, de sorte que l'apôtre y était perçu comme antinomien et opposé à Israël. En outre, Tobin voit la lettre, non pas comme un enchaînement d'idées théologiques, mais comme une série d'arguments articulés dans le but de persuader les chrétiens de Rome d'adopter certaines idées et certains comportements. Le livre n'est pas un commentaire verset par verset, mais plutôt une analyse des grandes lignes de l'argumentation de Paul et des exhortations qu'il adresse aux chrétiens de Rome.

ZUSAMMENFASSUNG

Dieses Buch versucht, den Römerbrief im Lichte der Situation des Paulus zur Zeit der Verfassung und der Situation der römischen Christen zu verstehen. Tobin schlägt vor, dass Paulus sich auch selbst gegen Gedanken zu verteidigen versuchte, die er im Galaterbrief geäußert hatte und die in Rom nicht positiv aufgenommen wurden und den Effekt hatten, dass Paulus als antinomistisch und antiisraelisch wahrgenommen wurde. Außerdem sieht Tobin den Römerbrief nicht als eine Kette theologischer Gedanken, sondern als eine Reihe artikulierter Argumente, die sich bemüht, die römischen Christen zu überzeugen, bestimmte Gedanken und Verhaltensweisen anzunehmen. Tobin bietet keinen Vers-für-Vers Kommentar als solchen, sondern eher eine breit angelegte Analyse der paulinischen Argumente und Aufforderungen an die römischen Christen.

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In chapter one, Tobin maps the history of Christians in Rome by tracing the origins of Judaism in Rome and the controversies that developed between Christians and Jews under Claudius. He concludes that the Roman Christian community originated in the Roman Jewish community and although it was separated from the synagogue and developed into house churches, they maintained a strong adherence to the Jewish way of life especially in following the ethical precepts of the law.

Tobin outlines Paul's situation and his relationship to the Roman Christians at the time of writing Romans (56-57 CE) in chapter two. After summarizing features of Paul's call and his early conflicts with the Judaizers, Tobin advocates that Paul and the Romans knew of each other through third parties and that the Romans knew of the ethical laxity of Paul's converts in Corinth and his negative estimation of the value of the Mosaic law from Galatia. Paul writes to persuade the Romans his gospel was based on 'convictions they held in common' (77). Tobin urges that Paul was not simply defending himself in dictating the letter, but 'coming to rethink and revise' many of the views that he had argued so forcefully for in Galatians (78). In chapter three Tobin argues that Romans is structured rhetorically not thematically, he detects several literary clues (principally diatribe) that emphasize the rhetorical form, and this in turn illuminates the purpose of Paul's letter being to persuade the Romans to the truth of his gospel and dispel any misgivings they had about him.