

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.

The subsequent chapters trace the argument of Romans including the impartiality of God in 1:18-3:20 (chapter four); righteousness no longer involves law observance for either Jews and Gentiles in 3:21-4:25 (chapter five); the incompatibility of grace and sin in 5:1-21 (chapter six); the outworking of ethics from baptism in 6:1-23 (chapter seven); the goodness and holiness of the law in 7:1-25 (chapter eight) where Tobin asserts that the 'I/wretched man' of 7:7-25 is the experience of the Gentile Christian community in Rome in their efforts to observe the ethical aspects of the law; the rhetorical and thematic unity of chapters 8-11 (chapter 9); sonship, spirit, and universalizing eschatology in 8:1-30 (chapter 10); Paul's unfailing concern for Israel in 8:31-11:36 (chapter 11); Paul's conviction that salvation is for both Israel and Gentiles in 9:30-10:21 (chapter 12); the coherence and interrelation between the salvation of "all Israel" and the "full number of Gentiles" in 11:1-32 (chapter 13); and exhortations for ethical practice in 12:1-15:7 (chapter 14).

Tobin's study is informative and illuminating. His rhetorical approach and sensitivity to the situation of both Paul and the Romans makes for compelling reading. Tobin's proposed structural unity of chapters 8-11 also warrants further consideration. The only criticism I would offer is that Tobin probably makes far too much of every minor difference in detail between Romans and Galatians to the point that, apart for Paul's fundamental conviction concerning righteousness by faith, Paul has essentially retreated from most of his previous convictions about Israel and the law.

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Der erste Brief des Paulus an Timotheus

Heinz-Werner Neudorfer

(Historisch-Theologische Auslegung. Wuppertal: Brockhaus/Giessen: Brunnen, 2004. 240 pp. 19.90. ISBN 3-417-29721-4/3-7655-9721-X).

SUMMARY

This is one of the first volumes in a new series of German commentaries on the New Testament edited by G. Maier, R. Riesner, E. J. Schnabel and H.-W. Neudorfer. It sets the pattern for a series which is based on an evangelical understanding of the authority and inspiration of Scripture but presents different interpretations and points of view in a sympathetic and non-polemical fashion. For each section of the text we are given a precise translation, a general introduction, a verse-by-verse exegesis with appropriate excursuses where necessary, and a brief summing up which draws attention to the continuing significance of the text.

RÉSUMÉ

Voici l'un des premiers volumes d'une nouvelle série de commentaires sur le Nouveau Testament en langue allemande, dont les éditeurs sont G. Maier, R. Riesner, E. Sch-

nabel et H. Neudorfer. Il trace la voie pour une série qui se fonde sur une conception évangélique de l'autorité et de l'inspiration de l'Écriture, tout en présentant différentes interprétations et points de vue de manière non polémique. Une traduction précise est proposée pour chaque section du texte, une introduction générale, une exégèse verset par verset avec des excursus appropriés lorsque cela est nécessaire, et un bref résumé qui indique la pertinence du texte pour aujourd'hui.

ZUSAMMENFASSUNG

Dies ist einer der ersten Bände einer neuen deutschen Kommentarreihe zum NT, die von G. Maier, R. Riesner, E. J. Schnabel und H.-W. Neudorfer herausgegeben wird. Er bildet die Vorlage für eine Reihe, die auf einem evangelikalischen Verständnis der Autorität und Inspiration der Bibel gründet, die aber unterschiedliche Interpretationen und Ansichten auf sympathetische und nicht polemische Art präsentiert. Für jeden Textabschnitt wird eine präzise Übersetzung gegeben, eine allgemeine Einleitung, eine Vers-für-Vers Exegese mit Exkursen an relevanten Punkten und eine kurze Zusammenfassung, die die Aufmerksamkeit auf die bleibende Bedeutung des Textes lenkt.

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Dr Neudorfer's commentary begins with some 40 pp. of concise introduction in which he defends the Pauline authorship of the letter and the traditional identification of its recipient (Timothy). He discusses the different placements of the letter within the career of Paul and opts for a post-first-Roman-imprisonment location for it rather than the situation during Paul's third missionary campaign variously presented by J. Van Brueggen, B. Reicke and J. A. T. Robinson. It was composed at Nicopolis, unless it was written at Ephesus and presented personally to Timothy (hence the lack of closing greetings). As regards structure, the author summarises and accepts the suggestions of R. Fuchs, *Unerwartete Unterschiede: Müssen wir unsere Ansichten über die Pastoralbriefe revidieren?* (Wuppertal: Brockhaus, 2003) concerning the 'ring composition' with chs. 1 and 2 with their parallel structures forming a framework for the letter which contains instructions for the whole congregation directly from Paul ('I wish...' in chs. 1-3 and then indirectly through Timothy ('Command and teach...' in chs. 4-6. The letter belongs to the category of *mandata principis* (*principis* is a printing error), instructions from a superior to his agent.

The exegesis itself takes good account of recent scholarship. It is an excellent, succinct guide for students who have some knowledge of Greek and frequently draws attention to lexical material in *EWNT*. There are points of interest and significance throughout the discussion. Here, for example, you will find an attempt to estimate the actual proportion of people over 60 in the population at the time: just under 5% (and scarcely anybody over 80). This puts the discussion of the widows (11.6% of the letter!) into its social context and gives some idea