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

(HistorischTheologische 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. Schnabel 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 evangelikalen 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* (*principiis* 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

of the relative size of the problem. Parallels to the writings of Luke are noted (he is seen as a possible secretary for Paul) and also to the problems at Ephesus reflected in Ephesians. There is a lengthy excursus on the reference to homosexuals in 1:10. Roloff's claim that in the Pastorals the preacher Paul of his authentic letters becomes the preached Paul is refuted by noting that in such passages as 1 Cor 11:1 and 1 Thess 1:6 Paul presents himself as an example. The question of the identity of Paul's God with the Allah of Islam is discussed in connection with 2:5. However, the hermeneutical questions raised by 2:8-15 are not really discussed; the varied exegetical approaches of some recent scholars are summarised, but the important questions regarding the place of women in teaching and pastoral care in the church today are not taken up. There is a helpful summary of H. Stettler's discussion of the christology in 3:16 (where she finds traditions of the Servant and Son of Man). Nothing is said about the possibility that 5:9 refers to an 'order of widows', from which it may be concluded that Neudorfer rightly rejects the proposal. The setting aside of their first pledge by some widows is understood in the light of Rev 2:4. An interesting suggestion for 5:17 is that it may refer to some kind of expenses rather than a stipend; Neudorfer seems to favour the view that the double honour for some elders is in comparison with what was given to widows.

Neudorfer rightly draws attention to various remarks in the letter which are less intelligible if it is a pseudonymous composition from well after the time of Paul. I am not so sure that his endeavours to explain some of the (for Paul) unusual terminology and concepts as being appropriate for Hellenistic readers rather than Paul's usual audiences: in what ways was Timothy (or his congregation at Ephesus) any different from the readers of Pauline letters to Corinth or Ephesus or wherever else Paul wrote to? (Nor is such 'Hellenistic' language characteristic of the writings of Luke.)

A great deal is packed into this succinct volume and it is certainly not superfluous for readers already familiar with some of the longer commentaries that have appeared in the last few years. This is an excellent beginning to what looks like being a very useful series.

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History of New Testament Research II: From Jonathan Edwards to Rudolf Bultmann

William Baird

Minneapolis: Fortress, 2003. 565 pp. £22.99, cloth.
ISBN 0-8006-2627-3

SUMMARY

The present volume gives an excellent and comprehensive survey of the history of New Testament scholarship between 1870 and 1940. It covers the whole range of disciplines associated with New Testament studies. There is a welcome emphasis on American and British contributions. The author succeeds in presenting scholars and their research on their own terms without imposing his own agenda on them. All in all Baird is a sure and inspiring guide through a vast field: NT research in America during the 19th century, the establishment of historical criticism in Britain, the triumph of liberalism on the continent, the return of scepticism, new discoveries in linguistic, geographical and historical research, methodological developments, the advance of American research, a survey of conservative alternatives on the continent and the refinement of historical criticism. Volume one covers *From Deism to Tübingen* (1992), the projected final volume will be entitled *From Biblical Theology to Pluralism*.

RÉSUMÉ

Cet excellent ouvrage retrace l'histoire de l'étude spécialisée du Nouveau Testament entre 1870 et 1940 de manière complète. Il traite de toute la gamme des disciplines liées à l'étude du Nouveau Testament. Il s'intéresse plus particulièrement aux contributions américaines et anglaises. L'auteur réussit à présenter les spécialistes et leurs travaux en leurs propres termes sans imposer ses propres perspectives. Baird se montre un guide sûr et stimulant pour explorer un très vaste champ : la recherche en Amérique au XIX^{e} siècle, l'établissement de la critique historique en Grande Bretagne, le triomphe du libéralisme en Europe continentale, le retour du scepticisme, les nouvelles découvertes dans les domaines de la linguistique, de la géographie et de l'histoire, les évolutions méthodologiques, les progrès de la recherche américaine, les options conservatrices en Europe, et l'affinage de la méthode historico-critique. Le premier volume couvre la période qui va du déisme à l'école de Tübingue (1992). Le dernier volume annoncé aura pour titre : *De la théologie biblique au pluralisme*.

ZUSAMMENFASSUNG

Der vorliegende Band gibt eine hervorragende und umfassende Übersicht über die Geschichte der neutestamentlichen Wissenschaft zwischen 1870 und 1940. Er deckt die gesamte Bandbreite der mit der neutestamentlichen Wissenschaft assoziierten Disziplinen ab. Er beinhaltet eine willkommene Betonung auf amerikanischen und britischen Beiträgen. Es gelingt dem Autoren, die Gelehrten und ihre Forschung zu ihren eigenen Bedingungen darzustellen, ohne ihnen seine eigenen Anliegen aufzuzwingen. Alles in allem ist Baird ein zuverlässiger und inspirierender Führer durch ein enormes Gebiet: NT-Forschung in Amerika im 19. Jahrhundert, die Etablierung der historischen Kritik in Britannien, der Triumph des Liberalismus auf dem Kontinent, die Wiederkehr des Skeptizismus, neue Entdeckungen in der linguistischen, geographischen und historischen Forschung, methodologische Entwicklungen, der Fortschritt der amerikanischen Forschung, ein Überblick über konservative Alternativen auf dem Kontinent und die Verfeinerung der historischen Kritik. Der erste Band deckt die Zeit *From Deism to Tübingen* ab (1992), der geplante letzte Band wird *From Biblical Theology to Pluralism* heißen.