

Romans. For Kirk, as for Wright before him, the location of an 'interpretative key' provides the hermeneutical leverage to navigate the letter. For Wright, this 'key' was Jesus' messiahship; for Kirk the key is the resurrection of that Messiah.

Following Richard Hays, Kirk argues that Romans is Paul's theodicy project. The general rejection of Paul's gospel by ethnic Israel generated questions about God's faithfulness to his covenant promises. Romans addresses this crisis by demonstrating that the promises in Israel's Scripture find their fulfilment in the crucified and resurrected Messiah. This christological conviction requires Paul to recast the stories of Israel 'in order to show that the righteousness of God is on display in the dead and risen Messiah' (49).

Before turning to Romans, chapter two surveys the "functions" (as opposed to "nature") of resurrection in early Judaism. (14). Four functions are proposed: 1) eschatological act of justice which vindicates God and the righteous, 2) support paraenesis, 3) restoration of creation, and 4) restoration of Israel.

Chapter three examines the letter opening and closing and employs rhetorical and epistolary evidence to argue that the presence of resurrection in both these sections indicates the significance of this theme within the letter. The appearance of resurrection in connection with the scriptures of Israel in Paul's expansion of the letter opening is significant. However, the logic employed to read 'the one who will arise' in 15:12 as a reference to Jesus' resurrection feels a bit circular. Kirk argues that the centrality of resurrection in the letter is indicated by its presence in the letter opening and closing but then proceeds to argue for its presence in the letter closing by arguing from its centrality in the letter (51).

Turning to Romans 4, Kirk argues that Paul's answer to the question of Romans 3:31 ('do we nullify the law') is a 'revisionist definition of the people of God' and the contours of that God's faithfulness (59). Paul re-narrates the story of Abraham to highlight the resurrection character of his justifying faith and the resurrection personality of God. Abraham's paternity is not defined 'according to the flesh', but by God's resurrection power. This recasting of Abraham through the lens of resurrection addresses the twin-concerns of Paul's theodicy project: it demonstrates that God's action in the resurrected Messiah is continuous with Israel's scripture and it expands the boundaries of Abraham's paternity, thereby making theological space for non-Jews without closing the door on ethnic Israel.

Kirk's reading of Romans 5:9-10 (chapter five) and 8:12-39 (chapter seven) argues that Paul has rethought Israel's eschatological expectations around the resurrected Jesus. Paul retools the details of final judgment such that believers both have and will participate in a judgment presided over by their resurrected Lord. Additionally, a Jewish tradition of a (super)restored creation is reworked around Jesus as the image of God who thereby recreates those united to him and commissions them to

rule over a recreated world.

Chapters six and eight both address the question of the Mosaic Law. Paul's claim is that 'the purported goals of the law have been attained in the resurrection of Christ' (131). Kirk argues that this realization necessitated an *ex post facto* reading of the role of the law within Israel's story. Paul's use of Deuteronomy 30 demonstrates his retrospective conviction that the law was intended to witness beyond itself to the gospel of the resurrected Christ who, unlike the law, has the power to enable righteous living (108) and finally answer the theodicy question (131).

To say that the theodicy question has been answered, however, means that the question of the future of ethnic Israel has been addressed. Chapter nine argues that Romans 11 casts Israel's rejection and hoped for restoration in parallel to the christological pattern of death and resurrection.

Chapter ten examines Romans 13:8-14 and 14:1-9 and notes that in Paul's re-employment of resurrection to support paraenesis, the resurrection of Jesus provides more than motivation; provides power to live obediently (204). This is followed by a final chapter in which some of the findings about Paul's hermeneutic, ethnic unity and theodicy are translated into the current life of the church.

This work's greatest strength is also its greatest weakness. Synthetic readings have a power of persuasion by virtue of their scope and volume of evidence; but they make detailed engagement with the text difficult. There are a few passages where this author needed a bit more convincing that Jesus' resurrection was in view (e.g. 1:17; 15:12). Nonetheless, by highlighting and employing the interpretative significance of resurrection, Kirk has offered a sweeping reading of Romans which navigates old debates finding fresh solution, which (*ex post facto*) seem almost self-evident. It is a valuable contribution that will be hard to ignore.

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First Corinthians: A New Translation with Introduction and Commentary

Joseph A. Fitzmyer

The Anchor Yale Bible 32

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xxv + 660 pp., £30.00, hb; ISBN 978-0-300-14044-6

SUMMARY

This commentary is a welcome addition to the scholarly literature available on 1 Corinthians and is the most detailed treatment of it since Anthony Thiselton's NIGTC volume in 2000. The commentary begins with the author's original translation of the letter, followed by an introduction with several essays on preliminary issues. Fitzmyer's interpreta-

tions can be eclectic, with moments of originality and conventionalism. Unfortunately, he routinely mirror-reads the text, so that he interprets Paul's assertions as direct reflections of the situation in Corinth. In its entirety, the commentary remains a very fine contribution, with the introductory essays and section summaries being especially strong. This volume is recommended for any interested student, pastor, or scholar.

ZUSAMMENFASSUNG

Dieser Kommentar ist eine willkommene Ergänzung der wissenschaftlichen Literatur zum 1. Korintherbrief und stellt die detaillierteste Behandlung des Briefes seit Anthony Thiseltons Band im NIGTC aus dem Jahre 2000 dar. Der Kommentar beginnt mit der eigenen Übersetzung des Briefes durch den Autor, gefolgt von einer Einleitung mit mehreren Artikeln zu vorbereitenden Fragen. Fitzmyers Interpretationen können eklektisch sein, mit Momenten der Originalität und des Konventionalismus. Leider liest er den Text üblicherweise als Spiegel, so dass er die paulinischen Aussagen als direkte Widerspiegelungen der Situation in Korinth interpretiert. Insgesamt bleibt der Kommentar ein ausgezeichneter Beitrag, wobei die einleitenden Essays und die Zusammenfassungen der einzelnen Abschnitte besonders stark sind. Der Band kann allen interessierten Studenten, Pastoren oder Gelehrten empfohlen werden.

RÉSUMÉ

Ce commentaire vient s'ajouter à l'ensemble des travaux académiques sur la première épître aux Corinthiens. C'est le commentaire le plus détaillé depuis la parution de celui de Anthony Thiselton en 2000. L'auteur nous livre d'abord sa propre traduction de l'épître, puis aborde les questions d'introduction avec plusieurs sections traitant de questions préliminaires. Les interprétations de Fitzmyer peuvent être éclectiques, tantôt originales, tantôt plutôt conventionnelles. Malheureusement, il voit le texte comme reflétant systématiquement la situation corinthienne et l'interprète en fonction. Dans l'ensemble, ce commentaire a un excellent apport, l'introduction et les résumés de section étant particulièrement remarquables.

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The appearance of Joseph Fitzmyer's commentary on the first Letter to the Corinthians is a welcome addition to the scholarly literature available on this most challenging of Pauline letters and is the most detailed treatment of it since the publication of Anthony Thiselton's NIGTC volume in 2000. Fitzmyer, of course, is no stranger to the Anchor Yale Bible Commentary series (formerly known as the Anchor Bible Commentary), this being his fifth contribution to the collection after the volumes on Luke (2), Acts, Romans and Philemon. In fact, Fitzmyer is now responsible for the comments in this series on over one third of the words in the Greek NT!

The commentary contains many of the normal preliminary features one will have come to expect in the Anchor Yale series. The volume begins with the author's

original translation of the entire text, followed by an informative, yet not overly detailed introduction to the letter. In the introduction Fitzmyer offers several short essays on such topics as the history of Corinth and its population, the events in Paul's ministry that led up to his writing of 1 Corinthians, the transmission of the text, language and style, a form-critical evaluation of the letter, and a synthesis of its many theological themes. Here the reader observes Fitzmyer's expertise in both NT history and Pauline Theology. These essays will be helpful to anybody interested in the cultural milieu of Roman Corinth and the place of 1 Corinthians in Paul's theological framework.

Fitzmyer's treatment of the text itself, again, follows the standard approach of this series. Each section contains the author's translation of the text, 'comments' summarizing the content and meaning of the relevant passage, 'notes' treating smaller units of the passage and a substantive bibliography for those interested in further reading. Fitzmyer's interpretations can be a bit eclectic, with moments of originality and others of sheer conventionalism. The reader, for instance, will probably be surprised to find that Fitzmyer departs from reading 1 Corinthians entirely as a specimen of deliberative rhetoric (55), which has become fairly commonplace since the appearance of Margaret Mitchell's *Paul and the Rhetoric of Reconciliation* (1991). Fitzmyer, rather, considers 1 Corinthians to be a Hellenistic letter of admonition (*typos nouthetikos*, 56), a more generic categorization which allows for more structural and topical leniency. He notices the presence of some rhetoric in Paul's writing, but instead of regarding these instances as covert allusions to Paul's underlying agenda (especially early in the letter, as have so many other scholars), he routinely prefers to mirror-read the text, so that he interprets Paul's assertions as direct reflections of the situation in Corinth. This leads him to detect three or possibly four factions in the church, parties attached to the leaders mentioned in 1:12 and 3:22, real opposition to Paul, and elaborate defences of Paul's apostolic authority in chapters 1-4 and 9, with the latter simultaneously functioning as an *exemplum* (353-54).

Fitzmyer's outline of the first four chapters is also unusual (1:10-17; 1:18-31; 2:1-3:4; 3:5-17; 3:18-23; 4:1-21) and probably not to be preferred. While admittedly a difficult passage with very little scholarly agreement, one would expect, for instance, that both 2:1-5 and 3:1-4 would *not* belong to the same unit, but should function either as the opening or closing remarks of separate sections. His method of bracketing causes some coherency problems early on and would have probably benefited had he followed the pattern suggested by Joop Smit in *Novum Testamentum* 44 (2002) 231-51.

Fitzmyer's treatment of 1 Corinthians 9 is a bit thin. While acknowledging that by waiving his right to financial support Paul was propping himself up as an example of one who had not used his right so that others might benefit, nowhere does Fitzmyer explain how receiving

support would have hindered some in the church (364). Moreover, he draws very little upon recent studies on the possible influence of sophists and rhetorical opponents in Corinth and takes no firm position on the precise meaning of the phrase *sophia logou* in 1:17 and 2:4.

In the end one cannot fault Fitzmyer for not interacting more closely the abundance of secondary literature; such would have required several 600-plus-page volumes. In its entirety, the commentary remains a very fine contribution, with the introductory essays and 'comments' sections being especially strong. This volume will make a great companion to Thiselton and is warmly recommended for any student, pastor, or scholar interested in this important NT letter.

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**Religious Experience of the Pneuma.
Communication with the Spirit World in
1 Corinthians 12 and 14**

Clint Tibbs

WUNT II 230

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EUR 69,- ; ISBN 978-3-16-149357-7

SUMMARY

Tibbs investigates the statements of the apostle Paul on the Spirit of God in 1Cor 12 and 14 against the background of contemporary Jewish and pagan sources. His thesis "in the NT, 'the holy spirit' is a collective noun" as well as his perspective of a "world of holy spirits", presented by Tibbs as Pauline, are not persuasive in the end. However, the passages in which he explains the empirical relevance of Paul's statements on the Spirit prove to be stimulating: the New Testament testifies to a manifold, powerful, at times overwhelming activity of the Holy Spirit.

ZUSAMMENFASSUNG

Tibbs untersucht die Aussagen des Apostels Paulus über den Geist Gottes in 1. Kor. 12 und 14 vor dem Hintergrund zeitgenössischer jüdischer und paganer Quellen. Seine These „In the NT, 'the holy spirit' is a collective noun" und die von ihm als pln. vorgestellte Anschauung einer „Welt heiliger Geister" überzeugen letztlich nicht. Als anregend erweisen sich aber die Passagen, in denen Tibbs den Erfahrungsbezug der pln. Aussagen über den Geist herausarbeitet: Das NT bezeugt ein vielfältiges, machtvoll, zuweilen überwältigendes Wirken des Heiligen Geistes.

RÉSUMÉ

L'auteur étudie ici les affirmations de Paul sur l'Esprit de Dieu en 1 Corinthiens 12 et 14, à la lumière des sources juives et païennes de l'époque. Il soutient que dans le Nouveau Testament, le vocable « le Saint-Esprit » est un nom collectif et que Paul croyait à un « monde de saints-esprits », mais cette thèse n'est pas convaincante.

Cependant, les passages où Tibbs montre la pertinence empirique de l'enseignement paulinien sur l'Esprit sont stimulants : le Nouveau Testament témoigne d'une activité diversifiée, puissante, et parfois très forte, du Saint-Esprit.

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Paul, an advocate of "Christian spiritism"? The person of the "Holy Spirit" unknown to the New Testament? The discovery and experience of an archipelago of a "(holy) world of spirits" instead? The author of the present volume does not shrink back from provocation. With this study Clint Tibbs received a doctorate from the Catholic University of America, Washington. He purports to interpret 1Cor 12 and 14 in view of the religious experience of the original church (vii). Whereas these chapters are normally dealt with under the heading "gifts of the Spirit", the unconventional thesis of the author (T. himself writes „this somewhat maverick interpretation", 23) is about Paul dealing here with "Christian spiritism" perceived by T. as „communication with the spirit world" (22).

After the introduction, T. offers an overview of research (chapters 1 and 2). He considers the observation of a variety of functions of the Spirit through which the usually invisible world of spirits becomes a real experience to be the most important result of some enquiries (108f). Affirming similar activities of demons and good spirits (109), he evokes the subject matter: "If there were many good spirits, i.e., holy spirits, in the NT world, the question arises, what does 'the Holy Spirit' mean?" (110).

In chapter 3 (113-145) T. examines texts from the Greco-Roman (Plutarch) and early Jewish (Josephus, Philo and Pseudo-Philo) literature in terms of their description of a "communication with the world of spirits": spirits would speak to individuals by media perceived as "passive human agents" (144). These may also be good spirits (*daimonion*, "godship", *theion pneuma*, "divine spirit", "*spiritus sanctus*", "holy spirit"), who may reveal the will of god. [The absence of capitals for God and Spirit follows T.]

Therefore, T. intends to carry out his detailed exegesis of 1Cor 12 and 14 (chapters 4-6) with a sensitivity which he finds lacking in general; likewise, he proposes to interpret *pneuma* within the frame of an early Jewish pneumatology (15) and not in the light of the Trinitarian definitions of the 4th century. Because he presupposes an unbroken agreement between the ideas of the former authors and those of Paul, T. does not render the opening phrase in 12:1 in the usual way (Luther: "About the gifts of the Spirit..."), but in terms of "about spiritual things". Then T. expands on Paul's descriptions of various experiences of spirits – as he classifies them – in the verses to follow: speaking by the same spirit 12:1; presents and gifts 12:4; works and activities, energies 12:6; manifestations of the spirit 14:15; spirits of the prophets 14:32; spiritual persons 14:32. T. explains this