

enter the kingdom, and marriage and celibacy are both honorable to the degree that they help or hinder our readiness to enter the kingdom. Concerning adultery, which was widely accepted in the culture surrounding early Christianity, the Christian belief was that sexual love was to be animated and even validated by Christian love. Also, divorce was allowed only in the case of adultery, but remarriage was allowed only if the first spouse died. Concerning the rather low view of women, Rordorf states that the Christian message was not interested in changing the social structures of the age. Instead, the Christian was to "live in the Lord" within the framework of his/her culture. In the accepted house rules of the day, subjection of wives to husbands was central. Finally, Rordorf concludes that in the early years, marriage was not considered a sacrament, as no nuptial blessing was presided over by any minister of the church.

Concerning abortion, John Noonan makes clear that in the Greco-Roman world, abortion was widely practiced, sometimes for trivial reasons (e.g. to maintain feminine beauty). Aristotle believed it should be allowed for the good of the state, but only before there was "sensation and life." Of course that observation calls to mind the noisy current debates on when human life and sensation truly begin. It is interesting, however, that the early Christian works, beginning with the *Didache* (c. 100 A.D.), consistently include abortion in the many lists of "thou shalt nots."

The list of topics covered in this volume is a rather short one and the space devoted to them is quite uneven. Most chapters or topics run from 12 to 35 pages while the topics of penance and discipline cover well over a hundred pages. Such uneven treatment either suggests an arbitrary choice of the editor, or more likely, reflects the preoccupation the early church had with this particular topic. For the most part the writing is clear, but the terms "Ethics" and "Morality" used in the subtitle suggest a wider coverage of topics than is represented in the book.

Andrews University

WILLIAM RICHARDSON

Fitzmyer, Joseph A., S.J. *According to Paul: Studies in the Theology of the Apostle*. S. J. New York/Mahwah, NJ: Paulist Press, 1993. xi + 177 pp. \$12.95.

According to the preface, this book is intended as further elaboration of topics that received summary treatment in Fitzmyer's earlier works. Three of the eight essays are first-time publications.

Fitzmyer, a well-known figure in Pauline studies, is professor emeritus of biblical studies in the School of Religious Studies at Catholic University of America in Washington, D.C., and a past president of both the Society of Biblical Literature and the Catholic Biblical Association.

This volume reflects his vast expertise and offers a wealth of valuable data for discussion, further research, and preaching. While theological issues are discussed, and profoundly so, practical application is not forgotten. The final chapter discusses Paul's preaching as well as preaching from the Pauline corpus.

The first of the volume's eight chapters traces the apostle's spiritual journey, seeking to ascertain how Saul of Tarsus—a Jew and a Pharisee—became Paul—the Christian apostle to the Gentiles. Beginning with his name change and its implications, it moves to his spiritual and cultural background. He is rooted spiritually in Judaism, but his Greek images and argumentation are noted. Fitzmyer views this dual heritage as not only enabling Paul "to cope with the problems and difficulties of carrying the Christian gospel from its Palestinian Jewish matrix into the world of the Roman empire," but also as influencing his agenda and his view of Christianity. He questions whether Paul would have written about justification as he did, if he hadn't coped with the problem of Christian Diaspora-Jewish converts who insisted that Gentiles had to observe the Mosaic law to be saved. Thus, Fitzmyer's point that there were Hellenistic as well as Jewish influences that worked on Saul of Tarsus as a Christian missionary, while not new, reflects more thought than some others have put into it.

Fitzmyer correctly dismisses the notion of Saul's conversion being merely psychological and the concomitant notion that Romans 7 is autobiographical. The latter view, based on Luther's experience and interpretation, harmonizes neither with Paul's own interpretation nor with the universal situation of man presented in the chapter. Fitzmyer views the Damascus-road experience as what Paul says it is—"a revelation of the Son accorded him by the Father" in which he "saw Jesus the Lord" and which became the turning point in his spiritual journey—a journey which now found its goal in sharing in the glory of the risen Christ.

The second chapter explores Paul's Jewish background, especially in terms of its relation to the deeds of the law. Fitzmyer proposes, contrary to Bultmann and others, not only a similarity between Luke's version and Paul's own version of his Pharisaic background, but also traces of a "Palestinian tradition" of Judaism within his writings. However, he admits the complexity of the issue, noting that there is in Paul an absence of slogans that could be associated with a Pharisaic heritage or a sectarian Jewish milieu. He convincingly demonstrates affinity with materials found at Qumran, but admits inability either to explain the affinity or to specifically identify the Qumran sect.

Chapter three explores the Pauline letters in relation to Luke's account of the missionary journeys. While agreeing with the recent insistence on giving priority to Paul's own account of his journeys, especially as derived from his uncontested letters, Fitzmyer questions the "somewhat pejorative attitude toward the Lucan account" of Paul's

journeys. He argues that while there needs to be a critical analysis of the Lucan material, there is more scope for its use. Through a comparison of both writings, he demonstrates how Paul corroborates Luke, but he also notes the significant differences between them. Part two of the chapter is devoted to discussing the first missionary journey, which presents the biggest difficulty for corroboration.

On the basis of evidence derived from these discussions, Fitzmyer attempts "a relative chronology for Paul's missionary endeavors" using Gallio's presence in Achaia and the Delphi inscription as pivotal evidence.

Chapter four explores the use of the term *Abba* and Jesus' relation to God. Fitzmyer demonstrates that Jeremias and others were incorrect in suggesting that "there is no evidence in the literature of ancient Palestinian Judaism that 'my father' is used as a personal address to God." He cites at least two instances of such a usage in the Qumran literature. What is perhaps more correct is that the literature of pre-Christian or first-century Palestinian Judaism provides no evidence that *abba* was used as a personal address for God by an individual Jew. Jesus' usage was thus something new. Fitzmyer even asserts that the preservation of the Aramaic word is a strong argument for the recollection of a term used by the Jesus of history.

Chapter five addresses 2 Cor 3:7-4:6 with respect to the veil on Moses' face and the glory reflected on the face of Christ. Problems cited include the complications of the passage's flow of thought, the images and motifs, the mode of argumentation—especially its midrashic nature and subtlety, its Old Testament figures and motifs, etc. Fitzmyer proposes that once one recognizes that the apostle's argumentation cannot be subjected to syllogistic analysis, it is possible to detect the associations that are at work in the passage. He advances six sets of associations. His point is that Paul "suffused a Greek-Roman motif of metamorphosis with a midrashic development of the Moses story of Exodus 24 and with an allusion to Genesis 1." The second half of the chapter explores relations between Paul's imagery and the Qumran literature. In addition to the parallels he finds, Fitzmyer calls attention to and supports what van Unnick calls "Paul's mysticism."

Chapter 6 explores the meaning of *κεφαλή* in 1 Cor 11:3. Fitzmyer posits that Paul's "logic there is obscure at best and contradictory at worst. The word choice is peculiar; the tone peevish." Recent commentators concede that in this passage Paul uses *κεφαλή* in a metaphorical sense but there is a problem in determination of the precise metaphorical sense. Rejecting Weiss's designation of v. 3 as a gloss, and W. O. Walker's theory that vv. 2-12 should be seen as an interpolation, he agrees with Murphy-O'Connor that vv. 3-16 should be seen as a unit with Paul as its author. Fitzmyer also rejects the notion that *κεφαλή* should be translated "source." Citing examples from the LXX as well as from Philo, he provides evidence

that it was used and understood in the Hellenistic Jewish sense to designate preeminence or authority and should thus be understood as "head."

Chapter 7 looks at the christological hymn found in Philippians 2:6-11 and discusses the Aramaic background of the passage, its structure and meaning. Fitzmyer rejects the notions that the hymn was composed in Greek or by a poet whose mother tongue was Semitic, and provides evidence that it is compatible with contemporary Middle Western Aramaic. He even presents a reconstruction (121). Looking at the meaning and purpose of the hymn, he suggests that Paul has taken over from a contemporary Jewish-Christian liturgy a hymn to Christ which makes six Christological assertions.

The final chapter, as previously noted, explores Paul's own preaching as well as how a contemporary preacher might approach preaching from a Pauline passage. He suggests that just as preaching from Paul revitalized the church in the Reformation era, it could vitalize ours too.

Taken as a whole, the book presents valuable information and paves the way for further research in a number of areas. It reflects thoroughness, thought, and research. I would recommend it for professors and pastors, as well as college and seminary students.

Columbia Union College
Takoma Park, MD 20912

BERTRAM MELBOURNE

Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. The Anchor Bible, no. 33. New York: Doubleday, 1993. xxxiv + 793 pp. \$40.00

Undoubtedly this is one of the best commentaries on Romans. It is certainly the most up to date in English and in many respects the most outstanding from America. The author is professor emeritus of biblical studies at the Catholic University of America. His work is presented as "a book for all people, a guide to the perplexed of any creed or none" (back cover), "accessible in a not-too-technical form for general readers" (xiv). However, its content, in particular its thorough review of scholarship and overwhelming bibliography, make it a tool for scholars.

As did his Anchor Bible commentary on Luke (2 vols.: 1981, 1985), *Romans* contains the author's translation of the Greek, theological comments on each section, and a reasonable amount of notes, mostly dealing with technical details.

The first part of the book deals with the usual introductory issues (25-102). The Pauline teachings in Romans are then summarized under the titles God, Christology and Soteriology, Pneumatology, Anthropology, and Christian Ethics (103-172). Fitzmyer carefully analyzes the doctrinal