

Paul's early years, it offers readers a fresh vision of the apostle's humanity and religious integrity.

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Paul's Gospel in an Intercultural Context: Jew and Gentile in the Letter to the Romans, by William S. Campbell. Peter Lang, Bern and New York, 1991. 213 pp. SFr 46,80 (paper). ISBN 3-631-42981-9.

THIS FINE VOLUME collects the author's essays from 1973 to the present; four of the eleven essays appear here for the first time. Focused primarily on the problem of reconstructing the circumstances of the community in Rome to which Paul writes, these various pieces, presented chronologically, unfold in a sort of sustained bibliographical essay. The importance of Romans 9—11 to the whole, ventured cautiously by Campbell in 1973, stands securely as a hermeneutical point of departure by the middle of the following decade (put there, as he rightly acknowledges, in part by Stendahl's seminal essay on Paul and the introspective conscience [1963], and Sanders's massive study of Paul and Judaism [1977]). With the reintegration of chapters 9—11 into the letter, we see as well the impact and importance of eschatology in the effort to understand Paul.

Campbell consistently emphasizes Paul's eschatology, his conviction *as a Jew* that the God of Israel would shortly redeem all humankind through his Son. This insistence allows Campbell to press vigorously his view of the social composition of the Roman community (esp. p. 909), the theological, and thus social

complications present there, and, consequently, the overall theological theme Paul addresses in Romans, namely, the defense of "the integrity and faithfulness of God" (p. 200). Romans is in this sense a theodicy—responding not as usual to the problem of evil, but rather to the new and peculiar revelation of Christ. This insistence also allows Campbell, in a particularly fine and nuanced critical appreciation of Francis Watson's important monograph (Chap. 9), to demonstrate the incoherence of any reconstruction of Paul as advocating a principled separation of "Gentiles in Christ" from the synagogue: In an eschatological perspective, such "institution-" or "community-building" makes little sense (see also Chap. 10, an expansion of this theme). On the contrary, argues Campbell (returning frequently to Paul's image of the olive tree and its grafted branches), Paul writes in the effort to keep the community bound together (esp. p. 152f.).

Generous in his criticisms, balanced in his judgments, and lucid in his synthetic arguments, Campbell has presented, through this collection of his own writings, a valuable stratigraphic record of the major movements in Pauline (esp. anglophone) scholarship of the past two decades. The volume may be well appreciated by other scholars and profitably mined by graduate students, particularly those seeking some orientation in the huge and often bewildering secondary bibliography on Romans.

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Disciples and Leaders: The Origins of Christian Ministry in the New Testament, by John E. O'Cooney. Paul