

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.

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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

section (1:16-11:36) of the epistle from the perspective of rhetorical construction, dividing it into three sections: "Through the gospel the uprightness of God is revealed as justifying people of faith" (1:16-4:25): "The love of God further assures salvation to those justified by faith" (5:1-8:39): and "Justification and salvation through faith do not contradict God's promises to Israel of old" (9:1-11:36).

Systematically Fitzmyer refers to patristic literature, mainly Augustine, Origen, Ignatius of Antioch, Theodore of Mopsuestia, Clement of Rome, and John Chrysostom. He does not neglect Protestant reformers, especially Luther, Calvin, and Melanchthon.

The author hopes that his Catholic background "will not show up too boldly" (xiv). In fact, the presentation is quite balanced, departing here and there from traditional Roman Catholic positions. For example, Fitzmyer states that "there is no reason to think that Peter was the founder of the Roman Church or the missionary who first brought Christianity to Rome" (30). He also minimizes the differences between Luther's view on the "uprightness of God" and his own position (257-265) and even calls Phoebe (16:1-2) a "minister of the Church" (728).

Although the analyses of controversial passages are necessarily short, they contain the essential information and are fair and clear. Especially well covered are the identification of the *ego* in 7:7-25 (463-466), the importance of chapters 9-11 within the purpose of the epistle (539-543), and the discussion of 10:4 and the end of the law (582-585).

The strongest and most useful contribution of this commentary is its massive documentation. This is presented both in a general bibliography (173-224) and specific bibliographies following each point discussed. In these, commentators are listed chronologically in five different periods. An index of subjects and another of commentators facilitates the use of the volume.

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ROBERTO BADENAS

Gundry, Robert H. *Mark: A Commentary on His Apology for the Cross*. Grand Rapids, MI: Eerdmans, 1993. iv + 1069 pp. Cloth, \$59.99.

It is a foregone conclusion in Marcan scholarship that the Evangelist wrote in a Gentile Christian context, perhaps in Rome itself and in the wake of the Jewish war of 66-73. Consequently, he removed all political connotations from the messianism of Jesus, as well as the overly Jewish elements from the primitive Christian tradition. According to Mark, the worst enemies of Jesus were the Jewish leaders in Jerusalem, the same group responsible for the recent rebellion against Rome; in fact, Jesus him-