

German scholarship. The book will be most useful in graduate courses on Pauline theology.

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**ROMANS: THE DIVINE MARRIAGE—A BIBLICAL THEOLOGICAL COMMENTARY.** By Tom Holland. Eugene, OR: Pickwick, 2011. Pp. xiv + 558. Paper, \$56.00.

This commentary is as an extension of Holland's earlier monograph, *Contours of Pauline Theology* (2004). As in his earlier work, what Holland does well, he does very well—namely, interpreting Paul's letter in light of the LXX. On the other hand, implausible readings abound in the exegesis, as Holland forces Paul into a model of "Jewishness" that filters out any influence of non-Jewish thinking—as if a diaspora Jew like Paul could escape all forms of Hellenism. The author does not seem to be familiar with recent scholarly proposals to go "beyond the Judaism/Hellenism divide," perhaps most famously endorsed by T. Engberg-Pedersen et al. We are therefore left with a reversion to the strictly Jewish conceptualization of Paul's thinking popularized by Schweitzer. The liabilities of such an approach become most apparent when Holland suggests that, due to the apostle's New Exodus paradigm, Paul's *doulos* ("slave") metaphor in Romans 6 depicts the believer as a *free* servant to God/righteousness, even though Paul also uses *doulos* both to portray unbelievers as slaves to sin and to contrast *eleutheros* ("free") language. Thus, while the book will be useful to those seeking to enrich their understanding of Paul's biblical roots, it must be engaged critically.

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**EMERGING LEADERSHIP IN THE PAULINE MISSION: A SOCIAL IDENTITY PERSPECTIVE ON LOCAL LEADERSHIP DEVELOPMENT IN CORINTH AND EPHESUS.** By Jack Barentsen. Princeton Theological Monograph Series 168. Eugene, OR: Pickwick, 2011. Pp. xviii + 378. Paper, \$44.00.

Barentsen applies social identity theory to the study of the Pauline epistles in order to analyze and compare the development of leadership patterns in the Corinthian and Ephesian churches. Chapter 1 provides a clear introduction and warrant for the study; Chapter 2 surveys the history of research on leadership in the Pauline letters; and Chapter 3 explains in detail the social identity model of leadership to be employed in the remainder of the book. Chapters 4 to 8 then analyze 1-2 Corinthians, Ephesians, and 1-2 Timothy, respectively, seeking to show diachronically how leadership was installed, maintained, and passed on in the Corinthian and Ephesian churches during their foundational period. The author concludes that while the two churches encountered different problems, Paul sought to implement an essentially uniform pattern of leadership in both contexts. In order to make the comparison, the author defends the

Pauline authorship of Ephesians and 1-2 Timothy. But matters of authorship and dating aside, the comparison of the two churches finds difficulty at times due to the disproportionate historical details supplied in the Pauline letters. Still, this ambitious, well-written, and well-researched investigation is at times quite fascinating and is recommended to students, pastors, and scholars interested in church leadership and Pauline ecclesiology.

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**A JEW TO THE JEWS: JEWISH CONTOURS OF PAULINE FLEXIBILITY IN 1 CORINTHIANS 9:19-23.** By David J. Rudolph. WUNT 2/304. Tübingen, Germany: Mohr Siebeck, 2011. Pp. xii + 290. Cloth, \$137.50.

This Cambridge thesis, supervised by M. Bockmuehl, seeks to undermine the consensus view that the apostle Paul ceased to keep the Mosaic Law on a consistent basis following his conversion. After an introductory chapter, the author devotes Chapters 2 to 5 to the exegesis of 1 Cor 9:19-23 and a number of NT texts (Acts 16:3; 21:17-26; Rom 14; 1 Cor 7:19; 10:32; Gal 1:13; 2:14; 3:28; 5:6; 6:15; Phil 3:8). The author's counter exegesis of the miscellaneous texts (Chapter 2) convincingly shows that the conventional view should not be adopted uncritically. Still, several significant texts receive almost no attention (e.g., Rom 7; 2 Cor 3), while the exegesis of 1 Cor 9:19-23 (chapters 3-5) is at numerous points less than compelling. It remains plausible, as the author argues, that "the Jews" in 1 Cor 9:20 are the less-scrupulous counterparts to "those under law." But this is far from certain, as is the suggestion that both "the law of God" and "the law of Christ" refer to the Mosaic Law in 9:21. Nonetheless, this well-researched and clearly written book accomplishes the author's primary task—to destabilize the consensus view—and will be of interest to scholars interested in Paul's view of the law.

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**ESCHATOLOGIE—ESCHATOLOGY: THE SIXTH DURHAM-TÜBINGEN RESEARCH SYMPOSIUM: ESCHATOLOGY IN OLD TESTAMENT, ANCIENT JUDAISM, AND EARLY CHRISTIANITY (TÜBINGEN, SEPTEMBER 2009).** Edited by Hans-Joachim Eckstein, Christof Landmesser, and Hermann Lichtenberger. WUNT 272. Tübingen, Mohr Siebeck, 2011. Pp. ix + 412. Cloth, €129.00.

This collection of articles offers a wide-ranging survey of exegetical and hermeneutical studies on the role of eschatology (notions of finality in the realm of the temporary) within Ancient Judaism and Early Christianity. The sixteen articles are arranged around five key areas: the OT and early Jewish writings, the Gospels, Paul, early Christian writings, and historical and systematic treatments. This book is intended for a high level of readership, particularly those with facility