

Averbeck of Trinity Evangelical, for example, struggles with his previous literal interpretation of the six days of creation and emphasizes the observable world, that is, what is represented by the six days. Though undoubtedly evangelical, Longman stands apart in the volume by his stress on genre, acceptance of evolution, and willingness to say that, for Paul, Adam was not necessarily a historical figure.

As a Catholic scholar, I came away with two impressions: first, admiration for the competence and attention to comparative material displayed in the volume; second, the similarity of the scholars' issues to those of Catholic scholars in the first half of the twentieth century. In 1943, Pope Pius XII's encyclical, *Divino afflante spiritu*, clarified the notion of genre, encouraging Catholic scholars to understand Genesis 1–2 as stories of origin rather than as historical accounts, and to explore the various meanings of "history."

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Apocalyptic Paul: Cosmos and Anthropos in Romans 5–8. Edited by Beverly Roberts Gaventa. Waco, TX: Baylor University, 2013. Pp. ix + 197. \$34.95.

Under Gaventa's direction, several scholars (Martinus C. de Boer, Stephen Westerholm, Benjamin Myers, John M. G. Barclay, Philip G. Ziegler, Susan Eastman, and Neil Elliott) known for their studies on Paul's letters wanted to revisit Romans 5–8, a section of the letter less studied than Romans 1–4 and 9–11 during recent decades.

According to these experts, Romans 5–8 has an apocalyptic dimension that the commentators usually neglect because they insist on the impact of Paul's statements for individuals, probably because of Romans 7, where Paul is talking in the first person. Contrary to the opinion of the commentators, Gaventa and her collaborators think that the cosmic horizon should be taken into consideration. As she says, God's work of salvation is described in these chapters against a cosmic background; actually, according to Paul, "the Gospel has to do with a conflict between God and anti-god powers . . . Sin and Death" (91), which are personified entities. All the analyses are done in relation to this orientation.

Such an orientation is worth following, but one may wonder why Romans 8:18–30, a passage that is much more apocalyptic than the others, has not been analyzed. One may also wonder whether the cosmic dimension of the conflict between God and Sin/Death is enough to qualify Romans 5–8 (and thus Paul) as apocalyptic. Finally, a person may regret that the reasons for the personification of Sin and Death in Romans 5–8—and in other letters—have not been suggested.

That said, all the articles are stimulating, and if this book may discourage beginners in theology, it will renew the reading of those already acquainted with Paul's theology.

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