

ment also contains numerous references to a future life, and that it was this future hope which provided the first followers of Jesus with their inspiration for change in the present. We are indeed called to work and pray that God's Kingdom may come and his will may be done on earth, but our inspiration for this is the conviction that God's will is already being done in heaven. Likewise though St Paul believed that those baptised into Christ's death are called to live their lives in the power of his resurrection, it remained axiomatic for St Paul that our own resurrection is a future event, and indeed that "if our hope in Christ were limited to this life only we should, of all mankind, be the most to be pitied!" (I Corinthians 15:19).

The problem for Hubert Richards is that he finds the notion of literal life "after death" unintelligible (p 12), and yet his pastoral sense impels him to salvage as much as possible of the New Testament's teaching. He therefore concentrates on the substantial elements of New Testament thought which relate to the quality of life we are called to live now, and severs the connection between this teaching and the future hope. I am not persuaded that this is possible, and I am confirmed in this view by the extent to which Richards finds it necessary to understate or even contradict the views of both Jesus and St Paul on this matter.

On page 11, Richards argues that "if men think their real treasure is in another world, they will be indifferent to the injustices of this world", and he asserts that such other-worldliness "has little in common with ... the preaching of Jesus of Nazareth". Yet the example he cites of teaching supposedly alien to the mind of Christ is in fact attributed to Jesus in the Sermon on the Mount (Matthew 6:19). Likewise on p 94, Richards assures us that if St Paul had been asked "What will happen to you

when you die?" he could only reply "I don't know, but God has never disappointed me yet". However, we possess in I Corinthians 15:35 ff St Paul's actual reply to such a question, and it bears no resemblance to the agnosticism Richards' speculation attributes to him. On the subject of the resurrection hope, we do not need to imagine what St Paul might have taught we can read what he actually did teach.

The reader should also be warned of Hubert Richards' habit of inserting his own additions into some of the texts he cites. Thus on p 39 all five quotations contain the words "already" or "here and now". But these words are from Richards' pen, and explain why these "quotations" cited convey a far greater sense of the present than did St Paul's original version. Likewise the non-theologically trained reader should be warned that very few scholars would be willing to accept Richards' assertion that St John's Gospel gives a more accurate picture of what Jesus himself taught than do the Synoptic Gospels (p 87).

While one can understand the motivation behind Hubert Richards' attempt to re-interpret the language of resurrection and eternal life in ways more acceptable to modern thought, the fact remains that in the New Testament such language has always a future reference as well as a present significance. The New Testament teaches life after death, and we do a disservice to all if we seek to conceal this fact. In 2 Timothy 2:18 we learn that Hymenaeus and Philetus were teaching that "our resurrection has already taken place". The author of that Epistle describes their opinion as "wide of the truth" and as "upsetting people's faith". It would be interesting to know if a similar verdict would be returned by the Christian community today.

PAUL BADHAM

ROMANS, Volume II, IX – XVI by C. E. B. Cranfield (The International Critical Commentary) T. and T. Clark. 1979 pp 482 £8.50.

Volume I containing a brief introduction and commentary on chapters I – VIII, appeared in 1975. This volume contains commentary on chapters IX – XVI, an essay on Paul's purpose(s), an essay on some aspects of theology, and four indices.

The commentary is presented in three main parts: the unbelief of men and the faithfulness of God (9:1-11:36), the obedience to which those who are righteous by faith are called (12:1-15:13), and the conclusion to the epistle (15:14-16:27). We

are given a general introduction to each of the main parts, and then it is further subdivided and occasionally subsections are introduced with a discussion about the placing of the passage in the context (13:1-7), or about the subject matter (14:1-15:13). Next comes a translation of the subsection in language which is as close to the Greek as English permits. Questions about the text and syntax and problems of translation are fully explored in the course of interpretation and conclusions are not pre-empted by the translation itself. Various hypotheses are clearly expounded, fairly weighed and conclusions stated. Professor Cranfield draws on a wealth of interpretations, from the time of Origen to that of Käsemann, to shed light on the text. His own interpretation frequently finds support in the work of Calvin. He provides the student of Romans with an indispensable aid, full of helpful erudition, a worthy successor to the ICC volume by Sanday and Headlam. For the most part, at the end of each subsection, he briefly draws together detailed comments and discusses the significance of the passage. At the end of the commentary, in the second essay, he returns to some aspects of the theology which he thinks need further elucidation. This second essay, therefore, is in no sense a summary of Pauline theology in Romans. It deals briefly with the following subjects: God's righteousness from faith to faith, the death and resurrection of Jesus, 'in Christ', Christology, the Holy Spirit, eschatology, death understood as a consequence of sin, the Old Testament Law, the use of the Old Testament. Occasionally, Professor Cranfield disappoints the student in not drawing out the implications of the detailed comments, or in doing so too briefly. One example must suffice. In the discussion of chapter

13:1-7, 'The believer's obligation to the state', in the exegesis of v. 2, Professor Cranfield does not hesitate to write of disobedience to the state when obedience conflicts with God's law, but his comments on v. 3ff point to difficulties which arise from the fact that Paul himself does not consider the possibility of the state acting unjustly. This matter should have been raised again and discussed in the light of the whole section after the exegesis of v.7. However, it should be said that these occasional disappointments are felt only because Professor Cranfield normally provides such a thorough exposition.

In the introduction to Volume 1, Professor Cranfield had listed various questions he wished the reader to bear in mind when considering Paul's purpose(s) in writing Romans. It comes as no surprise that, in his concluding essay on the subject, he emphasises very strongly the unity of the epistle and the coherent theological structure and orderliness of the central section, which he sees as a summary of the Gospel Paul preaches, a summary which serves as an introduction to a church in which he was known only by reputation: '1:16b-15:13 is a theological whole from which nothing can be taken away without some measure of disfigurement or distortion.' (p 819). He therefore rejects suggestions that some portions of the epistle are of peripheral interest, or that sections were primarily written in response to particular situations in Rome. The primary motivation is theological.

This commentary provides no short cuts for students. It demands from them the same serious study that characterises the work of Professor Cranfield himself.

MARGARET PAMMENT

CHURCH AND STATE IN YUGOSLAVIA SINCE 1945 by Stella Alexander. *Cambridge University Press, 1979. pp xxi + 351. £15.00*

In this book Stella Alexander makes a cool, thoroughly researched appraisal of the changing relationship between Tito's Communist republic and the Roman Catholic and Serbian Orthodox Churches, which are treated separately and in detail. She raises, but does not discuss at length, the problem of the connexions between

religion and nationalism. When Yugoslavia was set up in 1919 there were those for whom the new state was just the old Serbia writ large, and those for whom the new state embodied a union of equal South Slav peoples. These political tensions have also to be seen in the light of the deep-rooted hostility between the