

potential Christomonism of mystical body theology. By engaging the thought of Martin Heidegger, Jacques Lacan, Emmaneul Levinas, and others, Chauvet's work constitutes in the words of the author a "renewed investigation" of the French stream of mystical body theology (182).

This book demonstrates fine command of sacramental theology and of the wider vision of sacramentality characteristic of the French stream of mystical body theology (as opposed to the German and Roman streams). Just as important, this book is a fine *historical* investigation of the subject. Footnotes abound, and there is always a clear and vital sense of which thinkers have been in conversation with which other thinkers. This book advances the conversation in sacramental theology.

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Romans. By Scott W. Hahn. Grand Rapids, MI: Baker Academic, 2017. xxxii + 299 pages. \$22.99.
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This commentary on Paul's Letter to the Romans is the most recently published volume in Baker Academic's series Catholic Commentary on Sacred Scripture (CCSS). Hahn, the founder and president of the St. Paul Center for Biblical Theology, whose aim is to promote greater familiarity with Scripture among Catholics, was an apt choice to author this book.

Romans follows the format of CCSS, utilizing the New American Bible Revised Edition as the base text (though Hahn also refers to other translations). In addition to commentary on the text, the volume contains cross-references to the Catechism, a number of sidebars that give pertinent background information and ways in which the letter has influenced the church's living tradition, and reflection and application sections.

Among the many good features of this commentary, I highlight three. First, Hahn is skillful at offering accessible explanations of complex theological and exegetical issues. *Romans* is chock-full of these. Like many commentators on the letter, Hahn focuses on Paul's teaching on salvation. He succeeds in setting forth the apostle's teaching on God's justification of sinners, one that entails not only the forgiveness of sins but also inner transformation. Similarly, Hahn captures well Paul's robust understanding of what is involved in the life of faith. The author's reflections on the church's teaching on original sin (offered in connection with Rom 5:12-14) are insightful and helpful.

Second, Hahn tends to take a "both ... and" approach to disputed exegetical issues, such as Paul's precise meaning when employing the phrases

“righteousness of God” (1:17), *pistis Christou* (3:22), and “love of God” (5:5). Many scholars (myself included) can fall into the trap that Paul’s genitive phrases have only a singular emphasis. Hahn argues for the rich potential of the ambiguity of such phrases. Thus, for example, he contends that, according to the apostle, the righteousness of God refers both to God’s covenant faithfulness manifested in the events of salvation history and to the gift of righteousness that God imparts as grace to believers.

A third salutary feature is Hahn’s explanations of Paul’s citations and allusions to Scripture. The latter’s use of Scripture is a key component in his setting forth the good news of what God has done through the death and resurrection of Christ and the outpouring of the Spirit. Hahn correctly insists that the apostle does more than offer “proof texts”; rather, he evokes contexts and larger narratives to show that what God has done through Christ and the Spirit is in continuity with and in fulfillment of the biblical texts (i.e., the Old Testament). This is particularly true in the complex argument in chapters 9–11, where Paul defends God’s faithfulness to Israel and the reliability of the divine promises.

To write a commentary on Romans is to enter the fray of long-standing exegetical disputes. Hahn’s commentary, in my opinion, is quite reliable. However, there are a few places where I would challenge his analysis. One is in his treatment of the aforementioned chapters 9–11. While he gives good exegetical bases for his claim that Paul understood his mission to the Gentiles to include outreach to the (lost) northern tribes of Israel (who are thus a significant part of the claim that “all Israel will be saved”), the appropriation of 11:25–32 for present-day Jewish-Christian relations suffers because Hahn fails to take into account the apostle’s expectation of an imminent return of Christ in glory.

Another interpretation to dispute is Hahn’s autobiographical interpretation of the “I” in 7:14–25, the *egō* who confesses not being able to do the good he wants to do. Hahn reads this in light of later church teaching on concupiscence. But it is highly questionable that this is *Paul’s* meaning in this text. Indeed, such an interpretation flies in the face of his robust understanding of the Spirit’s empowerment in the passage that immediately follows.

Notwithstanding, I highly recommend Hahn’s commentary. It will be most useful in the classroom in seminaries and for upper-level undergraduate courses. Theologians interested in Paul’s theology will also benefit greatly from reading this book.

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