

survey of leadership principles and responsibilities in Luke-Acts (see the fine summary on pp. 135f) and Paul (summary of the contribution of 1 Thessalonians on pp. 183f); this moves beyond the common discussion of the subject and relevant texts, which has in many cases – often anachronistically – been based on later notions of office; see the helpful studies of A. D. Clarke, *Secular and Christian Leadership in Corinth*, AGJU 18 (Leiden, New York, Cologne: E. J. Brill, 1993) and *Serve the Community of the Church: Christians as Leaders and Ministers*, Grand Rapids, Cambridge, U. K.: W. B. Eerdmans, 2000; cf. my review in *Filologia Neotestamentaria* 25/26, 2000, 129f). On leadership Luke 'represents far more than a collection of vague platitudes; [he] offers a dynamic, sharply focused model of Christian leadership rooted in Luke's understanding of Jesus, in contrast with other approaches to leadership available in the ancient world' (136; for such contrast in the Miletus speech cf. my *Luke's Portrait of Gentiles Prior to Their Coming to Faith*, WUNT II.108; Tübingen: Mohr Siebeck, 1999, 354-61).

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### *Paul and Jesus: The True Story*

David Wenham

London: SPCK, 2002, xii + 195 pp., £12.99, pb, ISBN 0-281-05480-0

#### SUMMARY

This very commendable book is largely a popular version of the author's *Paul: Follower of Jesus or Founder of Christianity?* It shows that Paul knew much more about Jesus than is often assumed and also demonstrates the reliability of Acts. It surveys Paul's life until the mid 50s AD and the contents of four early letters.

#### ZUSAMMENFASSUNG

Dieses empfehlenswerte Buch ist zum grössten Teil eine populäre Version von Wenhams *Paul: Follower of Jesus or Founder of Christianity?* (1995). Es zeigt überzeugend dass Paulus viel mehr über Jesu Leben und Unterricht wusste als oft gedacht wird. Darüber hinaus gibt Wenham ein Übersicht über Paulus' Leben bis zum Schreiben des 1. Korintherbriefes, wobei die Zuverlässigkeit der Apostelgeschichte klar herauskommt, und bespricht er den Inhalt der vier ältesten Paulusbriefe.

#### RÉSUMÉ

Comme son sous-titre l'indique, cet ouvrage est davantage destiné au grand public que ceux qui sont habituellement recensés dans notre revue. Il évite les notes, ne contient qu'une brève mention d'autres ouvrages dans l'introduction et se limite à la discussion de quelques points en petits caractères au fil du texte.

Bien qu'il apporte quelques éléments nouveaux, c'est une vulgarisation de l'étude majeure de Wenham intitulée *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids, Eerdmans, 1995).

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As can already be seen in the subtitle, this is a more popular book than the ones which are usually reviewed in this journal. It contains no footnotes, just a brief 'note on other books' in the introduction and a few discussions in small print further on in the text. Although there are some new elements, it is largely a popularisation of Wenham's major study *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans 1995).

Although this is a popularisation, at the same time it is not a simple book because Wenham offers several different things:

- An overview of Paul's life and ministry until the moment he wrote 1 Corinthians, based on both Acts and Paul's own writings and issuing in an explicit defence of Luke's accuracy. The last chapter but one is a very brief look at the rest of the apostle's life and letters.
- A defence of Paul's person and apostleship.
- Discussions of the occasion and contents of Paul's earliest letters (Galatians, 1 and 2 Thessalonians and 1 Corinthians).
- A discussion of all elements in these letters which in Wenham's opinion show that Paul was familiar with (the traditions about) the life and teaching of Jesus.

Regarding the last point, the author openly acknowledges that the case for some of the evidence is far stronger than the case for other elements, but nonetheless the reader comes away with the impression that Paul knew all major events in the life of Jesus as well as many of the things he taught. These include things found specifically in only one of the four gospels so including John.

The style of writing throughout is lively. For example, Wenham compares Paul's conversion to 'an advanced driver, who prides himself on his road sense and driving skills, [who] suddenly finds himself driving the wrong way down a dual carriageway,' (16). The effort to find 'Jesus tradition' in the epistles is repeatedly called 'detective work'.

The conclusions are sound and Evangelical, and the book can be recommended to a wide readership. Those who already own the earlier book might not be so interested, but in Britain the present book might be suitable for use by pupils doing an RE A-level, whereas I could also see it translated into languages in which not much good literature is yet available, for use in theological education.

My one complaint is that I do not fully understand why the author has restricted himself to the first part of Paul's life and writings. The book convincingly makes the case for the reliability and coherence of major parts of the New Testament but it also makes one look



forward to a similar treatment of the second half of the evidence.

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*New Creation in Paul's Letters and Thought*  
(Society for New Testament Studies Monograph  
Series 119)

Moyer V. Hubbard

Cambridge: Cambridge University Press, 2002, xii +  
293 pp. £45.00, hb, ISBN 0-521-81485-5.

**SUMMARY**

Hubbard's published thesis examines Paul's 'new creation' language as found throughout his letters and in 2 Corinthians 5:17 and Galatians 6:15 in particular, set against the background literature from the OT prophetic literature; apocalyptic Judaism; and diaspora Judaism. He concludes that Paul's language of 'new creation' expresses the decisive transformation which the Spirit of God brings about in conversion.

**ZUSAMMENFASSUNG**

Hubbards veröffentlichte Dissertation untersucht Paulus' Gebrauch des Wortfeldes "Neue Schöpfung" in allen seinen Briefen sowie im Besonderen in 2. Korinther 5,17 und Galater 6,15. Er behandelt das Thema vor dem Hintergrund alttestamentlich-prophetischer Literatur, dem apokalyptischen Judentum und dem Diaspora-Judentum. Er schließt, dass Paulus mit der Rede von der neuen Schöpfung die entscheidende Transformation ausdrückt, die der Geist Gottes bei der Bekehrung bewirkt.

**RÉSUMÉ**

Cette thèse traite du thème de la nouvelle création dans les lettres de Paul, et en particulier en 2 Corinthiens 5.17 et Galates 6.15. L'auteur s'intéresse à l'arrière-plan de ce thème dans la littérature prophétique de l'Ancien Testament, les écrits du judaïsme apocalyptique et ceux du judaïsme de la diaspora. Il parvient à la conclusion que le langage de la nouvelle création sert chez Paul à exprimer la transformation décisive que le Saint-Esprit produit lors de la conversion.

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This volume by the Associate Professor of New Testament at Talbot School of Theology, Biola University, is the published form of the author's University of Oxford PhD thesis, written under the supervision of the Rev'd Robert Morgan and originally submitted in 1998.

Following a brief introduction which outlines the scholarly discussion of 'new creation' language in recent times, the main body of the book is divided into three parts. Part one treats Jewish texts and includes one chapter which surveys the OT material relating to *kaine*

*ktisis*, drawing mainly on portions of Isaiah, Jeremiah and Ezekiel; one chapter on *Jubilees* as an example of apocalyptic Judaism; and one chapter on *Joseph and Aseneth* as an example of diaspora Judaism. Part two is composed of five chapters which are intended to 'establish the general orientation of Paul's death-life symbolism and to highlight its main themes' (p. 128): one chapter (chapter 5 of the book) considers the concepts of 'death' and 'life', drawing on the contributions of cultural anthropology (notably A. van Gennep, but also M. Douglas and L. S. La Fontaine); then a chapter is devoted to the theme of 'newness of life, with particular reference to Romans 6:1-11; there then follows a chapter on 'newness of the Spirit, drawing particularly on Romans 7: 1-6; next Hubbard examines the 'Pauline antecedents' of the Spirit as the sign of the eschaton and the Spirit as the creator of life; finally, in this part, Hubbard devotes a brief chapter to consideration of Galatians 2:19-20, arguing that Paul's use of emphatic first-person pronouns points to an inescapably personal aspect to Paul's understanding of his participation in Christ's death and new life. He concludes that the dominant motifs of the 'life side' of 'the death-life drama' are 'Spirit', 'newness' and 'life', which stand against 'flesh' (p. 129). Part three is composed of two substantial exegetical chapters (with particular reference to 2 Corinthians 5:17 and Galatians 6:15 respectively, although a substantial portion of each of these chapters is taken up with discussion of the broader context of the verse in question) plus a chapter which provides a summary and a concise report of conclusions. In these chapters, Hubbard argues that Paul's language of 'new creation' is one way in which he expresses the decisive transformation which the Spirit of God brings about in an individual's life in conversion (p. 235).

Hubbard's work includes much useful exegetical discussion and also demonstrates a sound methodological approach in seeking the meaning of the phrase 'new creation' primarily in its present literary contexts in the writings of Paul, before seeking analogies in other writings. It is a useful contribution to a deeper understanding of Paul's thought, and, in fact, draws the reader into careful consideration of the fundamental change which God effects in the lives of human beings which surely lay at the heart of Paul's own life and ministry.

The quality of production is high, as one would expect from this series.

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*The First Christian Historian:  
Writing the 'Acts of the Apostles'*  
SNTSMS 121

Daniel Marguerat

Cambridge: CUP, 2002, xii + 299 pp., £45, hb, ISBN  
0521816505