

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  
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Moyer V. Hubbard

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**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

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