

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 +
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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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0521816505

SUMMARY

Marguerat argues that Luke is the first Christian historian, and that he set out to offer his Christian audience an understanding of their identity by reconstructing for them an account of the origins of the Christian movement. His study illuminates both the detail and overall impact of Luke's narrative, but refuses to become embroiled in detailed questions of historical truth or falsehood.

ZUSAMMENFASSUNG

Marguerat argumentiert, dass Lukas der erste christliche Historiker ist, und dass er seiner christlichen Zuhörerschaft ein Verständnis ihrer Identität geben wollte, indem er für sie einen Bericht über die Anfänge der christlichen Bewegung rekonstruierte. Seine Studie beleuchtet sowohl die Einzelheiten als auch den allgemeinen Eindruck, den Lukas' Narrativtext hinterläßt, ohne dass er sich in detaillierte Fragen von historischer Wahrheit und Falschheit verwickeln läßt.

RÉSUMÉ

Daniel Marguerat présente Luc comme le premier historien chrétien et tente de montrer qu'il a, dans son récit, reconstruit les origines du mouvement chrétien pour donner à ses lecteurs chrétiens une meilleure compréhension de leur identité. Cette étude apporte un éclairage à la fois sur la ligne générale de la narration et sur bien des détails, mais l'auteur se refuse à aborder la question de la fiabilité historique d'éléments précis du texte.

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This monograph is the translation of parts of a larger work originally published in French. Marguerat approaches Acts from the perspective of mainstream historical-criticism, but uses the insights of narrative criticism to shed light on what Luke set out to achieve in his narrative.

He states that Luke was the first Christian historian because he was the first person to present a religious movement in a historiographical manner. From this follows the argument that for Luke, as for all historians, the aim of his work is to offer those for whom he writes an understanding of their current identity by returning to their origins.

Marguerat dates the writing of Acts to the 80s AD, a period which he considers to have been quite different from the earlier period which Luke narrates. Thus he argues that the sedentary nature of Paul's mission in Rome helps to provide a transition from the period and situation of Luke's narrative to the period and situation of those – a wide group of God-fearers and others – for whom he wrote. Much of Acts tells the story of travelling missionaries in far off lands, but Marguerat considers that this was a practice already in decline. Luke's readers will therefore be more familiar with the model of Paul in Rome and others coming to him, so the ending

of Acts functions to bring past and present together. 'Luke celebrates the memory of a time when the Word circulated and moved men and women toward one another. It was a time when witness was allied with the magic of far-off lands'.

Marguerat's discussion of ancient historiographical conventions and their applicability to Acts is subtle and largely persuasive. He notes the modern debate about the historicity of Acts, but distances himself from both what he characterises as the largely German extreme scepticism about the historical worth of Luke's work and also the largely Anglo-American determination to rehabilitate the documentary reliability of Luke-Acts. Marguerat's approach (relying mainly on the work of French theorists) concentrates instead on a discussion of what Luke set out to do in his narrative, and he argues that his work should be judged accordingly.

Marguerat does not argue that Luke could dispense with the facts of the events that he narrates, for the conventions of ancient historiography rule this out, but he insists on the importance of the author's role in selecting and interpreting his material. 'There is no history apart from the historian's interpretative mediation which supplies meaning: history is narrative and, as such, constructed from a point of view'. The writing of history is a reconstructive rather than descriptive task, so its truth depends not on the factuality of the events recounted (although historians should keep to the facts) but on the interpretation that the historian gives to a reality that is always open to a plurality of interpretative options. There are times when Acts is documentary history, for it seeks to establish fact, but there are also times when it is poetic, by which Marguerat means that it interprets past events in order to help a community establish itself in the present. Either approach is legitimate, he argues, but we must judge Luke according to which approach he is taking in any particular account.

Marguerat's emphasis on Luke's creation of Christian identity is one thread which helps to hold together some otherwise diverse chapters devoted to discussions of Luke's theology, pneumatology and specific scenes such as the accounts of Paul's conversions or the account of his shipwreck and house arrest in Rome.

Intertwined with the more abstract question of identity is the specific question of how Christian identity is shaped between Jerusalem and Rome, Israel and the Gentile world. Marguerat argues that scholars who have argued that Luke identifies Christian with either one or the other have pulled apart two poles which Luke keeps in tension throughout his work. Luke writes for both Jewish and Gentile readers, and he does so deliberately. Just as Paul asserts his credentials both as a Pharisee and as a Roman citizen, so also Luke's depiction of Jesus' death can be appropriated by a Gentile as an example of an innocent martyr, or by a Jew as the death of a suffering righteous one. Thus Marguerat argues that apparent ambiguities in Luke's narrative are in fact deliberately intended: he holds together Jerusalem and Rome, Israel

and the Gentile world in his story of Christian beginnings. This allows Marguerat to adopt a mediating position between those who emphasise and accentuate only the apparently anti-Jewish or apparently pro-Jewish elements in Acts. Describing Luke's programme as one of integration, Marguerat argues that Luke holds together both a history of salvation that began in Israel and God's offer of universal salvation where the Roman Empire represents the framework for geographical and political expansion. Christianity is both the fulfilment of the promises of the Scriptures and the answer to the religious quest of the Greco-Roman world.

Though at times densely written, Marguerat's monograph is a mine of exegetical insights. It illuminates both the detail and overall impact of Luke's narrative, but refuses to become embroiled in detailed questions of historical truth or falsehood.

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*The Trial of the Gospel: An Apologetic Reading
of Luke's Trial Narrative*

SNTSMS 116

Alexandru Neagoe

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0521809487

SUMMARY

Neagoe notes that existing accounts of Luke-Acts as an apologetic directed at a particular audience or written for a particular occasion can account for only some of Luke's content and concerns. He argues that Luke-Acts is better understood as a defence of the gospel, written for Christians. Luke writes to assure those who know something of the story of their faith that it may be relied on, and that the church has a sure place in the Roman empire.

ZUSAMMENFASSUNG

Neagoe bemerkt, dass die Ansätze, die das Lukasevangelium und die Apostelgeschichte als ein apologetisches Werk verstehen, das für ein spezielles Publikum oder eine spezielle Situation geschrieben wurde, nur einigen der Inhalte und Anliegen des Lukas gerecht werden. Er argumentiert, dass Lukas besser als ein Verteidiger des Evangeliums zu verstehen ist, der für Christen schreibt. Lukas schreibt zur Vergewisserung derjenigen, die etwas von der Geschichte ihres Glaubens wissen, dass sie sich auf den Glauben verlassen können und dass die Kirche einen festen Platz im römischen Reich einnimmt.

RÉSUMÉ

Neagoe montre que, lorsqu'on considère Luc-Actes comme un ouvrage apologetique destiné à un public

spécifique ou rédigé pour une occasion particulière, on ne peut rendre compte que d'une partie de son contenu et des préoccupations de Luc. Il s'efforce de montrer que Luc-Actes se comprend mieux comme une défense de l'Évangile adressée à des Chrétiens. Luc écrit pour assurer ceux qui connaissent déjà quelque chose de l'histoire de leur foi que cette histoire est fiable et que l'Église a assurément une place dans l'Empire romain.

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This monograph is based on a dissertation supervised by Max Turner at London Bible College. Its author notes that although there has been much interest in Luke's trial narratives, there has been no monograph specifically addressing Luke's use of this motif. Neagoe's work neatly fills this gap. His discussion includes both a wide-ranging survey of existing scholarship on the function of Luke's trial narratives, and also a persuasive presentation of his own thesis: that Luke writes for a Christian audience, and seeks to assure them of the historical and theological foundations of their faith. Thus Luke's two-volume narrative is an *apologia pro evangelio*. Luke writes to assure those who know something of the story of their faith that it may be relied on, and that the church has a sure place in the Roman empire, despite any accusations to the contrary from Jews, from pagans or from representatives of the Roman imperial order.

Neagoe notes that most previous discussions of the trial motif in Luke-Acts have arisen within discussions of Luke-Acts as some form of apology. Yet he argues that none of the models of apology previously advocated can account for all the diverse ways in which Luke makes use either of forensic trial scenes, or of other 'trial' scenes more broadly conceived. Presentations of Luke's writings as a defence of Paul, or of the church to the empire or vice versa make use of only some of the evidence, whereas Neagoe argues that his own paradigm makes sense of all the emphases that have been incorporated into previous discussions. 'The overall function of Luke's trial narratives is an *apologia pro evangelio*, in the form of a trial and confirmation of the gospel and with particular reference to strategic episodes in the unfolding of the Christian story'. Echoes of van Unnik are clear, and Neagoe stands firmly in the tradition of those who argue that Luke wrote mainly for Christians (Luke 1:4) of a later generation in order to assure them that the saving activity of Jesus remains as valid for them as it did for his contemporaries.

This interaction between past (the ministry of Jesus, and the emergence of the church) and present (the contemporaries whom Luke addresses) is partially reflected in the division of Neagoe's monograph into two main sections. Part One discusses the trial of Jesus, which Neagoe presents as centred on conflict over Christological claims. Much of his attention is given to the trial narrative itself, but he also discusses the narrative precedents of the trial – traces of conflict throughout his ministry – and retrospective references