

ing in rebuilding one's world. Nevertheless, both offer sharp criticisms of an omnipotent and omnipresent God who surely was 'drunk with cheap Balkan liqueur' while people suffered these cruelties (110). In light of these painful memories, Noble offers an alternative theological trajectory to the common understanding of a providential God by abdicating theologies that glorify Christ as a victim and emphasizing the reciprocity between God and humanity. Christ redeems us, then, *with* our painful memories as they rest in the eschatological hope and open futures of both God and creation.

Part 3 examines the notion of ultimate fulfilment as that which 'invites and transcends our imagination of the future' in an effort to determine its impact on human life (143). Through various cinematic pieces, Noble begins by comparing István Szabó's *Mephisto* and Vladimir Michálek's *Forgotten Light* to discern why someone pursues self-fulfilment or gives of themselves. She then considers how love may be the gift given in Krzysztof Kieślowski's trilogy *Three Colours*. In the end, she concludes that a conversion toward love is only possible through relationships as one embraces their roots rather than exchanging them for another. Theologically speaking, Noble connects the gift of love with the Holy Spirit as Giver, noting that this love is non-sacrificial as it renews all of creation's communion with God. Yet, the Holy Spirit's *kenosis* (i.e., self-giving) is insufficient. What is needed for deep fulfilment, for the restoration of the human self, is a conscious relationship to God where one's 'yes' to God encounters and overcomes one's 'no'.

Noble's work is a cultural and theological gem that seeks to address the existential questions inherent in all cultures, particularly though in Central and Eastern Europe. Her nuanced understanding of secularisation is an apt reminder to readers that secularisation is not a univocal concept but is shaped by varying cultural forces that give it a measure of elasticity. Although she is right to link a positive view of culture to Justin Martyr's notion of *logos spermatikos*, a thicker description, in my estimation, can be given through a robust understanding of common grace and the cultural mandate elucidated in Richard Mouw's *He Shines in All That's Fair: Culture and Common Grace* (Eerdmans, 2001).

Her assumption that the Holy Spirit is operative in both the culture and the Church begs for clarification, leaving readers to wonder what the mission of the Spirit is in relationship to the other persons of the Trinity. This lack of development is evidenced by the ambiguous criteria for adjudicating between icon and idol and perhaps her understanding of doctrine as primarily descriptive rather than directive. Consequently, human freedom constrains God's freedom. Yet, such efforts to bolster human responsibility turn on a category mistake, entangling God's identity with his creation thereby blurring the Creator-creature distinction. In doing so, God is rendered less worthy of worship since humanity no longer depends solely on the God revealed in Christ by the Spirit to overcome the evil of this world.

Although readers may disagree with some of Noble's doctrinal adjustments (e.g., God, atonement, love, etc.) in order to address her culture, her efforts to provide a theological interpretation of culture are a step in the right direction as she attempts to bridge two horizons of meaning – theology and culture – that are constructed from within various frameworks. Moreover, her attentive ear to culture's critique of inauthentic expressions of faith, hope and love should cause us all to pause and examine our own efforts in the Spirit to deny ourselves, take up our crosses and follow Christ. Noble's book should gain a wide hearing, particularly among those who are interested in *doing* theology and not simply talking about it.

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### *Antiquity in Antiquity: Jewish and Christian Pasts in the Graeco-Roman World*

Kevin Osterloh and Gregg Gardner (eds.)

TSAJ 123; Tübingen: Mohr Siebeck, 2008; 475 pp  
cloth, €109, ISBN 978-3-16-149411-6

#### ZUSAMMENFASSUNG

Diese Sammlung von Aufsätzen erforscht, welche Rolle ein kollektives Gedächtnis und eine gemeinschaftliche Geschichte gespielt haben, und zwar in den Bereichen Identitätsbildung, politische Öffentlichkeitsarbeit, soziale Beziehungen, künstlerische Ausdrucksformen, religiöse Glaubensformen und ihre Praxis und was die Entstehung beglaubigter Sammlungen von Familien- und Volkstraditionen anbelangt. Es geht dabei um Juden, Christen und ihre heidnischen Nachbarn in der antiken Welt des Mittelmeers und des Vorderen Orients in der späten Antike beginnend mit dem 3. Jahrhundert v. Chr. bis ins 7. Jahrhundert n. Chr. Kurz gesagt: Wie haben die Menschen in der Antike ihre eigene Vergangenheit gesehen und mit welcher Zielsetzung? Der Band entstand bei einem Kolloquium zum Thema *Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World* [Antike in der Antike: Jüdische und Christliche Vergangenheit in der Griechisch-Römischen Welt] an der Universität in Princeton im Januar 2006.

#### SUMMARY

This collection of essays seeks to explore how collective memory and group history played a role in identity formation, political propaganda, social relations, artistic expressions, religious beliefs and practice and the establishment of official corpora of ancestral traditions for Jews, Christians and their pagan neighbours in the ancient Mediterranean World and the Near East in late antiquity from the third century BC to the seventh century AD. In short, how did people in antiquity view their own past and for what purposes?

#### RÉSUMÉ

Cette collection d'essais cherche à explorer comment la



mémoire collective et l'histoire communautaire ont joué un rôle dans la formation de l'identité, la propagande politique, les relations sociales, les expressions artistiques, les croyances et les pratiques religieuses. Cet impact a aussi eu un effet dans l'établissement d'un corpus officiel de traditions ancestrales pour les Juifs, les Chrétiens et les voisins païens. Cette étude se limite au monde méditerranéen ancien et au Moyen Orient pendant l'Antiquité tardive, depuis le troisième siècle avant notre ère jusqu'au septième siècle de notre ère. En résumé, quel était le sens que les peuples de l'Antiquité donnaient de leur perception de leur propre passé ?

\* \* \* \*

The essays of this volume emphasise the analysis of communal over individual history; the process of communal identity construction and/or reinvention within the context of contested legacies; the nature of tradition; and tradition as reinterpreted by members of rival elite groups. The editors provide the opening essay, entitled 'The Significance of Antiquity in Antiquity: An Introduction' (1-23) which describes the issues at hand and the context of the following essays. 'Such reinterpretations are undertaken to remake the individual and social-group identity in order to strengthen discursive borders between in-group and out-group and to establish group continuity with (and the discontinuity of rival groups from) the common ancestral legacy' (5). The editors note that there was a preoccupation among the ancients with the reinterpretation of the past. The ancients were characterised by an emphatically classicising stance with respect to their own antiquity. They viewed their own communal identity, memory and tradition as the continuation of an earlier glorious age. This past perpetually served as the lens through which they understood themselves. The editors further describe three classicising ages in antiquity in which the past played a particular role for the present (7-22).

Part one addresses 'Jewish and Pagan Antiquities from the Late Hellenistic to the Early Imperial Period'; 'The End of Jewish Egypt: Artapanus and the Second Exodus'; 'Remembering and Forgetting Temple Destruction: The Destruction of the Temple of Jupiter Optimus Maximus in 83 BC'; 'The Greeks and the Distant Past in Josephus's *Judean War*' and 'How Was Antiquity Treated in Societies with a Hellenistic Heritage? And Why Did the Rabbis Avoid Writing History?'.

Part two covers 'Jewish, Pagan, and Christian Antiquities in the Greco-Roman World'; 'Rabbis and Priests, or: How to Do Away with the Glorious Past of the Sons of Aaron'; "'Jewish Christianity" as Counter-history?: The Apostolic Past in Eusebius' *Ecclesiastical History* and the Pseudo-Clementine *Homilies*'; 'Jewish Collective Memory in Late Antiquity: Issues in the Interpretation of Jewish Art' and 'Tradition and Transmission: Hermes Kourotophos in Nea Paphos, Cyprus'.

Part three is devoted to issues of 'antiquities of late antiquity and today': 'The Bavli's Discussion of Gene-

alogy in *Qiddushin* IV'; 'The Spoils of the Jerusalem Temple at Rome and Constantinople: Jewish Counter-Geography in a Christianizing Empire'; 'A Debate about the Rebuilding of the Temple in Sixth-Century Byzantium'; 'Helena's Bridle and the Chariot of Ethiopia' and 'The Ancient Near East in the Late Antique Near East: Syriac Christian Appropriation of the Biblical East'.

The volume closes with a list of contributors and indexes. The contributions are of high quality and offer fresh perspectives on the material under consideration. In addition to their contribution for understanding an important aspect of the ancient world and of ancient notions of history and historiography, they also indicate the ongoing relevance of Greco-Roman, Jewish and Christian antiquity not only for antiquity but for modernity as well:

In common with twenty-first century moderns and the many generations in between, the ancients were often compelled to demonstrate continuity with – and the discontinuity of rivals from – a shared past through an ongoing interpretation of communal tradition.... Down through the ages, established group histories and collective memories have continued to play decisive roles in the processes of communal identity construction, political advancement, religious legitimisation and the enhancement of political status (2).

These essays provide questions and methods for examining the role of the past that can easily be transferred to other contexts. The themes of this volume (the nature of tradition, contested legacies, and socially constructed identities and memories) are applicable to the study of any human society – ancient, medieval or modern – regardless of geography.

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### *The Spirit and Creation in Paul*

WUNT II/251

John W. Yates

Tübingen: Mohr Siebeck, 2008, xii + 218, €54.00, pb,  
ISBN: 978-3-16-149817-6

#### ZUSAMMENFASSUNG

John Yates verfolgt eine Tradition durch die hebräische Bibel und spätere jüdische Texte hindurch, bei der das Werk des Geistes in der Schöpfung als Hintergrund für die Aussagen von Paulus über den Geist als Lebensspender gesehen wird. Der Autor behauptet, dass das soteriologische Werk des Geistes eigentlich ein Ausdruck für die Aktivität des Geistes in der Schöpfung und deren Erneuerung ist. Er legt ein gründliches Augenmerk auf die Aussagen von Paulus über den Geist in Römer 8. Der Geist bringt Auferstehungsleben hervor, und die Gläubigen haben gegenwärtig und zukünftig Anteil daran. Jene, die an paulinischer Theologie interessiert sind, werden das Buch mit Gewinn lesen.