

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 ?

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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 Kourotophros 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

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John W. Yates

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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.

SUMMARY

John Yates traces a tradition of relating the Spirit's work in creation through the Hebrew Scriptures and later Jewish texts as a background to Paul's statements about the Spirit as life giving. He contends that the Spirit's soteriological work is actually an expression of the Spirit's activity in creation and renewing creation. He gives detailed attention to Paul's statements about the Spirit in Romans 8. The Spirit is the agent who brings about resurrection life and believers participate in this resurrection life now as well as in the future. Those interested in Pauline theology will benefit from this book.

RESUME

John Yates présente la tradition qui s'est développée dans les Écritures hébraïques puis dans les textes juifs concernant l'œuvre de l'Esprit dans la création. Elle constitue l'arrière-plan des formulations pauliniennes présentant l'Esprit comme dispensateur de vie. Il soutient que l'œuvre soteriologique de l'Esprit est une expression de son action dans la création et de son œuvre de renouvellement de celle-ci. Il s'attache en particulier aux déclarations de Paul concernant l'Esprit en Romains 8. L'Esprit est l'agent qui produit la vie de la résurrection, à laquelle les croyants participent aussi bien maintenant que dans l'avenir. Ceux que la théologie paulinienne intéresse tireront profit de la lecture de cet ouvrage.

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This book, a slightly revised version of Yates' Cambridge PhD thesis, addresses those instances in Paul's letters where he ascribes to the Spirit the ability to give life. It deals with two basic questions: Is there a background to Paul's depiction of the Spirit as giving life and what exactly does Paul mean when he ascribes this role to the Spirit? The study itself is situated within the scholarly discussion by contrasting the positions of J.D.G. Dunn and G.D. Fee. Yates is particularly concerned to challenge descriptions of the Spirit's work under the category of 'soteriological'. He contends that the soteriological function of the Spirit is actually an expression of the Spirit's actions in creation and in renewing creation.

In Part One, Yates describes a Jewish tradition of thought that begins with Genesis 2:7 and runs through various books in the Hebrew Scriptures, several Second Temple texts and works from the Rabbinic period. The primary role of this survey is to clarify a potential background for Paul's statements about the Spirit as giving life. Yates contends that two traditions develop. The first is centred on 'the breath of life' clause from Genesis 2:7. The other focuses on the Spirit's role in creation as an active agent and typically this is connected with notions of renewing creation. These traditions converge in Ezekiel 36-37, a text that becomes very important in later writings.

Yates devotes special attention to the description of the Spirit in the *Hodayot*. Here one finds reflections on both Genesis 2:7 and Ezekiel 36-37. He argues that one can detect a difference between the Spirit 'formed' in

humans at creation and the Spirit 'given' to humans as an act of recreation. This distinction develops from the two scriptural texts and it shows that the community thought they were the recipients of Ezekiel's promises.

In Part Two, Yates turns to 1 Corinthians 15, 2 Corinthians 3 and Romans 8, with additional comments on Galatians 5-6. The bulk of this part is devoted to Romans 8. Yates situates the chapter within its context in Romans by making special notice of the use of life and death language in Romans 5-8. He seeks to turn attention from Paul's comments about the Torah to his depiction of the Spirit in these chapters. Yates demonstrates that Paul is drawing on Ezekiel 36-37 in his portrayal of the Spirit and this scriptural influence indicates that the Spirit is the agent of resurrection, which is itself an act of creation. This act of resurrection, Yates argues, does not belong solely to the future. Instead, through the Spirit's activity, resurrection life is experienced in the present, and it is characterised by righteousness.

Two implications arise from his argument. First, Paul's understanding of the Spirit is deeply influenced by the Scriptures. Ezekiel 36-37 in particular directs much of what Paul says about the Spirit. Secondly, Paul's description of the Spirit moves toward a Trinitarian conception of the divine identity. While it would be anachronistic to interpret Paul as a post-Nicene theologian, as Yates notes, one finds here the beginnings of orthodox theology.

This volume is a welcome contribution to the growing discussion of Paul's view of the Spirit. It helpfully situates Paul within a potential Jewish background. Yates' discussion of the Jewish context is cautious and he notes on several occasions the limited amount of material that ascribes to the Spirit a role in giving life. Yet, his survey shows clearly that this idea was already available before Paul. His discussion also makes clear that the Spirit's role in giving life and renewing creation was vitally important to Paul's theology.

One does wish for more detail at points, however. Two points will be noted here. First, nowhere does Yates deal with the growing tradition that reads Paul's argument in Romans against the backdrop of Greco-Roman philosophy. His interpretation of Romans 8, however, stands diametrically opposed to these attempts to soften Paul's claim about divine action in the Spirit. This lack of engagement does not damage Yates' argument, but rather leaves the reader slightly unsatisfied. Secondly, the connection between new (resurrection) life and moral enablement in this life in Paul's thought (as well as the *Hodayot*) is left undeveloped. The connection is addressed at points, but a more sustained discussion would have been helpful. These are certainly not criticisms of Yates' conclusions. If anything, they indicate points at which one can expand upon Yates' firmly established conclusions.

Those interested in Pauline theology will profit from a careful reading of this book.

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