

the literature and art of many societies – right up to Hollywood today'. With the preface of such phrases as 'of course' and 'we must assume', Rösel proceeds on his way, meanwhile demonstrating considerable naivety (and/or ignorance) when he seeks to appeal to scholarly study of the forms of folktales. His identification of genre is altogether too general to carry weight.

As with many unreconstructed historical critical studies, Rösel is able to recognise 'inconsistencies', 'contradictory motifs' and 'contradictions' in the chronology that the editorial process failed to recognise (all identified, for example, on 58-59). The final author, he confidently asserts, 'had very few concrete ideas' about the nations of Canaan. As the book proceeds, countless examples of such methodological assumptions and conclusions can be evidenced.

The nineteenth century baptist preacher, Charles Haddon Spurgeon, wrote a book entitled 'Commenting on Commentaries'. One entry refers to a volume that he deemed 'suitable only to housemaids for lighting fires'. He might consign the present volume to the same category; though he might consider the incendiary possibilities as, perhaps, rather expensive.

The volume is solidly bound and stitched to promote longevity but at 45 Euros, its publishers clearly expect to sell it to specialists and libraries.

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The Spirit and the Restoration of Israel. New Exodus and New Creation Motifs in Galatians

**Wissenschaftliche Untersuchungen zum
Neuen Testament, 2. Reihe 282**

Rodrigo J. Morales

Tübingen: Mohr Siebeck, 2010, xii + 200pp., €69.00,
pb, ISBN 978-3-16-150435-8

RÉSUMÉ

Dans cette thèse de doctorat, Rodrigo Morales fournit une étude éclairante de la pneumatologie paulinienne dans l'épître aux Galates en la replaçant dans le contexte de l'histoire de la tradition. Cette contribution complète utilement d'autres études récentes sur la pneumatologie paulinienne. Après avoir considéré les textes de l'Ancien Testament et du judaïsme du second temple qui associent la présence de l'Esprit à la restauration d'Israël, il examine le rôle accordé à l'Esprit dans l'argumentation de Paul, d'abord en Galates 3-4 puis en Galates 5-6.

SUMMARY

In this published version of his Duke dissertation, Rodrigo Morales provides an insightful tradition-historical study of Paul's pneumatology in Galatians, which provides a useful complement to other recent studies in Pauline pneumatology. After exploring OT and Second Temple texts that

associate the presence of the Spirit with the restoration of Israel, Morales investigates the role of the Spirit in Paul's argument in Galatians 3-4 and 5-6.

ZUSAMMENFASSUNG

In dieser veröffentlichten Ausgabe seiner Duke-Dissertation bietet Rodrigo Morales eine kluge traditionsgeschichtliche Studie zur Pneumatologie des Paulus im Galaterbrief. Sie liefert eine hilfreiche Ergänzung zu anderen, kürzlich erschienen Werken im Bereich paulinischer Pneumatologie. Nachdem Morales alttestamentliche und Zweite-Tempel Texte analysiert, welche die Gegenwart von Gottes Geist mit der Wiederherstellung Israels in Verbindung bringen, untersucht er die Rolle des Geistes im Argument des Paulus im Galaterbrief in den Kapiteln 3-4 und 5-6.

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In this published version of his Duke dissertation, Rodrigo J. Morales provides an insightful tradition-historical study of Paul's pneumatology in Galatians. This work nicely complements other recent studies in Pauline pneumatology such as Volker Rabens and John W. Yates. Though not situated as a response to Troels Engberg-Pedersen, Morales' work shows how Paul's pneumatology is in direct continuity with Old Testament (OT) and Second Temple Jewish traditions, and this stands in contrast with Engberg-Pedersen's preference for a Stoa-informed understanding.

In Galatians Paul does not cite key OT texts that mention the Spirit in the context of the restoration of Israel, but Morales shows Paul's continuity with his tradition by surveying central passages in OT and Second Temple texts which provide a context for expectations regarding the Spirit and the restoration of Israel. He thus focuses on 'multiply attested collocations of themes' in order to compare Paul with other writings. As a result, this tradition-historical study helpfully situates Paul's argument in Galatians which is so centred upon the Spirit.

The monograph begins in chapter 2 with a study of OT prophetic expectations relating the presence of the Spirit with the restoration of Israel. Isaiah garners the most attention along with Ezekiel and then Joel. A monolithic tradition does not arise; rather, the presence of the Spirit is associated with a number of other restoration themes. One progression with Second Temple texts (chapter 3) is the combination of OT promises of the Spirit with concepts such as heart and blessing in Deuteronomy. In addition, they repeat other OT prophetic themes related to the restoration of Israel.

After his exploration of OT and Second Temple traditions, Morales addresses key passages in Galatians 3-4 (chapter 4) and 5-6 (chapter 5). In chapter 4 the heart of his discussion is the notoriously debated 3:10-14. He argues, following James Scott and N.T. Wright, that the constellation of ideas represented in this section fits within a similar trajectory of the restoration of Israel by way of a new exodus typology. While some may not be convinced by that argument, Morales' primary focus on

death and life as the centre of Paul's discussion helps to unlock the passage. This focus also helps to make sense of the connection between the righteousness language and the promise of the Spirit that is interspersed within 3:1-14.

The association between righteousness and the Spirit is left underexplored in chapter 4 but as Morales turns to Galatians 5-6, the connection becomes clearer. In particular, the monograph draws out the interplay of Spirit and righteousness in 5:2-6. Following his new exodus perspective on the letter, Morales interprets the freedom and slavery language in Galatians 5 as exodus typology. Importantly, just as life through the Spirit was the heart of the soteriological promise in Galatians 3-4, Morales notes how this central theme is repeated in Galatians 5-6, showing the coherence between the two sections of the letter.

This monograph is very helpful because it addresses a key Pauline theme in a well-argued and clear manner, though I will point out a couple of areas that might be sharpened. Since the relationship of the Spirit and righteousness is found in Galatians 3 and 5, more discussion of this would have been helpful, particularly in the discussion of 3:1-5. This passage situates the presence of the Spirit in the immediate context of righteousness by faith found in 2:15-21 and 3:6-9, but Morales' discussion of 3:1-5 focuses on the background of Isaiah 53 and not on the central argument of the Spirit-righteousness relationship in Galatians.

A larger question relates to the use of 'new exodus' language to interpret the 'restoration eschatology' represented in Paul. The latter category is evident, while the former is not as clear. To bolster the case it would help if the OT and Second Temple texts were more explicit in their use of 'exodus' language to describe the restoration. Also, I am more convinced by John Goodrich's recent work on Gal 4:1-7 which strongly challenges the new exodus reading of this passage. Morales importantly concedes that Paul shifts the focus from exile to death and life, and this shift problematises the new exodus reading. In support of Morales, this does not mean that Paul is merely thinking of individuals experiencing death and life: the Spirit is the evidence of participation in a reconstituted people of God, the children of Abraham. However, I find it difficult to see that this people experiences an exodus from the Law when restoration eschatology precisely expected a fulfilment of the Law in association with the end of exile.

Notwithstanding these minor points, I highly recommend this monograph for those wanting to understand Paul's pneumatology, particularly since it demonstrates his continuity with Jewish traditions. The content and argument are compelling, and Morales' succinct style supports his clearly presented thesis.

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Jesus im Talmud

Peter Schäfer

Tübingen: Mohr Siebeck, 2007; 308 pp., € 29, pb,
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SUMMARY

This volume explores the references to Jesus in Rabbinic literature, especially in the Babylonian Talmud. These writings contain fragments of the life of Jesus, of his doctrines and his death. In a scholarly and comprehensible way Schäfer explains the main topics of the Rabbinic views of Jesus in their contemporary, literary and historical context. This context has also influenced the various perspectives of Jesus in both traditions of the Talmud. The author demonstrates convincingly that the Rabbinic testimonies represent literary answers to a literary text (the NT) which developed under existing historical conditions. This book represents an important study of the Jewish perception of Jesus in late Antiquity.

SUMMARY

Dieser Band untersucht die Erwähnungen Jesu in der rabb. Literatur, vor allem im babylonischen Talmud. Diese Schriften enthalten Fragmente vom Leben Jesu, seinen Lehren und seinem Tod. Fundiert und allgemeinverständlich erklärt Schäfer die Hauptthemen des rabb. Jesusbildes in ihrem zeitgeschichtlichen, literarischen und historischen Kontext, der auch die unterschiedliche Wahrnehmung Jesu in den beiden talmudischen Traditionen beeinflusst hat. Schäfer zeigt überzeugend, dass die rabb. Zeugnisse literarische Antworten auf einen literarischen Text (das NT) sind, die unter ganz konkreten historischen Bedingungen entstanden. Eine wichtige Studie zur jüdischen Wahrnehmung Jesu in der Spätantike.

RÉSUMÉ

Cet ouvrage étudie les références faites à Jésus dans la littérature rabbinique, plus précisément dans le Talmud babylonien. On y trouve en effet des références fragmentaires à la vie de Jésus, à son enseignement et à sa mort. Dans ce travail académique très accessible, Schäfer éclaire les thèmes principaux abordés par les rabbins à propos de Jésus en situant leurs points de vue dans le contexte historique et littéraire de l'époque. Il montre quelle influence a exercé ce contexte sur les différentes perspectives sous lesquelles Jésus est considéré dans les deux traditions talmudiques. L'auteur démontre de manière convaincante que les textes rabbiniques constituent des réponses littéraires à un texte littéraire (le Nouveau Testament) élaborées dans des circonstances historiques particulières. On a là une étude importante de la perception que les Juifs entretenaient de Jésus à la fin de l'Antiquité.

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Das vorliegende Bändchen (11 x 18 cm) ist die deutsche Übersetzung des Titels *Jesus in the Talmud* (Princeton: Princeton University Press, 2007). Einige Fehler der englischen Ausgabe wurden in der Übersetzung kor-