

BOOK REVIEWS

THE SPIRIT AND THE RESTORATION OF ISRAEL: NEW EXODUS AND NEW CREATION MOTIFS IN GALATIANS. By Rodrigo J. Morales. Wissenschaftliche Untersuchungen zum Neuen Testament, series 2, no. 282. Tübingen: Mohr Siebeck, 2010. Pp. xii + 200. €49.

This monograph is Morales's "lightly revised and expanded version" (vii) of his doctoral thesis, directed by Richard Hays at Duke University. M.'s study sets forth the religious and cultural context that allows for a richer understanding of Paul's argument in Galatians, especially those passages referring to the Spirit. According to M., "Paul appeals to the Spirit as a sign of the inauguration of the restoration of Israel promised by the prophets and anticipated by some during the Second Temple period" (79). Paul's appropriation of texts and traditions, however, also transforms the latter in light of the Christ event.

In chapter 2 M. surveys texts in Isaiah, Ezekiel, and Joel that connect the Spirit with restoration eschatology. These prophetic writings yield various themes and images: new exodus (the return to the land of Israel), new creation, the establishment of covenant, and the sending of God's Spirit into human hearts. A critical aspect of these restoration hopes is that the Spirit's outpouring would undo the curses delineated in Deuteronomy 28 for Israel's failure to uphold the Law, including the curse of exile. In chapter 3 M. demonstrates from several Second Temple texts that the eschatological expectations related to the Spirit found in the prophetic texts were still alive in several Jewish circles in subsequent centuries, including the hope that the gift of the Spirit would remove the curse of exile. M. argues that Paul can be fitted within this matrix of Jewish hopes and expectations.

These two chapters contribute greatly to understanding "what was in the air" vis-à-vis eschatological hopes in Paul's time. For the most part, M. selects and treats his texts judiciously and is careful not to claim too much—he eschews a monolithic picture of a Spirit and restoration theology. Very helpful is his summary of eight distinct themes at the end of chapter 3. Unfortunately, the textual basis he offers for the ingathering of the Gentiles, a crucial theme for Galatians, is not strong. M. himself acknowledges that appeal to *Testament of Levi* is tenuous because it betrays Christian influence, if not authorship. And his reading of this theme in *Psalms of Solomon* 17:43 is questionable.

In chapter 4 M. turns to three texts from Galatians 3–4 in which Paul refers to the Spirit (3:1–5; 3:10–14; and 4:1–7). Building on the foundation of the previous chapters, M. contends that Paul interprets the Galatians' reception of the Spirit as follows: Their reception, which fulfills the promise

made to Abraham that all nations would be blessed in him, shows that the eschatological age has been inaugurated through the death and resurrection of Jesus. Gentiles are now included in God's people. In addition, the gift of the Spirit in human hearts empowers recipients to faithfully follow the ways of God. But Paul understands such faithful service apart from following the Jewish Law, for that Law now belongs to the former age. M. makes a good case for interpreting "the curse of the Law" (3:12) as referring primarily to death—not to the Law itself or to the exile—that resulted from Israel's failure to obey the Law. Thus, what the Spirit bestows is eschatological life.

M.'s reading of Galatians 3–4 is largely well argued. However, it was disappointing that M. gives only one paragraph to Paul's famous statement that Christ "became a curse for us" (Gal 3:13) and offers no comment on the biblical passage in connection with it ("Cursed be everyone who hangs on a tree"; see Deut 21:23). Not all will be convinced by M. that the referent to "our hearts" in Galatians 4:6—where Paul writes, "God has sent the Spirit of his Son into our hearts"—refers specifically to Jewish Christians rather than to all Christians, including the (Gentile) Galatians.

M.'s best exegetical work is found in chapter 5, his analysis of Galatians 5–6. There he succeeds in demonstrating how Paul's exhortations depend on the eschatological groundwork of the earlier argument. For instance, the nine manifestations of the fruit of the Spirit listed in Galatians 5:22–23 align well with the eschatological hopes expressed in prophetic and Second Temple texts. M. convincingly argues that, in this exhortative section, Paul uses the term "flesh" (*sarx*) interchangeably with the Jewish Law, both of which belong to the old age. In the new age, the appropriate way for Spirit-filled believers—including the Gentile Galatians—to manifest their possession of eschatological life is by participating in Christ's self-sacrificial love (2:20; 5:14; 6:2), not by attempting to observe the Jewish Law, which, Paul concluded, could not give the life it promised (3:21).

While readers may quibble with various exegetical details, M.'s survey of the religious and cultural background of Paul's references to the Spirit in Galatians is a worthy contribution to Pauline scholarship.

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NEUE STUDIEN ZU DEN JOHANNESISCHEN SCHRIFTEN. By Johannes Beutler, S.J. Bonner Biblische Beiträge 167. Göttingen: Vandenhoeck & Ruprecht, 2012. Pp. 287. \$62.

Beutler is a major figure in Johannine studies in Europe, but he is perhaps less well known in the United States. This is unfortunate, because