

à l'emploi de méthodes critiques. Campbell fait valoir qu'à côté de leur importance historique, les travaux de Smith soulèvent des questions importantes pour l'Église d'aujourd'hui, notamment concernant le danger d'assujettir l'Évangile aux méthodes critiques ou encore quant à la nature d'un travail académique honnête effectué dans le cadre confessionnel d'une Église fidèle.

* * * *

The Scottish Presbyterian professor George Adam Smith (1856-1942) boasted in 1899 that modern criticism had conquered the traditional theories of the Bible's inspiration and authority. 'It only remains to fix the amount of the indemnity' (*Modern Criticism and the Preaching of the Old Testament*, London, 1901, p. 72). In Iain Campbell's engaging biography of Smith, this brash claim justifies the importance of an historical study as well as begs for a fresh theological assessment of the indemnity's cost. For Smith emerges from Campbell's study as a pivotal figure in the late nineteenth and early twentieth-century campaign to alter traditional notions of Scripture: over a long career as pastor, professor, and university principal, he largely persuaded his own denomination, as well as much of the English-speaking evangelical world, that historical criticism could secure a Bible that would powerfully speak the gospel to the modern age. And, Campbell is able to draw on current biblical scholarship to prove that Smith's claim of total victory was premature, and that the indemnity – far from being fixed – is under constant negotiation as evangelical churches struggle to balance fidelity to traditional confession and dogma with honest scholarship.

Fixing the Indemnity is characterized by clear, chronological analysis of Smith's life and contribution to church and academy against the backdrop, helpfully reconstructed, of the social and ecclesial upheaval in Britain c.1880-1935. Initial chapters recount Smith's upbringing and seminary education within the evangelical Free Church of Scotland. Of signal importance at this stage of his life was the impact of the 1873-74 Moody Revival upon his heart, and the equally strong effect of German higher criticism upon his head. Indeed, Campbell interprets young Smith's commitment to an experiential, non-dogmatic evangelicalism as being reinforced by the new scholarly reconstructions of the Old Testament as the historical record of Israel's developing experience of God. A thoroughly historical approach to Scripture, Smith discovered, could pry the gospel free from dead dogma and yesterday's creed and let it be heard and felt afresh in the living history of God's people, in Bible times or now. Smith's espousal of what became known as 'believing criticism' is then traced through chapters detailing a successful pastorate in Aberdeen, a professorship in Glasgow that permitted scholarly and semi-popular dissemination of his views, and finally his long principalship of the University of Aberdeen. While *Fixing the Indemnity* foremost describes and assesses Smith's still influential contribution to biblical scholar-

ship, Campbell strikes a good balance between detailed examination of Smith's significant academic work, e.g. his commentary on Isaiah (1888-1892) and *Historical Geography of the Holy Land* (1894), his church work, civic duties, and a remarkable personal life which included a knighthood and royal chaplaincy. Two chapters are interspersed into the chronological narrative: one assesses Smith's groundbreaking contribution to the study of the historical – indeed, theological – geography of the Holy Land; the other takes up Smith's activity in the First World War, especially as a voice giving theological justification to Britain's war aims.

An impressive handling of primary source documents, particularly Smith's unpublished papers, makes this study the only critical and complete biography of the subject. It will be of profit to historians of modern British church history as well as Old Testament scholars interested in the history of their discipline. However, the theological intent motivating this book calls out too for attention. The theologically conservative author respects Smith's desire to hold together faith and scholarship but frankly assesses as pyrrhic the victory of Smith and his generation's believing criticism. Campbell lets the unresolved problems he finds raised by Smith's aims pose questions to the contemporary church: can a Bible reconstructed according to historical critical methods bear the weight of the gospel? Does modern criticism, even when it wishes (as with Smith) to recover a relevant and living Bible for the church, inevitably pull Scripture out of the pew and into the academy? What should be the relationship between creed or church confession and criticism? Surprisingly, Campbell makes no reference to the flurry of canonical or theological approaches to the Bible published in the past few decades, nor to the ways of approaching the relationship between church confession and historical contextuality that refuse either absolute status. Yet, both tendencies, each in their own way, mitigate somewhat the battle depicted in *Fixing the Indemnity* between evangelical commitment to the faith 'once delivered' and the challenges posed by modern thought. But these caveats are precisely the sort of response Campbell wants to encourage in his thought-provoking study of a man whose legacy is still very much with us.

Todd Statham, Winsen, Germany

What are They Saying about the Historical Jesus?

David B. Gowler

New York: Paulist Press, 2007, x + 190 pp.,
\$14.95, pb, ISBN 978-0-8091-445-7

SUMMARY

Gowler surveys and critiques the current state of historical Jesus research. He rapidly summarizes the 'modern period' and the 'continuing quest'. The longest chapter reviews the work of the Jesus Seminar and its critics. Gowler's sum-

maries are concise and highlight the major contributions of many different scholars. He consistently suggests that the best path forward will focus on the sociological context of Jesus' life and work. The book would work well in an undergraduate class.

ZUSAMMENFASSUNG

Gowler gibt einen kritischen Überblick über den gegenwärtigen Stand der Forschung zum historischen Jesus. Er fasst die „moderne Periode“ und die „weitergehende Frage“ schnell zusammen. Das längste Kapitel bespricht die Arbeit des Jesus-Seminars und seiner Kritiker. Gowler's Zusammenfassungen sind prägnant heben die Hauptbeiträge vieler unterschiedlicher Gelehrter hervor. Er regt durchgängig an, dass sich der zukunftsreichste Weg auf den soziologischen Kontext des Lebens und Wirkens Jesu konzentrieren wird. Das Buch würde sich gut für die Arbeit in unteren Semestern eignen.

RÉSUMÉ

Gowler fait une présentation critique de l'état de la recherche sur le Jésus historique. Il résume rapidement la « période moderne » et la façon dont la « quête du Jésus historique » se poursuit. Un long chapitre passe en revue les travaux du séminaire sur Jésus et les réponses de ses critiques. Les présentations sont concises et mettent en valeur les contributions majeures de nombreux spécialistes. Il indique que la meilleure voie d'approche pour progresser à l'avenir est de s'intéresser au contexte sociologique de la vie et de l'œuvre de Jésus.

* * * *

Gowler's review of the current state of historical Jesus studies quickly and easily brings the student up to speed. The first two chapters summarize the 'modern period' and the 'continuing quest' (often called the 'New Quest') and the third focuses on the Jesus Seminar and its critics. In the remaining four chapters, Gowler reviews several contributions by key scholars of the last quarter century. The book concludes with a 'Further Reading' section.

The first two chapters cover the 'modern period' and the 'continuing quest.' The questions raised in the modern period and its collapse provide the background for the contemporary debate. Gowler's survey is concise and helpful as he highlights the basic questions that drove research during these times.

In the third chapter, Gowler turns to the Jesus Seminar and its major advocates and critics. He seeks to balance the critique of the Jesus Seminar with an appreciation of their work. He outlines well the methods and conclusions of the Jesus Seminar and summarizes the work of R.W. Funk and M. Borg. The second half of the chapter reviews the responses to the Jesus Seminar offered by L.T. Johnson, B. Witherington, and N.T. Wright. Gowler appears to think that most of these critiques missed the mark. He is certainly correct to note that criticism based on one's academic post is misleading, but one's own religious upbringing does affect one's reading of the text, especially if one is moving away from

it. In his desire to reject misplaced criticisms, Gowler does not fully appreciate the critiques of the Jesus Seminar offered by these scholars.

The last four chapters summarize several trajectories from the last quarter century. Under the title 'The Eschatological Prophet and the Restoration of Israel' (chapter four), Gowler reviews the work of E.P. Sanders, D. Allison, and P. Fredrikson. Each of these, in some manner, highlights the apocalyptic ideas ascribed to Jesus and his actions. None of these scholars, according to Gowler, give enough attention to the sociological factors.

Gowler turns in chapter five to J.D. Crossan. He reviews Crossan's many contributions in temporal order, which enables the reader to see the development in Crossan's thought. He notes in the conclusion that the major weakness of Crossan's work is his dismissal of apocalyptic images.

In chapter six, 'The Elijah-like Eschatological Prophet', Gowler summarizes the work of J.P. Meier by highlighting the major issues addressed in each of Meier's volumes. He criticizes Meier's reliance on literary evidence and the historical-critical method at the expense of other methods. He also thinks the claim that Jesus presented himself as Elijah 'is explicitly contradicted' by other texts (p.120).

The final chapter focuses on G. Theissen and W.R. Herzog II. Both scholars give more attention to the social contexts in which Jesus lived. The chapter concludes with a note about some other scholars whose works could not be discussed. Gowler uses this to reinforce his critique of the historical-critical method by appealing for other methods and perspectives.

A theme that runs throughout the book is the quest to make the historical Jesus relevant. Gowler explains in the Preface (p.ix) that his own quest for the historical Jesus has driven much of his thought, and the book concludes with an appeal to the reader to make Jesus relevant (p.144). The historical Jesus must fit his sociological context, but he will also be applicable, mainly through challenging, today's culture.

As with any book that summarizes scholarly debates, there are always some problems. By situating Wright in the chapter on the Jesus Seminar, Gowler gives a misleading impression about Wright, namely, that he was directed solely at and motivated by the Jesus Seminar and, furthermore, he underestimates Wright's influence on present and future historical Jesus studies.

The book often, especially in the later chapters, has the feeling of several book reviews strung together. Well this helps one to know the content of a scholar's books, a more carefully crafted summary of the scholar's views would be helpful.

Gowler explains in the Conclusion that a more accurate account of the historical Jesus will focus on his relationship to and message for the poor. This theme reappears throughout his critiques of other scholars, but it rarely is subjected to any critique. It would be helpful for the reader if Gowler had noted some of the responses

to his own portrait of the historical Jesus rather than giving the misleading impression that it will solve the dilemmas of the debate.

Covering the vast amount of historical Jesus studies is no easy task, and some scholars must be left out. Gowler is fully aware of this problem, and he has picked many of the most important figures. The book would work well in an undergraduate class, especially if the instructor can include several other scholars who were passed over.

Jason Maston, Aberdeen, Scotland

'Works of the Law' at Qumran and in Paul

New Testament Monographs 13

Jacqueline C.R. de Roo

Sheffield: Sheffield Phoenix Press, 2007, xiv + 280 pp., £60, hb, ISBN 978-1-905048-30-4

SUMMARY

In this revision of her doctoral thesis, de Roo argues that 'works of the law' in the Qumran scrolls refers to one's obedience to the Torah which has atoning value. For Paul, though, the phrase is negative and describes one's reliance on Abraham's obedience as a means of atonement. Galatians and Romans are read with this more precise meaning in mind. In Romans Paul critiques the claim that one can trust in Abraham's obedience because, Paul argues, Abraham was a sinner like the rest of humanity. In Galatians he contends that Abraham's blessing is not the atonement offered by his obedience, but his seed, Jesus Christ. Pauline and Qumran scholars particularly will be interested in this book.

RÉSUMÉ

Dans cette révision de sa thèse de doctorat, Jacqueline de Roo plaide que l'expression « œuvres de la loi » se réfère, dans les textes de Qoumrân, à une obéissance à la Torah ayant valeur expiatoire. Pour Paul, cette expression désigne quelque chose de négatif, la confiance placée en l'obéissance d'Abraham vue comme moyen d'expiation. Elle lit donc les épîtres aux Galates et aux Romains avec ce sens précis en tête. Dans cette seconde épître, Paul critiquerait l'idée qu'on puisse compter sur l'obéissance d'Abraham en arguant qu'Abraham était un pécheur comme le reste de l'humanité. Dans l'épître aux Galates, il soutiendrait que la bénédiction d'Abraham ne consiste pas en son obéissance qui aurait valeur expiatoire, mais en sa descendance, Jésus-Christ. Les spécialistes de la littérature paulinienne et de Qoumrân trouveront intérêt à ce livre.

ZUSAMMENFASSUNG

In dieser Überarbeitung seiner Dissertation argumentiert Roo, dass „Werke des Gesetzes“ in den Qumran-Schriftrollen auf den Gehorsam gegenüber der Tora verweisen, der sühnenden Wert hat. Für Paulus ist die Phrase jedoch negativ besetzt und beschreibt den Zusammenhang, dass sich jemand auf den Gehorsam Abrahams als Sühnemit-

tel verlässt. Der Galater- und der Römerbrief werden mit dieser präziseren Bedeutung gelesen. Im Römerbrief kritisiert Paulus die Behauptung, man könne auf Abrahams Gehorsam vertrauen, weil Abraham, so Paulus, wie der Rest der Welt ein Sünder war. Im Galaterbrief vertritt er die Ansicht, dass Abrahams Segen nicht in der Sühne besteht, die durch seinen Gehorsam angeboten wird, sondern dass die Sühne in seinem Samen, Jesus Christus, besteht. Das Buch wird besonders Paulus- und Qumranexperten interessieren.

* * * *

In this book, a revision of her doctoral thesis, de Roo enters the on-going debate about the meaning of the small, yet crucial phrase 'works of the law'. She provides an intriguing way past the stalled debate that recognizes the reality and intensity of Paul's polemic against 'works of the law'. The book has eight chapters and two appendices.

In the Qumran literature, the phrase occurs twice (4Q174 3 7; 4QMMT C 27) and, according to de Roo, is alluded to in CD 5.5-6a (see chapter 1). 'Works of the law' refers to one's obedience to the law in general, both ritual and ethical actions (pp.94-95). It is not describing works prescribed by the law, but works performed in obedience to the law (pp.82-94). She rejects the more common interpretation that links 4QMMT C 27 with the *halakhot* outlined in section B. More significantly, de Roo connects the phrase with atonement practices at Qumran. She highlights the many statements about obedience functioning as atonement for one's sins and those of other community members as well as those outside the community (pp.33-39). Enabled by God, the community obeys the Torah thereby bringing about atonement for sin.

While the phrase is positive for the Qumran community, in Paul's letters it is negative. Chapter 5 is the key to de Roo's thesis. Here she argues that Abraham provides the crucial, previously missed point to understanding Paul's polemic against 'works of the law'. For Paul's contemporaries, Abraham adhered perfectly to God's law, and his obedience had atoning affects for his descendants. In many early Jewish traditions, de Roo maintains, Abraham functions as a redeemer figure. For Paul, though, Abraham is a sinner, a transgressor of God's law, just like the rest of humanity. 'Works of the law' in Paul's letters, according to de Roo, refers neither to one's attempt to acquire salvation by one's own obedience nor to Jewish cultural distinctions, such as circumcision, food laws, or Sabbath regulations. Rather, the term refers to one's reliance on Abraham's obedience as atonement for one's own sins.

All scholars have recognized the importance of Abraham for Paul's argument in both Galatians and Romans, but de Roo's suggestion elevates Abraham's significance, for she finds the polemic against Abraham as a redeemer running throughout the argument of both letters. In Romans, Paul argues against the idea that Abraham was