

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.

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'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.

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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

perfectly obedient, that is, without sin. He maintains that, like the rest of humanity, Abraham was a sinner and in need of a saviour, who, for Paul, is Christ Jesus (chapters 6-7). In Galatians, Paul focuses on the opponents' claim that circumcision would unite one with Abraham, thereby allowing one to participate in his blessing. Paul claims, instead, that Abraham's blessing is his 'seed', Jesus Christ, the true redeemer (chapter 8).

De Roo's emphasis on Abraham in Paul's argument is to be welcomed, but it is precisely at this point that her suggestion seems to collapse. Her contention that Romans 2 is directed against the idea of Abraham as a redeemer (p.163) lacks evidence. Mentioning circumcision and the law does not mean one was relying on Abraham's works. Moreover, if Paul is combating the idea of relying on Abraham's obedience for atonement, then one would expect a more direct contrast between Abraham and Christ, for, in de Roo's suggestion, they offer opposing means to salvation. It is doubtful also that Paul is alluding to the *Akedah* traditions in Galatians 3.14 (see pp.140-42).

In spite of these reservations, de Roo's work highlights the importance of obedience for Paul's Jewish contemporaries and Paul's insistence that salvation comes only through Jesus Christ. Scholars interested in Paul and his relation to his Jewish contemporaries will benefit from this work.

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***Jesus as the Eschatological Davidic Shepherd:
Studies in the Old Testament, Second Temple
Judaism, and in the Gospel of Matthew***

Young S. Chae

Tübingen: Mohr Siebeck, 2006, x + 446 pp., € 74.00, pb, ISBN 3161488768

SUMMARY

Chae analyzes the Davidic shepherd tradition in the Old Testament, Second Temple Judaism, and Matthew's Gospel. He seeks to show the light shed on Matthew by investigating the expectations created in Matthew's literary background as Second Temple literature fused eschatological traditions from Ezekiel 34-37 and related texts. This largely successful dissertation illustrates the importance of such material for Matthew. Chae offers fresh approaches to aspects of Matthean Christology, including the 'healing son of David' tradition.

RÉSUMÉ

Chae étudie la tradition du berger davidique dans l'Ancien Testament, dans le judaïsme du second temple et dans l'Évangile de Matthieu. Il s'efforce de montrer que les traditions eschatologiques développées dans la littérature du judaïsme du second temple, à partir d'Ézéchiel 34-37 et d'autres textes similaires, ont nourri des attentes qui faisaient partie de l'arrière plan littéraire de Matthieu et jet-

tent un éclairage sur certains aspects de son évangile. Cette thèse en grande partie convaincante montre l'importance de ces textes pour Matthieu. Chae propose de nouvelles pistes pour aborder certains aspects de la christologie matthéenne, et en particulier la tradition du « fils de David qui guérit ».

ZUSAMMENFASSUNG

Chae analysiert die davidische Hirtentradition im Alten Testament, im Judentum der Zeit des zweiten Tempels und im Matthäusevangelium. Er versucht zu zeigen, welches Licht auf das Matthäusevangelium fällt, wenn man die Erwartungen untersucht, die im literarischen Hintergrund erzeugt werden, in dem die Literatur aus der Zeit des zweiten Tempels die eschatologischen Traditionen aus Hesekiel 34-37 und ähnlichen Texten. Diese im großen und ganzen überzeugende Dissertation illustriert die Wichtigkeit dieses Materials für Matthäus. Chae bietet neue Ansätze zu Aspekten der matthäischen Christologie, inklusive der Tradition vom „heilenden Davidssohn“.

This wide-ranging tome is the published version of Chae's 2004 doctoral dissertation from Trinity Evangelical Divinity School, supervised by E. J. Schnabel. Chae explores the significance of Jewish shepherd traditions for Matthew's Gospel and its relevance for determining the origin of Matthew's 'healing Son of David.'

The first chapter analyzes OT and ANE shepherd traditions, concluding with a helpful review of the differences between ANE and OT shepherds and insisting that the eschatological redemptive aspects of YHWH's shepherding, including forgiveness and healing, are all but unique against their ANE background (31). Particularly detailed attention is paid to Ezekiel 34-37, Micah 2-5, and Zechariah 9-14. While appropriately accounting for variety, Chae argues for a surprisingly unified OT vision of restoration by means of shepherd-like defense, re-gathering and care under a divinely-appointed Davidic ruler (90-93). This synthesis provides a general answer to the question, 'How would Israel recognize the arrival of the promised eschatological Shepherd and God's Davidic Shepherd-Appointee?'

The second chapter shows a developing 'Davidic shepherd tradition' in Second Temple Judaism, particularly in the Qumran literature, *Psalms of Solomon*, and *Animal Apocalypse*. Chae argues that Ezekiel 34-37 is the most critical text for the period, exercising influence on Zechariah and 2TJ as a whole as Judaism built a unified shepherd tradition linked by various shepherding metaphors.

Chae then investigates the 'indelible mark' left on the first Gospel by this Jewish shepherd tradition in chapter three. Chae focuses interpretation on 'Matthew's narrative' while consistently defending historicity. For Matthean studies, Chae's most interesting theory is advanced as he presents the citations and allusions in 9:36; 10:6, 16; 15:24; 25:31-46 and 'metalepsis' in 7:15, 12:11-12,