

brunn). Han utvecklar tankarna vidare i förordet till den nya upplagan av *Teología de la Liberación* (1988). Men, säger Gutiérrez, fattigdomen innebär inte bara en bristsituation (och man kan ana att hans insikter i den beteendevetenskapliga forskningen spelat in). Det finns också livserfarenhet, det finns tro och

en vilja att förändra sin situation bland de fattiga; en «de fattigas spiritualitet», som Gutiérrez har beskrivit i det mesta av det han har skrivit. Detta är vad de fattigas komplexitet ytterst handlar om.

Olle Kristenson

LITTERATUR

Roger P. Booth: *The Bedrock Gospel. Sifting the Sources with Commentary*. 398 pp. Paget Press, Norton-sub-Hamdon, Somerset 2001.

What did Jesus teach, myth and legend apart? J. M. Ross (1976) introduced New Testament scholars to the canons of evidence. Here Dr. Booth, author of *Jesus and the Law of Purity* (1986) and *Contrasts* (1990) harnesses forensic training to critical expertise. Not separating Jesus' life from his teaching, casting his net to include Paul, Josephus, Thomas, Lk. 6:4D (pp. 28–30), he puts all gospels to the touchstone of plausibility. Eschewing the usual apparatus of scholarship he provides a kind of synopsis, the status of each passage having been established in early chapters. With a fine set of indexes he invites the layperson to ascertain the materials of earliest Christian preaching. The task sets him traps nevertheless.

In ch. 9 «The Integrated Bedrock Gospel» gives, in thirty-three sections, the answer to every question B. has found worthy of the treatment. Legend, but not myth (Mk. 15:38) is included. While evaluating each gospel disjointed and fragmentary information emerged (e.g. pp. 295, 317 divorce). In this chapter everything is integrated. Booth preserves only the material which presents the closest approximation to reality the evidence can supply (so p. 335).

Our assessment of the authentic parts ... would reassure the followers of Jesus ... that on a balance of probability the substance of Jesus' teaching was uttered and the essence of his life was lived. The integration and classification ... of the units deemed authentic, demonstrate that the main themes of his teaching and ministry, and the reality of his suffering, death and resurrection are indeed well attested; they will survive the scepticism and logic-chopping of scholars ... over particular words and actions.

Units make up themes: they are in the main valid. They make a foundation for living (p. 335). B.'s pre-suppositions are exposed, and he admits some judgments may be subjective — as is likely. The result is

conservative, dimming the agenda of individual evangelists.

As a teaching tool it is good (the price is low). To cavil at the occasional blemish seems supererogatory. However, he *inserts* material (e.g. «sword» at I Thes. 4:16 or «ten» at Mk. 14:17; he *inserts* his own commentary (pp. 285 line 48; 289 lines 11, 33; 293 line 56; 297 the same fig?); he excludes what is needed (Mk. 4:10–20; 5:12–13b; 6:4,43) — whereas to omit Mk. 12:10; 15:38 could be accepted. He mistranslates: Mk 7:10 *kakologōn* is «curses» (Ex. 21:17) and «trice» is wrong at Jn. 2:20. What distinguishes *haverim* from Pharisees? The *Divyāvadāna* echoes Jn. 4, not vice versa. On the other hand «vowed» at Mk. 6:23 is right, and at Mk. 7:15 (p. 292 lines 15–16) there is indeed a «relative negative».

Hugh J. Schonfield's *Authentic New Testament. A Modern Translation* (1956) left the text undisturbed, enriched by scraps of Judaica. B. induces in the student a mood of watchful anticipation, for his own voice is heard at times to the text's disadvantage.

J. Duncan M. Derrett

Martin Hengel & Anna Maria Schwemer: *Der Messianische Anspruch Jesu und die Anfänge der Christologie (Wissenschaftliche Untersuchungen zum Neuen Testament 138)*. xv+267 sid. Mohr Siebeck, Tübingen 2001.

Hengel och Schwemer diskuterar frågor rörande Jesu messianitet i fyra fristående studier som delvis går om lott. Gemensamt för dem är att de tar upp kampen mot föreställningen att Jesus helt skulle ha saknat messiansk självförståelse. Samtliga artiklar är på sätt och vis formade i skuggan av Wrede och i polemik mot den del av tysk forskningstradition som på denna punkt följt i Wredes fotspår. Hengel antyder att Wredes omessianske Jesus i verkligheten var en del av den