

ence on the importance of imaginative construal by interpreters is thus rejected for failing to understand the nature of scripture. Rather, following the structure of his earlier work on Biblical Theology, the Christological content of the Bible is to be honoured whilst attending to its development and relationship to history. Here then is the book's great contribution, and it is a fitting memorial to a pivotal scholar. Faithful Christian interpretation cannot be constrained by the limits of modernity, but neither can it accept the relativity of post-modernity. Instead, Childs challenges us to seek a reading of scripture as a whole that is controlled by the canon as the rule of faith.

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Dizionario di teologia evangelica

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Editrice Uomini Nuovi, Marchirolo (Va), Italy, 2007
876 pages, €58

SUMMARY

The *Dizionario di Teologia Evangelica* is a one-volume compilation of articles across a broad spectrum of disciplines. Its distinctiveness rests in its *interdisciplinary* nature, with articles ranging from Biblical studies, to historical, systematic and practical theology. The entries are impressively clear and concise, self-consciously within Reformed classical evangelicalism. The dictionary draws together the best of international evangelical theology, both English-speaking and European, and presents it as an essential holistic unity; a noteworthy achievement within the fragmented evangelical context of Roman Catholic Europe. Useful bibliographies and appendices give freedom to explore topics to greater depth, beyond this collection of over 600 articles. An excellent work.

ZUSAMMENFASSUNG

Das *Dizionario di Teologia Evangelica* ist eine einbändige Zusammenstellung von Artikeln, die eine große Bandbreite an Disziplinen abdecken. Seine Besonderheit beruht auf seinem *interdisziplinären* Wesen, mit Artikeln, die von bibelwissenschaftlichen über historische und systematische bis zu Beiträgen der praktischen Theologie reichen. Die Beiträge sind beeindruckend klar und nicht ausschweifend; sie bewegen sich bewusst innerhalb des reformierten klassischen Evangelikalismus. Das Lexikon vereint das Beste aus der internationalen evangelikalen Theologie der englischsprachigen und europäischen Welt, und es präsentiert diese Theologie als eine im Wesentlichen ganzheitliche Einheit; eine bemerkenswerte Leistung innerhalb des fragmentierten evangelikalen Kontextes im römisch-katholischen Europa. Nützliche Bibliographien und Anhänge ermöglichen es, die Themen vertieft und über diese Sammlung von 600 Artikeln hinaus zu untersuchen. Ein hervorragendes Werk.

RÉSUMÉ

Le *Dizionario di Teologia Evangelica* rassemble en un volume des articles qui couvrent une large gamme de disciplines. Sa particularité réside en son caractère interdisciplinaire. Il contient en effet des articles d'études bibliques et de théologie historique, systématique et pratique. Les articles sont remarquablement clairs et concis ; ils s'inscrivent délibérément dans une ligne évangélique calviniste classique. L'ouvrage rassemble ce que la théologie évangélique internationale a produit de meilleur, à la fois dans le monde anglo-saxon et en Europe. L'ensemble présente une unité fondamentale, ce qui apparaît comme un exploit au sein du monde évangélique fragmenté que l'on rencontre dans la partie catholique romaine de l'Europe. Des bibliographies et des appendices donnent d'utiles indications pour aller au-delà de ces six cents articles et creuser davantage les sujets abordés. Un excellent ouvrage!

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The *Dizionario di teologia evangelica* (*Dictionary of Evangelical Theology*) is an impressive one-volume work, boasting a collection of clear and concise articles across a broad spectrum of theological disciplines. In fact, this is precisely its purpose – here is a dictionary which presents itself as an *interdisciplinary* work, seeking to establish fruitful connections across a range of theological disciplines, in ways that distinguish it from many other theological dictionaries. Articles range from Biblical studies (eg. books and key characters of the Bible), to questions of Historical theology (with articles describing important figures of church history and theological debates surrounding them), to those of Systematic theology (with articles exploring key doctrinal questions), and Practical theology (with articles exploring ethical, ecclesiological and missiological issues). It is an impressively clear, concise and integrated project, self-consciously defined within the tradition of Reformed classical evangelicalism.

Although conceived intentionally within and for the Italian church context, it is by no means 'parochial'. Rather, it seeks to draw together the best of international evangelical theology, both English-speaking and from other parts of Europe. Some of its articles are therefore adapted from other evangelical dictionaries (eg. *Evangelical Dictionary of Theology*, ed Elwell, *New Dictionary of Theology*, ed Ferguson/Packer/Wright, as well as *Grand Dictionnaire de la Bible*). The breadth of articles is noteworthy, from introduction of Biblical books and characters, to key historical theologians, an exploration of Biblical and systematic doctrines, questions of Biblical ethics, key events and debates of church history, to articles on present evangelicalism. Yet the interdisciplinary range of articles does not leave the dictionary without an essential core; it serves rather to highlight the essential holistic unity and integrity of evangelical theology. This is an immensely useful and enriching vision, all the more so for the historically fragmented evangelical context of Italy. The book introduces not only a historical

perspective to church life and practice, but also presents, within its subtleties and distinctives, a classical evangelical theology that finds expression in each discipline. In this sense, it models an integrated vision rarely observed and greatly needed within Italian evangelicalism.

Certainly the interdisciplinary nature of the project is its particular strength and distinctive contribution; all the more important within the tiny and fragmented evangelical context of Roman Catholic Europe. It is a strength modelled further by the bibliographical mention of articles drawn from broader sources, not only English speaking, but also elsewhere in mainland Europe. In this way, the notion of a distinct evangelical theology across the plethora of worldwide evangelical groupings and societies gains greater credence. Another strength is the concise writing style of the varied articles, with the topic in hand described and explored with precision and brevity. Clearly, what is written is not exhaustive, but each article focuses on the heart of the question, and after each comes a very useful short bibliography (as well as reference to other articles in the dictionary connected to that particular subject), giving freedom to research the matter in hand at greater depth. The brevity of each article is thus neither restrictive nor inhibiting, as provision is made for extending and deepening study.

The structure of the dictionary is therefore sympathetic to its integrated aim, as reflected also particularly in the wealth of information listed in the appendices. Included here are the various evangelical theological faculties, publishing houses and journals found throughout Europe, America and the rest of the world, as well as a more detailed list of institutions, publishing houses and journals within the Italian context. The risk of articles grouped alphabetically disorientating the reader, due to their interdisciplinary nature, is avoided with an extensive closing index, listing [alphabetically] the dictionary's articles, as well as indexes with references to Biblical texts, Biblical characters and the various theologians mentioned within articles. The appendices therefore facilitate access to the wealth of material included.

In total, the dictionary comprises over 600 articles, in a process involving over 200 contributors and collaborators. Each article bibliography rightly favours Italian works and translations, whilst retaining an impressive grasp of English-speaking scholarship. The *Dizionario di Teologia Biblica* is an extensive, rich and authoritative tool, which I suggest should be an essential reference-point for pastors, students and others interested in theological study. In fact, it is difficult to overestimate the usefulness and distinctive contribution of this work, for those committed to the proclamation and strengthening of the historic faith in Italy and elsewhere in Europe.

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Paul and the Creation of Christian Identity

William S. Campbell

London: T & T Clark, 2008

xiv + 203

£24.99; pb; ISBN: 978-0-567-03367-3

SUMMARY

William Campbell's new book is a protest against the scholarly consensus that for Paul the equality of Jew and Gentile in Christ requires the abrogation of difference or, at best, an indifference to difference. On the majority view, Paul taught that our unity in Christ meant that believers are no longer Jews or Gentiles but are 'Christians'. Campbell's alternative understanding of Paul's teaching is that our unity in Christ does not abolish difference. Christ does indeed *relativize* everything else, and the identity of all believers is transformed in Christ but *not* so as to *obliterate* their previous social identity. In 'new creation' there is continuity with the old. Thus Jewish believers in Jesus continued to be, and to behave as, Jews (including keeping Torah). Similarly Gentile Christ-believers remained Gentiles and were not required to convert to Judaism. And both Jews and Gentiles in Christ needed to accept and create space for each other. This is an important and thought-provoking corrective to a lot of Pauline scholarship.

ZUSAMMENFASSUNG

William Campbells neues Buch ist ein Protest gegen den wissenschaftlichen Konsens, dass die Ebenbürtigkeit von Juden und Heiden in Christus für Paulus die Aufhebung von Unterschieden oder bestenfalls Gleichgültigkeit im Blick auf Unterschiede erfordert. Nach der Mehrheitssicht lehrte Paulus, dass unsere Einheit in Christus bedeutet, dass Gläubige nicht mehr Juden oder Heiden, sondern „Christen“ sind. Campbells alternatives Verständnis der paulinischen Lehre lautet, dass unsere Einheit in Christus nicht jeden Unterschied abschafft. In der Tat *relativiert* Christus alles andere, und die Identität aller Gläubigen *wird* in Christus transformiert, jedoch nicht so, dass ihre vorherige soziale Identität *ausgemerzt* wird. In der „neuen Schöpfung“ gibt es Kontinuität mit dem Alten. Von daher waren jüdische Jesus-Gläubige weiterhin Juden und verhielten sich auch so (inklusive der Einhaltung der Tora). In ähnlicher Weise blieben heidnische Christus-Gläubige Heiden und man verlangte von ihnen nicht, zum Judentum zu konvertieren. Sowohl Juden als auch Heiden mussten für sich selbst Raum schaffen und diesen akzeptieren. Das Buch ist eine wichtige und anregende Korrektur eines Großteils gelehrter Beiträge zu Paulus.

RÉSUMÉ

Dans cet ouvrage, William Campbell s'élève contre le consensus académique selon lequel Paul aurait considéré que l'égalité entre Juifs et non Juifs requerrait l'abolition des différences, ou, tout du moins, une indifférence vis-à-vis des différences. Selon le point de vue majoritaire, Paul aurait enseigné que notre unité en Christ impliquait que les croyants ne sont désormais plus ni Juifs ni non Juifs,