

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,

mais simplement « chrétiens ». Selon la thèse défendue par Campbell, Paul enseignait au contraire que l'unité des croyants en Christ n'oblitérait pas les différences entre eux. Il est vrai que Christ rend relative l'importance de tout autre chose et que l'identité de tout croyant se trouve transformée en Christ, mais sans que cela annule sa précédente identité sociale. La « nouvelle création » présente une certaine continuité avec l'ancienne. Ainsi les croyants d'origine juive continuent d'être juifs et de se comporter comme tels (et cela inclut l'observation de la Torah). De même, les croyants d'origine non juive restaient des non Juifs et on ne leur demandait pas de se convertir au judaïsme. Les uns comme les autres devaient s'accueillir mutuellement en Christ et laisser à chacun la possibilité d'être soi-même à cet égard. C'est là un important et stimulant correctif à beaucoup d'études pauliniennes.

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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. 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. Paul taught that Jews and Gentiles in Christ needed to accept and create space for each other.

Paul's teaching was certainly used by a later majority-Gentile Church to justify supersessionism but, says Campbell, we must distinguish Paul's own intentions from later misuses of his work. Paul's *intra*-Jewish debates were misread by later Christians as *anti*-Jewish debates and Paul was mistakenly seen to be setting Christianity up as the eschatological replacement for Judaism in the economy of salvation. But Campbell resists the historic Christian claim that Paul saw the Church as a 'new Israel' or a 'redefined Israel' that replaced Judaism. Paul, he thinks, did seek to theologically position Gentile believers in a close relationship to Israel but never saw them *as* Israel. So where did Jews stand after Christ? Paul saw the 'remnant' of gospel-believing Jews not as elect *instead of* 'the rest' of Israel but as a sign of hope of the eventual salvation of 'all Israel'. God's covenant faithfulness to all Israel is nonnegotiable for Paul.

Critical scholarship has come a long way since F.C. Baur and there has been a growing appreciation of Paul's Jewishness but Campbell's contention is that New Testament scholarship – even that of the 'New Perspective' – still misinterprets Paul through *later* Christian theological lenses.

Campbell is very keen not to abstract Paul's theology from its historical, social and cultural setting. In particular he wishes to locate Paul's communities not simply in relation to Judaism but also in relation to the Roman state. The complex inter-relations in this tripartite context constrained Paul's options in various ways and need more attention than they are usually given. He argues that Paul worked hard to promote solidarity within his communities but *not* in order for them to split from Judaism. Paul sought to maintain links, despite conflicts, between his Gentile communities and the synagogue. He himself was determined to cling to his ancestral faith and, though Campbell does not develop this point, never ceased to be a practising Jew. (Indeed I believe, against the majority, that Paul was Torah observant as a matter of *principle*.)

Scholars have often set Paul in opposition to Peter, James and the Jerusalem church. Campbell argues that Paul's own statements and his teaching about relating to other believers undermine this view. This means that whilst Paul's congregations were majority-Gentile he recognised the legitimacy of the majority-Jewish congregations of James and Peter. Paul did not think that his communities embodied the only legitimate way of following Christ. This cautions us against automatically universalising Paul's words to specific *Gentile* congregations as if he saw them as necessarily applying to *all* Christ-believers.

Paul had a very particular problem in that he was seeking to create predominantly Gentile communities that retained strong links with Judaism, claimed equal status as the people of God with Israel, and yet were not Jewish. These communities were a challenge to Jewish self-understanding and this sometimes generated antagonism from the synagogues. If Paul had been founding a new religion self-consciously distinct from Judaism Jews would not have objected and life for Paul and his communities would have been easier. Paul's challenge was to conceptualise a new identity 'in Christ', with an accompanying new way of life, for Gentiles. But he did not follow the conventional Jewish pattern of designating Gentiles as either pagans, God-fearers (with only 'guests' status in the household of Abraham), or Proselytes (and thus no longer Gentiles). Christ has made it possible for Gentiles to be adopted sons in the family of Abraham *whilst remaining Gentile*. They are 'elect' and share in Israel's inheritance without being Israel (though *not apart from being related to Israel*, in Christ). This was a new, eschatological category of person.

But although Paul's Gentile converts did not have to submit to full Torah-obedience they were expected to relocate within the symbolic universe of Israel's God, Israel's scriptures and to embrace a lifestyle not unlike that of a 'righteous Gentile'. The resocialization required of them far outstripped that required of Jews-in-Christ. Understandably such Gentile believers had a liminal status in both Jewish and pagan society and this generated some of the problems Paul deals with in his letters.

This book is the mature fruit of many years of research and reflection. It offers a sound attempt to situate Paul's theology within its socio-historical context whilst avoiding reductionism. It is to be especially welcomed for its challenging alternative to the traditional Christian supersessionism that is still very evident in New Testament scholarship and to the two covenant theology that some have embraced. I found Campbell's main proposals to be persuasive.

The book covers a lot of ground but inevitably it raises as many questions – especially exegetical ones – as it answers. One inevitably finds oneself thinking 'But what about texts X, Y and Z?' And even when certain key texts are discussed (and Romans gets the most attention) the discussions are often necessarily brief with footnotes pointing elsewhere for those who want the detail. This is perfectly acceptable given the scope of the book but somewhat frustrating. For those not inclined to accept Campbell's position more will need to be said to win them over. But perhaps that is inevitable for any book that seeks to overturn a powerful paradigm. The book is a fascinating, insightful and important contribution to the current debate.

The model of unity in Christ that Campbell finds in Paul – one that recognizes and affirms group diversity – is exciting and of great relevance for the contemporary Church. As we are now discovering, European ways of following Jesus are not the model for all cultures. In particular the historical Christian belief that Jews who trust in Jesus as Messiah do not *need* to maintain their Jewish identity (or, worse, that they *must* not retain it) finds a strong challenge in this reading of Paul. If Campbell is right, and I think that he is, there is some major rethinking called for on our part.

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Matthew's Messianic Shepherd-King: In Search of 'The Lost Sheep of the House of Israel'

Joel Willitts

Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 147. Berlin:

Walter de Gruyter, 2007, xiii + 270 pp., € 99, hb,
ISBN 9783110193435

SUMMARY

Willitts argues that the phrase, 'the lost sheep of the house of Israel', only applies to the remnants of the lost ten tribes living in Galilee. In the process Willitts offers fresh readings of the geographical aspects of Matthew and the intent of the mission of Jesus and his disciples in Matthew; they were primarily concerned with shepherding the remnants of the northern tribes, not 'all Israel'. He also mounts a challenge to the usual view that Matthew (among other early Christians) has 'spiritualized' the notion of the Land. This thesis is important for its fresh perspective, if not alto-

gether convincing in its details.

ZUSAMMENFASSUNG

Willitts argumentiert, dass sich die Phrase „die verlorenen Schafe des Hauses Israel“ ausschließlich auf die Reste der verlorenen zehn Stämme bezieht, die in Galiläa lebten. In der Durchführung bietet Willitts ein frisches Verständnis der geographischen Aspekte des Matthäusevangeliums und der Absicht der Mission Jesu und seiner Jünger bei Matthäus an. Sie befassten sich primär mit der Betreuung der Reste der nördlichen Stämme, nicht mit „ganz Israel“. Willitts stellt dazu die übliche Ansicht in Frage, dass Matthäus (unter anderen frühen Christen) die Vorstellung vom Land „spiritualisiert“ hat. Diese Dissertation ist im Blick auf ihre neue Perspektive wichtig, wenn auch nicht in allen Einzelheiten völlig überzeugend.

RÉSUMÉ

La thèse de Willitts, c'est que l'expression « les brebis perdues de la maison d'Israël » ne désigne que les restes des dix tribus perdues résidant en Galilée. Au cours de sa démonstration, il propose une nouvelle approche des données géographiques de l'Évangile de Matthieu ainsi que de l'objectif poursuivi par la mission de Jésus et des apôtres d'après Matthieu : elle concernait principalement les restes des tribus nord-israélites et non pas « tout Israël ». Il conteste aussi le point de vue courant selon lequel Matthieu (ainsi que d'autres chrétiens de l'Église primitive) aurait spiritualisé la conception du pays. Cette thèse est importante par la nouveauté de son apport, sans nous convaincre dans tous ses détails.

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Willitts opens his quest for the identity of 'the lost of sheep of the house of Israel' with a lengthy review of the question, exposing a lacuna he proposes to fill. He finds previous identification of the 'lost sheep' to be suspect and believes the answer to their identity can be found through a study of Davidic, Messianic Shepherd-King expectations in Matthew's milieu and in the text of the Gospel. 'The 'background of a concrete expectation for the restoration of Israel' sheds light on Jesus' mission, and Willitts believes that enough evidence can be adduced to show that the northern kingdom's remnants, members of the 'lost tribes', are Jesus' primary target (p. 31): '[T]he Matthean Jesus' Messianic missional scope in his first appearance was limited geographically to those who were residing in the northern region of the Land.'

In the second chapter Willitts seeks to establish what Matthew and his audience might have understood by the concept of a Messianic-Shepherd king. He explores the concept from the Old Testament through Matthew's contemporaries, including the DSS and *Psalms of Solomon* 17. Perhaps the most important conclusion was the political-national freight, including belief in the restoration of Canaan (to use the historical term) to Israel's possession, carried by the Messianic-Shepherd King concept in the primary sources.

Willitts then proceeds to analyze a variety of citations