

*Jesus' Blood and Righteousness*. There are very few books like this one, and anyone who is concerned about biblical theology should give this volume careful consideration.

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*Paul and the Creation of Christian Identity*. By William S. Campbell. London/New York: T & T Clark, 2006, 224 pp., \$120.00, cloth.

In *Paul and the Creation of Christian Identity*, William S. Campbell, Reader in Biblical Studies at the University of Wales, Lampeter, has produced a wide-ranging and insightful work on Paul's role in the formation of Christian identity in the earliest period of the Christ-movement. He interacts with the concept of universal Christian identity and concludes this concept is not sufficiently nuanced and argues that particularized identity is more reflective of the realities of the early Christ-movement. The book is well structured and readable and provides a nice overview of Pauline scholarship as it relates to Paul's mission and strategy while providing scholars with the necessary material for furthering the discussion. Campbell, editor of the *Journal of Beliefs and Values*, has reflected and written on the topic of identity formation since the early 1990s in, for example, his monograph *Paul's Gospel in Inter-Cultural Context*. His insights are reflective of a seasoned scholar who does not attempt to overreach in his conclusions but allows the strength of his arguments and the biblical material to direct the reader to a more precise understanding concerning the nature of early Christ-follower identity.

The main text of the book is without typographical errors, though I did note a few omissions in the bibliography. These, however, are extremely minor quibbles in an otherwise well-researched and well-written book that fills a void in the current literature on identity formation.

Campbell immediately narrows the focus of this book to the identity of Jewish people in the first century of the Common Era. He begins by interacting with the constructivist approaches to ethnicity of Jonathan Hall, Fredrick Barth, and Philip Esler, while finding much to commend in their work he opts for a stronger component for the "primordial aspects of ethnicity" (p. 5) when reconstructing Jewish identity because of their status as a minority group and the constitutive role that Roman imperial ideology played on their self-understanding. Campbell understands Paul to be an individual who was not looking to eradicate ethnic distinctions or encouraging Gentiles to become Jews. His strategy and mission, however, required "a transformation in the symbolic universe of these peoples in the light of the Christ-event." (p. 8) This was a proposition, sadly, that was ultimately rejected and that rejection led to two very different paths throughout history. Campbell sees Paul as establishing community within the context of difference. He questions the scholarly consensus concerning equality and the elimination of difference in Christ. Building on the work of Iris Young, the author calls for an approach that emphasizes "the politics of difference in the contextuality of existence" which ultimately produces "a paradigm very different from historic Paulinism." (p. 10) This is an apt description of what Campbell is attempting to do in *Paul and the Creation of Christian Identity*. His aim "is not only to consider historical and social aspects of identity, ethnicity, and difference in the first century but to include, in

association with these, Paul's theologizing and the outcome of this in the formation of Christian identity." (p. 11)

Chapter two evaluates the contemporary scene of Pauline studies as it relates to Jew and Gentile relations broadly, and identity formation specifically. He argues that F. C. Baur's antithetical approach established the trajectory for Pauline studies which led to the vilification of Judaism when compared to Christianity. Campbell sees in W. D. Davies's comparison of Rabbinic and NT documents a more positive understanding of Judaism and an approach which relocates Paul within his Jewish context. Johannes Munck's work is likewise presented as a reaction to F. C. Baur's. Campbell notes that one of the main contributions of Munck's work is the rediscovery of the missionary-eschatological perspective of Paul and his Jewish background, a perspective that was furthered through the work of Krister Stendahl. Next he summarizes the teachings of his former teacher Ernst Käsemann who attempted to modify the Bultmannian understanding of justification in existential terms. He sees Käsemann's work within a dialectic relationship with Stendahl and provides an informative comparison and contrast of their two views. Käsemann is understood to be defending the Pauline consensus as it relates to justification by faith, even though it is recognized that he has developed and thus emphasized the communal aspects of this doctrine.

Sanders and Dunn are discussed in the context of the "New Perspective" on Paul and Campbell while affirming their basic reconstruction of first century Judaism concludes that to a certain degree their work does not really remove the Jewish antithesis from within Christianity and elevates faith in Christ as the primary marker of identity as compared with circumcision, food laws, and Sabbath: which in reality renders these identity markers "superfluous." (p. 29) Campbell offers a short criticism of the "New Perspective" in the areas of the diversity of first-century Judaism, the proper use of parallels from Second Temple literature (e.g. 4QMMT), a reminder concerning the nature of inner-Christian community debates as compared to inner-Jewish community debates, and an important reminder concerning how the history of interpretation of Scripture may adversely impact one's understanding of the universality of Christianity and the presence of diversity within the early Christ-followers. Campbell's solution for this dilemma is to re-contextualize Paul's letters while avoiding unnecessary theologizing and to focus on the actual "realities of Israel and the nations in relation to God" and finally grapple with "the place of Judaism in Christian identity" which, in his mind has not been properly evaluated and researched. (p. 32)

Chapter three evaluates Paul's perspective of other missionary movements within the early Christ-movement. He argues for the concept of mutuality between the various leaders of the movement and understands Paul's challenges to be related to halakic interpretative differences rather than theological disputes. The Antioch incident is central to Campbell's argument in this chapter in which he asserts "that in Paul Jewish identity *per se* is not seen to be in opposition to Christ." (p. 42) As he reflects upon the Antioch incident a key question emerges concerning the process of identity formation: does theology produce or precede identity formation? Campbell does not follow the contours of Dunn's argument concerning the ensuing and oppositional mission that emerged after the Antioch incident. Rather, he concludes that the halakic issues that were discussed in Antioch directly impacted Paul's future approach to mission and the character of this fledging movement.

Campbell next sets out to deconstruct the scholarly image of Paul as a sectarian. He concludes, rather that Paul was a reformer seeking "the renewal of his own people in the new era dawning in Christ." (p. 47) Based on this conclusion, he argues that

Paul never confuses Israel and Gentile followers of Christ; both groups remain intact. The image of the olive tree serves as the Pauline metaphor for the new reality in Christ. Campbell further concludes that Paul's Jewish identity precedes the concept of Christian identity and that "historically and theologically there is no need to locate anti-Judaism in Paul or to attribute the parting of the ways to his explicit instigation." (p. 51) His answer to the key question referred to earlier is "identity precedes theology and that in fact theological constructions emerge to solve the problem of identity rather than to create it." (p. 52) Campbell argues for diversity within the early Christ-movement and recognizes that Peter and Paul were not engaged in competing missions and that Paul's ultimate opponent was Rome and not Judaism.

Paul's problem in creating Gentile identity in Christ was his insistence on their association with Israel and Abraham, while at the same time retaining the status as Gentiles, is addressed in chapter four. Paul's communities often found themselves in-between communities, not fully accepted by the Jewish community nor the broader Greco-Roman society. Campbell's argument is that there was significant continuity between those cultures and Paul's communities. For example, these communities still maintained some contact with the synagogue, most likely under the model of the righteous Gentile. The Scriptures of Israel played a vital role in the development of the Pauline community's social identity. This opened up the liminal communities of Paul to varying halakhic interpretations. Paul envisioned his communities participating in the Jewish symbolic universe in which the process of resocialization of these Gentiles would develop with the identity-forming concept of being in Christ. Paul was seeking to transform their Greco-Roman identity, not in "contradistinction" (p. 67) to either Judaism or the broader Roman imperial ideology but with an awareness of what it means to live in Christ and remain Gentile.

The Roman imperial context, in chapter five, serves as a corrective to the traditional view that the primary focal point of conflict in the early Christ-movement was between the Jews, Jewish-Christians, and Paul's communities. The conflicts that existed emerged from the interplay between those categories. Campbell does an excellent job developing a middle-path between the approach of Horsley and his comprehensive political reading of Paul and the historically inaccurate view that Paul's conflict was primarily with the Jewish community. This chapter relies on the work of Mikael Tellbe and Magnus Zetterholm at various points and Campbell agrees with the findings of these two scholars except on a few key points: Tellbe's lack of "recognition that the Pauline communities did not constitute the whole of the Christ-movement" (p. 71) and Zetterholm's lack of appreciation for the "one-sided" use of Paul in the eventual struggle for separation. (p. 83) This chapter does a fine job in recontextualizing Paul and establishing the significant role that Roman imperial ideology played in the identity formation of the early Christ-followers.

In chapter six Campbell discourages the understanding of Paul being depicted as "the architect of the whole church." (p. 87) The universalizing tendency in Pauline studies contributes to this faulty understanding; however, Paul's ethics should be understood as predominately particular, not universal in its orientation. This chapter makes a case for the transformation and relativization of one's previous identity because of newness in Christ and not its eradication and removal. From this perspective he develops an antithesis between the model of new creation versus his model of transformation and within this model "Paul is the paradigm only for those whose former life was in Judaism rather than for gentile Christ-followers." (p. 89) Campbell builds his exegetical case from 1 Corinthians 7 and follows, with a few correctives, the work of Anthony Thiselton and is in agreement with him concerning the presence of over-realized eschatology in the Corinthian correspondence.

Campbell then shifts his focus to the significance of ethnicity for Paul. He rules out the view that in Paul Jewish identity was considered obsolete for those in Christ. (p. 93) Applying the principles of group formation he argues for the communal nature of identity formation and concludes that several identities were nested among the early Christ-followers. The concept of "one undifferentiated identity" (p. 95) must be rejected at this early stage in the Pauline communities. Based on this conclusion, Campbell evaluates four models for Paul concerning the design of his communities. First, the church as a third race (i.e. not Jew, not Greek, but a new race) is presented and summarily rejected as a model for Christian identity. Next, the church as new Israel which argues that the church has replaced Israel as God's people is also rejected by Campbell. Different types of displacement theologies reflect poorly on God's character and credibility. While recognizing that new creation theology is inherent in Paul's theologizing, one must maintain a focus on the role transformation plays in Paul's theology, as well. The church as redefined Israel is the next model discussed. This view includes Gentile believers and faithful Jews as constituting Israel. Campbell's concern with this view is that it is ultimately "un-Pauline in that he was always careful to distinguish Israel and the nations." (p. 99) The final view is the one that Campbell will argue in chapter 8: "the church and Israel are related but separate entities which should not be dissolved or merged in such a way that the sub-group identity of the one is lost or unrecognized." (p. 101)

In chapter seven Campbell seeks to clarify his position on the rhetorical situation and addressees in Romans and begins to apply insights from his study of identity in a concrete way to the book of Romans. He understands Romans to be written to "a mainly gentile Christ-movement [that] was split over the issue of residual patterns of a Jewish way of life." (p. 105) So, these individuals had been or were still functioning in the Roman-Jewish community. This interaction evidently required a reassessment of their identity and Romans was written to assist these individuals in their evaluation of this situation. In Rom 2:1-16, Campbell follows Esler and concludes that a non-Jew is in view here and Paul is not introducing a negative stereotype of Jews in this passage nor in the broader letter in general and also concludes that there were not problems with Judaizers in Rome. The problems in Romans 14-15 were more along the lines of those that naturally arose in a multi-ethnic community, such as Rome, and Campbell concludes that the differences that emerge because of these various identities are to be accepted by the strong without discrimination or distinction because who they are in Christ does not dissolve the other nested identities.

Campbell reviews Paul's use of terms describing Israel and concludes that Gentile Christ-followers are not to be confused with Israel. In chapter eight he unpacks the implications of his preferred model, earlier referenced in chapter six, which questioned the views that Gentile Christ-followers were either Israel, New Israel, or Israel redefined. Instead, God offers an inclusive salvation to "Jews as Jews and gentiles as gentiles" (p. 127). The covenant was given to Israel and the Gentile Christ-followers may share in the blessings of the covenant through Christ; however, in Campbell's view it would be incorrect to propose a separate covenant for Gentiles. The imagery of the olive tree found in Rom 11:17-18 serves as an integrative metaphor for Campbell through his discussion of Paul's understanding of Jewish identity: "Only *with* Israel can gentiles *share* the richness of the olive-tree." (p. 137) This chapter provides the reader with a clear understanding of why there is a need to maintain separate identities for Jews and Gentiles, and Campbell provides a cogent analysis of the arguments on both sides of this issue, though often finds himself differing with other eminent Pauline scholars, including E. P. Sanders, N. T. Wright, C. H. Dodd, James D. G. Dunn, M. Zetterholm, and Käsemann.

Chapter nine serves the purpose of defining the essence of Campbell's approach to identity formation. Christ-defined identity is one in which an individual's previous identity is not eradicated but becomes a sub-set or nested identity with the preeminent identity being that which is Christ-defined. This chapter addresses many of the questions and implications that arise from the previous chapters. The key to understanding Campbell's approach is "the retention of one's particularity in Christ, whether Jew or gentile." (p. 156) Campbell realizes this impinges on Paul's mission and notes, "Paul therefore is the paradigm for Jewish Christ-identity but not for gentile." (p. 156) Hence, Paul does not serve as the universal model for all Christians. One can see how this statement could have contributed to some of the problems in the Pauline communities, if he were urging them to imitate him (1 Cor 4:16) and if the communities were attempting to do that from a different social location and nested (c.f. 1 Cor 5:9-11). While Paul shares being in Christ, because of ethnic and cultural differentiation, he remains an Israelite and the Corinthians are not. This creates a situation where differing identities may be operative in the life of Paul's community. Campbell is sensitive to Paul's understanding of new creation, and argues for an interpretation of 2 Cor 5:17 that allows for continuity with one's former life and identity, yet transforms.

Chapter ten explicates the significance of Paul's transformational theology in which the past is changed but not obliterated. Campbell rightly notes that the universalizing tendency among systematic theologians relates to the decontextualization of Paul. The Apostle was not developing abstract philosophical-doctrinal statements, and to use Paul this way guarantees that one will misunderstand the nature of Paul's theologizing which was "designed to change people, to transform communal life and to create a Christ-like pattern of life within his communities." (p. 161) Thus, the concrete social situation is Paul's starting point, not the development of creedal formulations. Because of this understanding, the fronting of Roman imperial ideology is vital to comprehending Paul's rhetorical intent, that is, what Paul was attempting to do to his auditors/readers. Campbell's description of the rhetorical function of Paul's letters may be described as resocialization: "one's previous life, its culture and its social context are viewed by Paul as the raw material of a transformed existence." (p. 166) So, for Paul, resocialization serves as the vehicle for new creation identity formation. Paul theologizes from within the symbolic universe of Israel and his communities are thus structured within that universe. Campbell makes a strong case for maintaining a separate identity for Israel and Gentiles, recognizing that these two groups are interacting in new ways because of the Christ-event. He concludes that "Christ-following Israelites are the link between the church and Israel" (p. 170). This, in fact, became Paul's role as he formed his alternative communities throughout the Roman Empire.

Campbell's work concludes with a bibliography, indices of ancient sources, and modern writers. His work opens up fruitful avenues for further research in the area of identity formation and early Christian origins. This book should be read by Pauline scholars, especially those working in Romans. Campbell's creativity and ability to sustain an argument makes this work well worth the time invested and provides a much needed perspective in the current debate on identity formation in early Christianity.

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