"culture war." "The revolution of the self," he concludes, "is now the revolution of us all" (p. 381). Still, in the "Concluding Unscientific Prologue," he helpfully suggests ways for people, and the church, to deal with this revolution.

The Rise and Triumph of the Modern Self certainly fills a gap in our knowledge of the modern identity, but its scope is too narrow to give anything close to a complete picture. To get that, one needs to study other works of the same genre, beginning with those that Trueman draws upon, especially Taylors's *Sources of the Self* and his *Malaise of Modernity*.

Douglas A. Campbell, *Pauline Dogmatics: The Triumph of God's Love*. Grand Rapids, MI: Eerdmans, 2020. (xii + 795 pp.) [ISBN 9780802875648]

Jonathan R. Robinson

Douglas Campbell is a prolific and innovative Pauline scholar who achieved some prominence in the field, particularly for his tome *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul* (Eerdmans, 2009). He is also a New Zealander, a graduate and later faculty member of the University of Otago, and now a professor of New Testament at Duke Divinity School in the USA. Hence, he is well known in the "Pacific" context, although not personally to this reviewer.

This new book, while building on his previous work on Paul, is not a Pauline theology (in the vein of James Dunn's *Theology of Paul the Apostle* (T&T Clark, 2003)) but is very much an exposition of Campbell's own theology. Indeed, it is as much in tribute to Karl Barth (hence the "dogmatics" of the title) as it is to Paul, although Campbell's understanding of Paul is the bedrock of the volume. However, the author's understanding of Paul is not the only foundation on which Campbell builds his theological edifice, drawing deeply on Barth as well as Stanley Hauerwas and many other theological resources both ancient and modern. Campbell also brings insights from a wide variety of other domains, including psychology, physics, and his own life experience, to inform this constructive work of theology. The wide variety of different disciplines Campbell interacts with are a stimulating feature of this book.

There is something a little strange, then, from the start, with a systematic theology which embraces a wide range of theological and influences as well as theories from the natural sciences, but only focuses on one voice in the canonical Biblical witness. This is not something Campbell ever tries to justify, even as there is a very clear sense that he offers this as a Christian theology, without need for further reflection on the Gospels, or the Old Testament, or indeed the remainder of the New Testament. He will very occasionally cite the Gospels or other parts of the Bible, but the exegetical focus never moves away from Paul's letters (working with a 10-letter corpus. The Pastoral Epistles, he argues, are the product of a faithful Pauline disciple, pp. 5, 720-40). This is especially apparent in his discussion of "covenant" which seems to rely far more on analogy to Campbell's own experience of parenting than the concept as employed in the Bible or ancient Judaism (pp. 175-77). Other times, his argument would have been considerably

strengthened by non-Pauline biblical texts which state in stronger terms, things which Campbell found implicit in Paul. A particular glaring example of this would be the gospel tradition about Jesus saying there is no marriage at the resurrection (Mark 12:25; Matt 22:30; Luke 20:35) in Campbell's discussion of marriage as an interim order (p. 607).

This book is extremely readable. Campbell manages this in part by not burdening his main text with many references or discussions of other work. The argument of each chapter is followed by a list of main theses from the chapter (essentially bullet points of the chapter content), then short discussion of key scriptural references, key secondary readings, and further reading recommendations before the chapter's bibliography. This layout probably reflects Campbell's approach to teaching (anecdotes of conversations or reactions of students to his teaching pepper the text), and it has to be said it is a very effective way of presenting the work. Not only does it make the main text highly readable, but the these summaries make it easy to quickly review any chapter, and the smaller chapter-specific bibliographies make them significantly more likely to be read. On the other hand, Campbell's conversational style occasionally indulges (apparent) hyperbole, and unfortunately, this can occasionally confuse the reader as to whether they have encountered an error of overstatement or just a figure of speech.

The twenty-nine chapters of the book are arranged in four unequal divisions. The first part, "Resurrection", moves in eight chapters from the revelation of God in Christ as the starting point of theology to election, the divine plan "that everyone should bear the image of the risen Jesus and should live in communion with him" (p.186). Part two, "Formation", examines in six chapters how the theology of election to divine communion should manifest itself in the lives of individuals and the Christian community. Part three, "Mission", takes four chapters to consider the Pauline way of engaging beyond the church with those culturally different to ourselves. The final part, "Navigation", spends four chapters laying the groundwork for a general approach to ethical questions before applying this approach to gender and sexuality issues over three chapters and then two on the question of the relationship between Judaism and Christianity. The ninth chapter of this section briefly discusses the pastoral epistles (1 and 2 Timothy and Titus) as an example of Pauline ethical navigation at work in the generation after Paul. The focus of the latter three sections give some credence to Campbell's claim that the book is not just a dogmatics but also "a manual of Pauline church planting" (p. 741). Indeed, for this reader Campbell was at his best when most practical, showing great sensitivity and genuine insight into difficult pastoral and missional issues.

One great strength of Campbell's work here is its relevance to the current cultural moment of the Western church as it struggles to engage a rapidly changing society without and the polarizing differences within. Campbell accurately observes that "In any authentic missional situation Christians will probably end up taking heat from both sides [i.e. parent culture of missionaries and culture of converts]" (p. 499). He brings pertinent examples not just from Paul but also from the history of Protestant and Catholic mission. Campbell clearly argues that "a navigation into difference is a fundamental feature of Pauline mission" (p. 506). As the church encounters new cultures, it must adapt and contextualize. Rather than something to be avoided, "we must embrace contextualization, with all its creativity and risks and resulting offensive

diversifications, as fully as we can. This all seems to be part of God's great plan" (p. 504). For those in engaged in missional theology, this might sound rather obvious, but the location (academic biblical studies), creativity, and rigour of Campbell's argument on this point will be of interest and worth engaging.

The concentration on the Pauline text is variable from chapter to chapter and sometimes hardly discernable. Some chapters seem to be crying out for discussion related to Paul's writings but simply do not connect. For example, chapter 9 discusses possible approaches to received traditions without connecting with Paul's own talk of law/Torah. In fact, the discussion about Paul and Torah does eventuate, but not until chapters 27 and 28, near the end of the book. For me, this meant Campbell's basic account of Pauline theology was frustratingly incomplete, making it hard to evaluate the book as it progressed. Even when Paul's texts are being discussed in more detail, the exegesis tends to be cursory and relies, to some extent, on Campbell's earlier works having been digested and found convincing.

Rather than a strictly exegetical argument, the book builds a theological argument using selected moments in which Campbell discerns that Paul is correct, against those moments when Paul is deemed less correct, accommodated to his milieu, or altogether wrong. Many before have tried to discover a consistent system behind Paul's thought, while others have labelled Paul hopelessly inconsistent, Campbell finds that Paul's theology is inherently unstable and inconsistent as apocalyptic/ infralapsarian aspects of Paul's thought are sometimes contradicted by foundationalist/ supralapsarian aspects. Thus, Campbell works towards a theology which is more Pauline than Paul himself, producing a theology that Paul would agree with—if he had the advantage of the perspective of a well-read 21st century biblical scholar, like Douglas Campbell. While Campbell's intention is unusual, not fitting comfortably in either biblical studies nor systematic theology, I do not think this is an invalid or uninteresting exercise.

It does, however, further raise the question of the role of scripture in Campbell's theology. Campbell treats Paul's writings in an "essentially historical" manner "to reconstruct his thinking in his own context" (p. 627). The revelation on which *Pauline Dogmatics* is built is the revelation to Paul as Campbell reconstructs it. The status of the scriptural text is only as a witness to Paul's experience and theology of that revelation. "But," as Campbell admits, "this is not the way Paul used scripture" (p. 627). Unfortunately, Campbell never clearly articulates a theology of scripture. In a short section on hermeneutics beyond historical readings, Campbell seems only concerned to "convince the many Jews or Christians who think that these texts as Scripture *are* relevant *in some sense*" (p.628). It might appear that hermeneutics is simply a practical discipline to generate the desired outcome rather than a sincere attempt to hear something true, challenging, or new from the scripture.

Perhaps the best clue to Campbell's theology of scripture is his methodology of *Sachkritik* (sense/subject interpretation), demythologization, and amplification (p. 7–8). The scriptures, or at least Paul's writings, contain insights, but these have to be extracted, adapted and developed. They testify to revelation, but not reliably. The remainder of the review will discuss this methodology and examples of its results in Campbell's volume.

For Campbell, "*Sachkritik* will mean pressing Paul's Trinitarian and Christocentric claims over against any instructions that do not seem to be grounded particularly securely in those realities–places, that is, where Paul must interpret Paul" (p7). The key starting point for this Pauline theology is God's apocalyptic revelation of God's self in Jesus Christ (p. 20–22). This is a revelation that stands without any external proof or warrant, and to desire or claim otherwise is epistemic "idolatry" or "foundationalism" (p. 37). The distinction between revelation and foundationalism does a great deal of theological work in the book. Anything that can be labelled foundationalist, either in Paul or in any other school of thought, is summarily dismissed.

The first major section sets out Campbell's understanding of this revelation, a Trinitarian God of love who desires to bring all creation into communion, and has overcome the problem of sin and death through the resurrection, and has unconditionally and irrevocably elected everyone to "the ultimate destiny of eternal communion" (p. 175). Through much of this section, Campbell seems to be pointing towards universal salvation, but never quite makes it clear. It is not until chapter 18 that he finally states that Paul is a universalist "implicitly" and that to fail to infer this is to unleash "horrible internal contradictions" (436). His argument, when he finally gets to it, is a strong one: without universal salvation, Christ's work is inferior to Adam's, who brought about universal death (1 Cor 15:22; Rom 5:15-17, p. 429-32, 436-37). Here then, is Campbell's *Sachkritik* at work, as the universalism he finds to be implicit in Paul's Christology corrects our reading of Paul's explicit statements about judgement. They are to be read as describing "evaluative" and not "punitive" judgement (e.g. Rom 14:10-12; 1 Cor 3:13-17; p. 420). For this argument to be fully convincing a more canonical approach would be helpful, again, especially one dealing with Jesus' overt statements about punishment in the Gospels.

Campbell's *demythologization* is easier to describe and is perhaps less fundamental to the project. Rather than stripping Paul of "mythological" elements, *à la* Bultmann, Campbell's demythologization is the "modern person informed by modern science" needing to "update Paul a little . . . without losing our grasp on those central truths about God" (p. 8). For example, Campbell finds that Paul's "commitment to an intermediate state [that is, between death and resurrection] necessarily commits him to the concession that human existence with Jesus is possible without a body." This potentially allows gnostic readers to override "Paul's explicit commitments to embodied human existence", employing a "*Sachkritik"* of their own (p. 155). To solve this Pauline contradiction Campbell applies Einstein's theory of relativity, to argue that we are working with a "false conception of time" (p. 156) and that God, being outside of time, does not wait to resurrection our bodies but brings the dead into "another time, in the sense of another dimension" where, "they dwell with their new bodies, which are of course present to them but unrealized for us, because we live in the space time continuum that has 'not yet' been transformed as a whole" (p. 159). Thus, the need for an intermediate state is eliminated. The theory of relativity comes in useful for Campbell again, when later discussing how Jesus is somehow present in the history of Israel (1 Cor 10:1-4) and the question of how all Israel will be saved (Rom 11:26, p. 510-11).

Amplification is Campbell's term for moving "beyond the strict boundaries of [Paul's] original conceptuality, but . . . in a way that is in direct continuity with it" (p.8). In other words, Campbell seeks to establish the trajectory of Paul's most important insights, how they have developed in church history and how they might be further developed today. For example, 1 Cor 8:6 where Jesus is incorporated into the Israelite *Shema* and titled "Lord" forms a trajectory with later Christian creeds affirming the Trinity. Paul did not have "a full-fledged *doctrine* of the trinity" but the details and implications of such teaching are "all implicit in the claim that Jesus is Lord" (p. 25). Campbell builds further on these insights to establish that the relationality of the Trinity is the goal of existence: "God is a personal God and desires to commune with us as persons" (p. 194).

Thus, for Campbell, the creation story and its subsequent fall should not be the beginning of our Christian gospel. This would be to suggest that the revelation of Jesus is the solution to our sin problem, rather than God's intention all along. Instead, the gospel needs to be told as a retrospective story, beginning with the end, that is, Jesus saving work to bring us into communion with God (p. 82). This narrative move not only allows a retrospective interpretation of creation, Israel, etc., in the light of Christ, but also effectively relativizes anything which does not belong to the core storyline of humanity being brought into Trinitarian communion. Thus, creation itself becomes a "temporary ordering structure", or even a "temporary, emergency measure" and no part of it is necessary to "God's original and perfect design" to elect us in Christ (p. 581-82). Likewise, the law of Moses is itself an interim arrangement that is entirely negotiable on cultural grounds (p. 583).

Pushing this trajectory, Campbell engages the language of supra- and infralapsarianism. Infralapsarianism (whereby God's election is a consequence of the Fall) is, for Campbell, a form of foundationalism whereby the temporary ordering structures of creation are treated as immutable. Conversely, supralapsarianism (whereby God's election precedes the Fall) affirms that, "Trinitarian communion is God's plan for us, which was established 'before the foundation of the world' (Eph 1:4) and is the only form or structure (if these terms are even appropriate) that is nonnegotiable" (p. 603). Campbell then categorizes the patriarchy and heteronormativity found in the creation accounts and Paul's writings as being temporary, cultural, and therefore potentially negotiable (p. 635-42). Practically, this then enables a relational account of marriage that "has no objections to adults of any sexual orientation or gender construction covenanting with one another in marriage" (p. 641).

For many, Campbell's conclusions will seem radical. It is important to state that my summary in a review like this cannot do justice to Campbell's extensive, nuanced, and extended argumentation. He maintains an impressive theological consistency throughout, and while one can disagree with his starting points, his internal logic is hard to fault. Not only that, but he effectively demonstrates how theological starting points, when followed consistently, can have radical practical outcomes. Reading *Pauline Dogmatics*, then, is a useful exercise in biblical-theological method, whether or not you agree with where he starts or ends up. In particular, Campbell's at times ruthless, parsing of Paul's theology is a refreshing change from more biblicist approaches that assume a seamless system can be constructed from Paul's diachronic and ad

hoc letters. Campbell dares to critique Paul with Paul and, by accepting the possibility of inconsistency and instability (something that most of us can relate to personally), nonetheless finds Paul a rich resource for doing theology and encountering and understanding God's revelation of electing love in Jesus Christ.

This is a hard book to sum up. Its length limits those to whom it could be usefully recommended. I think this tome would have been better as several smaller books. For example, one book making an argument for universalism, another outlining a Pauline approach to missional contextualization, another on sexuality, and another on the question of Jewish-Christian relations. Campbell has pertinent insights and compelling arguments to bring in all these areas, but by presenting the whole thing as a single "dogmatics" the whole does not quite equal the sum of its parts. As a dogmatic work, too many basic questions (e.g., a theology of scripture) are not even broached. Likewise, its failure to engage the whole canon of scripture is a significant shortcoming. That said, this is a book I will come back to. Each chapter makes an interesting and frequently novel argument. It is a useful reference work, and there are plenty of thought-provoking insights and possibilities for further research and development. In the end, Campbell's wit, enthusiasm, originality, and erudition shine through and make this experiment in Pauline theology well worth wrestling with.