

*The Paul Debate: Critical Questions for Understanding the Apostle.* By N. T. Wright. Waco, TX: Baylor University, 2015. Pp. xi + 110. \$34.95.

This short monograph is Wright's response to reviews of his lengthy study *Paul and the Faithfulness of God* (2013). Although W. does not respond to specific scholars by name, "[t]he chapters of this book are steeped in and shaped by the reviews" (ix). The author's approach is to focus on specific points and arguments that have been contested, and to set them forth in a coherent presentation.

W.'s work is divided into five chapters. Chapter 1 takes up the issue of the background and coherence of Paul's theology. W. contends that the apostle, in light of the Christ event, expounds its significance in terms of the most basic and pressing of Jewish questions (Who is God? Who are God's people? What is their future?). Chapter 2 argues for Paul's robust high Christology and explains that he came to articulate a portrait of Jesus that configured Jewish Scriptures and traditions in a new way, one catalyzed by the surprising revelation of a crucified-and-risen Messiah. Chapter 3 maintains that Paul's theological vision contains both covenantal theology and apocalyptic elements, while in chapter 4 W. presents his understanding of justification by faith as referring primarily to the ingathering of Gentiles into God's people, as well as to the forgiveness of sins. Both chapters illustrate W.'s salutary insistence on holding together aspects of Paul's work that many exegetes put forth as either-or options. Finally, chapter 5 is an apology for W.'s methodology for which he has been criticized.

This very readable volume will be attractive to interested readers who have neither time nor energy to work through W.'s larger tome. It is a concise summary of an eminent New Testament scholar's interpretation of Paul.

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*Framing Paul: An Epistolary Biography.* By Douglas A. Campbell. Grand Rapids, MI: Eerdmans, 2014. Pp. xxii + 468. \$39.

Campbell attempts to construct an "epistolary frame" around Pauline-attributed letters, determining each letter's authenticity and dating each letter relative to one another and in broader terms. After a lengthy methodological introduction (chap. 1), he builds his "epistolary backbone" with Romans and 1–2 Corinthians (chap. 2). He then integrates other letters into that developing frame in succeeding chapters, surveying Philippians and Galatians (chap. 3), 1–2 Thessalonians (chap. 4), Philemon, Colossians, and Ephesians (chap. 5), and Titus and 1–2 Timothy (chap. 6). C. sets aside widely assumed theories and starts his Pauline reconstruction from the ground up. He discerns a ten-letter canon, including Ephesians (304), Colossians (337), and 2 Thessalonians (220), with no composite letters, and an early 40s dating of 1–2 Thessalonians (220–29).

Perhaps the strongest feature of this book is the many methodological insights C. brings to bear on the problem, including patristic reception (102), Scheidel's

ORBIS project (258, 276), textual criticism (310–11), the dynamics of orality (105), and features of prison literature (316–17). C. also deftly questions common arguments in Pauline studies; for example he rejects circular arguments for inauthenticity from theological deviance and stylometrics, focusing instead on historical anachronisms.

Given the danger of making theoretical mountains out of evidential molehills inherent in C.'s task, he is generally transparent in how much certainty any given hypothesis has. However, he does overstate his point at times; his technique of discerning secondary audiences in the letters is often unconvincing (55). At other times he raises valuable points only to leave them unexamined, such as his comment on the implications of Lindbeck's "cultural-linguistic coherence" for debates about Paul's coherence vs. contingency (9–10). Additionally, although C. convincingly argues in his introduction that Acts should only be incorporated into the Pauline chronology after surveying the letters, he does not carry out this integration.

C.'s breadth, methodological insight, and implications for other issues in Pauline studies make this a valuable book for scholars and the non-specialist willing to wade through the length and complexity of his arguments.

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*The Correspondence of Pope Julius I.* Greek and Latin text and English translation with introduction and commentary by Glen L. Thompson. Library of Early Christianity, 3. Washington: Catholic University of America, 2015. Pp cvi + 262. \$39.95.

The volume is conceived as "the first of several which will cover the correspondence of the fourth-century Roman bishops" (lix), with the intent of offering scholarship a basis for the study of the early papacy which it has hitherto lacked. In his introduction, Thompson situates Julius's scant remaining correspondence in a brief history of the extant letters from the early church, drawing particular attention to the importance of the destruction of the Roman episcopal archive in the early fifth century, in order to explain our limited sources from this period. With that destruction, heterodox groups, particularly Apollinarians, were quick to capitalize upon that loss and confusion by passing off forgeries in Julius's name. T.'s brief histories of the political and ecclesiastical contexts of Julius's papacy (337–52) are helpful, as is his history of editions and translations of these little-known texts. Welcome, too, is his survey of material falsely attributed to Julius, which outnumber the texts accepted as authentic, and thus pose the chief complication for approaching Julius. For completeness, he provides Internet links to further apparatus.

Subsequent individual introductions to each letter reconstruct the situation of composition and take the reader through the individual manuscript histories and issues involved in editing or reconstructing the original texts, as well as addressing previous editorial choices in earlier printings of the texts. For those with a taste for