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Campbell's "Framing Paul: An Epistolary Biography" (Book Review)

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A professor of philosophical theology at Austin Presbyterian Theological Seminary, Greenway unfolds his argument in a logical, easy to follow manner. However, the book's careful examination of philosophy and ethics make it more appropriate for upper division undergraduates and graduate students.

Framing Paul: An Epistolary Biography,

by Douglas A. Campbell. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.,
2014. 468 pp. \$39.00. ISBN 9780802871510

*Reviewed by Brian W. Holda, Web Development & Instructional Librarian,
Cornerstone University, Grand Rapids, MI*

Framing Paul is a fairly dense consideration of the authenticity and chronological ordering of the 13 biblical epistles attributed to Paul, and its audience is limited to those with strong interest in Pauline studies.

The attributes that would commend this book to the Christian community are the very same things that would discourage its use, and vice versa. These include:

1. The book's denseness: though a barrier for some, this is also a merit for those seeking a thoughtful treatment on the subject.
2. A low treatment of scriptural authority (p. 22), which includes a denial that Paul wrote Titus, 1 Timothy, or 2 Timothy, though they bear his name (cf. Tit. 1:1; 1 Tim. 1:1; 2 Tim. 1:1). By doing this, as J.I. Packer demonstrates in his work, *Fundamentalism and the Word of God*, Campbell defiantly places his reasoning as higher than God and His word, and inadvertently treats Jesus as misleading or misguided for holding such a high view of Scripture. However, by his reasoning, the author comes to conclude that ten of the thirteen "Pauline" letters are authentic, which is three more than many Pauline scholars espouse today. Thus, his reasoning can be seen as helpful confirmation in establishing the authenticity of some Pauline letters previously treated as inauthentic, while also being harmful in his assessment of Titus, 1 Timothy, and 2 Timothy.
3. In refusing to use anything other than "Pauline" epistles to make his judgments, the author seemingly, "squeezed dry for every last drop of insight," (p. 411), the information presented in those epistles, sometimes finding incredible insights in a small phrase here or there. Such an example is inspiring to those who hold the Bible as the ultimate authority, as it shows how much insight we can get by carefully examining only the Scriptures. But it also ended up, in my opinion, exposing the unreliability of reasoning alone (without revelation or comparison with the rest of Scripture) to give infallible assessments, and showed Campbell's

own biases. For instance, he ultimately concludes that 1 Timothy is inauthentic because Luke's gospel is quoted as, "Scripture," (5:18), and Paul, he alleges, died before Luke's gospel could have been recognized as Scripture by Paul's audience. However, such a conclusion involves many unfounded assumptions, and curiously avoided any mention of 1 Corinthians 9 (especially vv. 9, 14), a letter judged authentic by Campbell, where Paul essentially says the same thing as 1 Timothy 5:18.

In conclusion, this book could be a helpful supplement to Pauline studies, but also should be treated cautiously by Jesus-followers.

The Future of Ethics: Sustainability, Social Justice, and Religious Creativity,

by Willis Jenkins. Washington, DC: Georgetown University Press, 2013.

340 pp. \$34.95. ISBN 9781626160170

Reviewed by Elizabeth Pearson, Library Director, Montreat College, Montreat, NC

The Future of Ethics explores the challenges of climate change and sustainability from the perspective of religious ethics. Willis Jenkins, associate professor of religious studies at the University of Virginia, argues that ethics must help us construct new forms of responsibility for the earth's ecosystems and confront the problems of social injustice that intersect with ecological issues. Throughout the book he carefully articulates how theological traditions and innovative approaches matter for unprecedented problems like climate change.

Jenkins takes the position that faith in a transformative God moves believers to greater moral creativity in facing and solving perplexing problems in response to our Creator. Faith communities provide avenues for hope and creative problem solving. The first chapter outlines several Christian strategies for meaningful response to climate change. According to the author, Christians need to find ways of enacting our faith that transform the conditions that produce environmental problems. The author draws on theology and social theory to discuss the relationship between Christian ethics and social problems. He also discusses the development of the concept of sustainability and presents an approach to global ethics from Christian theological traditions.