

will have to deal with the substantial challenges Berman raises against the modern practice of the method.

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Capes, David B., Rodney Reeves, and E. Randolph Richards. *Rediscovering Paul: An Introduction to His World, Letters and Theology*. 2nd ed. Downers Grove, IL: InterVarsity Press, 2017. 462 pp. Hardcover. USD 34.20.

Why another book on Paul? As the title says, the authors wanted “a single textbook that covered, in a manageable size several key aspects of Paul: his background, and introduction to his letters, a survey of his ministry surrounding his letters, and an integrated survey of theology and spirituality” (3–4). It is designed for an “introductory course on Paul” (3) with the hope of covering “multiple facets of Paul” while answering “that perennial question of students: ‘so what?’” (4). The authors have tried to keep their writing simple. Yet they manage to look “at how someone in the first-century Mediterranean saw his world” (5). They also aim to show the “big picture” (6) of Paul’s life and the context of his letters; and did their best to “help bridge the gap” (6) in time and culture between Paul’s letters and us. They also placed their study of Paul’s letters “into the context of his ministry” (6), leaning more on Paul’s description of his life in his letters than Luke’s description of Paul’s life (7). Paul’s letters are studied in chronological order. Nevertheless, for several reasons the authors decided that they “do not find the arguments against the authenticity of the disputed [letters] convincing”. First, because Paul never wrote his letters alone; second, he used a number of preformed traditions; third, he wrote to address different audiences on various occasions; and fourth, the voice of the early church fathers should not be overridden in favor of “modern assumptions” (7–9).

The book is divided into twelve chapters apart from the introduction. These can be divided into five main topics: Paul’s World (ch. 1), life (ch. 2), writings (chs. 3–9), theology and spirituality (ch. 10), and finally his relation to us today (chs. 11–12). The chapters end with three maps of Paul’s missionary trips, a helpful glossary that defines key terms encountered in the book (about nine pages long), an important updated bibliography (eighteen pages with approximately twenty entries each), and indexes of authors, subjects, and biblical texts used. The reading of the book has been a pleasant one. Yet, I would have liked an exhaustive table of contents for the chapters, including the subheadings. One is forced to read through an entire chapter to know what exactly the authors will deal with.

More specifically, the authors address Paul’s writings in chronological order as follows: First, the itinerant epistles—Galatians (ch. 4), the Thessalonian letters (ch. 5), the Corinthian letters (ch. 6), Romans (ch. 7); then the

prison letters—Ephesians, Colossians, Philippians (ch. 8); and, finally, the letters written to individuals—Philemon, the letters to Timothy, and Titus (ch. 9). They also propose a tentative chronology of Paul’s life and writings from 30 CE up to 68 CE (77–81). They assume two imprisonments in Rome with possible missionary trips to Spain, with Greece and Asia Minor in between. Chapter 3 should be commended for its treatment on the writing mechanism of ancient letters, as much as the practice of making use of skilled secretaries (*amanuensis*) for writing letters. Such use of expertise was costly. It can also explain some differences between Paul’s epistles, such as some abrupt change in tone.

Throughout the chapters, two very interesting kinds of text boxes can be found. About sixty-four of them are called “So What?” (i.e., Does this Qualify for Apostleship? [64], Taking a Trip without Maps [125], the Occasion of Romans: Roman Problems or Paul’s Needs? [218], Why did Paul Give Marital Advice? [296], or The Gospel of Our Savior, Caesar Augustus, Son of God [27], Why Study Theology? Just do Ministry [397]). The goal of these side dialogues is to allow the students to see the relevance of Paul’s issues to today’s culture (11). About sixty-seven other boxes are titled “What’s More” (i.e., Paul and Predestination [18], Paul’s Christophany [69], Paul’s Letters Were Expensive [123], the Rapture [165], the Husband of One Wife [329], or Jesus *versus* Paul [403]). This type of dialogue box proposes additional information to complement discussion, background, or other related issues. They are helpful in that they engage students practically and positively, while also challenging them in their thinking. Some of them have one or two footnotes for further study. However, unfortunately, there is no table of contents for these types of side conversations.

Among the “What’s More” boxes, the authors do consider the authorship of the letter to the Hebrews, and see it as anonymous since “the letter was so clearly non-Pauline in style” (385). They infer that “today it is not considered Pauline” (290). If it is true that most of the scholars do not believe in Pauline authorship of the book to the Hebrews, there is a minority who still believe in Pauline authorship (for e.g., David A. Black, “On the Pauline Authorship of Hebrews [Part 1]: Overlooked Affinities between Hebrews and Paul” *Faith and Mission* 16.2 [1999]: 29–48; David A. Black, “On the Pauline Authorship of Hebrews [Part 2]: The Eternal Evidence Reconsidered” *Faith and Mission* 16.3 [1999]: 73–85; and David A. Black, “Who Wrote Hebrews? The Internal and External Evidence Reexamined” *Faith and Mission* 18.2 [2001]: 3–26; also, Eta Linnemann, “A Call for a Retrial in the Case of the Epistle to the Hebrews” *Faith and Mission* 19.2 [2002]: 19–53). If the authors believe in a non-Pauline authorship, there’s no harm in mentioning this while letting the reader decide for himself.

Every chapter ends with a section called “Read More About It.” A selection of five to ten articles are included from *Dictionary of Paul and His Letters*,

eds. G. F. Hawthorne, R. P. Martin, and D. G. Reid (Downers Grove, IL: InterVarsity Press, 1993), and some other recommended readings. The second edition (I did not have the first edition to compare) shows some addition of bibliography. For example, in the second chapter, one new reference is printed after 2007 (year of the Capes's first edition); two new references appear in chapters 1, 4, and 9; three new works in the chapter 11; four in chapters 3, 5, and 10; five in chapter 7; eight in chapter 6; and thirteen new books in chapter 8. This clearly shows the desire of the authors to update their study based on recent works and discoveries, a necessity for a new edition.

The authors have definitely accomplished their initial goal: a good one-volume book on more-or-less "everything" about Paul, both simple to read and full of insight. To pack that much information into less than five hundred pages is definitely risky, since there is so much that could be left out. Yet here is where the authors show that they have mastered the complexity of Paul's world, letters, and theology. One does not have to agree with everything the three authors proposed. However, their ability to summarize the different arguments, allowing the reader a certain exposure to deep critical thinking, is commendable. They have definitely created an interesting initiative that should be commended for its originality, creativity, and innovation. In many ways, they have succeeded in their enterprise.

I highly recommended their book to any theology student starting to read and understand Paul. This book can definitely be used as a textbook introducing students to Paul epistles, as well as used by anyone who wishes to study the letters of Paul on his/her own. Lastly, what I believe is most helpful about this book—as much as its helpfulness for studying biblical theology in general—is that the authors wrote the book not only to discover Paul from an intellectual point-of-view but also "to rediscover Paul so that we can imitate him as he imitates Christ" (10).

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Harwood, Adam, and Kevin E. Lawson, eds. *Infants and Children in the Church: Five Views on Theology and Ministry*. Nashville: B&H Academic, 2017. xiv + 218 pp. Softcover. USD 24.99.

This book deals with important issues of soteriology, anthropology, ecclesiology, and church praxis regarding infants and young children. The format of this book allows for five clear, distinct presentations from various denominational perspectives, providing summaries of a controversial topic, complete with responses and interactions. The five authors adequately represent the views of their respective denominations and have important insights to share, however they are not without inconsistencies or problematic arguments or conclusions.