

While this section covers an impressive amount of ground, chapter 5, which focuses on parallels, juxtaposes disparate elements; for instance, chiasmic structures stand next to parallels with the Israelite tradition such as the resemblance between the situation of Abraham and Sarah and that of Zechariah and Elizabeth. The third part of the book identifies and expounds Luke's core convictions underlying the presentation of the Kingdom in the whole narrative. This is achieved through a study of the characterization of God and Jesus as well as a description of God's rule and Jesus's sovereignty in Luke–Acts. This ground work leads K. to enunciate the author's intent, which he regards as “the chief aim of biblical interpretation” (73).

K.'s book builds on his previous work *Luke: The Elite Evangelist* (2010) to portray Luke as an educated, sophisticated, and socially successful male who is in control of every aspect of the story and knows exactly how to elicit the desired emotions from the reader. Paradoxically, even if he belongs to the elite, Luke does not share its views about social success. After a remarkable summary of diverse major positions advocated about Luke's authorial intent (e.g., Conzelmann, Mattill, Tiede, Schuyler Brown, Maddox, Jervell, Cassidy, Rowe), K. proposes that “one of Luke's chief objectives was to call Theophilus and other members of the elite to abandon their privileged stations and their allegiance to Rome and to embrace the Kingdom of God and Jesus as Lord” (255). K.'s proposal is consistent with the data accumulated in the book. Yet, like the other proposals about authorial intent in Luke–Acts summarized in the book, its validity could only be confirmed by the author of Luke–Acts who is, unfortunately, unavailable to provide a verdict.

At some point, K. writes that he finds value in various interpretive methods, including reader-response, deconstructionist (*sic*), and ideological approaches such as feminist, womanist, and postcolonial (73). Reader-response, deconstruction, and ideological approaches question the hermeneutical model assumed in K.'s book, which locates the meaning of a text with the author. Notwithstanding reservations about the quest for authorial intent, K.'s book masterfully describes the literary qualities of Luke–Acts and its potential effects upon audiences.

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Becoming the Gospel: Paul, Participation, and Mission. Michael J. Gorman. Grand Rapids, MI: Eerdmans, 2015. Pp. x + 341. \$28.

This volume is the latest contribution by Gorman in what has become his Pauline trilogy on cruciformity, theosis, and mission. He explains that although he did not set out to write a trilogy, his earlier work in *Cruciformity* (2001) and *Inhabiting the Cruciform God* (2009) led him through an ever-deepening exploration of Paul's theology and spirituality that is fully expressed in mission. G. claims that for Paul, *cruciformity* is really *theoformity*—or *theosis*—and such “Spirit-enabled transformative participation in the life and character of God revealed in the crucified and resurrected Messiah

Jesus . . . is the starting point of mission and is, in fact, its proper theological framework” (4). The thesis of the current book, therefore, is that “already in the first Christian century the apostle Paul wanted the communities he addressed not merely to *believe* the gospel but to *become* the gospel, and in so doing to participate in the very life and mission of God” (2).

After an “Invitation” that serves to introduce both the topic in general and the book in particular, G. offers an in-depth study of the *missio Dei* as it manifests in Paul’s letters through Paul’s careful language. The claim is that Paul was interested in the transforming witness of both word and deed. G. then offers a guide to reading Paul missionally before studying several letters more intentionally. The missional hermeneutic refers to reading the biblical text as both “witness to God’s purposes in the world” and summons “to participate in that divine activity” (52). Those who read Paul’s letters as Scripture today are called to the same task as those to whom Paul wrote in the first century CE: to advance the Gospel by becoming that same Good News through proclamation, praxis, and if necessary, suffering (61).

G. begins his missional exegesis with what is generally considered Paul’s earliest work, 1Thessalonians, and focuses on its summons to *become* the gospel of faithfulness, love, and hope. He then turns his attention to *telling* the story of Christ through its fullest expression in the letter to the Philippians. In the former, he focuses on the three theological virtues, but notes that Paul’s own focus on the corollary ethical actions of these attitudes further renders them *missional* virtues in practice (64). After working through the letter’s content in terms of its theology, Christology, and ecclesiology, G. concludes that the Thessalonians were becoming the gospel insofar as they were a missional community that was public, holy, and full of faithfulness, love, and hope (102). He then brings this summons into such work in the contemporary world. In the latter, G. focuses on what he considers Paul’s master story, the Christ Hymn of Philippians 2:6–11, and its exegetical expression in the rest of that letter. After a detailed discussion of the hymn, he suggests that through the retelling of this story in partnership with them, Paul encourages the Philippians “to remain steadfast and loving in bearing witness to that story, thus participating in and extending the *missio Dei*” (125). The chapter closes with a commentary on reading Philippians 2:6–11 missionally today, concluding that it is a “radically missional text” as it facilitates both the proclamation and embodiment of the gospel (140).

G. devotes the next two chapters to peace and peacemaking in Pauline literature, first through an overview followed by a case study of Romans, then with an extended focus on the letter to the Ephesians. Noting an historical absence of peacemaking in NT theology, G. discusses the fullness of *shalom* in the OT, then surveys its role in Paul’s writing, before his exploration of the fabric of peace and reconciliation in the letter to the Romans. Since G. argues that Ephesians has been the most influential letter for Christian understanding of peace and peacemaking, the ensuing chapter is devoted to the “liturgical wrapping” and “theological substance” of peace in its content (181). The chapter culminates, however, with G. once again exploring contemporary practices of this sort of peacemaking.

The final two chapters are devoted to becoming the gospel of justice in the Corinthian correspondence and missional theosis in the letter to the Romans. G. first explores the link between peace and justice and their correlation to justification through Paul's complex relationship with the Christians in Corinth. Justice, for Paul, is connected to that of the OT prophets but is also reshaped by his gospel of Christ crucified (257). The final chapter encapsulates the summons to the *missio Dei* through a close reading of Romans with a "strong emphasis on participation, specifically participation in God's righteousness (or justice) and glory" using "the language of theosis" (261). Again G. closes both chapters with "a snapshot of participatory Pauline mission on the ground" in the contemporary context (258–60; 295–96).

G. brings the project to a close by offering final reflections on Paul's missional theology and praxis. He summons readers to allow the Spirit to fire the imagination for discernment of what this practical mission means to them. The work is valuable and completes G.'s "accidental trilogy" admirably. There is some repetition of G.'s earlier work, and those familiar with it may find this slow-going, but will certainly appreciate the consistency and systematic nature of his theses. The most significant contribution in this volume is how G. is careful to bring the theoretical into praxis and continually hold up mission on the ground in the contemporary world. This volume will be a welcome addition to the shelves of scholars and practitioners alike.

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Studies in Paul's Letter to the Philippians. By Hans Dieter Betz. Edited by Jörg Frey. Wissenschaftliche Untersuchungen zum Neuen Testament 343. Tübingen: Mohr Siebeck, 2015. Pp. xiii + 189. €89.

Biblical commentaries can be deceptive in that they "claim to be based on the existing biblical texts" (1). This very phrase can be of many different kinds. Taking advantage of this umbrella expression, some commentaries "create new texts, abandoning the old as outdated" or attract readers with "deceptive rhetoric such as, e.g. 'new translation'" (2). Mindful of various approaches to the biblical texts, the reader deserves to be clearly informed of the fundamental presuppositions to be used in any study of the biblical texts.

This succinct, yet nuanced volume will serve as a useful and welcome volume to *Paulinische Studien*. To be clear, the title of the book "indicates that it is not a full commentary running through this letter line by line, but it contains chapters dealing with individual problems or questions that are or ought to be under discussion" (1). These chapters are individual studies about specific problems or passages that are still unresolved and/or yet undiscovered. The objectives of these studies are met with the book's overall seven chapters.

In Chapter 1 Betz introduces the presuppositions for investigation. Every reader "ought to keep always in mind that we are not able to lay our eyes and hands today on the 'original text' (*Urtext*) as written by any author in the past" (2). This "original text"