

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 Taking advantage of this umbrella expression, some commentaries "create new texts, abandoning the old as outdated" or attract readers with "deceptive rhetoric such as, e.g. 'new translation'" (2).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"

should be distinguished from the so-called *Vorlage*[*n*], that is, our access to extant manuscripts. Biblical commentaries do not rely on any of Paul's original letters, including his letter to the Philippians.

In the second chapter B. studies Philippians 1:21–26. Paul faces a dilemma between “life and death.” Here Paul begins with “a statement of principle” (22) in v. 21. “[A]ccording to Philippians,” therefore, “the expression τὸ ζῆν Χριστός (‘Living [is] Christ’) in fact encompasses theology, christology, ethics and eschatology in their entirety” (45). To live out the realities of this expression in turn demands personal involvements in one's daily life as συζῆν Χριστῷ, namely “living with Christ.”

Chapter 3 examines Philippians 3:1–21. B.'s primary motivation for studying this passage lies in the “rhetorical and literary description of the [Greek] text” (47). Paul employs rhetorical language of invective and acerbic polemics to call on the Philippians to imitate Paul (συμμιμηταί μου γίνεσθε in 3:17), so as for them in turn to imitate Christ (μίμησις τοῦ Χριστοῦ; cf. 1 Thess 1:6; 2:14; 1 Cor 4:16–17).

The fourth chapter treats of the Greek text and the translation of Philippians 4:8–9. B. thinks that Paul employs Hellenistic teaching technique to discuss his own understanding of Christian ethics. Yet, “Paul does not advise his readers to submit to a fixed regimen of established philosophical virtues [like the Stoic system], but his advice is to subject popular ethical standards to serious theological scrutiny” (72). Accordingly, Christian ethics has no clear system, but exemplary paradigms as in the case of imitating Paul and imitating Christ (cf. Phil 3:17). Thus, “the arena of ethical behavior and the Christian way of life is the human community as well as beyond the church” (89).

In chapters 5 and 6, B. argues for the origin of Philippians 4:10–20 to be a separate letter. He hypothesizes that “vv. 10–20 represents an originally separate piece which the final redactor has inserted between v. 9 and v. 21” (91).

The seventh chapter studies the question of the literary genre of Philippians as a whole. Aware of the lack of scholarly agreement on Philippians, B. proposes that “[t]his letter belongs to the genre of *praemeditatio mortis*” (153). That is, on the eve of his uncertain court trial and impending death in the hands of the Romans, Paul was writing his last word to the Philippians to be delivered by Epaphroditus. In his lengthy premeditation on death, Paul did not expect an answer from the Philippians, yet remained hopeful for survival and cautious in his own words.

The volume itself faces two challenges. First, in his discussion on the genre of Philippians (133–54), B. links the time of Paul's impending death with his imprisonment in Rome “after 62 CE” (vi). As this is the backbone of his hypothesis, it is anachronistic to see B. placing chapter 7 at the end of the book. Second, it is difficult to reconcile B.'s statement that “there is, however, one point of agreement: the passage in question [i.e., 4:10–20] is indispensable for the understanding of the letter as a whole” (113) with his hypothesis that “Philippians is a literary composition done finally by a secondary redactor who integrated Paul's original main letter by inserting two attachments into it” (v). Notwithstanding these points, B.'s volume is a careful investigation of the designated passages in Philippians and merits its place in *Paulinische Studien*.

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