

While this eighth century BCE fortress located at the mouth of the Yarkon River certainly had strategic importance for local and regional kingdoms, such as Israel under Jeroboam II (2 Kgs 14:25), Judah during the reign of Uzziah (2 Chr 26:6) or a Philistine polity (198), its geo-political value and necessity for Assyria during Tiglath-pileser III's reign seems negligible. The main north-south route, incorrectly labeled the "Via Maris," passed through Aphek to the east, limiting Tell Qudadi's purpose to guarding the coast north of Joppa and monitoring shipping along the Yarkon River. In the years immediately following 732 BCE, Egypt remained Assyria's only credible foe in the region, and the impressive archaeological evidence that documents later Assyrian activity at sites, such as Ashdod and throughout the western Negeb, reinforce this supposition. While Tell Qudadi possibly served such a purpose as Assyria strengthened its hegemonic hold over the southern Levant during the seventh century BCE, other historical interpretations are *at least* equally plausible and, solely on the basis of current evidence, must not be dismissed.

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González, Justo L. *The Story Luke Tells: Luke's Unique Witness to the Gospel*. Grand Rapids: Eerdmans, 2015. xi + 129 pp. Softcover. USD 14.00.

Justo L. González, retired United Methodist minister and professor of historical theology, taught at the Evangelical Seminary of Puerto Rico and the Candler School of Theology at Emory University in Georgia. González has authored several books, among which are *The Story of Christianity*, rev. and upd. ed., 2 vols. (San Francisco: HarperOne, 2010); and *History of Christian Thought*, rev. ed., 3 vols. (Nashville: Abingdon, 1987). His 2015 book, *The Story Luke Tells*, is a significant introductory text to the overall themes of Luke-Acts. It has eight chapters and a concluding section.

Chapter one surveys the unique role of Luke's narratives, stating that Luke's history is "the context of all of life" (1). Luke's unique narratives acknowledge the use of sources and chronologically situate his account (Luke 1:5). Luke gives attention to the social, political, and religious contexts of events and provides a wider scope of history. González illustrates this with the birth narratives, tracing the lineage of Jesus to Adam (Luke 3:38). Luke also incorporates the element of suspense, leaving the reader to guess the fate of the older brother in the story of the prodigal son (Luke 15), as he does in the story of Paul (Acts 28).

In chapter two, González reasons that Luke presents the birth of Jesus as a fulfillment of the birth typology of Isaac, Jacob, Joseph, Samson, and Samuel, who were all delivered by women in unconventional circumstances. These birth typologies culminated in the birth of Jesus by a woman in one of the most unconventional circumstances of all. Other typologies in Luke include the "link between Jesus and the Passover and the liberation from Egypt" (19), the connection of Jesus the "son of God" to Adam the "son of God" (Luke 3:22, 38), and "the genesis of the first creation and the head of humanity" paralleled with the "beginning of a new creation and the head of

a new humankind" (21). Yet Jesus is presented as the "counterpoint" (21) to these typologies by overcoming temptation and terminating the yearly sacrificial system of atonement in Israel through his death.

Chapter three focuses on the religious and social reversal themes in Luke-Acts. Religious reversals are seen in the song of Mary, where she describes how God overlooked the privileged for the lowly; in how the Gentiles seek Jesus, but He is neglected by the Jews; and in the Parable of the Great Banquet, where the privileged eschew the invitation to dine, yet the outcasts are honored. Other examples include concern for the one lost sheep over the ninety-nine, the new status of the prodigal son over the older son, and the acceptance of the tax collector over the Pharisee. Other social reversals are evident in the exalted status of Lazarus over the rich man; the prominence of the poor in Jesus's mission statement and Beatitudes; and acceptance and commendation of the faith and deeds of the Gentiles, Galileans, Samaritans, and Hellenistic Jews. A key example of social reversal in Acts is the election of the seven deacons, possibly of Gentile origin. Jesus rising from obscurity in a manger (Luke 2:7) to glory and exaltation as a King at the right hand of God (Acts 7:54–56) completes the reversal theme.

The fourth chapter discusses Luke's viewpoint of gender. Mary, Elizabeth, and Anna took center stage from the conception to the dedication of Jesus. A few other examples of women's prominence include the widow of Zarephath, the healing of various women, the widow of Nain, and the commendation of the sinful woman in Simon's house. González also suggests that Luke's gender position is further represented by Jesus's visit to the home of Mary and Martha, the parable of the woman with the lost coin, the description of the women in the field at the end of time, and the exaltation of the poor widow's gift at the temple. In Acts, Luke's perspective on gender is disclosed in the inclusiveness of the bestowal of the Holy Spirit, along with the healing, persecution, and conversion of both men and women. Luke also identifies female prophets and leaders. In the Gospel, he juxtaposes Mary Magdalene, Joanna, and Susanna with the Twelve; women who were evident at the scene of the cross, at the tomb, and who were the first to declare the resurrection. Acts recognizes Lydia, Priscilla's instruction of Apollos regarding doctrine and theology, and female converts and congregants (Acts 16:12–13).

Chapter five discusses the salvation theme in Lukan narratives. González argues that Luke, beyond the other Gospels, puts special emphasis on salvation and redemption. Definitions of "salvation," and "redemption" are broadened to include anything from the "restoration from health, to liberation from an enemy or threat, and to the reclaiming of what properly belongs to God" (64). Thus, the proclamation of salvation through Jesus to the shepherds may have been understood as immediate salvation from the oppressive Roman government, rather than salvation from sin. González suggests salvation in Acts 4:12 may refer to healing rather than deliverance from sin.

Chapter six covers Luke's theology on the topics of food and drink. González argues that the dinners Jesus attended always provided opportunities for teaching and ministry. The dinners in the homes of Levi, Simon, and

Zacchaeus, along with the presence of the Pharisees at some of these dinners, extended the great reversal theme. They also afforded Jesus the opportunity to speak of the hope of, and invitation to, salvation.

González assesses Luke's theology on worship in chapter seven. Zechariah is seen in the temple at the beginning of the Gospel, Jesus is presented in the temple, and his family went to worship in the temple. Jesus was at the temple at the beginning of his ministry and Jesus's disciples were in the temple worshipping after the resurrection. The *Magnificat*, the *Benedictus*, the *Gloria*, and the *Nunc Dimittis* advance the theme of worship. Communion was central to worship and provided opportunity for reading from the Scriptures. The latter was significant to worship in the absence of personal copies of Scripture. González suggests that Jesus censured legalism in his response to the critiques of his disciples' action of satisfying their hunger on the Sabbath (Luke 6:5). Also the parable of the prodigal son is a reminder that forgiveness, not self-righteousness, qualifies one for the great banquet. The Lord's Supper in Luke 22 implies eschatological implications of salvation and worship, announcing "love, justice, peace and hope" (108).

In chapter eight, González evaluates Luke's theology of the Holy Spirit. Some unique Lukan passages about the role of the Holy Spirit in the life and ministry of Jesus include (a) the birth narratives (1:35, 41–42, 67; 2:25–27); (b) the influence of the Holy Spirit in the post-temptation experience of Jesus (4:14); and (c) Jesus's missional declaration (4:18). The Holy Spirit is also described as the greatest gift (11:11–13). Luke uses unique terminologies, such as "filled with the Holy Spirit" and "pouring out of the Holy Spirit," and describes the Holy Spirit as "falling on people" (114–116). In the structure of the Gospel, the Holy Spirit is central to the mission of Christ and, in Acts, he is the significant authority behind the church and its leadership. The Holy Spirit empowers leadership beyond the Twelve, opens new frontiers for ministry, breaks up social and gender stratification, and reveals sin and the future.

In the conclusion, González opines that the unfinished account of Acts is an invitation to participate in the work of mission empowered by the Holy Spirit as promised (Acts 1:8).

The Story Luke Tells is beneficial in preparation for an indepth study of Luke-Acts. However, there are several critiques. First, González appropriately discusses typology, demonstrating that Jesus was the antitype of some OT persons and events and, thus, the fulfillment of all OT types. However, the lumping of the typology of Jesus with other kinds of typologies and their extension beyond the biblical era may be confusing to some readers.

Second, González's hermeneutical approach seemingly limits the poor in Luke to being challenged by material poverty. His attempt to define the poor in the Gospel, based on the Lukan Beatitude account in Luke 6, does not match the reference to the poor in Luke 4. Thus, it would have been appropriate to make a distinction in the different passages based on what kind of poverty is being described.

Third, the author's openness to the interpretation of salvation in Acts 4:12 as physical healing, and not necessarily salvation from sin, seemingly fails

to consider the matter fully in context (68–72). Contrary to his argument, the context was the identity of Jesus, who had not only come to give relief from ailments, but offer eternal salvation from the consequences of sin. Also, ascribing all modern “healing” to Jesus seems to negate what Jesus himself had predicted about healing originating from other sources. All healing now cannot be attributed to Jesus’s authority, even when the healers would profess so.

A final hermeneutical challenge in González’s work is his interpretation of the “breaking of bread” in Luke 24:30; Acts 2:46–47; 27:36 (100–108). The first passage describes Jesus meeting with the two disciples at Emmaus; the second, the early church house fellowship meals; and the latter passage refers to Paul’s meal during a shipwreck. Jesus’s act of breaking bread and giving thanks does not transform the meal at Emmaus to a communion supper. In Acts 2, the breaking of bread may have included, but was not limited to, communion. In the same way, Paul’s breaking of bread in a disaster scene does not amount to communion. Further, the references to the first day of the week in Luke 24:1 and Acts 20:7 do not imply that this was the only day on which believers gathered to worship or break bread, as the author argues. Also, creating a theological link between the beginning of creation on the first day of the week to the resurrection of Jesus on the first day of the week in order to establish its importance above the Sabbath seems inconsistent with the biblical theology of the Sabbath as a day of rest and worship.

Though González’s *The Story Luke Tells* could be improved in some respects, it is a commendable introduction to the theology of Luke. Its presentation of reversal, gender, salvation, worship, and Holy Spirit themes in Luke are laudable.

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Greenwood, Kyle. *Scripture and Cosmology: Reading the Bible between the Ancient World and Modern Science*. Downers Grove, IL: IVP Academic, 2015. 251 pp. Softcover. USD 30.00.

Kyle Greenwood, PhD (Hebrew Union College) has written a significant book on interpreting the Bible in relation to the tensions between ancient and modern cosmologies. His rank as associate professor of Old Testament and Hebrew language at Colorado Christian University and his publication of several studies on the Old Testament and its ancient Near Eastern (ANE) environment (229) make him more than qualified for this project. I appreciate Greenwood’s confessional commitment to a “high view” (29) of the divine authorship of the Bible through many human authors (9). This leads him to a “humbled” posture in presenting fruits of his “two decades” of research on “the languages, history, geography and culture of ancient Israel and its neighbors” with the goal of “reading the Bible faithfully” (11) according to its pre-Enlightenment (29) sociological (18), literary (20), and scientific contexts (22).