

(13); “to speak with him by in Aramaic” (16); the king “receives unction” (23); “a gapping element of his story” (61); “Jesus abides to a transcendental torah” (76); “to the authenticity of this logion militate” (95); “we know as little to the development” (175, n. 18); the “utopist character” (238, n. 59).

At the end L. assures his readers that the resurrection of Jesus is only a theological “postulate, which is to be proclaimed” (269). But how could Paul or anyone proclaim the Resurrection unless they held it to be factual? Sadly L. quickly dismisses as “mythologized” ideology the Jesus of early Christian creeds. But he is surely right in regretting the way in which Christians too often came to define their identity apart from and even in opposition to their Jewish parentage (274).

Gerald O’Collins, SJ  
Jesuit Theological College, Melbourne

*The Kingdom According to Luke and Acts: A Social, Literary, and Theological Introduction.*  
By Karl Allen Kuhn. Grand Rapids, MI: Baker Academic, 2015. Pp. xxiv + 312.  
\$28.99.

Kuhn’s book aims at introducing readers to Luke–Acts by focusing on Luke’s call to welcome the Good News of Jesus and the Kingdom of God. From the outset, K. identifies three features of the Good News in Luke–Acts which guide his investigation: (1) the Good News shatters established patterns and turns the world upside down; (2) it has social and political impacts, forcing one to set aside the post-Enlightenment tendency to separate politics from religion; and (3) the proclamation of the Good News elicits a whole spectrum of reactions, from furious mobs that attempt to lynch the proclaimers of the Good News to songs of joy at the expectation of the ending of a nightmare. The investigation itself focuses on the historical, social, literary, and rhetorical features of Luke–Acts. The dominant approach of the work is social-scientific; literary and rhetorical approaches are subsumed under this category.

The first part of the volume describes the political, social, economic, and religious character of the first-century Mediterranean world. It provides outstanding summaries of current knowledge of the social structures and living conditions of people at that time. It also clearly explains the various understandings of the Kingdom of God from ancient Israel to the beginning of the Common Era. In addition, it describes the social location of the evangelist. Interestingly, K. views the “we” passages of Acts of the Apostles (Acts 16:10–17; 20:5–21:18; 27:1–28:16) as an indication that Luke was Paul’s companion at some point. He does not consider that this could be a literary device as it was suggested rather convincingly in W. S. Campbell’s *The “We” Passages in the Acts of the Apostles: the Narrator as Narrative Character* (2007). The second part, which comprises nearly half of the volume, explains how Luke uses various techniques to draw in the minds and hearts of the audience. Among such techniques are literary forms, parallel structures, characters’ speeches, conflicts, narrative suspense, contrast, reversal, and paradox. The book provides examples for each of these aspects.

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.

Jean-François Racine  
Jesuit School of Theology of Santa Clara University

*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