

more akin to African-Americans and Latina/os from other denominations than to the white establishment perpetuated by the hierarchies of their own faith communities. Hinojosa focuses on the Mennonite community, but he offers a useful framework with which to assess the interplay between intra-denomination and socio-political tensions, national politics, and cultural developments.

*Latino Mennonites* is more than a good narrative; it is also a needed reflection on the multi-ethnic tensions within sectors of American Christianity. As such, academics, students, and parishioners alike would benefit from its contributions. Those interested in Mennonite history, ethnic history, evangelicalism, Chicano studies, and the Civil Rights Movement will profit from reading this book, which offers a compelling argument and deals with complex issues in a concise, responsible manner.

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Darrin W. Snyder Belousek. *Good News: The Advent of Salvation in the Gospel of Luke*. Collegeville, MN: Liturgical Press, 2014.

In this short, accessible volume, Darrin Snyder Belousek aims to show that the good news of salvation in the Gospel of Luke is neither narrowly tied to Jesus' death on the cross nor to life in heaven after death. Rather, Jesus extends salvation to people throughout his life, and this salvation is good news already here and now. This salvation is holistic and comprehensive. It encompasses healing, freedom from fear, right relationships, justice, forgiveness—in short, everything that is *shalom*. According to Belousek, salvation is both/and, not either/or. It is liberation from personal-psychological-spiritual powers and social-political-economic powers; it is a gift of God and requires a response of active faith; it encompasses peace and justice and mission and evangelism; it is both already present and not yet fully here.

Throughout the book the author emphasizes the believer's role in salvation. Those who come to Jesus for healing express their faith in action

(chapter 3). Salvation requires a response of repentance and fruit-bearing, economic redistribution, and renunciation of violence (chapters 4 and 5). Singing praises to the God who sets people free both anticipates and enacts God's liberation (chapter 6). Recipients of God's salvation are sent out to proclaim the good news of God's peace in word and deed (chapter 7).

The author grounds Luke's good news of salvation firmly in God's promises in the Old Testament. In the first chapter he examines what he calls the "gospel before the gospels," particularly the message of Second Isaiah. Later, prophets such as Jeremiah and Amos reinforce the centrality of justice and peace in God's salvation; Jeremiah's words to the Babylonian exiles provide a precedent for the post-Pentecost mission to the nations. Belousek also interacts with New Testament texts beyond Luke: James provides insight into the sin of greed; Acts portrays God setting prisoners free; and Paul offers an example of voluntary economic redistribution.

While *Good News* does not break new interpretive ground, it does offer excellent insights into many biblical texts. For example, the discussion of four parallel phrases in Isaiah 52 sheds light on how Luke uses this text, and nicely lifts out motifs of rejection, peace, and trust in the disciples' mission in Luke 9 and 10. (Occasionally Belousek tries to make the text say more than it allows. It is not clear, for instance, that Levi's dinner party is an act of restitution, or that God sends Simeon out on a service mission after he sees Jesus.) Also very appealing is the way Belousek bridges the gap between the biblical text and contemporary experience. He seamlessly weaves in stories of modern-day prophets like Martin Luther King, Jr., and contemporary examples of injustice such as America's "wars of consumption." He makes the biblical text come alive and demonstrates its ongoing relevance for the church.

Although the author rightly and eloquently argues for an expansive understanding of salvation in Luke, he errs in omitting the cross almost entirely from his discussion. To be sure, Luke does not include the "ransom saying" that Matthew and Mark have, and his atonement theology is not Paul's. However, the link between Jesus' death and salvation is not as absent as Belousek implies: Jesus' words at the Last Supper institute a new covenant in his death. On the cross Jesus promises the bandit beside him a place in paradise, takes the place of the sinner Barabbas, forgives his killers, and

“saves others” only by not coming down from the cross. Repeatedly Luke highlights the “necessity” of Jesus’ death in God’s overall purposes. As well, Belousek seriously misrepresents the substitutionary view of the atonement in his eagerness to dissociate salvation in Luke from the cross. He seems to suggest that in substitutionary atonement Jesus’ death “substitutes” for obedience and right living, implying that for proponents of this view ethics is irrelevant.

In the preface, the author helpfully situates himself within two particular traditions, and it is evident throughout that both Anabaptist/Mennonite discipleship ethics and Benedictine spiritual practice are influential. Although he claims not to “employ the standard scholarly methods of historical, form, or literary criticism” (xii), he does rely on the work of such scholars.

*Good News* will appeal to a broad Christian audience and is suitable for lay readers, students, and pastors. Although not scholarly in tone, it is informed by solid biblical scholarship and written in clear prose. In keeping with the title, it indeed presents salvation in the Gospel of Luke as good news.

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