

altered Luke's presentation of salvation history. By including the metric of "space," Reardon brings greater nuance to the discussion surrounding Luke's soteriology.

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KYLIE CRABBE, *Luke/Acts and the End of History* (BZBW 238; Berlin: De Gruyter, 2019). Pp. xvii + 418. Hardback. €94.95.

In *Luke/Acts and the End of History*, Kylie Crabbe offers her readers an exemplary study, situating the combined Lukan narrative (Luke/Acts rather than Luke–Acts) in a literary context beyond the historiographical literature with which Luke's work is often compared. With Hans Conzelmann as a prominent arguing partner, Crabbe addresses the question of the relationship between history and eschatology in Luke/Acts. To develop her argument that history and eschatology are for Luke inextricably entwined, she addresses four key themes, devoting a detailed chapter to each: the direction and shape of history (Chapter 3); determinism and divine guidance in history (Chapter 4); human responsibility and freedom (Chapter 5); the present and the end of history (Chapter 6).

Crabbe's approach hinges principally on examining these themes in ten texts from the second century BCE to the Bar Kokhba revolt in the second century CE. Five works are from Greek and Roman literature: Polybius's *Histories*; Diordorus Siculus's *Library of History*; Virgil's *Aeneid*; Valerius Maximus's *Memorable Doings and Sayings*; Tacitus's *Histories*. Five works are late Second Temple Jewish texts: Second Maccabees; the Qumran *War Scroll*; Josephus's *Jewish War*; Fourth Ezra; Second Baruch. How the key themes function in Luke/Acts is drawn out by way of comparison and contrast with these surrounding Greek, Roman and Jewish texts.

After an introduction situating her study in relation to the context of post-Second World War Lukan studies (Chapter 1), Crabbe argues cogently in Chapter 2 that the texts chosen for her study are representative of the varieties of genre from their period that might helpfully illuminate the question of history and eschatology in Luke/Acts. As she demonstrates, an author's understanding of history and its relation to its telos transcends genre. Thus, to focus only on particular genres, for example, historiography, biography or ancient novel, because the Gospel of Luke and/or the Acts of the Apostles might resemble them, is too limiting for studying the relation between history and eschatology in Luke/Acts.

Engaging with Luke/Acts as narrative, Crabbe deftly applies a strategy of close reading. The study of a variety of texts, also read closely, in terms of their authors' understandings of history, the experience of political power in the

present, and the relation of these to an end, gives depth to Crabbe's close reading of Luke/Acts. This depth is achieved through the construction of a credible map of ideas operating across the socio-cultural, literary context informing the world of the Lukan author. The weaving together of case studies of texts with a single occupying question concerning Luke/Acts and the relation of history to its telos, nicely balances complexity and simplicity in Crabbe's overall argument.

As Crabbe holds, "the framework in which a writer imagines history affects their claims about the significance of particular moments and hope for the future" (57). Moreover, "a writer's understanding of the relationship between the present and the end of history" impinges not only on this question of hope but also on a writer's sense "of appropriate political orientation in the present" (270). Crabbe shows that Luke/Acts exhibits a sense of history both as described by distinct periods and as continuous, characterised neither by decline nor progress but by the continuity of divine faithfulness, to which a life of discipleship is the apt response (113–14). Authentic discipleship is "likely marked by tribulation caused by others" not by suffering determined as if necessitated by a divine purpose (114).

Subtly, through her literary case studies and comparisons, Crabbe unravels the issue of the Lukan divine purpose, distinguishing between absolute determinism and the requirement that the divine purpose is effective (esp. 192–203). Human resistance in Luke/Acts does not defeat the divine purpose, not because the divine wills such resistance; rather the divine purpose accounts for and works with and in the outcomes of human actions. At the same time, the divine purpose also enables positive human response (261). Grief at the tragedy brought about by human actions (the death of Jesus; the destruction of Jerusalem) is appropriate. Alongside grief at human destructive action is hope, empowered by the assurance that the divine purpose exceeds human capacity to resist it. Crabbe's discussion of *θεομάχοι* strengthens her case that in Luke/Acts it is impossible for humans to effectively oppose the divine βουλή (246–51). Nonetheless, divine agency "gives space for human freedom" (251).

In building her case, Crabbe's study provides useful fresh work on the meaning of *δεῖ* (esp. 159–60) in Luke/Acts, arguing against deterministic readings of divine necessity and for readings in context, where necessity may relate to ordinary or cultic needs (e.g., in relation to Passover); the inevitable outcome of faithful and resistant human responses in bringing about a tragic situation (e.g., in relation to the death of Jesus); the necessity that foretold events occur. The fulfilment of prophecy about events that have already occurred builds confidence that predictions of the divine action in the future can be trusted (191). In Luke/Acts, the anticipated end is not indefinitely deferred leading to a focus on the present time; rather, eschatology relates to the unfolding of history, since in the light of Jesus's resurrection "for Luke, God's decisive action in inaugurating the final period of history is no longer anticipated, but already in the past" (304)

and “the present is characterised by the ongoing unfolding of end-time events” (310).

Luke/Acts and the End of History closes with a clear conclusion (Chapter 7) summarising the argument well, evaluating the approach of comparative literary case studies and suggesting areas for further research, in particular the question of the influence of the post-Second World War context on subsequent Lukan studies. A series of appendices surveying the incidence and meaning of key Greek terms relating to time (e.g. ὁ καιρός) add a further useful resource. The published version of Crabbe’s doctoral thesis from the University of Oxford, this excellent monograph is clearly written, sharply focused and most carefully argued. *Luke/Acts and the End of History* is an essential, highly readable source of primary text-based research for scholars and students of Luke and Acts.

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JOHN D. GRIFFITHS, *The Spirit as Gift in Acts: The Spirit’s Empowerment of the Early Jesus Community* (Journal of Pentecostal Theology Supplement Series 47; Leiden: Brill, 2022). Pp. x + 258. Paperback. €55.00.

Younger scholars are emerging in the Australian Pentecostal scene as never before and one of these is John D. Griffiths, a lecturer at Alphacrucis University College, Adelaide campus. This book is a reworking of his PhD thesis with Adelaide College of Divinity and Flinders University.

As the main title suggests, this monograph is a discussion of the language of gift concerning the presence and work of the Holy Spirit in the early church as narrated in Acts. Griffiths pays close attention to Greco-Roman culture as well as the Hebrew Bible and other Jewish sources to uncover the allusions and ideas that the audience of Acts would use to understand Luke’s narrative of the place of the Spirit. This is probably the main new source of insights that this monograph brings to the reader.

There are ten numbered chapters in the book plus a chapter-length Introduction and a briefer Conclusion. The Introduction surveys four main previous studies on the Spirit as Gift and lays the contextual foundation for Griffiths’ study, which sets out to bring a social-scientific methodology and a wider Greco-Roman set of primary sources “to develop a fresh understanding of the Spirit as Gift” (11). Chapter 1 expands on this with a detailed account of the methodology in the monograph, a social-scientific (as distinct from socio-historical) approach, followed by a survey of previous sociological approaches to gift-giving in the New Testament. Here Griffiths provides an informative critical discussion of social-scientific approaches to New Testament studies.