

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.

Chapter 2 takes a more philosophical turn as it analyses “sociological approaches to gift-giving” in the past hundred years from Marcel Mauss (1925) through to Derrida. Griffiths particularly seems to favour an approach that emphasizes “the sociability of gift-giving.” Chapter 3 on “gifts in the Greco-Roman world” builds on this discussion by investigating two key words: the Greek δωρεά and the Latin *beneficiis* so as “to demonstrate that sociability was a major concern in the giving of gifts in the Greco-Roman world and to provide a platform for evaluating the relative importance of sociability and reciprocity” (59–60). One useful insight comes from the military context sometimes found in δωρεά as referring to the distribution of the booty of war. This sets up the coming discussion of material in Acts.

In Chapter 4, the key chapter in this monograph, Griffiths sets the foundations for his discussion of “the relationship between the Spirit as gift and the early Jesus community” by an analysis of three summary statements about the primitive community in Acts (Acts 2:42–47; 4:32–35; 5:12–16) (83). He makes a fresh translation of each of these passages, discusses translation issues especially related to κοινωνία, interacts with some previous scholarship about these summary statements from source critical, literary and narrative perspectives, and considers specific scholarly suggestions about linking the summary statements with the language of the Spirit as gift. This sets up his project which aims “to establish that the Spirit as gift in Acts implies a sociability that is manifested in the Spirit’s empowerment of the community life as described in the three major summary statements” (105).

The remaining chapters flesh out this thesis and show how it works with respect to specific themes found in the early chapters of Acts: “Witnessing, Teaching, Wonders and Joy” (Chapter 5); “The Gift of the Spirit and Prayer, Praise and Gratitude” (Chapter 6); “Gift-Giving and the Lukan Jesus” (Chapter 7, which mainly discusses material in Luke’s Gospel); “Communal Sharing and Sharing of Meals” (Chapter 8); “The Gift of the Spirit and Communal Sharing” (Chapter 9); and “The Unity of the Community” (Chapter 10).

The Conclusion pulls all the argument together, locates the project in the current scholarly context, suggests fields for further research and discusses implications for Pentecostal pneumatology in a dialogue with Pentecostal theologian Frank Macchia. Following the Bibliography there is an Index of Primary Sources, both biblical and Greco-Roman, and Index of Modern Authors, but not a subject index.

There is much to commend in this monograph. Both the research into Greco-Roman literature and the Greek text of Acts throw up lots of new insights and contributions to existing debates. The discussion of communal sharing in the early chapters of Acts is nuanced and sophisticated, for example. The book is easy to read by the way it is organised with manageable length chapters which are broken into discrete sections. The argument is mostly clear and convincing.

I have two more negative observations. The proofreading of the manuscript has not been very thorough, judging from frequent typos. More importantly, there seems to be a significant lacuna in the main argument. As I understand it, Griffiths mainly wants to stress the way the gift of the Spirit influences interpersonal relationships as “the binding force between believers” or “the basis for the sociability between believers” (215). This is clearly achieved through the analysis of Acts, especially the relationship between the “summary statements” and the adjacent statements about the Spirit. But the connection with Greco-Roman literature fails to support the thesis, in my opinion. The sociability implied in the literature using δωρεά or *beneficiis* seems mainly to affect the relationship between the giver and receiver of gifts, not that among different recipients, in Griffiths’ analysis. Applying this to Acts would mainly lead to a focus on the relationship between believers and God, which is valid but not Griffiths’ purpose.

However, in spite of this weakness, this monograph throws up so many great insights and provides such intelligent discussion of Acts and literature on gift-giving that it will command the attention of readers for some time to come.

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JON K. NEWTON, *A Pentecostal Commentary on Revelation* (Pentecostal Old Testament & New Testament Commentaries; Eugene, OR: Wipf & Stock, 2021). Pp. xvi + 409. Paperback. \$AU67.00.

The challenge of interpreting the Book of Revelation has stimulated a series of outstanding commentaries in recent years. One of the many strengths of Jon K. Newton’s contribution is his continual dialogue with the very best of them (especially David Aune [1997–98], G. K. Beale [1999], Craig R. Koester [2014] and Peter J. Leithart [2018]), aided by the commentary from his fellow-Pentecostalist, John C. Thomas (2012). He has not neglected the voluminous secondary literature (largely limited to English language works). He traces allusions to the Hebrew Scriptures at every turn, even though the author of Revelation (“John”) never cites them. While not neglecting the Greco-Roman world, Newton shows that John’s literary background is Jewish.

As well as his commitment to the relevance of Revelation for Pentecostal tradition Newton summarises (31–42) and refers regularly to major interpretative traditions: futurist, historicist, preterist, idealist, and variations within these approaches. This is a large-scale agenda, but succinctly interwoven throughout the commentary. Aware of contemporary doubts about large-scale persecution of Christians late in the first century, Newton nevertheless accepts that