

TIMOTHY W. REARDON, *The Politics of Salvation: Lukan Soteriology, Atonement and the Victory of God* (LNTS 642; London: T&T Clark, 2021). Pp. xvi + 244. Hardback. AU\$170.00.

Timothy W. Reardon's *The Politics of Salvation* argues Luke-Acts exhibits a political soteriology, which is cosmic in scope, holistic in nature and transformative of space. Reardon posits that Luke's soteriology is often framed in individualistic ways, muting the broader, corporate salvation that Luke sought to convey to his readers. Therefore, Reardon's political soteriology seeks to interweave Luke's soteriology with Luke's politics, arguing that Luke's presentation of salvation is both individual and corporate. Four key Lukan texts are used—the Benedictus (Luke 1:68–79), Jesus' synagogue proclamation in Nazareth (Luke 4:18–19), the Pentecost narrative (Acts 2) and Paul's synagogue sermon in Pisidian Antioch (Acts 13:16–52)—as a basis to trace the political nature of Lukan soteriology.

Chapter One begins by addressing the modern assumption that religion and politics are separate spaces in the Greco-Roman world, which has too often led Lukan scholars to conceive of Luke's soteriology in apolitical terms. Central to Reardon's argument is his definition of space as “a dynamic field of power inhabited by bodies, organizing in relationships in place” (5). As both politics and religion can be understood as a dynamic field of power which seeks to organise and moderate humans, the modern bifurcation between politics and religion is redundant when approaching Luke-Acts. That is, the private/public or inward/external dualism that pervades our modern Western understanding of religion and politics respectively is exactly that, a modern Western construction that is foreign to Luke-Acts. Reardon then traces the implications of this false bifurcation in recent studies on Lukan salvation and politics, noting the need for a study to interweave these elements into a political soteriology.

Chapter Two uses the Benedictus (Luke 1:68–79) as a basis for exploring Luke's description of the inbreaking of salvation. After noting the structure and location of the Benedictus, Reardon addresses the first section (Luke 1:68–75), which focusses on God's intervention to redeem Israel. This section of the Benedictus is widely seen as speaking about political salvation, which is reinforced with a comparison between Luke 1:68–75 and Roman imperial propaganda. Importantly, while other scholars see the second section of the Benedictus (Luke 1:76–79) as becoming more spiritual or religious, Reardon argues that the language of mercy, light and peace are utilised by Luke to address Israel's restoration. That is, the Benedictus sees “salvation taking place in social-political and cosmic-comprehensive space” (64).

Next, Reardon addresses Jesus' synagogue proclamation in Nazareth (Luke 4:18–19) as a basis to expound Jesus' mission in relation to the restoration of Israel. Interestingly, in addressing the Jubilee imagery of Luke 4:19 (quoting Isa 61:2), Reardon draws parallels between the Day of Atonement and Jubilee to

argue that Jesus' ministry (rather than death) is the atoning action in Luke's Gospel. Jesus' understanding of his ministry as a Jubilee release then indicates that the inbreaking of salvation is more than (but includes) individual salvation, also incorporating a reordering of political and religious space. From this basis, Reardon then discusses Jesus' identity, mission and forgiveness that is outworked in the remainder of the ministry of Jesus.

Chapter 3 explores Luke's political soteriology in the Pentecost narrative (Acts 2). Reardon starts this chapter by characterising Jesus' death, resurrection and ascension as a cosmic battle over space, where Satan, descending from heavenly space, is gradually stripped of power, while Jesus, ascending to heaven, is installed at the right hand of God. For Reardon, the Lukan Jesus' death then aligns with Irenaeus' *Christus Victor*, which sees Jesus' death as victory over Satan. From here, Reardon examines the Pentecost narrative through the lens of "space" arguing that the outpouring of the Spirit is heaven invading earth, with the Spirit creating salvific space at Pentecost.

The final passage that Reardon addresses in Chapter 5 is Paul's synagogue sermon in Pisidian Antioch (Acts 13:16–52). This passage outlines how the Lukan Paul portrays the historical recurrence of God's covenant loyalty to Israel. In this chapter, Luke's soteriology is interwoven with Luke's restoration eschatology, arguing that Israel's fate is unresolved in Luke-Acts. Reardon follows the Lukan Paul's retelling of the history of Israel (Acts 13:16–25) and the implications that this understanding of Israel's story has for the fate of the people of Israel.

Two areas in particular needed more attention to strengthen Reardon's study. First, while Reardon relies on Irenaeus' *Christus Victor* to explain the Lukan Jesus' death, it remains unclear how this theory sits with the "new covenant" language found at the last supper (Luke 22:20). How can the Lukan Jesus' death be both "God's sacrifice of covenant fidelity" (108) and the "exposing of Satan as a liar and undoing the power that has bound humanity" (105)? As the words of Jesus at the last supper are perhaps the most explicit explanation of Jesus' death in Luke's Gospel, further work was needed exploring the relationship between the *Christus Victor* perspective and the language of new covenant.

Second, Reardon's choice of Acts 13:16–52 is unusual for a couple of reasons. First, Reardon's use of "space" in relation to salvation, which he had consistently used in Chapters 1–4, drops off in Chapter 5, as he is drawn into the discussions around salvation and eschatology in Luke-Acts. Second, it is not clear why Reardon chooses this passage over the more programmatic inclusion of the Gentiles (Acts 10:1–48, 11:1–18, 15:1–21). The inclusion of the Gentiles could have had interesting spatial implications for Luke's soteriology, not limited to the fact that a Roman centurion (Acts 10:1) experiences the "heaven invading earth" outpouring of the Spirit.

Overall, Reardon's study provides a much-needed nuance to Luke's soteriology, which has often been located solely in "time," that is, the delayed *parousia*

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