

THEOLOGISCHE REVUE

116. Jahrgang
– Dezember 2020 –

Crabbe, Kylie: *Luke/Acts and the End of History*. – Berlin: De Gruyter 2019. (XIV) 418 S. (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft, 238), geb. € 86,95 ISBN: 978-3-11-061455-8

This volume is the result of the author's Univ. of Oxford doctoral thesis which was completed under the supervision of Christopher Rowland and Markus Bockmuehl. The titular "end of history" is the third evangelist's eschatological outlook, which Crabbe argues is central "as Luke explains the past, offers assurance for the future, and exhorts appropriate human response in the present" (1). Specifically, C. "seeks to illuminate Lukan eschatology by considering the conception of history in Luke/Acts alongside a wide range of texts of the Graeco-Roman period, including Greek and Latin historiography, popular exempla, Latin epic, Jewish Hellenistic historiography, Dead Sea Scrolls, and Jewish apocalypses" (19). In holding Luke/Acts alongside ten ancient texts, C. is able to demonstrate that Luke's conception of history is both linear and teleological.

The introductory chap. lays out C.'s objectives and the above-mentioned thesis by situating the study in conversation with the two most prominent twentieth century Lukan eschatologists, Hans Conzelmann and Oscar Cullman, and the scholarship that was subsequently published in response to them. Rather than separating Luke's view of history from his eschatology (per Conzelmann), Crabbe follows Cullman and maintains an eschatological orientation for her interpretation of Luke's view of history as teleological. The final section of the introduction raises the related issues of genre and rhetoric. Crabbe believes that Luke/Acts is historiography and while she acknowledges that consideration of generic features is essential to interpreting texts, she also states "that many elements of a writer's beliefs transcend genre" (18). Crabbe discusses these topics at length in chapter two.

The contribution of chap. two's discussion of genre is Crabbe's demonstration that texts of various genres can be compared profitably by understanding that an author's view of, for example, how history unfolds will be present in that author's work regardless of each individual work's genre. The ten case study texts that Crabbe selects for comparison with Luke/Acts were composed between the second century BCE and the second century CE and provide evidence for the various views of history at play in the Greco-Roman world when Luke/Acts was composed. A (minor) criticism of the work is that C. does not include a Greco-Roman βίος among the case study texts. Her reasoning is that studies of biographies in relation to Luke (and Acts) do not often raise the kinds of "theological or content questions" that historiographies do (53). That may be true, but given her methodology she should be able to discern themes related to theology or content regardless of genre. Additionally, given the wide acknowledgement of Luke (and even Acts) as βίος, a representative example from this genre would have strengthened the study.

Each of the next four chap.s compares Luke/Acts with the ten texts chosen for comparison with reference to key topics that interpreters examine in determining a writer's view of history. Chap. three provides a taxonomy of the views of history represented in the case study texts and Luke/Acts. In the comparanda, Crabbe sees evidence for views concerning the unfolding of history that fall along the spectrums of progress and decline, periodization and progress, and from no end to history to teleological. In chap. four, Crabbe looks at the authors' views of the role of divine determinism in relation to historical progression. Uses of the Greek and Latin terms for fortune, providence, fate, and necessity guide the discussion as well as a lengthy section on the role of prophecy. Unsurprisingly, the conclusion is that Luke's view of divine determinism aligns more closely with Jewish views than those of Greco-Roman writers. I. e., God's will cannot be stopped, but it is not fatalistic or entirely pre-determined; it requires human effort and participation, which is the subject of chap. five.

Specifically, the fifth chap. examines the interplay between human actions/efforts and the divine in the case study texts, particularly deuteronomistic views in Jewish texts and θεομαχέω (fighting against god) in Greco-Roman texts. As a writer who straddles the Greco-Roman world of his readers and the Jewish world of Jesus and the early church, Luke incorporates both views in his two volumes. Crabbe draws on the framework provided by John Barclay in his recent *Paul and the Gift* for conceptualizing the interaction between the human and the divine. Barclay offers three models: competitive ("if humans have agency then the divine must not, and vice versa"), kinship (humans are fragments of G/god like branches on a tree and both work together), and non-contrastive transcendence ("the divine creates the space to allow for human freedom") (209). For Crabbe, Luke/Acts falls within Barclay's third model—human freedom can lead a character either to oppose God or work alongside God. While she shows that characters in Luke/Acts must meet the consequences of their choices, all human decisions and actions in the narrative are co-opted by God in the outworking of God's will in history.

Crabbe investigates the relationship between the present and the end of history in the case study texts and Luke/Acts in chapter six. She concludes that Luke has much in common with the apocalyptic texts in the comparanda. Typical apocalyptic themes—messianic expectations, future judgment, the return of Jesus, vindication of the righteous, the presence of the Spirit—all find their place in Crabbe's discussion, but it is Luke's view of the resurrection of Jesus (and the related general resurrection of the dead) that most clearly ties the present life of Luke and his readers to the future. According to Crabbe, Luke is not uninterested in the *parousia*, but rather, anticipates it as the *telos* of history because, for Luke, the resurrection of Jesus has already set the end in motion. She writes, "the present is characterised by the ongoing unfolding of end-time events" (310) and "history and eschatology go together [...] the past confirms continuity with the end" (343). Although the resurrection has been realized only in the person of Jesus, and the hope of resurrection infuses Luke's present life and the lives of his readers, suffering in the present has not been eliminated. At this point, Crabbe began a discussion of Luke's political vision in which she shows that Luke's readers are encouraged to align their lives in the present with the priorities of the Kingdom of God. I had hoped this section would have been expanded, but it was truncated, likely due to limitations of space. Chap. seven is the conclusion of the study in which C. summarizes her findings and reiterates her contributions. Several appendices provide the linguistic data that C. utilized at various points in the study.

In my estimation, this is an important and significant contribution to Lukan scholarship. Crabbe has successfully challenged a predominant view of Luke's eschatology. Scholars should no longer allow the dichotomy between history and eschatology in Luke/Acts to stand; the two must be held together as mutually informing. Her grasp of the primary sources is to be commended, the prose is clear (and for a doctoral thesis, engaging), and the structure of the study is logical. Scholars working in the areas of Lukan genre and theology will do well to interact with this monograph.

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