



den wird und sich erst im weiteren Verlauf als universale Verheißung entpuppt. Die Nachwahl des Matthias ist ein Missverständnis der Apostel, während Paulus durch die Erzählkunst in einen apostolischen Status erhoben wird, was nicht ausschließt, dass die Miletrede (Apg 20,17–38) als komödienhafte Szene die Selbstbezogenheit des Paulus karikiert. Diese Auswahl mag für das Ganze stehen. Man weiß nicht recht, worauf B. hinauswill: Geht es um die kulturelle Enzyklopädie der intendierten Leser? Wie rechtfertigt sich in diesem Fall die Auswahl zeitlich und kulturell entfernter Belege? Relevante Intertexte entnimmt der Vf. (mit D. R. MacDonald und M. P. Bonz) vornehmlich dem Epos, aber die triftige Auseinandersetzung mit der Annahme epischer Intertextualität (etwa bei M. Mitchell und St. Krauter) ist ihm offenkundig entgangen. Die Erschließung der Komik in Apg verfolgt gewiss eine richtige Spur, aber ohne diachrone Besinnung auf das Phänomen des Humors werden die Leseindrücke beliebig (wie das Beispiel der Miletrede schlagend belegt).

Zu der kurzschlüssigen Lektürewise treten handwerkliche Mängel: Die Vermischung von direkter und indirekter Rede in Apg 1,4 scheint dem Vf. zur Historiographie nicht zu passen und mutet ihn „traumähnlich“ an. Ein schlichter Blick in eine Grammatik (etwa BDR §470) hätte genügt, diese Assoziation zurechtzurücken. Insgesamt herrscht ein Überhang an Zitaten aus der Sekundärliteratur. Obschon B. für seine Studie „deep familiarity“ mit den Intertexten in Anspruch nimmt (220), wirkt der Umgang mit ihnen, in der Regel in englischer Übersetzung, durchgehend flüchtig. Heliodors *Aithiopika* werden gar nach der Internetseite „Elfinspell“ zitiert (87).

So legt man diese Dissertation enttäuscht aus der Hand: Die allzu unbescheidenen Erwartungen, die der Vf. im Hinführungsteil weckt, erklären sich nicht zuletzt dadurch, dass er den aktuellen Diskussionsstandard der Actaforschung allzu bescheiden zur Kenntnis genommen hat. Wenn Exegeten nicht anfangen zu lesen, fängt Exegese immer wieder von vorne an.

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Daniel Marguerat, *Les Actes des Apôtres (13–28)* (CNT Vb), Genève (Labor et fides) 2015, 394 S., kart. EUR 45,-; ISBN 978-2-8309-1568-6.

After the appearance of the first volume in 2007 and its good reception, the professor and specialist in Luke-Acts, M., offers now the second volume of his great commentary on Acts, the first history of early Christianity. In the first volume, M. established the basic assumptions of his exegesis: the author of Luke-Acts, a well-educated and skillful Gentile-Christian, was not a companion of Paul. His work was a particularly focused history that served above all for a theological purpose.

In the first volume, M. analyzed the two first main sections of Acts (1:15–8:3; 8:4–12:25). The present volume is dedicated to the remaining three main sections. Each part is preceded by a brief introduction that justifies the delimitation and makes explicit the episodes. The third main section („The first missionary trip to the nations and the agreement at Jerusalem“; 13:1–15:35) relates the initial deployment of the Pauline mission. Its organizing center is Antioch, the new evangelizing

metropolis of Christianity. Paul takes over the role of Peter and other witnesses. In the fourth main section („Paul the missionary“; 15:36–21:14), Paul has become the undisputed leader of Christian evangelization. At the end of Part 4, all about Paul’s mission and his foundation of communities will be fully discussed. The fifth main section („From Jerusalem to Rome. Paul, the witness in the trial“; 21:15–28:31) analyzes the long process of Paul: He is no longer a missionary of communities, but a witness at his own trial. In order to defend himself, Paul has now only the power of the word (five speeches of defense: 22:1–21; 23:1–6; 24:10–21; 25:8–11; 26:1–29) and his knowledge of the Roman law. The speeches reveal the apologetic intent: to create the identity of Christianity emphasizing the continuity with Judaism and its political compatibility with the Roman imperial institution. This section constitutes the „passion of Paul“, shaping his destiny with that of Jesus. The end of Acts is full of surprises. The narrator has chosen to emphasize the arrival of Paul to the center of the Empire confirming the promise of the risen Jesus: to the ends of the earth (1:8).

The commentary is classical in its form: the translation of the text is followed by a selected bibliography of books and articles in different languages, whose contribution is significant for the study of the subsections (pericope), while the footnotes offer other studies addressing specific points. It continues with the analysis of the text, which presents the literary genre, the structure of the text, the drafting of history-tradition. Although M. recognizes that Luke used sources (mostly of oral tradition), his primary concern is not to confine to these but to analyze, how the writer consistently integrated them into his narrative, in tune with the narrational and rhetorical categories of the time. The commentary continues with a verse-by-verse explanation and concludes with the theological perspectives of the text expressed accurately and concisely. Topics of special interest are dealt with in excursuses. As didactic elements, five maps provide further illustration of the expansion of Christianity or the travels of Paul. The commentary is designed to be read not as a continuous stream, but by subsection after subsection, and so there are repetitions. Unfortunately, the book does not have an index of ancient and modern authors.

The so-called council of Jerusalem, at the center of Acts, deals with the identity markers of Christianity and constitutes its ecclesiological climax: Luke attributed to Antioch the leadership of the Christian mission. It is interesting to compare Gal 2 and Acts 15. The positive agreements were about the distribution of the missionary territories (Gal 2:7–9), and the acceptance of Pauline theological stance, that is, without the imposition of the Torah. But how could be secured the shared table fellowship and the Eucharist? It was therefore necessary to introduce measures, which were established by the apostolic decree. Its origin would be in the withdrawal of Peter at Antioch from commensality for ritual reasons, triggering off the incident in Gal 2:11–14. Luke has integrated in his account two different historical facts. Regarding the apostolic decree (V. 19–20), there are two common readings (ritualistic and moral), although it appears that the moral interpretation of the decree was a posterior adaptation in order to ensure its validity inside the Main Church, composed mainly by Gentile-Christians. What should be the role of the decree? It should be a kind of apostolic *didache* legitimized by the Holy Spirit;

it works as a pastoral measure requiring from the Gentile-Christians a dignified behavior to ensure the prerequisites for communion with the Judeo-Christians. In the eyes of Luke, it is the identity of Christianity which is at stake: If the Torah has no soteriological significance in Christianity, the church preserves in its ethics the secular heritage of Moses. The council has managed the crisis in advocating the coexistence of heterogeneous spiritualities inside the Church.

Against the tradition of Paul's three missionary journeys (2nd trip: 15:36–18:23; 3rd: 18:24–20:38), M. argues that Acts has only two missionary journeys separated by the council (13:1–14:28; 15:36–21:14). The alleged third trip (18:24–19:40) presents a chronicle of events in Ephesus, but it is the continuation of the same Pauline mission: the openness of the Gospel to Jews and non-Jews after the ratification in Jerusalem; commencing at verse 15:36, this mission concludes with Paul's arrival in Jerusalem (21:14). Here begins a narrative called the chronic cycle of Ephesus, whose central theme is the demarcation of Christian identity in contrast to other Christian believers (18:24–19:7), the Synagogue (19:8–10), the practice of magic (19:11–20), and the popular religion (19:21–40). Alike what follows the conquest of new territories: Luke is challenged here with the consolidation of a threatened identity.

We must salute the quality of analysis proposed by M. He knows well the best sources and the contemporary exegetical debate about the topics. In many cases, after exposing succinctly the different current theses or just mentioning them, he offers several alternative positions for consideration before reaching his own conclusion. The commentator tries always to explain the Lucan project as a theological narrative, with its own accents.

This commentary stands in the mainstream of traditional historical-critical exegesis, although it underlines the narrative redaction. The majority of scholars would agree with M.'s main assumptions. Obviously one may disagree with some of his choices: the Roman citizenship of Paul (283f.), the appeal to Caesar as the only explanation for going in chains to Rome (320) (cf. Jos, Vit 16), his thesis about the open end of the book of Acts (389), the easy way of appealing to oral traditions instead of written sources, aspects of historicity of Acts to which he gives too much credibility; occasionally he concedes that the author has used a great imagination to convey the echoes of historical memories regarding Paul's transfer from Jerusalem to Caesarea (23:12–35), or that the journey to Rome (27:9–44) comes from the pen of Luke. Apart from a few disagreements in the interpretation, we must admit that the commentary is a solid and well elaborated source of information about Acts, based on his rigorous scrutiny of Luke's text and on his knowledge of the contemporary scholarly literature. It constitutes a balanced and well-reasoned tool to understand better the first history of Christianity. His theological perspective is very helpful to grasp better the main ideas of the Lucan writing.

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