

Studie eher als Einleitung und Abrundung der auch quantitativ gewichtigeren Hauptkapitel zur religionsgeschichtlichen Verortung und zur Motivgeschichte im 1k Doppelwerk erscheinen. Die heuristisch hilfreiche, problemorientierte Forschungsgeschichte verdient eine etwas breitere Literaturbasis. Die Rez. hätte sich für die Auswahl der Vergleichstexte in Kap. 3 und 4 eine methodisch differenzierte Begründung gewünscht. Im Durchgang durch das 1k Doppelwerk gelingt es Vf. zwar grundsätzlich gut, die besondere Bedeutung des Besuches Gottes bei seinem Volk in Jesus herauszuarbeiten. An der einen oder anderen Stelle mag man sich jedoch fragen, ob J. den Bogen nicht überspannt, etwa wenn er das Vorkommen des Wortfeldes *δέχομαι* für sich bereits im Sinne der Gastfreundschaftsmotivik zu verstehen und die Annahme des Gotteswortes in der Apg ausschließlich im Kontext der Gastfreundschaft zu denken scheint (237–239). Insgesamt macht J. die verdienstvoll ausführliche Analyse des religionsgeschichtlichen Kontexts eher im Sinne einer allgemeinen Hintergrundfolie für das Verständnis der Malta-Episode und weniger konkret fruchtbar. Seine eingangs selbstgestellten Aufgaben erfüllt Vf. dennoch aufs Ganze gesehen gut und verbindet seine Lösungsvorschläge zu einer anregenden Interpretation der Malta-Episode und ihrer textpragmatischen Funktion für das offene Ende der Apostelgeschichte.

München, 31. Dezember 2017.

Dr. Gudrun Nassauer

LMU München, Kath.-Theol. Fakultät, Geschwister-Scholl-Platz 1, 80539
München

gudrun.nassauer@kaththeol.uni-muenchen.de

DOI:10.30965/25890468-06301007-06

Johannes Nikolai T i s c h l e r

Diener des höchsten Gottes. Paulus und die Heiden in der Apostelgeschichte (BZNW 225), Berlin (De Gruyter) 2017, XIII u. 323 S., geb. EUR 99,95; ISBN 978-3-11-045401-7.

The Acts of the Apostles, a work of tragic-pathetic historical style, constitutes a theological text that addresses the question of identity of Christian communities in the process of separation from Judaism, their connection to the OT traditions and immersion in the Gentile world. It places Christianity next to Israel in a critical confrontation with the Gentiles and its protagonist, Paul, as

God's envoy to the peoples with the objective of setting the gentiles in contact with the gospel. The book deals with 5 episodes that show Paul's (mis)encounter with Gentiles.

In Lystra (14:8–20), Lk ironically presents its inhabitants as barbarians (14:11a), naive, though pious and superstitious (cf. the fear of the deluge in the myth of Philemon and Baukis, Ovid *Metam* 8,611–724), so they hastily identify Paul and Barnabas with gods (14:11b). The rejection of this attempt of divinization on the part of the apostle is consistent with the polemic of the OT against other peoples (Sap Sal 13:6–19; 15:15–19; Jer 10:9; Bar 6:45–46). The Gospel invites the people to convert to God (14:15–17), which clashes with the Jewish opposition (V. 19–20). A miracle of the norm confirms that the God of Israel is on Paul's side. Lk stresses that clinging to a way of life that is oriented to myths (14:18) is nonsense, as is the fear of some Jews that the λόγος τοῦ θεοῦ endangers the sanctity of Israel.

In Philippi (Acts 16:16–22), Paul, as instrument of God, acts against the religious practices of divination and magic linked to the Hellenistic gods, which go against the OT and the will of God.

The search for truth by the Athenian philosophers (17:16–34) is presented in an ironic and polemical way. Faced with the multiplicity of temples and images of gods (criticized in the OT), in his discourse Paul offers to the Stoics and Epicureans the Judeo-Christian perspective based on the OT. The episode is to be understood as a discussion between the worldviews of the OT and Hellenism. The philosophers, instead of recognizing the error and accepting the saving word, stick to their way of thinking and even mock the Gospel and Paul (Acts 17:32), that is, they behave as irrationally as the "barbarians" from Lystra.

In Ephesus (19:23–40), the Hellenistic world recognizes the close relationship between worship and economy, while the gospel questions both. Thus, the goldsmith Demetrius recognizes the danger that implies the acceptance of the Pauline message for financial dealings (19:26) and the relativization of forms of worship linked to objects (19:26–27). The city officer questions the interrelation of worship and economy; however he ignores the uniqueness of the God of Israel, which excludes the cult of objects and the existence of other gods. The reader hears from a professional that the relevant cult of Artemis depends on the human element (χειροποίητος), what the OT and Paul value as nullity and against the will of God.

As philanthropists, the barbarians of Malta (28:1–6) represent an ideal Hellenistic image, which combine the virtues of help/hospitality and the natural gift to recognize the workings of gods in the cosmos. But this ideal is challenged by two erroneous interpretations, consideration of Paul as a murderer (28:4) and a god (28:6). The action of the God of Israel, who protects his serv-

ant from the poison of the serpent, remains hidden, so that Lk shows that the knowledge of God occurs only in listening to the *λόγος τοῦ θεοῦ*. Any other attempt at interpretation ends in uncertain conjectures, which misinterpret the truth or culminate in a deification of creation.

Lk uses stylistic elements such as *chreia*, polemics, irony, humor, allusions and quotations to emphasize a pondered critique of the contested positions. These 5 episodes provide the reader with critical arguments against the approaches and responses of the Hellenistic culture, which cannot be maintained in view of the OT vision. The Greeks and the barbarians do not recognize the God of Israel because they remain obstinate in their worldview; their religious behavior is blasphemous from the point of view of the OT, because there is an essential differentiation between God and the cosmos. The images of gods are mere products of creation. In this context, the behavior of the Lucan Paul is understood as the action of a servant of God who calls the peoples for salvation based on the OT traditions and hopes of Israel.

These meetings of Paul with the nations are used to configure the Christian identity in its expansion within the cultural environment of the Hellenistic world. Likewise, Acts offers to the primitive Christian communities, guidance in questions of identity in their relationship to Judaism. Against the representatives of Hellenistic Judaism who reject the *λόγος τοῦ θεοῦ*, the paradigmatic figure of Paul, Jew and Servant of the God of Israel (warranted by miracles) testifies that Christianity remains faithful to the guidelines of the OT, so that apart from the common content of faith (23:6), there are many allusions to the OT. Thus, the Christian community is conceived as part of the people of God.

The author should be more precise and must show how the identity configuration of Lucan communities worked. On the other hand, the study focuses exclusively on the 5 episodes of collision with the Gentile world many of which the Acts narrates in detail; especially with the conversion of the centurion, with whom it takes fundamentally a new step, while the mission to the Samaritans and the conversion of the Ethiopian should be considered as part of an essential overture to the mission to the Gentiles. Paul's presentation as a servant of God assumes that the Lucan recipients were proselytes or God-fearing, since it would not make sense to present Christianity as the restoration of Israel to Gentiles who are unfamiliar with Judaism. However, the audience of Acts is a disputed question. The gentiles who are converted in Acts are often portrayed as Godfearers, but not all. No faith background of the jailer is presented.

The intention of the Malta episode proposed here may not be the most appropriate. Maybe the Malta episode functions as a climactic example of God's salvation going to the "end of the earth" as it finds a welcome reception among the Gentiles in Malta (28:28). Further, the hospitality of the Gentile barbarians

contrasts sharply with the Roman Jews who reject Paul's message of God's visitation and refuse to receive divine healing (28:27). Whereas the Maltese receive Paul with hospitality and enter into a guest-friendship relationship, the Roman Jews reject the same offer within Paul's own "space for hospitality" (28:23). Their giving of gifts and provisions for Paul's conveyance to Rome, can be helpfully construed against the social custom of ritualized friendship whereby the host's giving of gifts and conveyance functions as a memorial which binds the two parties together in a permanent kinship-like relationship.

In conclusion, the hypothesis of the book is interesting, not the only neither perhaps the most obvious for the readers/listeners, and its author shows it in the chosen texts, for which, however, he has had to discard other very relevant episodes from the opening of the gospel to the Gentiles in the Lucan perspective. If Lk seeks the restoration of Israel in these disagreements between Paul and the Gentiles, that model will not be the model applied in other meetings, where the Gentiles have access to Christian faith.

Valladolid, 26. März 2018.

Prof. Dr. David Alvarez Cineira

Estudio Teologico Agustiniano de Valladolid, Paseo de Filipinos 7, 47007

Valladolid, Spanien

dacineira@hotmail.com

DOI:10.30965/25890468-06301007-07

Friederike Kunath

Die Präexistenz Jesu im Johannes-Evangelium. Struktur und Theologie eines johanneischen Motivs (BZNW 212), Berlin (De Gruyter) 2016, XIII u. 421 S., geb. EUR 109,95; ISBN 978-3-11-040790-7.

Die zu besprechende Diss. von Friederike Kunath wurde 2014 an der Theologischen Fakultät der Humboldt-Universität in Berlin eingereicht und von Jens Schröter und Jörg Frey begutachtet. Für die Veröffentlichung in der Reihe BZNW wurde sie ergänzt und überarbeitet. Neben den genannten Gutachtern verdankt Vf.in den Diskussionen über die entstehende Arbeit mit Jens Herzer sowie mit den Kolleginnen und Kollegen des „Colloquium Iohanneum“ (Uta Poplutz, Christina Hoegen-Rohls, Jörg Frey) sowie des „Internationalen Doktorandenkolloquiums“ (Jens Schröter, Tobias Nicklas, Joseph Verheyden) die ausgezeichnete Qualität und Klarheit ihrer Forschungen zur Präexistenz Jesu im Joh-Ev.