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GARCIA SERRANO, A., *The Presentation in the Temple. The Narrative Function of Lk 2:22-39 in Luke-Acts* (Analecta Biblica 197; Gregorian & Biblical Press, Rome 2012). 447 pp. ISBN: 978-88-7653-197-2. € 37,00.

The author of this dissertation supervised by D. Béchard and F. Bovon in Rome and Harvard respectively teaches in the Universidad San Dámaso in Madrid. His work is composed in excellent English and is attractively presented. The focus is the pericope in Luke 2:22-39 that records the bringing of Jesus to the temple and the meeting with Simeon and Anna. What task does this passage fulfil in the work of Luke? The author speaks of a *narrative* function, but the narrative serves a *theological* function in introducing and establishing numerous themes that will be significant in the development of the subsequent narrative. The dissertation is written from an unashamed Christian commitment to careful scholarly study. After the introductory matter, including a well-deserved commendation by Bovon, the author's opening chapter (58 pp.) is a survey of scholarship on the whole of Luke 1-2. This is followed by a study (59 pp.) of the way in which infancy narratives were used in both Greco-Roman and Jewish literature to set up expectations for the future of the subject of historical and biographical study (Alexander; Roman emperors; Moses). The features of such narratives are helpfully analysed and summarised, including the proleptic signs which point forward to the later story of the hero as an adult. The main body of the work (chapters 3 and 4) is a narrative study of the chosen passage (64 pp.) followed by studies of its narrative functions in its immediate and wider Lucan contexts (137 pp.). Narrative ploys are detected (use of reliable witnesses, and the like), and the total result is to show in very great detail how the passage is to be understood, and how it anticipates what will happen in the mission of Jesus and of his disciples and Paul in Acts. Or, put otherwise, when reading this later material the reader is constantly reminded of the directions that were established earlier in Luke's work, and the degree of artistry shown by Luke is seen to be even greater than many of us have previously thought.

The case is straightforward and generally convincing. What the author does is to confirm and extend features of Luke's composition of which we have long been aware. It is especially valuable to have the careful analysis of the background material. And yet the question will not go away: was all this analysis really necessary to establish the author's case? He discusses every tiny detail in the key passage, far beyond what is required to prove the point at issue. At times he verges on banality when he analyses structures, and tells us that new figures appear and their arrival signifies the beginning of a new pericope. This is the kind of dissertation that would have been better presented in the form of an article (or articles) that presents more succinctly the really significant conclusions of the monograph and thereby makes them available to a much wider audience. Unfortunately we are living in an academic

world that has made the published doctoral monograph the indispensable requirement for academic recognition.

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SHERIDAN, R., *Retelling Scripture. 'The Jews' and the Scriptural Citations in John 1:19–12:15* (Biblical Interpretation Series 110; Brill, Leiden-Boston 2012). xvi + 294 pp. ISBN: 978-90-04-21442-2. € 110,00; \$ 151,00

La page de « remerciements »-*acknowledgements* apprend que l'auteure est épouse, mère de famille. La quatrième page de couverture la présente comme *Post-doctoral Research Fellow* à l'université Charles Sturt en Australie. Ce livre est la publication de sa thèse de doctorat sous l'égide de Mary Coloe, avec l'appui de Francis Moloney et Adele Reinhartz, à l'Australia Catholic University. Le premier chapitre d'introduction (1-48) passe en revue les allusions à l'AT dans le Livre des Signes (Jn 1-12), ses citations explicites et leur fonction ; il se conclut par un excursus consacré à l'antijudaïsme dans l'évangile de Jean. L'excursus sur Jn 12,37-42 de l'avant-dernier chapitre (232-233) s'explique, quant à lui, sur la délimitation du *corpus* étudié. Les citations d'Is 53,1 et 6,10 en Jn 12,38.40 feraient déjà partie de l'argument du *telos* de l'Écriture, propre au Livre de la Gloire (Jn 13-20) ; ce qui précède est surtout destiné à la nouvelle manière de raconter l'Écriture compte tenu des gestes et des paroles de Jésus, diversement perçu d'après les personnes qu'il rencontre. L'étude se trouve ainsi mise en situation. Son argument principal est énoncé en recourant aux guillemets pour parler des Juifs de telle sorte que l'expression soit entendue dans les limites du *corpus*. L'évangile johannique est le plus juif et le plus anti-juif des quatre, selon l'expression de Wayne Meeks (4, 47ntexte spécifique de l'œuvre ? C'est le cas de la gloire, évidemment mise entre guillemets.

Le chapitre II (49-97) procède à un état exhaustif de la question exhaustif sur les « Literary Critical Approaches to 'the Jews' in John's Gospel ». Les citations permettent de construire un lecteur idéal grâce à une caractérisation, directe et indirecte des 'Juifs'. On aura reconnu la terminologie narratologique. Ainsi procède-t-on à une manière nouvelle de raconter l'histoire de l'Écriture (97). Dès la rubrique : « Modern Rhetorical Criticism in Literary Theory » (50-68), surgit le dualisme théologique prêté au récit évangélique (51, 61, 62, 63, 67, 240, 242), ce qui laisse craindre l'application d'une grille de lecture, à mes yeux fallacieuse. Un manque de recul par rapport à des idées reçues, en l'occurrence depuis R. Bultmann, marque de son empreinte les introductions à la problématique et à la méthodologie. Si, selon ce que disait déjà Bult-