(d) In his perception of Philippians, Luke sees himself no longer bound to address any specific congregation: In Acts 20 he rather remolds early Christian topography in a quite complex way (Macedonia, Ephesus, Miletus). Luke is obviously less interested in documenting or recording precisely any (written) communication of Paul with particular communities in Asia Minor or Macedonia. Rather, the historian wants to show Paul according to Luke’s own geographical concept: as an *orator* to the public who will be an ultimate *martyr*; only because he is forced to self-defense, he will reach Rome and thus finally complete the global missionary strategy.

(e) The book of Acts as a whole and Paul’s letter to the Philippians share a certain affiliation to the city of Rome: in Acts, Luke sends his most prestigious figure – Paul – finally to the *caput mundi*; in Philippians Paul seems to be in Roman captivity (Phil 1:12ff.; 4:22). How is “Rome” anticipated in both texts? To Luke, Rome is a place of expectation and hope. Here, Paul – a Roman citizen – might receive fair treatment; here, Paul can preach the βασιλεία even in παρρησία and without any hindrance (in contrast to all the obstacles he had to face in his earlier career, especially in Asia Minor). To Paul the letter-writer, the city of Rome – even though it is not explicitly mentioned in Philippians – is a place where a final decision will be made about his personal fortune. As a prisoner the apostle anticipates his sentence of death.

In that Luke transforms, reproduces, or “manipulates” Paul’s letter to the Philippians in Acts 20:18ff. – a letter being written *amidst* Paul’s anticipation of his impending death – into a *proleptic* announcement of his pending leave, the historian finally also crucially remolds the image of Rome and the nature of Paul’s farewell: first, instead of becoming an estimated place of death in the near future (as indicated in Philippians), Rome is seen by Luke as a promising, if not successful center of coming preaching activities. Second, while Paul in Philippians shapes *in effectu* a kind of *ultima verba* which he uses for the purpose of ethical instruction, Luke makes Paul’s farewell in Acts 20:18ff. to be a topographical incident: indeed, Paul’s farewell is about his leave from known areas to unknown places like Rome, where the goal of finally “witnessing” globally (e.g., Acts 23:11; see 1:8; 9:15-16) is reached.

**Bibliography**


