

## REVIEWS

### Biblical Studies

Bert Jan Lietaert Peerbolte, Caroline Vander Stichele, and Archibald van Wieringen (eds.), *Themes and Texts in Luke-Acts: Essays in Honour of Bart J. Koet*. Studies in Theology and Religion 10 (Leiden/Boston: Brill, 2023), ISBN 9789004678118; xi + 381 pp.; € 158,05 (Hardback/e-book).

This rich and multifaceted scholarly volume celebrates the contributions of Bart Koet to New Testament studies, particularly in the field of Lukan scholarship. Koet is emeritus professor of New Testament and Early Christian Literature at the Tilburg School of Catholic Theology (TST). This *Festschrift* brings together 23 essays by leading scholars, offering fresh perspectives on the literary, historical, and theological dimensions of Luke-Acts. The volume faithfully reflects themes characteristic of Koet's academic career, including intertextuality, liturgy, dreams, Jewish and Greco-Roman backgrounds, and reception history. A helpful introduction by the editors maps Koet's academic trajectory.

The book is divided into three parts: "Themes in Luke-Acts" (11-129), "Texts from Luke" (131-256), and "Texts from Acts" (257-343). The first part explores broad theological and literary motifs that shape Luke's narrative framework. Paul van Geest discusses the paradoxical treatment of money and property, while Gert J. Steyn (discussing "The One Who Came from God") and Nico Riemersma examine the identity of Jesus and his prophetic continuity with Elijah and John the Baptist. Liturgical and sacramental themes – central to Koet's own work – are addressed by Adelbert Denaux and Inge Van Wiele (Tamid and Eucharist), Gerard Rouwhorst (communal meals), and Paul-Gerhard Klumbies (Ascension – an instructive essay that, when I first read it, seems to end somewhat abruptly, almost rapture-like). Patristic reception is also explored, with Pancratius Beentjes analysing two exegetical questions in Jerome's *Letter to Algasia* (Luke 9:51-53; 16:1-14), and Edwina Murphy examining Cyprian's *De Dominica Oratione*, on how the Lord's Prayer is processed and integrated in Luke-Acts.

The second part presents close readings of specific Lukan passages. Anni Maria Laato analyses the presentation of Jesus in the temple and the sacrificial offering by Mary and Joseph. Archibald van Wieringen investigates

the identity of the  $\delta\omicron\upsilon\lambda\omicron\varsigma$  in Luke 2:29 – Simeon or Jesus? – offering nuanced linguistic and theological insights that highlight new interpretive possibilities, making this contribution particularly noteworthy within the volume. Willem A.M. Beuken explores the Sabbath controversy in Luke 6 in light of 1 Samuel and Psalms, while other essays address themes such as theophany (Gearard Ó Floinn), intertextuality in Luke 19:41-44 (Lukas Bormann), the “dry wood” in the parable of the Vineyard (Johe Brinkhof), and the disciples’ response to the women in Luke 24 (Caroline Vander Stichele).

Part Three offers distinct yet complementary insights into Acts. Susan E. Docherty compares Acts and Hebrews, highlighting shared Jewish exegetical techniques such as typology and rewritten Scripture, situating Acts within a broader interpretive tradition. Leon Mock discusses Acts 8:10 in its Jewish context. Jos Verheyden analyses Paul’s Areopagus speech (Acts 17:24-25), interpreting it as a theological bridge between Jewish monotheism and Greco-Roman philosophy. Jan Willem van Henten examines the term  $\theta\rho\eta\sigma\kappa\epsilon\acute{\iota}\alpha$  and its translation in Acts 26:5 and its parallels in late Hellenistic and early Roman Jewish texts. Bert Jan Lietaert Peerbolte identifies a halakhic principle in Acts 28, showing how Luke embeds Jewish legal reasoning into the narrative to reinforce Paul’s legitimacy. Finally, Peter Gemeinhardt reflects on Acts 28:31, linking Paul’s bold proclamation to the emergence of second-century Roman Christianity and suggesting that Luke’s ending anticipates the theological legacy of Paul’s successors.

Throughout the volume, contributors employ a range of methodologies – historical-critical, literary, and reception-historical – often engaging with both Jewish and Greco-Roman contexts. This interdisciplinary approach mirrors Koet’s own scholarly style, making the volume not only a tribute but also a continuation of his legacy.

It is, of course, impossible to do full justice to the contributions in this volume given the restricted word count of a review. So I must limit myself to a general impression. It should be clear that, in my view, *Themes and Texts in Luke-Acts* offers a comprehensive, carefully edited, and nuanced exploration of Luke-Acts. It therefore presents an essential resource for scholars of early Christianity, biblical theology, and Lukan literature, deepening our understanding of the theological richness and historical complexity of Luke’s writings and their enduring relevance in Christian thought and practice. The honouree may be congratulated on this well-deserved token of appreciation.

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