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Roman notions of family within a Stoic framework is indicative of wider trends within Roman Stoicism in which advocates of the philosophy sought to harmonize their teaching with the dominant culture, yet contest the values of that culture as part of their philosophical agenda.

MICHAEL GRAVES (ED.), *Biblical Interpretation in the Early Church*, Ad Fontes: Early Christian Sources (Minneapolis: Fortress, 2017, paper \$24) xxix and 299 pp. Bibliography. Indexed. ISBN: 978-1-4514-9637-6.

This volume offers English translations together with explanatory notes for fifteen important early Christian writings that deal with biblical interpretation. In his nineteen-page introduction, Graves, professor of biblical studies at Wheaton College, treats contexts for biblical interpretation in the early church, the historical period covered, the literal sense of Scripture, the spiritual sense of Scripture, and reading early Christian biblical interpretation. Then he provides English translations of excerpts on biblical interpretation from the *Epistle of Barnabas*, Justin Martyr, Irenaeus, Tertullian, Cyprian, Origen, Eusebius of Caesarea, Ephrem the Syrian, Diodore of Tarsus, Gregory of Nyssa, Jerome, Theodore of Mopsuestia, John Chrysostom, Augustine, and John Cassian, along with a brief introduction to each text or author. A three-page series foreword by G. Kalantzis is included.

ADAM GREGERMAN, *Building on the Ruins of the Temple: Apologetics and Polemics in Early Christianity and Rabbinic Judaism*, Texts and Studies in Ancient Judaism 165 (Tübingen: Mohr Siebeck, 2016, €119) xiv and 266 pp. Bibliography. Indexed. LCN: 2016446227. ISBN: 978-3-16-154322-7.

Based on a doctoral dissertation supervised by A. Segal and accepted by Columbia University, this book considers the reassessments of God's relationship with the Jews in light of the destruction of the Second Temple, and specifically the quite different explanations for the event offered in selected early Christian and rabbinic writings. After an eighteen-page introduction, it discusses Justin's *Dialogue with Trypho*, Origen's *Contra Celsum*, Eusebius' *Proof of the Gospel*, rabbinic challenges to traditional theodicy, and apologetic midrashim in *Lamentations Rabbah*. Gregermann, assistant professor of theology and religious studies at Saint Joseph's University in Philadelphia, concludes that for both Christians and Jews the events of 70 C.E. provoked passionate and profound explanations, and that the Christians, like the rabbis, were intent on demonstrating how a historical event confirmed (or did not disconfirm) their claims to be the true people of God, even as rabbinic contemporaries denied this claim explicitly or implicitly.

WILLIAM HANSEN, *The Book of Greek & Roman Folktales, Legends, & Myths* (Princeton—Oxford: Princeton University Press, 2017, \$35) xxviii and 549 pp., 28 figs., 2 tables. Bibliography. Indexed. LCN: 2016019001. ISBN: 978-0-691-17015-2.

This volume presents a generous selection of Greek and Roman traditional stories translated into English by Hansen that illustrate genres and themes preserved in the rich literature that stretches from the earliest poets to the authors of late antiquity. In his 46-page introduction, Hansen, professor emeritus of classical studies and folklore at Indiana University, discusses the kinds of ancient story: traditional credence narratives (myth, heroic legend, historic legend, religious legend, etc.), and traditional fictions (wonder tales, religious tales, novella, animal tales, etc.). Then he provides three hundred and sixty-nine excerpts from stories organized into eight categories: kings and princesses; gods and ghosts; legends on various themes (e.g. the bizarre, irony, animals, children); tricksters and lovers; artists and athletes; memorable words, notable actions; sages and philosophers; and numskulls and sybarites. For many of the texts he appends brief comments of a cultural or historical nature. The stories are taken from a variety of sources such as: the Acts of the Apostles, the *Acts of Paul*, Aesop's fables, Aristides, Aristotle, Diogenes Laertius, Eusebius, Galen, Irenaeus, Livy, etc. A twelve-page appendix discusses ancient terms, belief, and the relative numbers of myths.

MARK HARDING AND ALANNA NOBBS (EDS.), *Into All the World: Emergent Christianity in Its Jewish and Greco-Roman Context* (Grand Rapids: Eerdmans, 2017, paper \$55) xxii and 403

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