

## New Testament Abstracts 61/2 • 2017

pp., 3 figs., 6 halftones, map, 2 tables. Bibliographies. Indexed. LCN: 2017022955. ISBN: 978-0-8028-7515-0.

This third volume edited by Harding and Nobbs on the content and social setting of the NT [see *NTA* 55, p. 377; 58, p. 413] explores the impact of emergent Christianity in both its Jewish and Greco-Roman contexts. After Nobbs's four-page introduction, the thirteen contributions are by C. Forbes on the Acts of the Apostles as a source for studying early Christianity; J. Ferreira on the Johannine purpose and outline; B. J. Bitner on unity and diversity in early Christianity; D. Starling on the ethics of the earliest Christians; P. McKechnie on Jewish Christianity to 100 c.e.; L. Gore-Jones and S. Llewelyn on "the parting of the ways"; I. K. Smith on the letter to the Hebrews; E. Bridge on Christians and Jews in Antioch; B. F. Winter on divine cultic activities and the early church; J. R. Harrison on the persecution of Christians from Nero to Hadrian; T. MacBride on aliens and strangers—minority group rhetoric in the later NT writings; M. J. Smith on the book of Revelation—a call to worship, witness, and wait in the midst of violence; and L. L. Welborn on Roman political ideology and the authority of *1 Clement*.

ANDREW HAYES, *Justin against Marcion: Defining the Christian Philosophy* (Minneapolis: Fortress, 2017, \$79) xxxiv and 236 pp. Bibliography. Indexed. ISBN: 978-1-5064-2344-9.

The revised version of a doctoral dissertation supervised by M. Vinzent and accepted by King's College, London, this book seeks a clearer understanding of the early Christian period by considering Justin Martyr's relationship with or to the arch-heretic Marcion. After a 24-page introduction, it discusses Justin's task of defining "Christians" in a way that secures their heritage as part of "Israel," examines the evidence in the *Dialogue with Trypho* for Marcion's significance to Justin, and considers the political dimensions of Justin's attempt in *1 Apology* to distinguish the followers of Christ from Marcion before Roman rulers (and thus his implicit condemnation of Marcionites as atheists). Hayes concludes that Justin's agenda is so focused on asserting what Marcion denied and what his community threatened to undermine that the specter of Marcion in his works must be recognized as greater than the few direct references imply, and that there is more than enough evidence in the *Dialogue* and *Apologies* to discern how and why Justin sought to clearly separate "Christians" from Marcionites, in much the same way that Marcion wanted to distinguish "Christians" from "Jews."

KARINA M. HOGAN, MATTHEW GOFF, AND EMMA WASSERMAN (EDS.), *Pedagogy in Ancient Judaism and Early Christianity*, Early Judaism and Its Literature 41 (Atlanta: SBL, 2017, cloth \$64.95, paper \$49.95) xxii and 401 pp. Bibliographies. Indexed. LCN: 2016056512. ISBN: 978-0-88414-208-9 (cloth), 978-1-62837-165-9 (paper).

The fourteen essays in this volume, many originating from presentations at the Society of Biblical Literature Wisdom and Apocalypticism in Early Judaism and Early Christianity sections from 2012-14, explore the role of paideia in wisdom and apocalyptic literature. After a twelve-page introduction by Hogan, the contributions are by J. L. Kugel on ancient Israelite pedagogy and its survival in Second Temple interpretations of Scripture; J. J. Collins on wisdom and Torah; Hogan on whether Philo would have recognized Qumran *musar* as paideia; P. Pouchelle on *kyropaideia* versus *paideia kyriou*—the semantic transformation of paideia and cognates in the translated books of the Septuagint; R. Doran on paideia and the gymnasium; E. Uusimäki on reading Proverbs in light of Torah—the pedagogy of *4QBeatitudes*; Goff on gardens of knowledge—teachers in Ben Sira, *4QInstruction*, and the *Hodayot*; J. M. Zurawski on paideia as a multifarious and unifying concept in the Wisdom of Solomon; A. R. Guffey on Job and the "mystic's solution" to theodicy—philosophical paideia and internalized apocalypticism in the *Testament of Job*; C. A. Ballard on the mysteries of paideia—"mystery" and education in Plato's *Symposium*, *4QInstruction*, and 1 Corinthians; Zurawski on Mosaic Torah as encyclical paideia—reading Paul's allegory of Hagar and Sarah in light of Philo of Alexandria's; E. B. Aitken on wily, wise, and worldly—instruction and the formation of character in the epistle to the Hebrews; D. J. Bingham on paideia and polemic in 2nd-century Lyons—Irenaeus on education; and R. Criboire on why Christians competed with pagans for Greek paideia.

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