

Greco-Roman Culture and the New Testament: Studies Commemorating the Centennial of the Pontifical Biblical Institute. Edited by David E. Aune and Frederick E. Brenk. Supplements to Novum Testamentum 143. Boston: Brill, 2012. Pp. xiv + 218. \$144.

This is the last of four volumes published to celebrate the 100th anniversary of the Pontifical Biblical Institute (1909–2009). Given the Institute’s location in Rome, it is fully appropriate that one of these volumes was devoted entirely to the interpretation of early Christian and Hellenistic Jewish texts in light of their Greco-Roman contexts. The book opens with a brief preface that narrates highlights from the Institute’s history, and with Brenk’s short introduction to the nine essays that comprise the volume. The contributors are among the most important scholars working in the field of biblical and classical studies, and some of their essays contain a number of penetrating insights on NT texts, making it an important resource for the topics treated.

One of the best discussions is by the late Dieter Zeller, who had a long-standing interest in the Sayings of the Seven Sages of Greek tradition. He compares these examples of gnomic wisdom with Paul’s parenesis in Romans 12, pointing out crucial differences between Paul and the Sages. Brenk’s discussion of marriage (focusing on Plutarch and Paul) and Gretchen J. Reydams-Schils’s chapter on Clement of Alexandria complement each other nicely and help locate various Christian views of marriage within their Greco-Roman philosophical contexts. Some essays pose challenges to widely held views. Justin Taylor, for example, seeks to refute Vernon Robbins’s claim that the Passion Narrative was the product of the rhetorical amplification of the *chreiai* predicting Jesus’ death and resurrection. And Troels Engberg-Pedersen challenges almost all current readings of the Fourth Gospel by arguing that its use of *logos* and *pneuma* are best understood in light of Stoic philosophy. The remaining essays by Bruce W. Winter (the imperial cult at Corinth), Adela Yarbro Collins (journeys to the upper and outer regions of the world), David E. Aune (Rev 3:20 and Greco-Egyptian divination texts), and John J. Collins (the Sibyl and apocalypses) add to the richness of the volume, making it a fitting tribute to the Institute’s continuing importance in fostering biblical scholarship.

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True and Holy: Christian Scripture and Other Religions. By Leo D. Lefebure. Maryknoll, NY: Orbis, 2014. Pp. ix + 274. \$30.

Lefebure’s survey of Christian attitudes toward religious others is a welcome addition to the plurality of books on Christian theologies of religions. L. documents the shift in Christian engagement with Judaism, Islam, Hinduism, and Buddhism by examining how Scripture has been used to justify a range of theological interpretations of non-Christians. He successfully demonstrates that both a “hermeneutics of hostility” and a