

knowing future events and thus of revealing them, there is not a single place in the book of Daniel where he believes predictive prophecy actually occurred. The visionary part of the book was written with the Antiochene crisis in mind. Later applications of individual texts to Christ, the pope, or the Antichrist, says Goldingay, can only be made by way of reapplication or appropriation rather than exegesis (p. 221). For example, he sees "a typological relationship between the events and people of the Antiochene crisis and deliverance and those of the Christ event and the End we still await" (p. 268).

This book's usefulness would be enhanced if the many Hebrew terms were either transliterated or consistently translated, so that a person without a knowledge of the Hebrew alphabet could use this volume with maximum benefit. There are still a few misprints which escaped the proofreaders. For example, one finds "ha some" instead of "had some" (p. 48), "caputred" instead of "captured" (p. 50), the name "Schüssler" misspelled as "Schlüssler" (p. 334), and the date of Antiochus IV's death given as 164 B.C. on p. 218 and as 163 B.C. on p. 296.

The book is a valuable addition to the literature on Daniel, and no serious student of the book of Daniel can afford to neglect it.

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Malherbe, Abraham J. *Paul and the Popular Philosophers*. Minneapolis: Fortress Press, 1989. xvi + 192 pp. \$19.95.

Abraham Malherbe undoubtedly has established himself as one of the most knowledgeable readers of the literature of classical Rome. He has taken to heart Johannes Weiss' insistence that students of the NT should have a good firsthand acquaintance with the writings of Seneca, Epictetus, Plutarch, Lucian, Musonius, Marcus Aurelius, and Cicero. Unlike Weiss and his students, who read these authors to gain a firm grasp on their language and style in order to be more sensitive to the language and style of the NT, Malherbe does so in order to appreciate their arguments and the social reality in which they were valid.

Malherbe's study of these authors is now bearing fruit, allowing him to make significant contributions to our understanding of the social environment of the early Christian movement. Christians, like the many others who tried to gain moral guidance from the popular philosophers, at times found themselves confused by the competing claims of rival teachers. These teachers, on the other hand, found themselves arguing heatedly on behalf of their own views and attacking personally anyone who differed. Malherbe's attention has been focused on the battleground shared by those who wished to offer moral exhortation to the larger public, an undertaking he calls "this protreptic endeavor" (p. 3).

As a book, *Paul and the Popular Philosophers* is somewhat repetitive and lacks cohesion. What is offered here is a reprinting of essays published in sundry places between 1968 and 1986. That they are brought together between hard covers is an indication of their enduring value and of the new interest in the exploration of the non-Jewish literary context of early Christianity on the part of NT scholars. One could question the need for this publication, arguing that scholars interested in these matters have access to the original publications. It can be argued also, however, that these essays, in spite of their scholarly seriousness, do read very well, and nonspecialists will find profit and delight in them. Their publication in this more accessible form, therefore, is most welcome, even if scholars in the field will find here nothing new.

With Malherbe, the reader enters primarily the social world of the Cynics with its "hard" and "soft" philosophical versions and its locales at street corners and classrooms in well-to-do homes. Most of the essays deal with rather innocuous phrases, like Paul's *mē genoito* ("God forbid," "by no means," or some other idiomatic equivalent), his war and siege metaphors (2 Cor 10:3-6), his claims to have "fought with beasts at Ephesus" (1 Cor 15:32), or his declaration to have been "gentle . . . , like a nurse suckling her own children" at Thessalonica (1 Thess 2:6-7). Two of the essays represent fundamental studies for the forthcoming commentary on the pastoral epistles, which Malherbe is writing for the Hermeneia series. They explicate the polemical stance of these letters. One essay takes up Paul's claim, in his own defense (Acts 26:26), that Agrippa should already be well aware of his activities, since Paul had not carried out his ministry "in a corner."

This book does not give us a broad, sweeping argument for understanding Paul—and the disciples who defended his heritage—in a brilliant new way. Rather, we are given most balanced and careful studies of significant pointers to a more nuanced understanding of the most misunderstood Christian apostle. Anyone who is intent on coming to a better understanding of Paul's role in the early Christian movement is indebted to Malherbe for these exquisite distillations of his scholarly research.

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Mann, C. S. *Mark: A New Translation with Introduction and Commentary*. The Anchor Bible, vol. 27. Garden City, NY: Doubleday, 1986. xxv + 715 pp. \$20.00.

The merits of the Griesbach hypothesis, as revived by W. R. Farmer (that the Gospel of Mark was written after Matthew and Luke, and that it used them as written sources), have been vigorously argued for at least the