

for example, he stresses Yahweh's divine freedom as well as his empathic relationship with his people. Similarly, the essay "'Exodus' in the Plural (Amos 9:7)" takes that verse, in which Yahweh claims to have brought up other peoples in other exoduses, as evidence of God's wide-ranging sovereignty and his propensity for liberation. In this essay, too, B. stresses the theme of divine plurality. The exodus of other peoples "introduc[es] a radical pluralism into the character of Yahwism" (49).

This volume also demonstrates the role of the Reformed tradition in his biblical theology. Its influence is apparent from essays like "A Defining Utterance on the Lips of a Tishbite: Pondering 'The Centrality of the Word'" and also from the prevalence of John Calvin, Karl Barth, and Jürgen Moltmann throughout the volume. Other frequent interlocutors include Paul Ricœur, Jon Levenson, David Tracy, John Calvin, and Elaine Scarry, and it is striking how often these essays draw on the book of Jeremiah. Roman Catholic biblical scholars and theologians, by contrast, are few and far between.

These themes come together in the volume's last essay, "Theology of the Old Testament: A Prompt Retrospect," which originally appeared in B.'s own *Festschrift*, where it served as his response to that volume's essays. Here B. affirms that theological interpretation of the Bible requires "a *pluralistic* interpretive community that permits us to see the polyphonic character of the text" (163). In this essay, too, B. returns to the categories of "testimony" and "countertestimony," which are organizing principles of his *Theology of the Old Testament*. He reiterates that the tension between these two testimonies need not be resolved: "The disputatious dialectic seems of absolute importance for the character of Yahweh rendered in [the biblical] text, and consequently for the character of this people that renders and responds to Yahweh" (168).

The shortcomings of this volume are few. The bibliographies of each essay have been updated only slightly, and these few updates are mostly for new editions of older works. Also, although most of the essays represent original work (as far as I can tell), readers will find a fuller treatment of the titular essay "The Role of Old Testament Theology in Old Testament Interpretation" in B.'s *Theology of the Old Testament*.

Newcomers to Brueggemann's theology and exegesis would be advised to begin with his *Theology of the Old Testament* or *Ice Axes for Frozen Seas*, but those already acquainted with his work will find in this volume a valuable collection of scholarship that might otherwise be overlooked.

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*Reformatorsche Theologie und Autoritäten. Studien zur Genese des Schriftprinzips beim jungen Luther.* Edited by Volker Leppin. Tübingen, Germany: Mohr Siebeck. 2015. Pp. viii + 305. €99.

This is a collection of eight papers which stemmed from a conference on Luther held in Helsinki in August, 2012. The papers are of equal interest, but of unequal length: four are between ten and twenty pages, three are between thirty and fifty, and one is a hundred and ten pages long. What almost all of them have in common are the many

references to Augustine; they show that while Luther grew increasingly dissatisfied with papal authority, he continued to regard Augustine as one of the true Church Fathers.

The papers demonstrate that Luther drew upon Augustine in many respects—Volkert Gummelt shows that Luther cited Augustine more than 160 times just in his lectures on the Psalms. To Luther, Augustine was not just a Church Father; he represented church authority. Matthias Mikoteit shows that Luther was not only a member of the Augustinian Order, but was a professor who often relied on Augustine's works to use in his own writings. Ingo Klitzsch argues that both Luther and Gabriel Biel relied on Augustine's writings in their dispute with one another, but while Biel seemed to have cited Augustine more, Augustine seemed to loom larger in Luther's thinking. In another section of his essay, Klitzsch emphasizes the crucial role that the mystic Johannes Tauler played in Luther's theology and he suggests that Luther counted Tauler, along with Augustine, as one of the "authoritative greats" (71–79). Volker Leppin investigates the theological debate between Luther and Johannes Eck regarding the "harmony" of writing and tradition. Leppin suggests that because Luther began to believe that a council can err, he also began to believe that he must rely exclusively upon the written word of the Bible (119, 127, 131). Nonetheless, Luther continued to invoke Augustine even while moving towards his principle of *sola Scriptura*. Jan Matsuura also takes up the possibility that the officers of the church can, and do, make errors and as a result one should interpret the Scriptures by oneself. Matsuura suggests that Luther held that *sola Scriptura* is meant in the same "concrete text-hermeneutical sense" as *sola Christus* (174).

If Augustine did not figure much in Matsuura's essay, he is a major figure in Hannegreth Grundmann's essay. Grundmann cites a number of authors who have argued that Luther valued Augustine and used him as his source. Grundmann argues that this is particularly true regarding Luther's dispute over the sale of indulgences. Finally, Augustine is dominant in the last essay, second only to Luther himself. Here, Stefano Leoni takes up the issue of Luther's "change" and points to the general acceptance of Luther's 1545 claim that it occurred in 1519. Leoni objects that Luther's discussion of it was vague and was written twenty-five years later. Leoni suggests that the issue of change is connected to Luther's attitude to Augustine. Prior to 1510 Luther knew Augustine's works well but did not have much respect for him. Luther's attitude underwent a dramatic change in 1515 because he recognized the importance of Augustine's anti-Pelagianism. Leoni then argues that Luther underwent a second change in 1519, prompted by Tauler. Leoni concludes that Luther's first change was to become a "theologian" and the second was to become a "Christian" (294). This description does not begin to do justice to Leoni's essay, which in itself justifies this book.

The only essay that does not discuss Augustine's influence on the young Luther is Christopher Voigt-Goy's, which treats Luther's fight against indulgences. What makes this essay remarkable is not just his discussion of this critically important topic and its relationship to canon law, but that only he and Matsuura even mention Aquinas.

Each of the eight essays is very informative, but some of them may be rather difficult for non-specialists to understand fully. They are written by scholars for scholars: the numerous footnotes are often quite lengthy and the citations are almost always in

Latin. Thus, the ideal reader of this collection would be a theologian who specializes in Luther and has a perfect command of Latin. Nonetheless, the regular reader will find this book richly rewarding. The essays contain a wealth of facts and intriguing theories regarding the young Luther and they trace his transformation from Catholic professor to Protestant reformer. Even for the non-specialist, these papers will help clarify Luther's move away from his earlier acceptance of church's authority to his later insistence that one must rely on one's own faith in God. Yet, they also demonstrate that Luther never wavered in his great appreciation for Augustine and his theology.

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*The Pastoral Ministry and Worship in Calvin's Geneva.* By Elsie Anne McKee. Travaux d'Humanisme et Renaissance. Geneva, Switzerland: Librairie Droz, 2016. Pp. 975. \$125.

McKee offers a detailed exploration of pastoral ministry and worship in early modern Geneva, revealing through extensive cataloguing of primary sources the significant relationship between corporate worship and individual and communal piety in Calvinist Reformed thought and practice. Crafted with careful attention to detail combined with insightful theological reflection, M.'s work provides a new generation of liturgical as well as historical scholars a rich collection of sources organized to provide "some bridges between the 'high theology' and the 'popular piety'" (13) present in Geneva during the time of John Calvin's ministry.

M. states that one of her aims is to link the work of theological scholars with that of social historians in order to shed light on pastoral and liturgical life and worship in Calvin's Geneva. To that end, she delves into neglected or overlooked institutional records such as baptismal and marriage records and ministerial rotations within the Genevan parishes in an effort "to bring to the fore what pastors and people were saying and doing together as they re-formed the religious life of their little world" (13) after the Reformation.

M.'s introduction makes clear the broader historical and theological context in which the pastoral ministries she describes unfold. She also provides in the introduction a concise overview of Calvin's teaching on the church and on Christian and pastoral identity. With this contextual frame in place, M. explores in four parts how in Geneva the "experience of being church-people" (38) was embodied in corporate worship. Part 1 attends to the spaces and times of worship, drawing from primary source documents to outline the extensive and complex schedule of sermons that emerged in the 1540s in Geneva's parishes. Part 2 describes Geneva's weekly worship life, emphasizing the unique liturgical rhythm that emerged out of Calvin's concept of the centrality of the Lord's Day and the Lord's Supper. Significant in this part of the monograph is M.'s analysis of baptismal and marriage records as illustrative of the dynamic link between personal and corporate piety in Geneva. Preaching, the