

twice linked to the Immanuel sign by means of creation—with the conclusions that both contribute to the promise of an abundant life through God's presence (p. 90) and that the sabbath thereby becomes an expression of the first and second advent (p. 134). This type of reasoning is helpful by tying together various theological concepts into a unified whole, but it runs the risk of what Bacchiocchi calls "pan-sabbatism" (p. 102), that is, of allowing the sabbath to so permeate all aspects of Christian life and thought that its distinctive features become blurred.

As important as its theological insights are, the practical suggestions made in the book stand out, especially in the chapters on God's care and on service. The invitation regularly to rest from one's good work, as God himself did from his, in order to step back from it, to contemplate it and to seek its meaning, is surely an important practical suggestion that can bring immense joy to life and to the worship of God. It is surely important to consider the relationship between work and rest and to draw practical consequences from it, such as the need of creativity in one's work, of consideration for the worker, and of a proper posture toward one's labor and its rewards.

The book literally sparkles with ideas presented in a direct, brisk style, and it should be a mine of inspiration for its readers. It obviously treats the subject in a sufficiently general way to appeal to both sabbath and Sunday keepers and may even have a serious word for those who keep no day at all. It can be read from beginning to end; but due to frequent repetitions and summaries, its chapters can be approached in almost any order. All told, it is a welcome addition to a growing body of sabbath literature.

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Bigane, John E., III. *Faith, Christ or Peter: Matthew 16:18 in Sixteenth-Century Roman Catholic Exegesis*. Washington, D.C.: University Press of America, 1981. 237 pp. \$18.50/9.75.

In the present surge of interest in the history of sixteenth-century exegesis, an international congress in Geneva in 1976 was devoted to it. In America this interest has been nurtured in several academic centers, especially at Marquette University, Milwaukee, Wisconsin, under the leadership of Kenneth Hagen. This book is the result of research done at that university.

Many a Catholic and even some Protestants will be surprised to find out that until 1560 there was no unanimity among Catholics about the real

meaning of Matt 16:16-18, "Upon this rock I shall build my church." This is less amazing if one keeps in mind the fact that there was no agreement during either the patristic or the medieval period, and that the identification of the "stone" with the pope was certainly not the opinion of the majority during those centuries.

To prove that point, Bigane surveys the commentaries and some theological writings of twenty sixteenth-century authors. One group, among whom Erasmus is the most prominent, asserted that the *petra* upon which Jesus was going to build his church was the faith of Peter and even more the faith of the church, of whom Peter was the spokesman. John Major, the famous nominalist, and Jacques Lefèvre d'Étaples, an early French evangelical, remained more faithful to the medieval legacy and advocated the identification of the *petra* with Christ himself. A basic feature of their argumentation is that Peter spoke for the disciples and that the solidity implied by Christ's words could never be found in the apostle Peter. This interpretation, which had dominated the exegesis of the Middle Ages, was shared only by a small group of Catholic exegetes in the sixteenth century, since it soon became identified with the teachings of Luther and the other Protestant reformers. Cardinal Cajetan asserted that Jesus was addressing Peter, not as an individual who was fully capable of failing, but as Peter, the infallible holder of the supreme pontifical office. The first real defense of that view, in fact, appears in Cajetan's *Evangelia cum commentariis* in 1530. Bigane gives the date 1532 in the subtitle of that chapter, but his own observation would call for a first edition of the work in 1530. He describes it as "one exegetical novelty of the sixteenth century" (p. 105).

The analysis is extremely meticulous, reflecting a typical dissertation approach. Bigane surveys painstakingly the successive editions of the diverse works and frequently draws attention to significant shifts of interpretation, often caused by the author's reaction to the progress of the Reformation. His conclusions are supported by almost eighty pages of footnotes that provide the original text of all the quotations within the text and many other interesting documents. Because of its thoroughness, the book is not exactly easy reading, but through the light it sheds on well-known personalities it becomes fascinating. The author makes constant comparisons with writers of the early church and the Middle Ages.

To this reviewer it seems that a brief preliminary chapter, sketching the course of the exegesis of the debated text previous to the sixteenth century, would have facilitated the comprehension of the work. Augustine's shifting interpretations of Matt 16 must be grasped piecemeal over the whole book. In the introduction, however, Bigane provides a good *état-présent* of the studies of the topic. Since he wisely has refrained from

scaffolding his dissertation with lengthy biographies of the authors he considers, readers who are not specialists of the period investigated will require the assistance of some good reference work in order to identify some of the names found in these pages.

Just as an understanding of the various interpretations of Matt 16 provides an essential piece of background for the theological course of some of the major protagonists of the sixteenth-century debates, so also that knowledge is extremely useful for whoever wants to follow the march of the ecumenical movement in the twentieth century. The University Press of America deserves the gratitude of scholars for making this study available to a larger public.

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DANIEL A. AUGSBURGER

Freedman, David Noel. *Pottery, Poetry, and Prophecy: Studies in Early Hebrew Poetry*. Winona Lake, Ind.: Eisenbrauns, 1980. x + 376 pp. \$15.00.

The author of these collected essays on Hebrew poetry is currently chairman of the Program on Studies in Religion at the University of Michigan. For some time now he has been known in scholarly circles as one of the leading exponents of the analysis of OT poetry. He is especially noted in this field for his proposal to utilize the system of counting syllables in evaluating meter, in contrast to the older Ley-Sievers system of counting stress accents on words. Freedman's approach to this type of study is demonstrated in a number of the poetic analyses that appear in this volume, and his discussion of the theoretical basis for it is presented in the second study of the book, his prolegomenon to the KTAV reprint edition (1971) of G. B. Gray's famous *Forms of Hebrew Poetry* (1915).

One-third of the OT is written in poetry, and thus the analysis of that poetry is of considerable significance to biblical studies in general. For those who are interested in this subject it is a great boon to have under one cover Freedman's studies that were previously scattered throughout the literature. The nineteen studies reprinted here can be divided into three main categories: (1) broad syntheses; (2) individual and detailed analyses of biblical poems; and (3) shorter notes on selected aspects of Hebrew poems and poetry. The first six essays in this book fall into the first category of broad syntheses, the next nine studies deal with individual poems, and the final four articles treat shorter subjects.