

have been, in my opinion, are the attacks of Shishak and of Sennacherib, in the late tenth and eighth centuries, respectively.

One can always quibble with many small points in the presentation of any given Bible atlas, because geographers are not yet of one mind on all of the relevant matters. Given the aim of this volume, however, I would say that this is a Bible atlas that does very well in reaching its goal, and it should find a wide area of usefulness among laity and pastors alike. I would strongly recommend its use by both groups; and if it is put to effective use by them, it will go a long way towards enriching the understanding of the Bible-reading public concerning the places and times in which the events of biblical history occurred.

Two minor criticisms of the production may be noted in conclusion: the print is sometimes uneven on different parts of the pages, appearing darker in some parts and lighter in others; and one fold of four pages was loose from the binding in the copy which was received for review.

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Brecht, Martin. *Martin Luther: His Road to Reformation 1483-1521*.

Trans. James L. Schaaf. Philadelphia: Fortress Press, 1985. xv + 557 pp. \$36.95.

Martin Brecht's *Martin Luther. Sein Weg zur Reformation 1483-1521* (Stuttgart, 1981) richly deserves the attention of the wider audience that the present English translation affords it. One may ask the question, however, of just why there should be another biography of Luther added to the numerous ones that already exist, and why it should cover the Reformer's career only to 1521.

As the author himself points out, the massive amount of research on Luther in the decades since World War II has indicated the need for such an endeavor (p. xi). The decision to make the year 1521 the *terminus ad quem* for this biography is related to the author's intent to provide two further volumes in the series; and, moreover, there are volumes that for the present can close the gap—such as Heinrich Bornkamm's *Luther in Mid Career: 1521-1530* (translated by E. Theodore Bachmann and published in its English edition by Fortress Press in 1983 [German ed., 1979]), and the multi-authored two-volume *Leben und Werk Martin Luthers von 1526-1546*, edited by Helmar Junghans and published in Göttingen in 1983 (p. xii).

There is no question but that Brecht's work significantly updates that of other biographers of the Reformer's early career, such as Otto Scheel (1917-18), Heinrich Bornkamm (1925) and Herndon Fife (1928 and 1957). It does not always, however, give an intense scrutiny to significant backgrounds and developments as does E. G. Schwiebert's *Luther and His*

*Times* (St. Louis, 1950). For instance, the political backgrounds and other details pertaining to Luther's Saxony and the Universities of Erfurt and Wittenberg are covered better by Schwiebert, as are also the backgrounds for Luther's entry into the monastery, Luther's trip to Rome, and various other matters. On the other hand, this volume does include discussion of matters either touched upon too lightly or completely overlooked by most biographers. In this latter category are a succinct treatment of Geert Zerbolt's *Spiritual Ascensions* as this mystical production related to Luther's experience (pp. 97-98) and a considerably more detailed discussion of Luther's meetings with the Imperial States' Commission on April 24-25, 1521 (pp. 464-470). The latter item is almost invariably overlooked by Luther biographers, who tend rather to focus their attention on the Reformer's appearance before the Diet of Worms a week earlier and on the more direct aftermath of that striking event.

Brecht is, of course, a master of his subject, exceptionally knowledgeable concerning both the primary sources and secondary literature; and, by and large, he provides eminently fair, accurate, and convincing appraisals. The present reviewer therefore finds astonishing even the author's relatively few oversights or lapses in regard to significant research on Luther. A case in point emerges on p. 16, where I was surprised by Brecht's comment that it is "very improbable" that the Brethren of the Common Life had a school in Magdeburg and especially by his next statement: "Everything points to the fact that Luther attended the nearby cathedral school in the cathedral cloister." Brecht's only endnote comments (p. 481, sect. 6, nn. 4 and 5) are a statement that his view is "over against Scheel 1, 70-73" and a reference to Matthäus Ratzeberger (whose remark, incidentally, is neutral on the subject in hand). The outstanding research of William M. Landeen concerning the very probable existence of a school of the Brethren in Magdeburg (reported in *Research Studies of the State College of Washington* 21 [1953]:302-309) has apparently been completely overlooked.

The English edition of Brecht's masterful work has also had the benefit of a very competent and perceptive translator, James L. Schaaf of Trinity Lutheran Seminary in Columbus, Ohio. Schaaf has provided an eminently readable English translation with a very minimum of infelicities or other lapses (the reader may be slightly jarred, for instance, to find the word "monastery" as the antecedent for two uses of the pronoun "they" at the middle of p. 93). Moreover, Schaaf has been much more than just a translator, for he has laboriously searched out and furnished citation references to the American edition of *Luther's Works* (St. Louis and Philadelphia, 1955- ) as a supplement to Brecht's references to the *Weimar Ausgabe*. Indeed, the translator has even fairly frequently utilized this American edition for direct quotations.

The volume is rather profusely illustrated throughout, as well as including a sixteen-page insert of photographs between pp. 238 and 239. The documentation also is substantial, occupying some sixty pages of endnotes. The book concludes with a helpful index.

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Criswell, W. A. *Soteriology*. Great Doctrines of the Bible, vol. 5. Ministry Resources Library. Grand Rapids, Mich.: Zondervan Publishing House, 1985. 154 pp. Paperback, \$9.95.

This book on the biblical doctrine of salvation by the pastor of the First Baptist Church of Dallas, Texas, is a collection of his doctrinal sermons, not a systematic theological treatise for seminary students. The popular style and striking illustrations from life serve its purpose well.

Members of the Baptist churches will be edified in their faith by this publication, which is easy to read and evangelistic in tone in all of its "Great Doctrines of the Bible." (The preceding volumes deal with the following topics: Scripture and Its Authority; Christ; the Church; and the Holy Spirit.) For the Bible student who does not come from the Calvinistic or from the Baptist tradition, however, there will probably be disappointment to find certain religious assumptions made and certain serious omissions evident on the topic of Salvation, even if the volume takes the form of "doctrinal sermons." For example, chap. 12 assumes the Calvinistic doctrine of "Once-Saved, Always-Safe," without letting such a message emerge from Scripture itself in its full context. Only isolated "proof" texts are collated to support the preconceived doctrine that salvation can never be lost, no matter what the believer does. "Those who are saved, who are joined to Christ," declares the author, "are safe forever. That is the eternal security of the believer" (p. 116).

One would also expect in a volume of this sort a more careful approach that distinguishes, with the biblical prophets, between a blessed assurance and a false security (cf. Amos 5:18-27; 9:7-10; Isa 7:9; Jer 7:4-11). Lacking, as well, in this volume is a chapter on the vital matter of the divine imperative for the covenant people of God: sanctification and the moral requirements for participation in worship in God's sanctuary (see Pss 15, 24, and 50). Consequently, painfully absent, too, is the central biblical doctrine of divine judgment according to works (see Matt 16:27; 25:31-46; Rom 2:5-11; 2 Cor 5:10; Jas 2:12-13). And the author's *exclusive* focus on the admittedly significant and crucial topic of the perfect atonement of Christ on the cross has unfortunately led him into a complete omission of the biblical significance of Christ's post-resurrection ministry as our high Priest in the