

heavenly temple, so much stressed in Hebrews, chaps. 2 and 8-10; in Revelation, chaps. 4 and 5; and in Rom 8:34. To the question which Criswell himself poses, "What is He [Christ] doing?", he replies solely, "He is guarding the security of our salvation" (p. 121).

With respect to the phenomenon of true and false prophecy in ancient Israel, a consideration of the extensive literature available today on this phenomenon would have brought more balance to Criswell's obviously sincere effort to be fully biblical. The *conditional* aspect of God's promise and curses cannot be ignored without the consequence of becoming too one-sided and of reducing the full counsel of God for his people.

Criswell repeatedly explains the biblical message of justification by the concept of God's looking upon us "as *ideally* pure and righteous" (p. 97, twice; cf. also p. 98, "In God's sight, the people are holy and pure, *ideally*," and similarly again on p. 99). The word "ideally" seems to be no improvement upon the time-tested term of "legal" or "forensic" justification, but rather tends to blur the essential theological distinction between justification and sanctification.

Regarding Rom 11:25-27, Criswell confesses twice that he "cannot understand" God's purpose expressed here for Israel. This reviewer recognizes the difficulty of this passage and has wrestled with it intensely for many years. It seems clear in any case, however, that one should not impose the dispensational idea of two successive ages upon this passage of Rom 11. The text does not read, "And *then* all Israel will be saved," as many take it chronologically (including Criswell, p. 121); but rather, it reads, "And *so* [*houtōs*, "in this way"] all Israel will be saved" (Rom 11:26, NIV). In other words, Jews will be saved *the same way* as Gentiles are—by faith in Christ, a topic I have treated extensively in chap. 8 of my *The Israel of God in Prophecy* (Berrien Springs, Mich.: Andrews University Press, 1983).

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HANS K. LARONDELLE

DeMolen, Richard L. *Leaders of the Reformation*. Selinsgrove, Pa.: Susquehanna University Press / London, Eng., and Toronto, Ont.: Associated University Presses, 1984. 360 pp. \$39.50.

Richard L. DeMolen has once again gathered essays from a distinguished panel of Renaissance and Reformation scholars and produced another volume that is delightful to read, as well as informative. Two earlier publications of somewhat similar nature which he edited are *The Meaning of Renaissance and Reformation* (reviewed in *AUSS* 14 [1976]: 250-251) and *Essays on the Works of Erasmus* (reviewed in *AUSS* 19 [1981]: 263-264).

The intent of *Leaders of the Reformation* is "to determine how some major figures in the Reformation perceived themselves as reformers" (p. 7).

The means by which this purpose is achieved is about as varied as the scholars who have undertaken the task. Probably DeMolen's own essay, chap. 1, "The Interior Erasmus" (pp. 11-42), goes at the task in the way in which the editor had envisaged—a review of statements of ideals, self-appraisal, etc., of the person to whom the chapter is devoted. With regard to Erasmus, DeMolen's fascinating sketch points out at one juncture an intriguing aspect of the famous humanist that usually has been overlooked or treated too lightly. On the basis of a statement from Erasmus' *Preparation to Death* in which he comments on the Apostle Paul's reference to being crucified to the world, DeMolen points out that "Erasmus was more than a humanist or a classical scholar, or even a reformer and theologian. He was an imitator of Christ's life. And as such, he was a man of great interior holiness" (p. 27).

The approach in chap. 2 (pp. 43-68) is somewhat different, as Luther is assessed by Scott H. Hendrix under the title "Luther's Communities." Hendrix subdivides his treatment into sections dealing with six such communities: the monastery, the university, Wittenberg, Electoral Saxony, Germany, and the church. How Luther interacted with these communities—both being shaped by them and helping to shape them—is the thrust of this illuminating chapter. In yet another kind of approach, David Foxgrover in chap. 7, "Calvin as a Reformer: Christ's Standard-Bearer" (pp. 178-210), deals almost exclusively with Calvin's eschatological perspective (or perhaps we should say, "view of world, church and the end-time").

Space limitations will not allow discussion, nor even brief overview, of all of the essays in this volume; but so as to provide the reader with at least a basic impression of the book's scope and contents, a listing is here given of the chapter titles and authors not already mentioned above: chap. 3, "Zwingli: Founding Father of the Reformed Churches," by Robert C. Walton (pp. 69-98); chap. 4, "Lay Religion in the Program of Andreas Rudolff-Bodenstein von Karlstadt," by Calvin A. Pater (pp. 99-133); chap. 5, "The Religious Beliefs of Thomas Cromwell," by Stanford E. Lehmborg (pp. 134-152); chap. 6, "For the Greater Glory of God: St. Ignatius Loyola," by John Patrick Donnelly, S.J. (pp. 153-177); chap. 8, "Machiavelli, Anti-christ, and the Reformation: Prophetic Typology in Reginald Pole's *De Unitate* and *Apologia ad Carolum Quintum*," by Peter S. Donaldson (pp. 211-246); chap. 9, "Family, Faith, and *Fortuna*: The Châtillon Brothers in the French Reformation," by Nancy Lyman Roelker (pp. 247-277); chap. 10, "The Image of Ferdinand II," by Charles H. Carter (pp. 278-317); and chap. 11, "William Laud and the Outward Face of Religion," by J. Sears McGee (pp. 318-344).

The material in this volume is heavily documented in notes that appear at the end of each essay. There is an "Epilogue" (pp. 345-347) that summarizes the eleven essays, a section of "Notes on Contributors" (pp. 348-349), and an Index (pp. 351-360).

Because of its exceptional helpfulness, one further feature of this publication must be mentioned in closing: the inclusion of a "Select Bibliography" after each essay. The sections so entitled are especially valuable inasmuch as they are not merely listings of bibliographical entries (useful as these would be), but are actually short bibliographical essays.

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Freedman, D. N., and Mathews, K. A. *The Paleo-Hebrew Leviticus Scroll (11QpaleoLev)*. With contributions by R. S. Hanson. The American Schools of Oriental Research. Winona Lake, Ind.: Eisenbrauns, 1985. xii + 97 pp., + 20 photographic plates. \$19.95.

This is a very important work, for it contains the primary publication of the fragments of the scroll of Leviticus that were found by the Taamireh bedouin in cave 11 near Qumran in January of 1956. The scroll fragments were purchased from their bedouin discoverers by the Palestine Archaeological (now Rockefeller) Museum of Jerusalem in May of that year. Some additional small fragments of this work were subsequently recovered through excavations conducted in cave 11 by Roland de Vaux. When the museum changed hands as a result of the 1967 war, this text was then assigned to D. N. Freedman for publication. Following a preliminary report on the variant readings in this text that was published in 1974, Freedman turned the text photographs over to a graduate student, K. A. Mathews, for study and incorporation into the latter's doctoral dissertation (completed in 1980).

This text was copied by its scribe in the palaeo-Hebrew script, as is the case at Qumran with other texts from the Pentateuch that were attributed to Mosaic authorship; hence the technical designation for this work in the catalog of works from Qumran is 11QpaleoLev. The surviving portions of this text include fifteen small fragments and one large portion of the scroll which includes seven columns of nine lines of texts each. An orphan fragment of this texts, which is now in the possession of G. Roux of France, has been included among the photographic plates. This piece was purchased in 1967 from Kando, the agent who has served as the middleman in the transactions of purchasing scroll fragments from the bedouin.

This text was written, like many others at Qumran, in lampblack ink on leather. The scroll ranges in color from light to dark brown. The lines from which the letters were hung can be seen clearly in the photographs. The series of smaller fragments covers approximately 75 verses that come from chaps. 4 through 22. The one large fragment comes from the latter sections of the book, providing portions of the text which span from chap. 22 through chap. 27. Readers of *AUSS* who may have a special interest in