

theologie: Problematik, Grundfragen, Konzept," *Freiburger Zeitschrift für Philosophie und Theologie* 24 (1977): 291-365; Harald Wagner, "Fundamentaltheologie," *Theologische Realenzyklopädie*, 11:738-752 (1983); and Gerhard Ebeling, "Erwägungen zu einer evangelischen Fundamentaltheologie," *Zeitschrift für Theologie und Kirche*, 67 (1970): 479-524, are missing, to name but a few.

There are a number of typos throughout the book, particularly with German titles. In the list of articles the first by José Caba, "Abba, Father," is missing and the correct title of Jacques Dupuis' article should read: "Sacred Scriptures" (v, ix).

Despite the above mentioned deficiencies, the *DFTb* constitutes an invaluable resource that provides helpful information on traditional and current issues in a newly developing discipline. Anyone who wants to be informed about the foundational questions in theology and the human condition will find this an excellent starting point for further reflection. As such it should be used by every informed student of theology.

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Lind, Millard C. *Ezekiel*. Believers Church Bible Commentary. Scottdale, PA: Herald Press; and Waterloo, ON: Conrad Grebel Press, 1996. 416 pp. \$19.95 (US), \$28.50 (Can).

The Believers Church Bible Commentary does not pretend to be scholarly, and those who consult the pages of this volume for scholarly insight will be disappointed. Indeed, the commentary takes little note of recent scholarship. While the Mennonite tradition has shown less interest in the OT than in the NT, Lind claims there was a strong interest in Ezekiel among the Anabaptist reformers (13). His statistics, however, tend to demonstrate the general dearth of interest in Ezekiel among these reformers, a dearth confirmed by an examination of the scripture indexes of several volumes by the sixteenth-century Anabaptists. Although this reviewer has a strong interest in both Anabaptist thought and the book of Ezekiel, I find Lind's attempt to juxtapose the two rather incongruous.

Within the commentary, each section ends with "The Text in Biblical Context" and "The Text in the Life of the Church." Usually the OT passage is the appropriate one from Ezekiel, but all too often the passage in Ezekiel is passed over lightly. Moreover, in "The Text in the Life of the Church" the text of Ezekiel is sometimes ignored altogether. The author's sermonette here leaves the text and enters into the realm of traditional theology and ethics. There is good sermon material in these passages, though not for sermons derived from Ezekiel. The book concludes with a detailed outline of the book of Ezekiel, a series of short explanatory essays, maps, and an index of biblical texts.

A special theme of interest in this commentary is Lind's emphasis on national and international theology in Ezekiel. These themes resonate well within the book and within the Mennonite tradition. Often Lind draws genuine connections between the text and modern applications. On Ezekiel 28 Lind drew some dramatic insights into how Christians can be involved within a worldly government (241).

It is interesting that Lind makes servanthood a basic characteristic of Ezekiel

(22), when the theme of holiness seems to play a far greater role in the book. The theme of holiness is hardly irrelevant in modern culture; today's churches tend to be weak on this theme, and there is a corresponding hunger in the laity for a solid emphasis on personal and corporate holiness. Servanthood, a special emphasis in the Mennonite tradition, is also needed in modern preaching. However, Ezekiel does not provide much material for this theme and so Lind imports material from other passages and Mennonite traditions to make up the lack. In addition to the actual commentary on Ezekiel, this work contains a great deal of interesting and useful material which might well belong in some book other than this commentary.

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Matheson, Peter. *Argula von Grumbach: A Woman's Voice in the Reformation*.
Edinburgh: T&T Clark, 1995. 213 pp. Cloth, \$33.95.

Peter Matheson, Professor of Church History and Christian Doctrine at Knox College in Dunedin, Scotland, offers us a treasure in this first-ever English translation of the writings of Argula von Grumbach. At the time they were written in the 16th century, her letters were reproduced in the form of pamphlets and spread all over Germany. Since then, however, she has received only scant attention until recently when scholars have begun to recognize the significance of her work for an understanding of the history of the Reformation and of the development of women's contributions to the field of theology.

Argula von Grumbach (née Stauffe), a daughter of Bavarian nobility, was born in 1492. She grew up in a cultured and religious home, receiving a Bible from her father at the age of ten and spending time as a lady-in-waiting to the empress when she was a teenager. The event which apparently stimulated her short writing career was the forcing of 18-year-old Arsacius Seehofer, a young student at the University of Ingolstadt, to recant his reforming beliefs. With these seven letters and one poem, written in 1523 and 1524, Argula von Grumbach became one of the major pamphleteers of the Reformation and the first Protestant woman to make use of the printing press.

Her first letter, *To the University of Ingolstadt*, written on Sept. 20, 1523, establishes the topic, style, and tone of all her writings. Written to rebuke the theologians of the university for using force to cause a "mere child" to recant his beliefs in the gospel of Christ, she insists that, instead, the truth should be decided by means of open debate, and based on the authority of Scripture alone. The letter was not originally intended for publication, but the sensational news of a woman daring to step out of her traditional role and to criticize church and state, challenging them to open debate, caused it to become very popular. She justifies her involvement, as she continues to do in almost every letter, by claiming the responsibility, based on Matthew 10 and other passages, of a baptized person to confess Christ. She writes in a straightforward, guileless style, stating her opinion and then proving it with a mass of scriptural support. She shows a broad knowledge of Scripture and a certainty that Scripture rather than tradition, position, or expertise is the highest authority. She sees things apocalyptically, in