

genealogical method” in which manuscripts and their disparate readings are entered into a database and recorded in the critical apparatus. Rather than seeking to make textual decisions (the volume on James provides only two readings that differ from the NA²⁷), it instead documents the changes of texts through the first millennium. Further discussion of the project is found in an article by Barbara Aland, general editor of the *ECM*, titled “*Novum Testamentum Graecum Editio Critica Maior*: Presentation of the First Part: The Letter of James,” in *TC: A Journal of Biblical Textual Criticism*, 3 (1998). This article, followed by critical assessments and responses by editors, is available online at <http://rosetta.reltech.org/TC/vol03/vol03.html>.

The editors of *Parallel Pericopes* present forty-one parallel pericopes, of which thirty-eight are from the Synoptics. The remaining three texts are from the Gospel of John and 1 Corinthians. The apparatus contains evidence from 154 manuscripts that were selected “on the basis of test passage collations that had not been published” in the 1997 edition of James. Readers are given concise explanations of terms and the critical apparatus, as well as the identification of the manuscripts that were used. Editors also provide a complete list of majority readings that differ from the established text, followed by an index of pericopes with Latin titles and paragraph numbers corresponding to the *Synopsis Quattuor Evangeliorum*.

The volume presents the text at the top, with extensive critical apparatus below. Though the latter often occupies as much as three-fourths of the page, the organization of the apparatus is presented in a manner that makes for easy use. Appendices provide lists of variations likely influenced by textual parallels (i – v), lacunae (vi – viii), “error readings” (ix – xiii), and further information on situations where it cannot be determined which variant is supported by (the) witness(es) cited (xiv – xvi). It is difficult to justify the expense of a volume that by its very nature is incomplete. Yet as a “special volume” *Parallel Pericopes* heightens anticipation for the complete work, which will be helpful for serious study of the Synoptic Gospels.

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Zimmermann, Reiner. *Calvinismus in seiner Vielfalt: Die Bedeutung des Reformators für die evangelische Christenheit* [The Diversity of Calvinism: The Significance of the Reformer for Evangelical Christianity]. Neukirchen-Vluyn: Neukirchener Theologie, 2011. 144 pp. Paper, €26.90.

The 400th anniversary of John Calvin’s year of birth (1509–2009) gave occasion for the production of numerous books on the life and ministry of this great reformer. Reiner Zimmermann’s *Calvinismus in seiner Vielfalt* may be considered as another, though belated, work on this occasion. While his

current work still deals with the Protestant Reformation, it is different from his previous two works—the well-researched academic book *Evangelisch-katholische Fürstenfreundschaft: Korrespondenzen zwischen den Kurfürsten von Sachsen und den Herzögen von Bayern von 1513–1586*, Friedensauer Schriftenreihe, Series A, Theology, 6 (Frankfurt am Main: Peter Lang, 2004); and the English-German travel guide to Lutheran places *Lutherstädte: A Reformation Travel Guide* (Darmstadt: Stimme der Hoffnung, 2005).

Calvinismus in seiner Vielfalt may be regarded as an introductory work to Calvin and on Calvinism with the purpose that readers of diverse persuasions may rediscover their roots in the wide spectrum of denominations that came forth from the Protestant Reformation, acknowledging, understanding, and appreciating other believers as fellow Christians.

The book is divided into ten easy-to-read chapters. Chapter 1 acquaints the reader with Calvin's life and his initial theological and political conflicts. Chapter 2 describes his reformatory work in Geneva and Strasbourg. Chapter 3 deals with Calvin's theology, with a specific focus on his emphasis on God's honor, his approach to the Bible, his ideas on divine foreknowledge and predestination, as well as later objections against Calvin's teaching of the twofold predestination. This chapter also discusses Calvin's views on the sacraments and worship and the University of Geneva and its impact on Europe, concluding with a sketch of Calvin's last days. Chapter 4 takes a look at the diversity of reformed churches and Calvinism in European countries other than Switzerland. Chapter 5 describes Calvinistic elements (*Calvinismen*) in the Netherlands, reformed territories in Germany, and pietistic German Lutheranism during the periods of the Enlightenment and Pietism. Chapter 6 tries to detect *Calvinismen* among the Anabaptists-Mennonites, Baptists, Methodists, and Quakers. Chapter 7 ventures into a characterization of the Calvinistic influences in North American Christianity, starting at the beginnings of Christian settlement in North America and then jumping to the Lutheran and Calvinist-puritan view of Scripture and a description of the results of a fundamentalist reading of the Bible. The chapter concludes with a depiction of various American denominations and movements. Chapter 8 talks about Christian mission prior to the Reformation, mission plans and societies in North America and Europe, and several independent, partly syncretistic churches in the Third World. Chapter 9 gives an overview of the life, work, contributions, and interdenominational significance of seven reformed theologians of the twentieth century. The final chapter deals with issues of religious liberty, freedom of conscience, and pluralism prior to, during, and after the Reformation.

Readers of this book should note that Zimmermann addresses a German-speaking audience, which explains why he focuses strongly on events, developments, and individuals in the German territories. Although he also attempted to treat developments in other European countries and North

America, his coverage of German developments is disproportionately large. Thus in chapter 4 he granted the descriptions on Germany twenty pages (30-49), whereas he limited the accounts on France, the Netherlands, England, and Scotland to about one to three pages per country (28-29, 29-30, 49-52, 52-54). The same is true for chapter 5, in which Germany is covered in about 25 pages (60-65, 67-85), while England, France, and the Netherlands receive only a space of one to one-and-a-half pages for each country (58, 58-59, 65-67). That the author emphasizes mainly developments in Germany also becomes apparent when looking in vain for the post-Reformation history of the Reformed tradition in Switzerland and Austria. The seven theologians listed in chapter 9 are indeed among the most important Reformed theologians of the twentieth century. Yet, why does the author list only Swiss (six) and Dutch (one) theologians and not even a single prominent Reformed scholar from another country, as e.g. the United States, where the Reformed tradition is quite strong and widespread? Unfortunately, the dissemination, significance, and impact of Calvinism in other countries are pictured almost exclusively from the perspective of German secondary sources (cf. 133-134). Merely six works out of 67 stem from the pen of foreign authors, yet even these are quoted only from German translations. The lack of consulting foreign-language sources may well be the cause for numerous historical inaccuracies in the sections that deal with developments in foreign countries.

A few examples of such inaccuracies will be listed as follows: (1) The rejection of homosexuality and abortion were not discussed in the 1920s and 1930s as the author seems to suggest (99); these topics did not become issues until the 1970s. (2) In the context of the great awakening, the author surprisingly failed to mention Jonathan Edwards (103), a person whose name is inseparably connected to this revival movement. (3) The author is mistaken in his suggestion that the founders of Seventh-day Adventism came partly from the Baptists (104). Instead, James White and Joseph Bates came from the Christian Connection (George R. Knight, *Joseph Bates: The Real Founder of Seventh-day Adventism*, Adventist Pioneer Series [Hagerstown, MD: Review and Herald, 2004], 38-41; Gerald Wheeler, *James White: Innovator and Overcomer*, Adventist Pioneer Series [Hagerstown, MD: Review and Herald, 2003], 29-35). (4) William Miller experienced his conversion while reading a sermon on Prov 22:6 rather than Isaiah 53 as Zimmermann suggests (105; see Alexander Proudfit, *The Duty of Parents to Their Children: A Discourse Based on Proverbs 22:6* [Salem, NY: Dodd, Rumsey and Stevenson, 1815]). (5) Also, it was not William Miller who came up with the 22 October 1844 date (105), but Samuel S. Snow, who had already promoted this date in February 1844 without receiving much attention (see Samuel S. Snow, "Dear Bro. Southard," *Midnight Cry*, 22 February 1844, 243-244). (6) Rachel Oakes Preston was successful in convincing Millerites in Washington, New Hampshire of the seventh-day Sabbath already in the spring of 1844 (George R. Knight, *A Brief History*

of *Seventh-day Adventists*, 2d ed., Adventist Heritage Series [Hagerstown, MD: Review and Herald, 2004], 39) and not just after the great disappointment of October 22, 1844 (106). (7) The author lists “healthy lifestyle” as one of the doctrinal questions that was settled during the Sabbath conferences of 1848-1850 (106). However, the concept of health reform was not discussed during those meetings; it was only after Ellen White’s comprehensive health-reform vision in 1863 that health reform became an important element of Adventist lifestyle. (8) It is misleading to state that it was not until 1888 that Seventh-day Adventists adopted the Reformation doctrine of justification by faith (107-108). In fact, research has shown that since Adventism’s inception there were two strands—one emphasizing the keeping of the law, especially in the context of proselytizing evangelistic efforts, and another emphasizing salvation through Christ’s merits (see, e.g., Ellen G. White, “Testimony for the Church,” *Review and Herald*, 22 April 1862, 163; James White, “The Third Angel’s Message,” *Present Truth*, April 1850, 66, 69). (9) Also Zimmermann suggests that Scripture became the guideline of Adventist doctrine and life in 1888 (108). However, it was since their beginnings that Adventists looked to Scripture as the source for doctrine and practice. (10) Zimmermann stated that Adventists received their church government from the Presbyterians (109), although they actually derived it from the Connectionists and Methodists (see George R. Knight, *Organizing to Beat the Devil: The Development of Adventist Church Structure*, Adventist Heritage Series [Hagerstown, MD: Review and Herald, 2001], 33, 61, 63). (11) The author surprisingly suggests that John Wesley’s view of sanctification originated with Calvin (111), although it is widely known that Wesley drew his soteriology from seventeenth-century Arminianism. In any case, his treatment of Arminianism is deficient (20, 89), which explains why he does not see the soteriological nuances in Wesleyan Methodism and does not even mention Arminianism in the context of Methodism (90-94).

The book is also characterized by its lack of transitions, a certain redundancy, and some misplaced paragraphs. The lack of smooth transitions is especially visible in chapters 8 and 9. The chapters begin without introductory paragraphs and end with the last section without a summary or conclusion. Also, the author jumps from one section to another, neglecting to interlink them.

Zimmermann sometimes repeats the same information as if he had not mentioned it before, which leads to a certain amount of redundancy, such as, for example, (1) The fact that Munich’s first evangelical citizen was a Calvinist is mentioned twice (46). (2) It is mentioned twice that the Lutheran Reformation was introduced in Transylvania in 1520 (47). And (3) it is also mentioned twice that Transylvania’s nobility became Calvinists, while its population remained Lutheran (47-48). (4) The “revival movement of the years 1838 to 1844” (104) is the same event as the “especially powerful revival”

ignited by William Miller (105). (5) The founding of Friedensau Seminary in 1899 is also mentioned two times (110-111), and (6) the references to William Carey are also redundant (118-119).

A few examples of misplaced paragraphs are listed as follows: (1) Calvin's reluctance to write about the soon second coming of Christ and the prophetic texts of Daniel and Revelation seem to be out of place in the section on the sacraments and worship (23). (2) The description of the seventeenth-century Huguenots in Brandenburg-Prussia is placed in a section on the twentieth century (35-36), although it would fit better between the section that ends with 1666 and the one that begins with 1817 (34). (3) Why is Berlin, the capital of Brandenburg-Prussia, mentioned after Magdeburg (37-38) and not in or after the section on Brandenburg-Prussia (32-36)? (5) A paragraph on Transylvania in the twelfth to fifteenth centuries is both preceded and followed by a paragraph on that region in the sixteenth century (47-48). (5) The table of contents reveals a few mistakes: the second section heading of chapter 8, namely "Missions in the Reformation Period" (cf. 117) is missing; some of the page numbers in the table of contents differ from the actual headings and page numbers in the book (cf. 100, 117, 118, 121).

Besides historical inaccuracies, abrupt transitions, redundancy, and misplaced statements, the book also contains various imprecise and misleading statements, such as, for example, (1) Stating that North America chose independence in the Revolutionary War (104) leaves informed readers to wonder about the British in the north (now Canada). (2) The mere reference to "Washington" as the place where Seventh Day Baptists and Adventists met (106) is misleading because those unfamiliar with the history of the Adventist movement may easily think of the national capital, although the contacts were actually made in the small town of Washington, New Hampshire (Mark Ford, *The Church at Washington, New Hampshire: Discovering the Roots of Adventism* [Hagerstown, MD: Review and Herald, 2002]). (3) Zimmermann strangely uses the name "Church of Seventh Day Adventists" (106), although the proper designation is Seventh-day Adventist Church. (4) When talking about the different churches, movements, and orders before the Reformation, the author uses the term "Christian pluralism" to designate the diversity of that time (129). One should be aware of the difference between the terms "diversity" and "pluralism." In the context of Christianity, "diversity" may describe the reality of different views and diverse denominations, something that Zimmermann actually did. Yet the term "pluralism" refers to the idea that exclusive claims of truth are equally valid, something that does not fit his description of historical realities. Hence his use of the term "Christian pluralism" is unqualified.

Zimmermann's presentation of Calvinistic influences and elements (*Calvinismen*) in the German territories is detailed and certainly interesting. It seems that the respective sections benefited especially from his former

studies on the Reformation history in Germany. Yet at times he randomly links individuals, movements, and churches with Calvinism because they share mutual beliefs and practices. Defining these beliefs and practices as distinct *Calvinismen* stretches the links too far. Some of the mentioned individuals and churches would probably object to Zimmermann's categorization. Thus (1) although Erasmus of Rotterdam certainly published his Greek NT with the desire to spread the gospel to distant lands (117), this does not make him a Calvinist missionary of the Reformation. (2) Should a quarterly celebration of the Lord's Supper be considered a trace of Calvinism just because Calvin did the same (109)? (5) The emphasis of pedagogy and the raising-up of schools is not necessarily a purely Calvinistic element, which is why it seems odd to link August Hermann Francke with Calvinism (73). (6) There are several other passages and sections that have no connection to Calvinism whatsoever or are merely random connections (e.g., 38, 43, 44, 75, 99).

Calvinismus in seiner Vielfalt is a nice introductory work on Calvinism in Germany, revealing the author's knowledge of the intricacies of German Lutheranism and Reformation as well as post-Reformation history. To those who look for reliable information on the developments in other countries, I recommend, however, looking at other standard works on Calvinism.

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