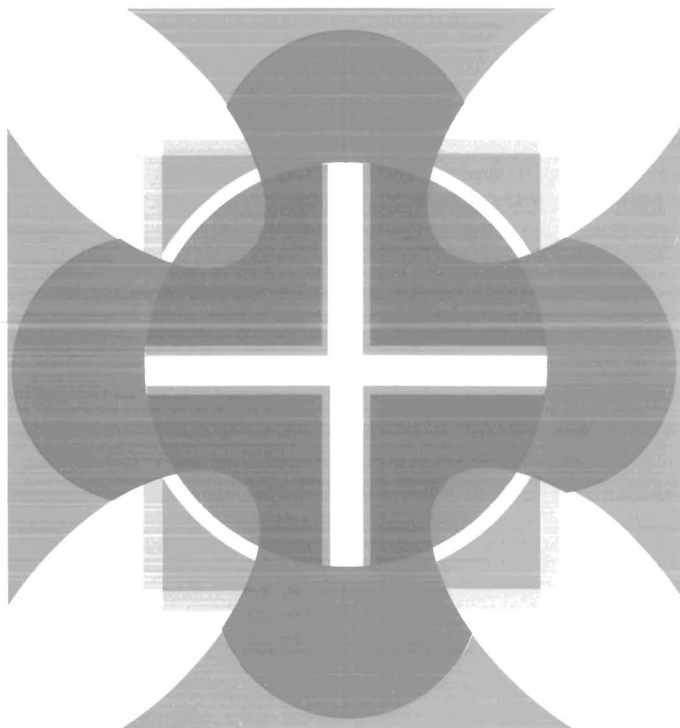


MAY 18 1973

# CTM



ARCHIVES

Volume XLIV

May

Number 3

# BOOK REVIEW

THE NEW TESTAMENT LOGIA OF DIVORCE: A STUDY OF THEIR INTERPRETATION FROM ERASMUS TO MILTON. By V. Norskov Olsen. Tübingen: J. C. B. Mohr (Paul Siebeck), 1971. vi and 159 pages. Cloth. DM 36.00.

Olsen teaches at Loma Linda University, California. The New Testament divorce texts that he examines are Matt. 5:32; 19:9; Mark 10:11-12; Luke 16, 18; and 1 Cor. 7:15, with frequent references to Deut. 24:1; Mal. 2:14; Rom. 7:1-3; 1 Cor. 7:10-11; and Eph. 5:32.

In the first section of the work the interpretation of Erasmus and the Roman Catholic reaction are taken up. Lorenzo Valla, Jacques Lefèvre d'Étaples, John Colet, Thomas More, Edward Lee, Natalis Bedda, the canons and catechism of the Council of Trent, and the Rheims-Douai Bible are examined.

In the second section Martin Luther and his associates, Philip Melancthon and John Brenz, are the subject.

Then, in the third section, at much greater length than in the previous section, the Reformed theologians are treated—Huldreich Zwingli, Henry Bullinger, Martin Bucer, Peter Martyr Vermigli, John Calvin, and Theodore Beza.

Finally, in the fourth section, the English expositors are called on—William Tyndale, Thomas Cranmer, John Hooper, Richard Hooker, John Rainolds, William Perkins, Joseph Hall, Henry Hammond, Lancelot Andrewes, Edmund Bunny, and John Milton.

Olsen's study is admirable in its thoroughness and clarity. If the history of the church is the history of exegesis, then a work of this kind is of consequence in understanding the history of the church. On p. 117 there is a reference to Edward VII instead of Edward VI; on p. 110 it may be noted that Cranmer became archbishop in 1533 not 1534.

Greater space might have been given to the view of the 16th-century churchmen who believed that bigamy was preferable to divorce. The treatment here presented,

however, will find favor with both exegetes and church historians. It is a solid piece of research in which primary documents are used almost exclusively.

Carl S. Meyer †

THE CONSTRUCTIVE REVOLUTIONARY: JOHN CALVIN AND HIS SOCIO-ECONOMIC IMPACT. By W. Fred Graham. Richmond, Va.: John Knox Press, 1971. 251 pages. Cloth. \$7.95.

Graham presents Calvin as the leader of a revolution. He demonstrates that Calvin himself knew that his teachings would transform society. Moreover, Graham believes that Calvin's major contribution was not only his theological system, important as that was, but was paralleled by his social and economic thought and its application to Geneva. Graham is also intent on presenting Calvin's thought, so that the church can make application of it in dealing with present-day problems and to planning the future. He writes: "I have concluded that the church needs not only to be awakened to its past, but to open itself to its future and the possibilities it carries for helping mankind fashion a better world."

Graham's analysis of conditions in Geneva and Calvin's critique of human society is very helpful. His presentation of Calvin's influence on the social and economic aspects of Genevan life is excellent. In His penultimate chapter he analyzes the Weber thesis, points out some of the flaws in that thesis, but judges that "what [Weber] was really after was a clue to the total rationalization of human life in the West after the Protestant Reformation."

The last chapter, "Calvin and the Agonies of Modern Secularity," is an indictment of the role the church has played in society and a plea that the church will realize its obligation "to proclaim that true secularity is love for mankind."

Graham's book will become "required reading" for those who want to have grasp of Calvin's total contribution to modern society.

Carl S. Meyer †