support his claims. Andreas J. Beck covers the same ground (Daniel Hofman of Helmstedt and his attempt to reassert the doctrine of double truth) with clarity, and details the Reformed theologian Bartholomäus Keckermann’s opposition: whatever theology asserts as true is never really claimed as false by philosophy, and vice versa. Peter Opitz, Aza Goudriaan, Henk van den Belt, and András Szabó examine various aspects of post-Reformation Reformed theology.

The volume will interest specialists in the history of the University of Wittenberg, of Lutheran and Reformed theology, and of philosophy in the areas where it borders upon theology. Extensive bibliographies make this book a good place to begin historical investigations.

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In this concise, thoughtful, and informative work, Friedemann Stengel admits that the emphasis on *sola scriptura* has generally been viewed as a central aspect of the Reformation heritage. However, he notes that substantial debate now exists within the scholarly and ecclesiastical communities whether *sola scriptura* was, in fact, the scriptural principle of the Lutheran reform movement and what Scripture’s importance in shaping the contemporary church’s mission might be. Stengel seeks to make a positive contribution to these discussions by focusing his study particularly on the early Reformation context, specifically the literary conflicts through which Martin Luther clarified his understanding of Scripture and its significance for the church.

While he notes that the term *sola scriptura* occurs only ten times in Luther’s writings, Stengel confirms that the Reformer addresses the nature and authority of Scripture already early in his reforming career. He cautions, however, that the early Reformation debates were not carried out with a fully articulated scriptural principle. Thus, one should speak of a scriptural *argument* rather than a
scriptural principle when considering the early Reformation context. Luther formulated his scriptural argument during the indulgence controversy, especially in his responses to Thomas de Vio (Cajetan), Sylvester Priemias, and Hieronymus Emser. He insisted that the teachings and practices of the church were inconsistent with Scripture; that the pope was subject to Scripture; that the individual believer, guided by the Holy Spirit and by Scripture itself, may interpret Scripture; that the biblical message is absolutely clear, accessible, and understandable especially when its literal, grammatical meaning is sought; and that Scripture is its own interpreter. Hence, Scripture is the ultimate authority in the church.

After developing his initial insights regarding the nature and authority of Scripture in his conflicts with his Roman opponents, Luther also made claims about Scripture, particularly the relationship of the Holy Spirit and Scripture, in his responses to the Radical Reformers. Not only did he connect the Holy Spirit’s work exclusively with Scripture, but he also argued that the Holy Spirit does not speak beyond Scripture. There are, therefore, no direct revelations of the Holy Spirit, as Thomas Müntzer and others claimed. God’s word is the scriptural word.

Luther continued to explicate his scriptural perspectives in his literary engagement with Desiderius Erasmus. When Erasmus asserted that Scripture is not clear and challenged Luther’s insistence that he had discovered the scriptural truth, Luther responded that the Holy Spirit is not a skeptic. Therefore, he is not a skeptic. Since the Holy Spirit is, ultimately, the writer of Scripture, its central message is clear and understandable, even if there are difficult or seemingly contradictory passages in the Bible. Luther insisted that this central message is the good news of God’s redemptive work in and through the Christ. Christ and the gospel are, therefore, the clear, essential, unmistakable message of Scripture.

Because of the latter reality, Stengel points out correctly that Luther’s starting point in his reflections on the nature and significance of Scripture is not Scripture itself and, thus, not sola scriptura, but solus Christus and, therefore, the gospel. It should be added that this was also Luther’s ending point. Whether sola scriptura is viewed as a scriptural principle or as a scriptural argument is ultimately irrelevant. Luther and the heritage he helped shape affirm Scripture
as a faithful witness of Christ. This is why Scripture functions as the norma normans for the church's life and mission. Stengel's work serves as a reminder of this Reformation perspective. The contemporary church will have to determine whether or not it affirms this crucial aspect of its evangelical heritage.

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This is an account of a pilgrimage undertaken by the author and his wife in 2010 as they sought to follow Luther's journey to Rome five hundred years after the event. It traces their one thousand mile journey as they walked through cities, villages, and the countryside from Germany to Italy. As the author later discovers, their pilgrimage was not only off by a year (1510 rather than 1511) but it began in the wrong city (Erfurt rather than Wittenberg). In addition, the route was impossible to reconstruct at times and even when it was faithful to Luther's journey, the evidence of his presence was meagre at best. This may sound like the pilgrimage was a dismal failure but in fact, it offered the author the opportunity to reflect on varied landscapes, the architecture of churches, Luther's theology, the ecumenical movement, and modern life. This all makes for an engaging narrative that easily flows from mundane details (including the travails of a camper toilet) to abstract theological reflection. It integrates the physical and the spiritual, medieval and modern, Catholic and Lutheran. It is evocative, poetic, and even quite funny at times. It is a fitting tribute to Luther's life and theology for the 500th anniversary of the posting of his 95 theses.

In the end, the book is not ultimately about Luther's journey to Rome (given that so little information about it has survived) but the author's own journey to connect with the history and theology of the past and bring it into the present. For theologians, Wilson's book offers insightful commentary on late medieval piety, Luther's theology, and Lutheran-Catholic dialogue today. A visit to a Baroque basilica, for example, prompts him to reflect on the relationship