

lations. Handbooks on marriage, such as that of Heinrich Bullinger, were most all shaped thereafter according to the Erasmus prototype. Particularly Erasmus's book *On the Christian Widow* (1529), which challenged Vives, and the theological opinion to date, encouraged widowed women to participate in public social space rather than cowering behind the closed doors of their sorrow.

Christ-von Wedel is surely at home in her theme and an adamant Erasmus proponent. She is able to integrate classical literature and scholarship contemporaneous to Erasmus at the highest level. Certainly her emphasis on the futuristic nature of Erasmus's thought on education and exegesis are justified. Although Christ does address the fact that Erasmus did not study theology at university, the ambiguity of Erasmus's participation in the intellectual culture of his time and his vacillations in light of public opinion were less present in her presentation than I would have expected. Particularly, the conflict concerning *Iulius Exclusus* so adamantly argued by Silvana Seidel Menchi is left unattended.

Nit-picking aside, *Erasmus of Rotterdam: Advocate of a New Christianity* is a terrific achievement that establishes Erasmus of Rotterdam as an intellectual influence, who challenged the scholarship of his contemporaries and offered alternatives to it. Christ-von Wedel does an exceptional job engaging the sources and literature of Erasmus's own era in context. I recommend the book to students of humanism and historical theology as an intellectual biography of one, Erasmus, a man who changed how we read Scripture.

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*Heinrich Bullinger: Kommentare zu den neutestamentlichen Briefen. Röm – 1Kor – 2Kor, ed. Luca Baschera, Zurich: Theologischer Verlag Zürich, 2012 (Heinrich Bullinger Werke III/6), LXXXIV & 640 p. – ISBN 978-3-290-17665-5.*

*Heinrich Bullinger: Kommentare zu den neutestamentlichen Briefen. Gal – Eph – Phil – Kol, ed. Luca Baschera, Zurich: Theolo-*

gischer Verlag Zürich, 2014 (*Heinrich Bullinger Werke III/7*), XVI & 322 p. – ISBN 978-3-290-17734-8.

The publication of these two volumes marks a significant step forward in the *Heinrich Bullinger Werke* (HBW) edition. They were prepared by Luca Baschera of the *Institut für Schweizerische Reformationsgeschichte* in Zurich and contain the larger part of Bullinger's commentaries on the New Testament epistles from the years 1532–1537. After the seminal edition of two manuscript commentaries on the Pauline epistles (Romans 1–5 and Hebrews) by Hans-Georg vom Berg and Susanna Hausammann (1983, HBW III/1), this is the first modern edition of a part of the exegetical legacy of the Zurich reformer.

For two reasons it is very fortunate that this legacy is now being made accessible in a modern historical-critical edition. First, Bullinger's commentaries found wide dissemination in sixteenth-century Europe. From 1537 onwards, they were usually printed together in a single volume. The accurate overview of their printing history by Christian Moser (HBW III/6, XIV–LVIII) indicates that this collected commentary volume was reprinted eight times up to 1603. Although the number of print versions in itself does not prove the influence of a work, there is reason to assume that Bullinger's commentaries were widely read and appreciated. For instance, in Calvin's well-known dedicatory epistle to his commentary on Romans (1540), Bullinger is mentioned as one of three distinguished contemporary commentators. According to Calvin, Bullinger "deserves the praise he has been given; for to learning he joined a simplicity which has made him popular" (translation T.H.L. Parker).

Second, the commentaries from the 1530s – Bullinger's "exegetische Hochzeit" (Fritz Büsser) – provide a window not only into the reformer's exegetical methodology, but also into the development of his theological thought. Whereas many contemporaries composed overview works of Christian doctrine, like Melancthon in his *Loci communes* and Calvin in his *Institutio*, Bullinger generally discussed the main points of theology within the framework of his exegetical or homiletic works. (In some way, this also applies to the 1552 *Decades sermonum quinque*). For this reason, the

commentaries from the 1530s are an important source for the reformer's position on theological issues like Christology and the sacraments (commentary on Rom. 4), covenant and double justification (on Gal. 3), church discipline (on 1 Cor. 5), and prophetic exegesis and the Zurich "Prophezei" (on 1 Cor. 14).

In the introduction, Baschera points to the ambivalence of Bullinger towards the *loci*-method (HBW III/6, LXIX). On the one hand, the reformer explicitly stated in his preface to the 1537 commentary volume that he would not offer a discussion of theological topoi, but of the text of Scripture instead. On the other hand, lists of theological subjects were already present in Bullinger's manuscript commentaries of the 1520s (HBW III/7, VIII). And in the 1530s, he did in fact incorporate thematic digressions within the framework of his exposition of the biblical text. (As he himself admitted: "sed et loci communes tractandi nonnunquam", HBW III/6, 467). Moreover, the composition of the commentary on 1 Corinthians, with sections called e.g. *De coniugio* (on ch. 7,1-7) and *De resurrectione mortuorum* (on ch. 15) seems to be fashioned after the model of a *loci*-work. It seems that for Bullinger the analysis of the biblical text, following the methods of dialectic and rhetoric, should not impose a structure over the text, but rather explicate the logical and rhetorical structure employed by Paul and the other biblical writers.

Baschera also points out the fact that, from 1537 onwards, almost every edition of the single commentary volume included two additional thematic treatises. The first is Bullinger's famous work on the covenant, *De testamento seu foedere Dei unico et aeterno* (1534). The other work was a defence of the orthodox teaching on the two natures of Christ, *Utriusque in Christo naturae assertio orthodoxa* (also 1534). The present editor does not give an explanation for this remarkable detail in the printing history of the commentaries. Fritz Büsser has suggested that Bullinger included the two treatises to underline the Christological outlook of his theology and exegesis. (Heinrich Bullinger: *Leben, Werk und Wirkung*, vol. 1, 246). Given the fact that several cross-references are found between commentaries and treatises, it might also be the case that Bullinger incorporated the works on covenant and Christology as a form of *loci* or thematic excursuses to the commentary

volume. In any case, the printing history of the 1537 volume suggests that it would be expedient to edit the two 1534 treatises in conjunction with the current edition. (A similar desideratum concerns Bullinger's commentary on Acts, which was first published in 1533 and reissued in 1535. Although it was not included in the 1537 commentary volume, it does show substantial thematic overlap with the other commentaries from this period).

The editor has presented a profound and useful edition of Bullinger's commentaries. In the preface to the first of the two volumes (HBW III/6, LIX–LXXXIII), he offers a concise discussion of the addressees of the dedicatory epistles, the relation to Bullinger's previous exegetical activity in Kappel, the origins of his Latin translation of the Biblical text, the hermeneutical principles guiding the commentaries, their structure, sources, and the editorial principles guiding the modern edition. In the body of the edition Baschera not only identifies direct quotations, but also a wealth of indirect references to other exegetical and theological sources. Moreover, the volumes are enriched with four separate indices (biblical passages, sources, persons, places).

It is to be hoped that this edition project will soon be completed. Scholarship will benefit in particular from Bullinger's early work on Hebrew and 1 John (both of 1532), which still await a modern edition.

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*Bullinger, Heinrich: Briefe von Januar bis Mai 1546, eds. Reinhard Bodenmann, Alexandra Kess and Judith Steiniger, Zurich: Theologischer Verlag Zürich, 2014 (Heinrich Bullinger Briefwechsel 16), 443 p. – ISBN 978-3-290-17660-7.*

Scholars familiar with the critical edition of Heinrich Bullinger's correspondence will notice a major change with volume 16. Unlike previous volumes, which have contained a year's worth of letters, the most recent volume covers the period from January through May of 1546. This change reflects the growing size of the correspondence. Only twice in the 1530s does the number of surviving letters for a given year exceed two hundred, but from 1544 the