

Merkles Studie zeichnet sich durch gründliche Quellenarbeit und argumentative Stringenz aus. Sie stellt einen lesenswerten Beitrag zur Forschung über Girolamo Zanchi wie auch zur Geschichte der frühneuzeitlichen Exegese dar.

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Shaping the Bible in the Reformation: Books, Scholars, and their Readers in the Sixteenth Century, ed. Bruce Gordon and Matthew McLean, Leiden/Boston: Brill, 2012 (Library of the Written Word 20), 306 pp. – ISBN 978-90-04-22947-1.

Following the acknowledgements, list of illustrations, and notes on contributors, Matthew McLean provides a useful overview of the volume, including detailed interaction with the essays contained herein as well as a thorough summary of each. Then follow the contents of the work, including these essays:

“Instructing the Soul, Feeding the Spirit and Awakening the Passion: Holy Writ and Lay Readers in Medieval Europe”, by Sabrina Corbellini (15–40); “Illustrations in Early Printed Latin Bibles in the Low Countries (1477–1553)”, by August den Hollander (41–62); “The Strange Career of the Biblia Rabbinica among Christian Hebraists, 1517–1620”, by Stephen G. Burnett (63–84); “Hermeneutics and Exegesis in the Early Eucharistic Controversy”, by Amy Nelson Burnett (85–106); “‘Christo testimonium reddunt omnes scripturae’: Theodor Bibliander’s Oration on Isaiah (1532) and Commentary on Nahum (1534)”, by Bruce Gordon (107–142); “Moses, Plato and Flavius Josephus: Castellio’s Conceptions of Sacred and Profane in his Latin Versions of the Bible”, by Irena Backus (143–166); “Latin Bible Translations in the Protestant Reformation: Historical Contexts, Philological Justification, and the Impact of Classical Rhetoric on the Conception of Translation Methods”, by Josef Eskhult (167–186); “Global Calvinism: The Maps in the English Geneva Bible”, by Justine Walden (187–216); “‘Epitome of the Old Testament, Mirror of God’s Grace, and Complete Anatomy of Man’: Immanuel Tremellius and the Psalms”, by Kenneth Austin (217–234); “Augustine and the Golden Age of Biblical Scholarship in Louvain (1550–1650)”, by Wim

François (235–290); and finally, “Looking Backwards: The Protestant Latin Bible in the Eyes of Johannes Piscator and Abraham Calov”, by Mark W. Elliott (291–302).

The volume concludes with an index. Each of the essays is expertly written and the volume is exceptionally informative. Admittedly, the volume will be of interest particularly to scholars of the Reformation and others will find its tight argumentations and presumption of a thorough background in the field necessary in order to appreciate the work slightly offputting. But the intended audience will doubtless be well equipped to deal with the material.

The essays each came to life at a Conference at St. Andrews University and they clearly fit in such an academic and intellectual environment. Space limitations make a description of and interaction with each of the essays impossible here, so I shall limit myself to one in particular: “Latin Bible Translations in the Protestant Reformation: Historical Contexts, Philological Justification, and the Impact of Classical Rhetoric on the Conception of Translation Methods”, by Josef Eskhult (167–186). This essay, in this reviewer’s opinion, is the soul of the volume as it addresses the concerns which characterize the volume.

Readers are initiated here into the mysteries of the various translations, into Latin, of the New Testament and the Old which were made during the 16th century in the wake of the Reformation. In particular, the author here aims to elucidate “... some aspects of the theory and practice of Latin Bible translation in the sixteenth century” (167). Similarly, the issues of why such translations were desirable and the function such translations fulfilled and their relationship to the Vulgate are all discussed.

Eskhult notes “At the time of the Reformation, the practice of Latin Bible translation seems to have enjoyed exceptional importance, dignity, and reputation, because it combined two areas of learning of very high prestige: the Latin language and the Bible” (168). The significance of this fact is unraveled in the pages which follow and readers are treated to a very engaging historical investigation. Eskhult moves next to discuss the aims and functions of the Latin Bible in the 16th century context and then to the meat of the topic, classical rhetorical theory and its reception in humanist translation theory. Here we arrive at the core of our author’s in-

terests. After describing the issue E. identifies Erasmus as a pioneer in the endeavor and next he turns his attention to the lesser known Sebastian Münster, followed by Leo Jud and Theodore Bibliander, both well known to scholars of the Zurich Reformation. Finally the works of Sebastian Castellio, Immanuel Tremellius, and Franciscus Junius are analyzed. He summarizes: “Münster focused on rendering Hebrew words and phrases with the utmost accuracy. Leo Jud tried to improve Latin diction. Castellio aimed at idiomatic classical Latin. Tremellius succeeded in combining fidelity to the source text with literary qualities in Latin” (185).

The careful work evident in this essay is exactly the sort of careful work on display throughout the entire collection. Scholars and students will wish to make use of these essays and the volume should find a place on research library shelves at every institution where the Reformation is taught as a subject.

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Jan-Andrea Bernhard, Konsolidierung des reformierten Bekenntnisses im Reich der Stephanskronen: Ein Beitrag zur Kommunikationsgeschichte zwischen Ungarn und der Schweiz in der frühen Neuzeit, 1500–1700, Göttingen: Vandenhoeck und Ruprecht, 2015 (Refo 500 Academic Studies 19), 800 S. – ISBN 978–3525–55070–0.

Nach der Kirchenspaltung im Jahre 1054 stellten die südöstlichen Grenzen des Königreichs Ungarn zugleich auch die Grenzen des westlichen Christentums in Europa dar, da jenseits der Karpaten die Länder des byzantinischen Christentums lagen. Zur Zeit der Reformation hatte das Königreich Ungarn wieder die Rolle einer Grenze inne, weil der Protestantismus östlich der Karpaten nicht Fuß fassen konnte. Dennoch hatte die Reformation eine außerordentlich starke Wirkung auf das Randgebiet des westlichen Christentums, infolgedessen die Mehrheit der Einwohner des Karpatenbeckens zum Protestantismus konvertierte und die reformierte Kirche im Fürstentum Siebenbürgen im 17. Jahrhundert zur Staatskirche wurde. Das bedeutet, dass die Schweiz als eines der Zentren der Reformation einen erheblichen Einfluss auf die kirchlichen Prozesse in Ungarn nehmen konnte.