

Olsen, V. Norskov. *John Foxe and the Elizabethan Church*. Berkeley, Los Angeles, and London: University of California Press, 1973. xii + 264 pp. \$11.50.

The name of John Foxe has become famous as a martyrologist because of the popularity of his *Acts and Monuments*, commonly called the "Book of Martyrs." It is undoubtedly in this role that Foxe has gained the greatest amount of attention. The book now under review treats Foxe in a broader perspective; but as its title indicates, it focuses on ecclesiological concerns.

After a rather long "Prolegomena" (pp. 1-50), six chapters deal with the following aspects of Foxe's life and thought: "The Church in History" (pp. 51-100), "The Nature of the Church" (pp. 101-122), "The Marks of the Church" (pp. 123-151), "The Church and Its Ministry" (pp. 152-176), "Church and State" (pp. 177-196), and "The Church and Toleration" (pp. 197-219). An appendix provides material from Foxe on the Lord's Supper (pp. 220-223). There is an extensive bibliography (pp. 224-248), followed by topical, name, and Scripture indexes (pp. 251-264).

The "Prolegomena" contains a wealth of information which is significant for an understanding of Foxe and the general religious situation in England during Foxe's time. Among topics covered are a very brief biography of Foxe, the role of Foxe as an Erasmian and a Puritan, the relationship of Foxe to the Continental reformers, and an analysis of Foxe as historiographer and martyrologist. There is a valuable discussion of the rather confusing term "Puritanism," and Olsen concludes that "there are good reasons to propose" that Foxe "be named an Anglican Puritan" (p. 15). Olsen further points out regarding Foxe that "the relationship between Christian Humanism and Puritanism is most evident in his life and work, as is the tie between Puritanism and the medieval preaching friars" (*ibid.*).

The Prolegomena also deals to some degree with Foxe's eschatological outlook, and because of his adoption of the Augustinian amillennial position (in a somewhat revised form), Foxe is placed within the context of the magisterial reformers rather than within that of the radical reformation. In this respect, Olsen provides an important corrective to the views of William Haller (see pp. 36, 37).

In his chapter on "The Church in History" Olsen gives a detailed analysis of Foxe's view of ecclesiastical history as given in *Christus Triumphans* as well as in *Acts and Monuments*. Attention is called in this chapter to Foxe's periodization in which an initial suffering time of the church is followed by a thousand years of relative peace, after which there is again an outbreak of persecution. Foxe changed his opinion as to the precise times for beginning and ending the periods; but in the latest stages of development of his thought, the early period went from the NT era to A.D. 324 and the millennium lasted from 324 to 1324—a scheme which, says Olsen, was original with Foxe. Obviously, Constantine ushered in the period of relative peace in A.D. 324, and Wycliffe is a key figure at the time when persecution was resumed. Olsen goes on to compare and contrast the views of such other expositors as John Bale, John Napier, and Thomas Brightman with those of Foxe; and he also notices the 19th-century discussions by such men as S. R. Maitland and James H. Todd (see pp. 88-93). The concluding pages of this chapter provide an excellent summary of Foxe's philosophy of history and concept

of the church as revealed in his commentary on the Apocalypse.

In the chapter on "The Nature of the Church," Olsen treats Foxe's view of the visible and invisible church; and in the chapter on "The Marks of the Church," the author deals with statements by Foxe on the two *notae ecclesiae* of the Continental reformers: preaching of the pure word of God, and correct administration of the sacraments. In this latter chapter, Olsen further points out that two additional *notae* sometimes mentioned by English reformers—ecclesiastical discipline and brotherly love—are certainly in evidence as important Christian concerns for Foxe too, even though Foxe does not specifically refer to them as signs or marks of the true church.

The chapters on "The Church and Its Ministry" and "Church and State" furnish a careful analysis of Foxe's stand on episcopacy and on the concept of "Establishment." The evidence provided in these chapters fully justifies Olsen's earlier-quoted observation that Foxe may be called an "Anglican Puritan."

The final rather short chapter on "The Church and Toleration" is particularly interesting, for it reveals that Foxe was indeed a pioneer in the concept of religious toleration. Whereas the 16th-century Reformers in general tended to desire toleration for themselves but were not equally ready to grant it to others, Foxe indicated a genuine attitude of "liberty of conscience." He did this in his life, preaching, and writing. Illustrative of his attitude was his defense of both Anabaptists and Catholics against the death penalty. Olsen points out that Foxe's particular views in this respect derived both from the "Christian humanism" of Erasmus and from Foxe's own understanding of the forgiving grace of Christ, with the greatest impact being from the latter.

All in all, Olsen's book is an extremely well written and well documented volume. Even the "Prolegomena" would by itself have been a valuable contribution. But Olsen gives us much more than this by his careful analysis of the writings of Foxe on various matters pertaining to ecclesiastical history and ecclesiology. Olsen's additional discussion of views of Foxe's contemporaries, plus his careful evaluation of various modern treatments of Foxe, provides a further bonus.

The book is remarkably free from typographical errors, although in the third from last line on p. vii "rea dthe" should obviously be "read the," and on lines 22 to 23 of p. 204 "Württemberg" should be "Württemberg." One may also prefer the spellings "Alcazar" and "Preterist" to the "Alcazor" and "Praeterist" which appear in lines 4 and 5 on page 88. Perhaps the most striking and serious typographical error is to be found in the very first line of the "Prolegomena," where "1577" is given as the year for the death of Foxe. The date should be 1587, as becomes clear within the next few pages. Also in that first line, should not the date of birth be 1516 rather than "1517"?

The bibliography is extensive and useful, but typesetting seems to have been inconsistent and the "block style" used on the first five pages is somewhat disconcerting. One wonders, too, whether a different arrangement or classification of sources might not have been more helpful (e.g., in a book on Foxe why should the *Ante-Nicene Fathers* be included under the same heading of "Primary Sources" as the *Acts and Monuments*?).

*John Foxe and the Elizabethan Church* is indeed a comprehensive volume, and flaws such as those mentioned above are minor in comparison to the

wealth of illuminating detail and well-reasoned analysis that Olsen provides. The book is a distinct and important contribution to the literature in the fields of ecclesiology, ecclesiastical history, and development of prophetic interpretation.

Andrews University

KENNETH A. STRAND

Schatz, Werner. *Genesis 14. Eine Untersuchung*. Europäische Hochschulschriften, Reihe XXIII, Theologie, Bd. 2. Bern: Herbert Lang; Frankfurt/M.: Peter Lang, 1972. 384 pp. Paperback, sFr 48.00.

This dissertation attempts to be "a comprehensive investigation of all problems" (p. 7) connected with this famous chapter which has been considered by some as fictitious without any real historical value (Wellhausen and others), by some as a historicizing legend (Jeremias, Dhorme, de Liagre-Böhl, Eissfeldt, Rowley), and by others as a historical document (Franz Delitzsch, Jirku, Deimel, Haag, Schedl, etc.). That there is still no consensus of opinion on the matter of the historicity of Gen 14 is illustrated by the position of W. F. Albright who declared in 1918 that Gn 14 has no historical basis. Fifty years later he states that the chapter "has an historical foundation" (*Yahweh and the Gods of Canaan* [1968], p. 69; see now also his posthumously published article in *BA*, 36 [1973], 5-33, esp. 15). On the other side is the position of the eminent R. de Vaux who maintained until 1965 that Gn 14 has a historical basis, whereas he now designates this chapter as a midrash (*RB*, 72 [1965], 5-28).

This monograph opens with a detailed history of research (pp. 13-61), which is followed by a new translation of Gn 14 based upon text-critical observations (pp. 63-80). After a brief discussion dealing with the composition (pp. 81-84) there comes next an historical investigation of the individuals and nations (pp. 85-167) and a treatment of the geography (pp. 169-206), upon which Schatz brings to bear the available comparative data from the ancient Near East. Then the author turns to a philological and religio-historical study of the names for deity (pp. 207-240). This is followed by an investigation of the vocabulary that notices in which so-called pentateuchal sources a particular term or phrase appears (pp. 241-262). The section entitled "History of Tradition" (pp. 263-289) seeks to throw light on the relationship between Abraham and Lot, Abraham and the Amorites, and Abraham and Melchizedek, as well as on the war narrative. A short chapter treats the subject of the style of Gn 14 (pp. 291-307). The summary (pp. 309-324) is concerned with the complicated story of the handing down of Gn 14. A comprehensive and very valuable bibliography is provided (pp. 335-384), but indexes of Scripture references, names, and Hebrew terms are unfortunately missing.

In a short review it is difficult to summarize the various conclusions reached by Schatz. The following are typical and representative of the entire work: Gn 14 is assumed to be made up of three separate traditions, i.e., the war of the kings of the East, Abraham meeting the king of Sodom, and Abraham's relation to Melchizedek. The author of the supposed J source combined these three traditions into a literary document which was expanded and enlarged by the alleged Dtr (Deuteronomist) at about 550 B.C., and later