

of the subject into one coherent presentation, and also is to be commended for presenting both careful exegesis and a focus on theological considerations (particularly those of biblical theology) at each major step of his study.

It is stimulating to read a book with which one disagrees at times, and this book is no exception. Although conservative readers may well be delighted that Harris staunchly defends the historicity of the resurrection, some of them may be surprised that he considers the essential state of the resurrection body of Jesus to be invisible and therefore immaterial (p. 53). They may also be moved to disagree with his statement that "what he [Jesus] wished them [the disciples] to understand (*idete*) by touching was not that he was material but that he was real" (p. 54). Nor will all readers appreciate Harris's use of the *parable* of the rich man and Lazarus as a basis for starting his discussion on the intermediate state (pp. 134-35). Harris considers that between death and resurrection the believer "is not marked by 'the sleep of the soul' but by conscious, enriched fellowship with Christ" (p. 142), but nevertheless that the believer's ultimate destiny will be one of embodiment.

The sections in which Harris deals with the question of immortality in the NT are valuable. He finds that the expression "'immortality of the soul' ill accords with the tenor of New Testament teaching and therefore the expression deserves no place in Christian terminology" (p. 237), but he believes that the term "immortality" itself does deserve to be retained. He also considers that the resurrection and immortality, while distinct ideas, are inseparably linked in the NT.

Both in his text and in his footnotes, Harris reveals that he is familiar with current scholarly literature relating to his topic; and his select bibliography is a valuable starting point for someone new to the literature of the field. The volume also contains helpful indexes of modern authors, subjects, biblical and ancient references, and principal Greek words.

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Hughes, Philip E. *Lefèvre: Pioneer of Ecclesiastical Renewal in France*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1984. 210 pp. Paperback, \$15.95.

Philip Hughes's book *Lefèvre: Pioneer of Ecclesiastical Renewal in France* will be welcomed by English-speaking readers. While the importance of that Frenchman has long been recognized, relatively little has been available about him in any other language until recently. In fact, Hughes's

publication is the first book-length biography since Jean Barnaud's in 1900.

This volume strikes the reader as a solid and conscientious work, with an abundance of illustrative source material. The author makes full use of the many monographs that have begun to clarify different aspects of Lefèvre's life and thought. The references, however, seem to reveal a rather heavy dependence upon Rice's edition of the prefatory epistles of Lefèvre (London, 1972). Also, a comparison of Hughes's work with A. Renaudet's pages on Lefèvre in *Préréforme et humanisme* (2d ed.; Paris, 1953) reveals Hughes's theological background and interests.

In the author's biographical material, which is interesting throughout, many readers will undoubtedly appreciate the first chapters, wherein Hughes painstakingly brings out the significance of the many influences that Lefèvre felt. Particularly enlightening are the description of the efforts of the evangelicals to sway the French crown after 1528 and the treatment of the significance of the meeting between Francis I and Pope Paul III at Marseille in 1533. The opposition of that pope to harsh persecutions of the Lutherans is not generally known. Bishop Briçonnet's harsh anti-Lutheran injunctions also become a little less puzzling after one has read Hughes's sketch of the ambivalent actions of the bishop at that time, of the bishop's staunch opposition to Lutheranism, and of his continued good relations with the French evangelicals.

The author could, on the other hand, have noted more clearly the rather striking change in Lefèvre's stance after his return from Strasbourg. After his appointment as tutor of the royal children and as royal librarian at Blois, Lefèvre assumed a very non-committal way of speech and life. However, in harmony with the view of most scholars, Hughes rejects the accounts of the dreadful remorse of Lefèvre on his deathbed.

Many readers will find the chapters on the *Quintuplex Psalterium* and the commentary on the Pauline epistles of special interest. In the former, Hughes discusses Lefèvre's exegetical method; and in the latter, Lefèvre's theology. The author sets forth very well the man's love for Scripture and his characteristic approach to its study, demonstrating also how concepts of the Protestant reformers had already appeared in his works. Hughes calls him an evangelical, but tends to "protestantize" him a bit too much when stating, for instance, on p. 97: "The commentary of 1512 on the Pauline epistles gives ample proof that before Luther, Zwingli, and Calvin had appeared on the scene, he [Lefèvre] had firmly grasped and propounded that evangelical faith which has commonly been regarded as the preserve of the theologians of the Reformation, and, what is more, that he did so in the precise terms and formulations that were destined to become the distinctive hallmarks of Reformed theology. . . ." Those "Protestant" expressions must, however, be read in the context of Lefèvre's whole

theology—a theology which emphasizes the synergy of faith and works in a way that the Protestant reformers would probably have highly questioned. Likewise, Lefèvre's quest for the "prophetic-literal sense" (as H. Oberman terms it) is quite distant from the later Protestant emphasis on the historical meaning.

Hughes discusses the relationship between Lefèvre and Luther and between Lefèvre and Farel, but he somehow remains quite silent on the links between Lefèvre and Zwingli. He sees the French evangelical movement as very autochthonous. Perhaps Lefèvre's influence on Luther is less than what Hughes claims to find. But there is no question, of course, that through the group of Meaux, Lefèvre had a deep and wide-ranging influence.

At a time when in ecumenical discussions the idea is often heard that the Reformers should have given the church more time to reform itself from within, it is valuable to read Hughes's summary of the grounds for the condemnation of Lefèvre and of Pierre Caroli. Nowhere does there appear the least hint of acceptance of even the most moderate evangelical ideas.

This volume by Hughes provides indeed interesting reading and many valuable insights. Moreover, in order to understand the complex terrain in which the Protestant reformation found its roots, one can hardly find a better starting point than Lefèvre d'Étaples.

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Kimball, William R. *What the Bible Says About the Great Tribulation*. Joplin, Mo.: College Press Publishing Co., 1983. x + 291 pp. (Reprint ed.; Grand Rapids, Mich.: Baker Book House, 1984. Paperback, \$7.95.)

William Kimball, President of the Disciples Indeed Training Center of South Lake Tahoe, offers us in this publication an exegetical study of Jesus' prophetic discourse in Mark 13, Matt 24-25, and Luke 21. His book engages itself with the teachings of dispensationalism which include emphasis on a future seven-year period of great tribulation in the whole world before the final Judgment. Kimball's motivating question is, "Are the *signs of the times* pointing to a final period of unprecedented chaos referred to in the Bible as the Great Tribulation?" (p. ix). In seeking to answer this question, he challenges the legitimacy of expecting any "signs" which announce the imminency of Christ's second advent.