

geographic and political throughout the entire Gospel. Thus the contrast is not between Christians and Jews, but between Galileans and Judeans. Howard-Brook builds a fair if not totally convincing case for his argument. His statement "the Gospel is not anti-Semitic or anti-Jewish but anti-Judean" (43) opens a window to my suspicion of his real intent. One must ask if his argument is an attempt to counteract the seeming anti-Semitism of John. In reality, we do injustice to the text if we make it say what we want it to say. The biblical text can be anti-Semitic without our being anti-Semitic today, just as we can be antislavery even if the text is proslavery. Let us hear the text on its own terms.

Finally, it is refreshing to read a commentary on John's Gospel which highlights its literary/aesthetic mode of storytelling. Instead of either picking the text to pieces, or making strained attempts at extracting "lessons" or "morals" from the text (though each procedure has its place), Howard-Brook has helped us to read the story John relates as a story—a truly liberative story.

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Mabry, Eddie. *Balthasar Hubmaier's Doctrine of the Church*. Lanham, MD: University Press of America, 1994. xviii + 217 pp. Cloth, \$32.50.

*Balthasar Hubmaier's Doctrine of the Church* is a development from Eddie Mabry's 1982 Ph.D. dissertation at Princeton. Balthasar Hubmaier (ca. 1480-1528) was one of the most prolific writers and the only doctor of theology among sixteenth-century Anabaptists. Mabry's treatise provides a valuable introduction to Hubmaier's ecclesiology—one of the doctrines that most sharply distinguished the Anabaptists from their Roman Catholic and magisterial Protestant contemporaries.

Mabry's work consists of six major chapters and a brief conclusion. Chapter 1 introduces Hubmaier and his theological development; chapter 2 outlines his ecclesiology; chapters 3-5 investigate his doctrines of salvation, the Lord's supper, and baptism; and chapter 6 spells out the role of the church in the world.

The author rightly identifies the centrality of Hubmaier's ecclesiology to his entire theology. During the scant three years from Hubmaier's rebaptism to his martyrdom, he never wrote a systematic treatise on ecclesiology. He touched on it, however, in several of his writings, especially in "The Twelve Articles of Christian Faith" (1526-27), which at the time of Mabry's doctoral research was available only in German, but has since been published in *Balthasar Hubmaier: Theologian of Anabaptism*,

trans. and ed. H. Wayne Pipkin and John H. Yoder (Scottsdale, PA: Herald Press, 1989).

Hubmaier saw the Church as both universal and local, a community of saints, i.e., "actually regenerated believers" who had been baptized as adults and who lived their profession (71). In preparation for membership, he required candidates for baptism to be "thoroughly instructed" and "consciously and willingly committed" to the "faith, doctrines, and practices" of the church, as well as showing evidence of personal regeneration. After examination by the bishop and presentation to the congregation, the candidate received public baptism as the outward sign of the inward regeneration by the Holy Spirit. Insisting that baptized Christians should exhibit genuinely saintly behavior, Hubmaier affirmed that Scripture, not the church, constituted the norm of Christian conduct (73-74). Nevertheless, he taught that Christ had given the church disciplinary authority (the "power of the keys") and that the church as a corporate body still retained this authority and responsibility (77).

In discussing the relationship between Hubmaier's theology and that of other Anabaptists, Mabry identifies several important differences. While some Anabaptists held to adult baptism, strictly construed (candidates of at least 30 years of age), Hubmaier taught that believers' baptism could include children who were old enough to understand instruction and respond in faith. Some of the Zurich Anabaptists held the doctrine of soul sleep, that the dead are in a state of unconsciousness between death and resurrection. Mabry finds no trace of this in Hubmaier. Also, concerning the ban, Hubmaier's position was less stringent than that of the Schleithem Articles of 1527.

Because of these differences, Mabry questions "whether Hubmaier was an Anabaptist in any real sense" (56). This is an interesting question, which rests, however, on Mabry's assumption of a greater unity for the Anabaptist movement than is actually warranted. The degree of Anabaptist diversity uncovered since 1975 by such historians as J. Stayer, W. Packull, K. Depperman, and H. J. Goertz, shows that the old view of relatively homogenous Anabaptist unity can no longer be defended, and Hubmaier is recognized as a leading spokesman for Anabaptism. Arnold Snyder, for instance, has argued that Hubmaier's catechism is sufficiently representative of Anabaptist thought that it can be taken as the most comprehensive exposition of the common theology of the earliest Anabaptists, even though it does differ on some points from the Schleithem Articles.

Mabry has set forth Hubmaier's theology with clarity and fairness, even where it disagrees with his own. For example, Mabry shows that Hubmaier understood justification to be an act of God whereby God not only declares a person righteous, but actually transforms the person so that the original free will is restored (108-109). Therefore, the justified person has the "ability not only to choose the good or to choose to do

God's will, but by grace, to actually do it" (117). Mabry evaluates such a concept of justification as "mov[ing] the emphasis away from the mercies of God to the merits of an acceptable nature and capacity" (118). Hubmaier, however, far from imputing "merit" to human "nature and capacity," is actually exalting the power of the Holy Spirit. It is not by "human nature," but "through the inward anointing" of the Holy Spirit, that "one stands in complete freedom to will and to do good or evil," Hubmaier wrote. "The good one can do is through the anointing of God. The evil comes from one's own innate nature and impulse, which will one can, however, master and tame through the grace given by God" (Hubmaier, "A Form for Christ's Supper," in Pipkin and Yoder, 400).

The strengths of Mabry's work are first that he grappled with Hubmaier in the original German and himself translated the texts he quotes, and second that he writes in a plain, straightforward style that is easily accessible to the nonspecialist. His analysis is generally careful and in some places profound.

Minor but pervasive blemishes in Mabry's work are the frequent typographical errors. A more substantial shortcoming is the neglect of recent literature on Hubmaier. The latest work listed in the bibliography is from 1978—Barnes and Estep's translation of Torsten Bergsten's monumental *Balthasar Hubmaier, Anabaptist Theologian and Martyr*. Bergsten's German original of 1961 remains the standard biography of Hubmaier, so Mabry was on solid ground in selecting it. However, another highly significant and more recent work (1989) that Mabry overlooked is that of Pipkin and Yoder, cited above, which contains more than 600 pages of Hubmaier's most significant writings in English translation.

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McKenna, Megan. *Not Counting Women and Children: Neglected Stories from the Bible*. Maryknoll, NY: Orbis Books, 1994. 225 pp. Paper, \$11.95.

Dr. Megan McKenna is a well-known storyteller who has taught in a number of schools in the U.S. and Ireland. She has a unique gift for bringing out of a biblical story depths and facets that the casual reader would not perceive. The titles of the chapters of this little book will show the range of stories included: (1) "Not Counting Women and Children"; (2) "The Women of Exodus"; (3) "Unless You Become Like a Little Child"; (4) "Women in the Genealogy of Jesus"; (5) "The Canaanite Woman"; (6) "The Widow of Naim [*sic*]"; (7) "Sarah and Hagar: Who Is Our Mother in Faith?"; (8) "Abigail, Teacher of Peace"; (9) "Jerusalem";