

---

# Renaissance and Reformation

## Renaissance et Réforme



Kreitzer, Beth, ed. Luke

Mark Steinacher

---

Volume 41, numéro 3, été 2018

URI : <https://id.erudit.org/iderudit/1085710ar>

DOI : <https://doi.org/10.33137/rr.v41i3.31614>

[Aller au sommaire du numéro](#)

---

Éditeur(s)

Iter Press

ISSN

0034-429X (imprimé)

2293-7374 (numérique)

[Découvrir la revue](#)

---

Citer ce compte rendu

Steinacher, M. (2018). Compte rendu de [Kreitzer, Beth, ed. Luke]. *Renaissance and Reformation / Renaissance et Réforme*, 41(3), 237–239.  
<https://doi.org/10.33137/rr.v41i3.31614>

---

© Canadian Society for Renaissance Studies / Société canadienne d'études de la Renaissance; Pacific Northwest Renaissance Society; Toronto Renaissance and Reformation Colloquium; Victoria University Centre for Renaissance and Reformation Studies, 2018

Ce document est protégé par la loi sur le droit d'auteur. L'utilisation des services d'Érudit (y compris la reproduction) est assujettie à sa politique d'utilisation que vous pouvez consulter en ligne.

<https://apropos.erudit.org/fr/usagers/politique-dutilisation/>

---

**é**rudit

Cet article est diffusé et préservé par Érudit.

Érudit est un consortium interuniversitaire sans but lucratif composé de l'Université de Montréal, l'Université Laval et l'Université du Québec à Montréal. Il a pour mission la promotion et la valorisation de la recherche.

<https://www.erudit.org/fr/>

long-standing church campaigns to prevent sexual relations between Christians and Jews were unsuccessful. Jewish women's reputed sensuality, carnality, and attractiveness were much feared and publicly voiced—as noted by visitors like Thomas Coryat and John Evelyn. Venice had long advocated heavy fines for sexual contact but the extent of imposition is not yet well documented. Partly following Beatriz Colomina, Katz maintains that “the ghetto evolved as an institution of exclusion that regulated Jewish sexuality, but such an exclusion of sexuality itself became a sexual act in that it aroused in the Christian imagination an explicit world of Jewish carnality” (110).

This book is a valuable contribution to our understanding of the nature of ghettoization and Christian-Jewish relations, with stimulating new visions of Venetian urban architecture, spatial relations, and social contexts. Beneficially, the author takes us beyond Venice with wider comparisons and contrasts, thus emphasizing Venetian particularity.

CHRISTOPHER F. BLACK

University of Glasgow

**Kreitzer, Beth, ed.**

***Luke.***

Reformation Commentary on Scripture, New Testament, 3. Downers Grove, IL: IVP Academic, 2015. Pp. lv, 573 + 1 map. ISBN 978-0-83-8-2966-8 (hardcover) US\$45.

The twenty-eight-volume Reformation Commentary on Scripture series parallels an earlier venture drawn from ancient church sources. A guide provides general usage instructions for the entire series and specific chronological definitions of the era, although there is no explicit delineation of geographical bounds. Material appears from Western Europe plus Bohemia; however, items from Scandinavia are absent, although the region appears on the map included with the appendices. Not only individuals but also twenty-one documents are quoted. This edition comprises an impressive breadth of traditions beyond the usual Lutheran, Anglican, and Reformed suspects (minus John Knox).

A key advantage of this commentary is that both academic and pastoral users (perhaps the latter particularly) may escape the “echo chamber”

phenomenon (i.e., perusing only authors with whose opinions one most likely agrees already). The series' explicit goals encompass undermining a temporal imperialism that privileges the current setting. Since preaching was central to reformers' programs, the editors hope to encourage a similar emphasis today upon sermons grounded in sound biblical exegesis.

On the radical side, fifteen are accounted for, including the particularly eccentric David Joris, a Münsterite rebel styling himself "The Third David." There are roughly half a dozen Anabaptists. The often-overlooked contributions of French Reformers are admirably represented by seven figures. Three Italians crop up in the biographies but not in the "Author and Writings Index," a fate shared by more than half the French Reformers. Writers sampled from seventeenth-century Puritans number thirty, at a minimum, as well as at least five of their foils, the Anglican Erastians. English writers' contributions have had spelling normalized.

Among Roman Catholics, eighteen figures garner notice: five Spaniards, four Germans, four English, two French (from the reform-oriented Circle of Meaux), two Low Countries' residents, and one Italian. If the sixteenth-century Reformations (the distinction between singular and plural is treated in the Introduction) began with expression of *sola fide*, one may view their onset as 1512, when Lefèvre d'Étaples published his commentary on Romans. Erasmus and Mayer get the lion's share. The medieval Nicholas of Lyra also gets into the act. Oddly, roughly two-thirds of the Roman Catholics with biographies are not indexed among authors, enough to give one (Friedrich) Nausea (ca. 1496–1552).

Beth Kreitzer's introduction addresses the issue of Reformation-era women, cogently observing that few gained any education, let alone advanced training equipping them for reflection or publication. Incorporated are works by three: Katharina Schütz-Zell (once), Anne Askew (twice), and Catherina Regina von Greiffenberg (the preponderance). Schütz-Zell is cited inconsistently, seen under both names in footnotes and bibliography but only as Zell elsewhere. The vast majority of women's citations provide a feminine vantagepoint to the Annunciation, the *Magnificat*, the woman who anointed Jesus, Jesus's passion and resurrection. A marked exception is Askew's reflection on communion. Anna Maria van Schurman possesses a biography and is found on the timeline but has no entries (a fate shared by Conrad Grebel). Fewer quotations from first-rank male authors would be welcome in exchange for her contribution.

The contents include allegorical interpretations from major reformers, including Luther. This dispels the myth that the Reformers interpreted the Bible solely in terms of its literal meaning. Appropriately, Bucer's warning that only Jesus may authorize allegorical interpretations (487) provides a brief introduction to the topic for non-specialists.

A number of comments are drawn from sermons and commentaries on other biblical books, such as Matthew and Ephesians. There is nothing inherently wrong with this, especially since the borrowing is explicit, but it dilutes the specific focus on Luke. Almost all biblical books appear in the "Scripture Index."

There is an appendix containing an excellent timeline of the era. Although Baxter's 1691 death is the final item, England's 1688 "Glorious Revolution" and its attendant increase in religious freedom effectively provides the volume's terminal point. Temporal landmarks outside Europe (items about the Americas and references to circumnavigations) provide broader context and are found under "British Isles" and "Spain." Most individuals are entered by birthdate, although some appear under death date to avoid crowding the timeline. One notable oddity is the inclusion of the Treaty of Westphalia in France's column, a nation relatively uninvolved in the Thirty Years War, rather than German Territories, where the outbreak lands.

Bizarre absences, given the focus of the tome and the number of French Protestants included, are the 1642 death of Cardinal Richelieu and the 1685 Revocation of the Edict of Nantes (toleration is noted). Another curiosity is that while waymarks of the broader cultural setting—the deaths of Italian artists Leonardo da Vinci, Michelangelo Buonarroti, and Dutchman Rembrandt—are incorporated, the expiry of Rubens is not. Rubens's inclusion is more fitting as he was not simply a major religious artist but fulfilled significant diplomatic roles on behalf of the Infanta Isabella, sovereign of the Spanish Netherlands during much of its religious conflict with the Protestant North.

There are a few typographical errors to be corrected in the next edition (47 and 311, for example), presuming that this helpful and brilliant volume receives a well-deserved reprinting.

MARK STEINACHER

Tyndale University College and Seminary