

soon after the *Theses*, 1520's 'On the Freedom of a Christian', Luther's appearance at the Diet of Worms, Luther's 1522 German Bible. I truly appreciate that they have also included his 1524 treatise on education among his 'milestone' treatises. The book ends with essays on Luther's early hymnody and his revision of the mass in German. These are thoughtful essays that experts as well as more general readers will find interesting and profitable.

BAYLOR UNIVERSITY,
TEXAS

DAVID M. WHITFORD

Unser Martin. Martin Luther aus der Sicht katholischer Sympathisanten. By Franz Posset. (Reformationsgeschichtliche Studien und Texte, 161.) Pp. 177 incl. 11 ills. Münster: Aschendorff, 2015. €32. 978 3 402 10526 9; 0171 3469
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Franz Posset introduces 'Catholic sympathisers' of Luther among the clergy and religious of the diocese of Augsburg in the 1520s. He thereby directs our attention to those members of the humanist movement who felt united with Luther in reformist and pastoral concern but unlike him never formally broke with the Roman Church. Especially in the diocese of Augsburg, headed by the reform-minded bishop Christoph von Stadion, this attitude was not rare. Based on the available older literature, Posset portrays four prestigious 'Catholic' friends of Luther. Perhaps the most famous is the Eichstätt and Augsburg canon Bernhard Adelman von Adelmansfelden (1459–1523) who secretly forwarded the *Obelisci* of his Eichstätt co-canon Johann Eck to Luther and therefore was included by Eck in the papal bull *Exsurge Domine*. Only due to mediation by the duke of Bavaria was he spared excommunication, although he was widely known as a supporter of the Reformation. Another supporter of Luther was the prominent scholar of Hebrew Caspar Amman (c. 1450–1524), who since 1485 had served as prior of the convent of the Austin Friars at Lauingen and in 1523 published the first direct translation of the Psalms from Hebrew into German without attracting, however, the attention of the Wittenberg friar. The Augsburg Benedictine monk and polymath Vitus Bild (1481–1529) brought together a rich collection of Reformation pamphlets, but since the mid-1520s had dissociated himself from the more radical supporters of the Reformation. Caspar Haslach (c. 1485–1540 /41), town preacher of Dillingen and later on rector of Bernbeuren, had to answer to the ecclesiastical authorities because of his evangelical sermons in 1522 and seems to have formally renounced Luther while secretly holding on to his former beliefs. All four men collected and read Luther's writings and sought personal or epistolary contact with him, all shared the ideal of 'evangelical preaching', and for all of them the Wittenberg Reformer was 'our Martin'. Posset has brought back to life the multifarious milieu of the humanist and reform-minded followers of Luther in the 1520s. It is, however, not true that this milieu is being maliciously concealed by Protestant researchers in the present 'post-ecumenical age' as Posset, himself a Catholic, insinuates. Whether it makes sense to speak of 'Catholic' sympathisers of Luther as early as in the 1520s seems questionable: Posset himself complains about the frequent 'confusion of tongues'. Problematic also is Posset's

approach to Luther who according to him did not initially strive for a renovation of the Church but for pastoral reform, an issue on which he was joined by many other contemporary clerics and religious.

UNIVERSITY OF MARBURG

WOLF-FRIEDRICH SCHÄUFELE

Translating resurrection. The debate between William Tyndale and George Joye in its historical and theological context. By Gergely M. Juhász. (Studies in the History of Christian Traditions, 165.) Pp. xviii + 550 incl. 7 figs. Leiden–Boston: Brill, 2014. €154. 978 90 04 24894 6; 1573 5664
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For much of the past five centuries, George Joye (c. 1495–1553) has been a name of ill repute. Although he composed the first evangelical primer in English and made the first English translations of several books of the Old Testament, his reputation has been overshadowed by a controversy that erupted between him and William Tyndale over his revision of the fourth edition of Tyndale's English New Testament in 1534. Besides amending certain typographical errors, Joye substituted the phrase 'the lyfe after this' for some instances of the word 'resurreccion' in Tyndale's translation. In response, Tyndale wrote a vitriolic foreword to the next edition of his New Testament, implying that these alterations amounted to a denial of the physical resurrection. Though Joye attempted to clear his name, first in a short epilogue attached to a succeeding edition of his revision of the New Testament and then in a stand-alone pamphlet, the criticism levelled against him has ossified into an unchecked scholarly orthodoxy, which has ridiculed his intellectual capacity and defamed his character. By meticulously reconstructing and evaluating the historical and theological contexts of this debate, Gergely Juhász's groundbreaking work rescues Joye from the ignominy to which this 'conservative consensus' has consigned him. In his first chapter, Juhász offers a thorough and doggedly judicious account of the evidence of this debate and how this consensus came to dominate scholarly depictions of Joye's life and writings (pp. 1–69). In his second and third chapters, he provides an overview of the various understandings of *post-mortem* existence from biblical sources to the debates of the early Reformation (pp. 71–286). In so doing, he brings to light an often-overlooked fault line of eschatological debate between reformers like Luther, Frith and Tyndale who believed in soul sleep after death and those such as Melancthon, Bullinger, Bucer and Joye who maintained that there was an intermediate state between death and the final resurrection. Having established this context, Juhász astutely demonstrates in his fourth chapter that Joye's twenty-two substitutions (eighteen of which relate directly to the Sadducean denial of the immortality of the soul in Mark xii.18–27 and Acts xxiii–xxiv) were the result of scholarly exegetical reflection and a coherent translational strategy, rather than the unlearned idiosyncrasy that they are often accused of being (pp. 287–426). By debunking the false claims and assumptions that have long obscured this debate, Juhász rehabilitates Joye, recasting him as a man of both learning and integrity, worthy of further reassessment (pp. 427–31). Though this study contains several strange inconsistencies – for example, that Christoffel van Ruremund died in both the Tower and Westminster (pp. 1, 32, 293) and that Joye wrote