Schreiner acknowledges the necessity of good works for salvation, even as he maintains a distinction between the basis of justification (Christ's righteousness alone) and the evidences of justification (the good works of the believer). Such care with terminology is to be applauded, since one does not often find this level of consistency and nuance in all writings on Paul's doctrine of justification. Schreiner also makes a strong case for the objective genitive reading of *pistis Christou* (and related phrases), referring to *faith in* Christ (rather than the *faithfulness of* Christ). There is also quite a bit in this volume that supports the imputation of Christ's righteousness as a concomitant of *sola fide*.

The style and tone of the book make it accessible to readers of various levels. I envision this will be an especially helpful work for pastors and students seeking an overview of issues such as the righteousness of God, along with some clarity in how to respond to the New Perspective on Paul. Moreover, it is immensely refreshing to find a work of New Testament scholarship addressing not only exegetical matters, but also important works from the history of interpretation. As it has been noted in another context, often the best arguments in the history of interpretation have never been refuted; they have been simply ignored or forgotten. The arguments of Owen and Turretin, for example, have often not been engaged sufficiently by New Testament scholarship, but at points (including issues pertaining to justification) their arguments would need to be refuted for newer formulations to be compelling to those familiar with the church's rich traditions. Schreiner's interaction with these Reformed stalwarts, along with his capable biblical exegesis, reinforces the hesitancy we should have to embrace redefinitions of justification.

In sum, Schreiner has demonstrated that there is ample, biblical reason to hold steadfastly to the doctrine of justification by faith alone, despite questions that have been raised about this doctrine over the years. This is a fine resource that has set the bar high for this new series on the five *solas* of the Reformation.

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Scott H. Hendrix. *Martin Luther: Visionary Reformer*. New Haven: Yale, 2015.

This book should rightfully take its place as the new standard biography of Martin Luther. Scott Hendrix—Professor Emeritus of Reformation History, Princeton Theological Seminary—has integrated the best of recent Luther

research with an awareness of questions raised by social history, including late medieval pieties and political systems. Complementing this strong academic foundation, the narrative flows with clear writing and well-organized chapters, making it useful for specialists and approachable for popular audiences.

In his preface, Hendrix lays out some of his reasons for writing a new Luther biography, beginning with the fact that Luther remains hugely significant in world history. Throughout the work, Hendrix presents Luther and his work with a balanced analysis that clarifies the historical record. While this grounded approach to biography may sound obvious, it is a valuable contribution because of the extensive mythology (both positive and negative) and misinformation that has developed around Luther over the centuries.

This book also succeeds in presenting Luther's life in a single, readable, up-to-date work. This is no small accomplishment. Despite voluminous scholarly research on Luther, a readable, original, and comprehensive biography of the reformer has long been desirable. Roland Bainton's monumental *Here I Stand* was published in 1950. Martin Brecht's three-volume *Martin Luther* is too big to be useful to popular audiences. Other book-length treatments of Luther tend to retell the story without adding the insights of contemporary research, to focus on Luther's theology, or to deal with narrower aspects of Luther's life. Especially in light of the five-hundredth anniversary of the Reformation this book fills an important role in Luther studies. More modestly, Hendrix explains that he encountered the need for a book like this as a teacher seeking texts to assign or recommend. That teacherly desire to tell the story in an accessible way gives the work a warm tone throughout.

Hendrix also describes at the outset the lenses through which he will view Luther's life. He begins by applying Luther's teaching that people are "simultaneously sinner and saint" to the reformer himself. The idea that people cannot fully understand their own mixed personal motives remains one of Luther's more provocative formulations. Recognizing Luther's complexities and even internal contradictions offers the benefit of a well-rounded appraisal of Luther as a person, which happens to be congruent with Luther's own view of human nature and experience.

The body of the work is divided into two halves: first, Luther's early life and career up to the events surrounding the 1521 Diet of Worms; second, his work as a reformer from his return to Wittenberg in 1522 until his death in 1546. The early chapters provide a good introduction to Luther's world and worldview. Chapters on Luther's early career as an Augustinian brother

and theology student are illuminating, especially Hendrix's description of Erfurt's lively intellectual life, which included a circle of humanists.

When it comes to Luther's so-called "Reformation discovery," Hendrix presents Luther as standing in continuity with his times—especially through the influence of his mentor Staupitz—even as his insights began to set him on a collision course with the dominant theologies and powers of the time. By not obsessing over a single breakthrough moment, Hendrix keeps the focus on Luther's steady development as a reformer whose ideas were propelled both by personal interests and external factors. Theologically, the focus rightly remains on the power and promise of justification by faith.

Luther's final twenty-five years provide the material for the second half of the book. This is a helpful corrective to the tendency in Luther studies to focus more on the dramatic early years and less on events that followed. To show the great effort that Luther put into the ongoing progress of the Reformation, Hendrix describes Luther's cooperation with colleagues like Philip Melanchthon, John Bugenhagen, and Justus Jonas. Based on his previous research of Luther's family dynamics, Hendrix is also able to provide thoughtful assessments of the personal relationships that shaped Luther's life. Passages about Luther's family—including his sorrow over the death of his daughter Magdalena—are consistently touching and insightful.

Controversial aspects of Luther's career, such as his role in the Peasants' War of 1525 and his ugly writings about Jews and Muslims, are treated forthrightly and without defensiveness. This is a good example of the "simultaneously saint and sinner" thesis in action. Hendrix's final chapter successfully weaves together important themes like personal loss, the challenges inherent in organizing diffuse groups of Protestants, and the events surrounding Luther's own death. Hendrix's coverage of Luther's later years paints a picture of struggles, chosen and not, including Luther's stubborn concern for good preaching and for effective institutions that serve spiritual and social well-being.

In conclusion, this book is biography of the highest art. It deserves to be known and used as the standard English-language biography of Martin Luther.

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