

of moral reasoning postpones the question of the truthfulness of either Christianity or Stoicism.

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Frances Luttikhuizen. *Underground Protestantism in Sixteenth Century Spain: A Much Ignored Side of Spanish History*. Refo500 Academic Studies 30. Göttingen: Vandenhoeck & Ruprecht, 2016.

Dr. Frances Luttikhuizen's book, *Underground Protestantism in Sixteenth Century Spain: A Much Ignored Side of Spanish History* is a timely addition to the Reformation story. 2017 was the five-hundredth anniversary of the start of the Reformation, when on October 31, 1517, Martin Luther nailed his Ninety-Five Theses on the door on All Saints' Church in Wittenberg, Germany. History is important, and the document that Luther shared, meant only to be a topic for theological discussion among theologians, shows how events that seem unimportant at the time can change the world, as these theses that challenged the Roman Catholic Church were soon spread throughout Europe. Luttikhuizen's book records this dramatic historical change and how "new ideas" even made their way to Spain, where the Inquisition soon took action to quash any changes, so much so that "Lutheranism" became a catchphrase for any and all heresy. While this account is a dark story of the scandal and evil within the Roman Church during the Reformation era, it is a complete and honest presentation that needs to be integrated into the history of both Spain and the Christian church.

Luttikhuizen has offered a well-researched study of this era, which required the huge task of sorting through the Inquisition records, archives, and publications, much of it hidden until recently or not available in English. The author takes us from the glory days of Spain to the struggles of Charles V and Philip II to contain the growing influences of humanism and new theology; these efforts changed Spain from a tolerant, openly progressive power to an isolated peninsula dominated by dogmatic thugs. Luttikhuizen quotes on page 117 from Ernest Shafer's research that there were up to 2100 cases of persons who appeared before the Inquisition, of whom 220 were burned at the stake and 120 were burned in effigy. This book of 434 pages represents a herculean effort and offers a well-translated documentation of what took place over many generations in Spain and beyond.

This book is quite readable despite the complicated history of the Inquisition and its many victims, whom the author carefully highlights. It brings

the Inquisition to life to show how it dealt with real people, their lives, and their families, from the highly placed to the lowly; it shows how quickly this institution could change a life and career. The author also highlights not just the men endangered for their theological and philosophical views but also in chapters 7 and 10 how the Inquisition had no tolerance of free-thinking women. Literally, no one was safe, within or outside of Spain.

The treatment of Dr. Augustin de Cazalla was an example of the capricious nature of the Inquisition. Cazalla was the court preacher and personal chaplain to Charles V from 1543–1553 but became the main attraction of the *auto-da-fé* (the execution of heretics by burning at the stake) of 1559. His fall from grace is outlined on pages 111–13 and later on pages 118ff.

Bartolome de Carranza is another example (129–36). Carranza was the archbishop of Toledo, as well as a professor at various universities in Spain. As an early follower of Erasmus’s humanism, he too became the target of an investigation that led to his demise. He had the respect and ear of Emperor Philip II, yet that did not save him. However, he and Cazalla are only a few of many highly placed church leaders who were disgraced, arrested, and died at the stake or in poverty and shame.

The most dramatic chapter for me was chapter 6, “The Evangelical Circle of Valladolid.” This chapter especially outlines the very detailed *auto-da-fé* (116–28). On Sunday, May 21, 1559, “31 heretics and Lutherans were condemned to the stake.” The author outlines each heretic and his crimes against the church. This very well organized all-day public trial of “Lutherans” was presided over by twenty-one-year-old Princess Juana, the youngest daughter of Philip II. This chapter recounts the pomp and ceremony at this public worship service and lists those present. Those who were executed were found guilty of any of twenty different heresies, among them number two: “To claim that men were justified through the death of Christ,” a fundamental doctrine of the Christian faith. One can only imagine attending such a local event.

I was led to this book by my interest in historic Lutheranism outside of Germany in the sixteenth century and especially the work of Francisco de Enzinas, one of the first translators of the New Testament from Greek into Spanish. As a Lutheran pastor, I have been ministering to Hispanic Americans for the past forty years from Florida to Iowa. I have been fascinated at how God brought young Francisco de Enzinas from Burgos, Spain, to Wittenberg, Germany. At the University of Wittenberg, Enzinas studied New Testament Greek under Philip Melancthon, Luther’s assistant and the author of the Augsburg Confession of 1530, the doctrinal foundation of Lutheranism to this day. At the age of twenty-three, Enzinas finished his translation of the New Testament and had it published at his own expense.

He presented it personally to Charles V, only to be imprisoned for his gift to his country and the empire. It is an amazing story of intolerance to Scripture translations during the sixteenth century that has been lost for so many years. Thankfully, in November and December of 2017, the Congreso Internacional highlighted and honored the memory and the work of this young Reformer with a special exhibit and with many presentations in Burgos, Spain, Enzinas's hometown.

Along with Enzinas, the author highlights the other well-known Spanish Lutheran (a follower of the Augsburg Confession), Cassiodoro de Reina, whose translation of the whole Bible in 1569 (revised by Cipriano Valera in 1602) is well known and used throughout our Hispanic Protestant Churches.

I believe this book is important because the divisions created by the Inquisition still linger and so do the Reformation doctrinal struggles that they sought to quash. Even to this day the Reformation has been misunderstood even by Protestant churches that do not seem to appreciate the power of those simple but profound Reformation themes, the *solas* emphasized by Luther and other Reformers: *sola fide* (faith alone), *sola gratia* (grace alone), and *sola Scriptura* (Scripture alone). At this time of world persecution against Christianity and the struggle for religious freedom, the faith of the Bible that the Reformation sought to restore is more crucial than ever.

May this book be a reminder of what can happen even to the Christian church when we diminish, destroy, and attack the sacred truths of Holy Scripture for man's power and control. But may we also remember and cherish the truth that the church is eternal, and as this book demonstrates, it will survive the most intense persecution to give glory to God. For the church is Christ's alone; he is the head (Eph 1:20–23 ESV), and salvation comes only through him (Acts 4:12), by faith (Rom 1:16–17; 3:28), and by his grace (Eph 2:8–10).

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Herman Bavinck. *Reformed Ethics: Created, Fallen, and Converted Humanity*. Edited by John Bolt. Grand Rapids: Baker Academic, 2019.

Herman Bavinck (1854–1921) is the most important continental and confessional theologian of modernity, and his works have captured the imagination of a plethora of Reformed scholars and pastors of late. Perhaps the most