

tify' Hegel, Heidegger and friends, and it demonstrates more than most treatments do just how much he owed to Barth, particularly the emphasis on revelation as a thorn in the flesh of all philosophy, idealist or transcendentalist. But is it, in the end, theology with a full commitment to revelation or is it skewed by the peculiar pilgrimage of the German philosophical tradition? How far should Kant's epistemology and the chain of reactions to it, from Hegel to modern existentialism, whirl theology around its head?

For all the protests to the contrary, it seems virtually impossible to penetrate the caverns of German philosophical theology without being diverted into wrangles about subjectivity, existence and self-knowledge. It is Bonhoeffer's greatness to have held on to a Christocentric, even on occasion Trinitarian, supposition in the very thick of this intellectual struggle. Barth, perhaps rightly, avoided some of the cul-de-sacs altogether and can claim some of the credit for Bonhoeffer's virtue here. Many evangelicals will be reserved over Bonhoeffer precisely at the point where they are over Barth: on the nature of revelation. All the same, they can only be impressed with the determination with which Bonhoeffer refuses to yield sovereignty even to 'man come of age'. In this main we can see, with the help of Marsh, the triumph in Bonhoeffer of Luther over philosophy.

The final few pages are an excellent summary of Bonhoeffer's theological-philosophical pilgrimage and the book, with its somewhat technical handling of the subject, is worth reading just in order to reach these pages.

This is probably not a work to recommend to theological students in general but should be read by any teacher of Bonhoeffer's thought or any enthusiast for the subject.

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***The Glory of Christ by John Owen***  
**Edited and abridged by R. J. K. Law**  
Edinburgh: Banner of Truth, 1994, 168  
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## RÉSUMÉ

*La théologie de John Owen, connue pour sa profondeur, et qui s'exprime dans l'adoration plutôt que dans des formules christologiques,*

*est rendue plus accessible dans ce résumé de grande valeur.*

## ZUSAMMENFASSUNG

*John Owens tiefsinnige und bedeutsame Theologie, die sich in der Anbetung statt in christologischen Formeln äußert, ist nun dank dieser wertvollen, gekürzten Fassung besser zugänglich.*

This paperback is the third in the series 'The Treasures of John Owen for Today's Readers'. These volumes (and there are more to follow) are edited abridgements of John Owen's most significant treatises. They were prepared by Dr. Law for his own benefit and, their value having been recognised, have now been released to a wider readership.

Those who are familiar with John Owen and who possess the sixteen volume edition of his Works (edited by Goold, published by the Banner of Truth) will be interested to compare this volume with the original version (Vol. 1 pages 285ff.). There can be little doubt that this edited and abridged version is much more readable for those who are not already comfortable with Owen's style and language. For example:

*Original:* 'Reckon in your minds, that this beholding of the glory of Christ by beholding the glory of God, and all his holy properties in him, is the greatest privilege whereof in this life we can be made partakers' (page 306).

*Law's Version:* 'Make up your mind that to behold the glory of God by beholding the glory of Christ is the greatest privilege which is given to believers in this life' (page 22).

Owen does not attempt to provide a Christology in the academic sense of that term. Instead he calls us to contemplate the significance of Christ. There is indeed a deep and significant theology here but it is a theology which expresses itself in worship rather than in an examination of Christological formulae.

Owen's treatise on *The Glory of Christ* is a treasure indeed. In a day when so much theology is man-centred rather than God-centred, concerned with the sociology of religion rather than the revelation of the living God, this book provides a welcome counter balance. It also demonstrates how much is yet to be learned by the Church today from the seventeenth century Puritans.

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