

proven either. She rejects Bauckham's view that John 3:24 and 11:2 show that the Fourth Evangelist knew Mark's Gospel and expected his readers to know it as well, arguing that the Evangelist may just as well presuppose knowledge of oral traditions. Edward Klink brings the collection to a close by summarising and critically discussing the other essays.

In view of the exorbitant prices that T&T Clark charge for hardback books, the book is rather thin. One misses chapters in which each of the four Gospels is discussed in more detail. The book contains a bibliography and indexes, but also typos. I can only hope that the debate will continue in other places.

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Reformed Dogmatics

Herman Bavinck

Abridged and edited by John Bolt

Grand Rapids: Baker Academic, 2011

847 pp., hb. \$59.99; ISBN 9780801036484

RÉSUMÉ

Cette publication récente vient à la suite de l'édition anglaise complète de la dogmatique réformée en quatre volumes de Herman Bavinck. Le présent ouvrage est une édition abrégée (qui comporte néanmoins 847 pages) basée sur l'édition anglaise complète. On y a parfois modifié l'ordre de la matière pour l'adapter à la structure du texte abrégé. Bien qu'il semble privilégier le traitement dogmatique dans l'œuvre de Bavinck, il parvient néanmoins à donner habilement une idée de la manière riche dont Bavinck aborde l'histoire de la dogmatique. On imagine que cette réalisation remarquable constituera une introduction précieuse à l'œuvre de Bavinck pour bien des lecteurs.

SUMMARY

This recent publication follows the recently completed English translation of the four volumes of Herman Bavinck's *Reformed Dogmatics*. The shorter book, which nonetheless runs to 847 pages, is an abridged version of the English version of *Reformed Dogmatics*. As such, it is drawn from the subsequent English texts, although it sometimes rearranges the order of material to fit an abridged structure. Although it seems focused on the dogmatic material in Bavinck's work, it also skilfully manages to give a flavour of Bavinck's rich handling of the history of dogma. One imagines that this book will be an outstanding introduction to Bavinck for the interested layperson and for that purpose the production of this book is an outstanding accomplishment.

ZUSAMMENFASSUNG

Dieses kürzlich erschienene Buch folgt der unlängst vervollständigten, englischen Übersetzung von Herman Bavincks vierbändigen *Reformierte Dogmatik*. Das

vorliegende kürzere Werk, das immerhin noch 847 Seiten umfasst, stellt eine Zusammenfassung der englischen Ausgabe von *Reformierte Dogmatik* dar. Es folgt als solche der Anordnung der englischen Texte, obwohl es wegen der gekürzten Fassung zuweilen die Reihenfolge des Materials verändert. Auch wenn es sich augenscheinlich auf die *Dogmatik Bavincks* konzentriert, versteht es doch sehr geschickt, auch einen Eindruck von Bavincks umfassender Abhandlung der Dogmengeschichte zu vermitteln. Dieses Buch wird für den interessierten Laien eine herausragende Einführung in das Werk Bavincks abgeben und ist für diesen Zweck hervorragend geeignet.

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Between 2003 and 2008, the Dutch Reformed Translation Society oversaw the translation and subsequent release of a standardised English version of Herman Bavinck's seminal four volume *Gereformeerde Dogmatiek*. This English text – *Reformed Dogmatics* – has quickly come to be recognised in the anglophone theological world as a work of some significance. Its attempt to seriously engage with the biblical and ancient texts (in their original languages), its awareness of the development of dogma throughout the history of the Church, and its appropriation of orthodox theology in the modern world mark out *Reformed Dogmatics* as a modern classic.

This abridged work, compiled by Professor John Bolt who was also the editor of the English version *Reformed Dogmatics*, is an attempt to draw together the most important material in Bavinck's dogmatic conclusions in one volume and in so doing, to make Bavinck more immediately accessible.

The most useful feature of this abridged volume, of course, is that it presents a summary of Bavinck's dogmatics in one volume, albeit one running to 847 pages. As someone who appreciates Bavinck's theology, I am asked on a semi-regular basis for recommendations as to what one should read as an introduction to his work. *Reformed Dogmatics*, Bavinck's *magnum opus*, is the 'must read' material. But while Bavinck's work is far more concise than, say, Barth's *Church Dogmatics*, reading Bavinck's *Dogmatics* is nonetheless a major undertaking that – for the interested and often busy lay person – might seem inaccessible by virtue of its size. In that light, it is excellent for the future dissemination of Bavinck's writings that the interested potential reader can be first directed to a single volume.

As one used to reading Bavinck in his fuller form, I approached this book with a great deal of curiosity as to how the balance of Bavinck's neo-Calvinist methodology (in the relationship of biblical data, its appropriation in the early church, the subsequent medieval and Reformation debates, and the path to a present day understanding of the topic) would be preserved. This abridged version does a remarkable job of reducing the volume of material whilst preserving the structure and progression of dogmatic loci found in the original.

Bavinck's historical material was recognised as being of particular importance by, for example, Karl Barth. It has been reduced whilst retaining its rich flavour and recognisable form, which is an impressive achievement. In that sense, I was pleasantly surprised at just how well this version performed in that task. Bolt's deep awareness of the contours of Bavinck's thought and his not uncritical reading of Bavinck (cf. 'Editor's Preface', xii) are put to good use in the production of this volume.

While this book is an excellent abridgement, and as such certainly gives the reader an insight into Bavinck's worth as a dogmatician, it must be remembered that it is nonetheless an abridgement. There is material in this version to which the serious Bavinck scholar should pay attention. At various points (for example, chapter 22, notes 46, 51 and 91), Bolt highlights that Bavinck's argumentation has been disproved by more recent scholarly developments. However, those who are committed to an in-depth reading of Bavinck must always return to the full text of *Reformed Dogmatics* or, preferably, *Gereformeerde Dogmatiek*. That said, for its intended purpose this is an outstanding and most welcome addition to the growing list of English language Bavinck texts.

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*The People's Theologian: Writings in Honour of
Donald Macleod*

Iain D. Campbell and Malcolm Maclean (eds)

Fearn: Mentor, 2011

316 pp., pb. £14.99; ISBN 978-84550-584-4

ZUSAMMENFASSUNG

Das vorliegende Buch, eine Festschrift für den schottischen calvinistischen Theologen Donald Macleod, deckt zahlreiche Aspekte von Macleods Beitrag als Journalist, historischer Theologe, Systematiker sowie als Mann der Kirche ab. Angefügt ist ein kurzer Teil mit persönlichen Würdigungen. Macleod ist zweifellos einer der interessantesten und originellsten Theologen in der jüngeren Geschichte britischer Theologie, und somit ist das ihm gewidmete Werk wohl verdient. Es umfasst nicht jeden Bereich seines Denkens, doch ein umfangreicher Überblick über seine weit reichende Vision war zweifellos nie das Ziel des Buches. Obwohl sich der Band ausgiebig mit Macleod als kreativem Vertreter der schottischen calvinistischen Tradition befasst, vernachlässigt es die bemerkenswerte Tatsache, dass er sich selbst als schottischen Calvinisten Kuyperscher Prägung bezeichnet.

SUMMARY

This book, a festschrift for the Scottish Calvinist theologian Donald Macleod, covers various aspects of Macleod's contribution as a journalist, historical theologian, systematician and churchman. A series of short personal appreciations

is attached. Macleod is without doubt one of the most interesting and original theologians in recent British theology and as such this dedicated book is well merited. The book does not cover every aspect of his thought: although it dwells at length on Macleod as a creative exponent of the Scottish Calvinist tradition, it neglects the interesting fact that he identifies himself as a Scottish Kuyperian Calvinist; yet an exhaustive overview of his capacious vision was, no doubt, never the book's goal.

RÉSUMÉ

Cet ouvrage de mélanges offerts au théologien écossais calviniste Donald Macleod aborde divers aspects de l'œuvre de Macleod comme journaliste, historien de la théologie, systématicien et homme d'Église. Une courte série d'appréciations personnelles vient ensuite s'y ajouter. Macleod est sans aucun doute l'un des théologiens les plus intéressants et les plus originaux dans la théologie britannique récente et cet ouvrage qui lui est dédié est bien mérité. Il n'aborde pas tous les aspects de sa pensée : bien qu'il présente longuement son talent pour exposer la tradition calviniste écossaise de manière créative, il laisse de côté le fait intéressant qu'il s'identifie lui-même comme un calviniste kuypérien écossais. Mais il est vrai que l'ouvrage n'avait pas pour visée d'embrasser de manière exhaustive son ample vision théologique.

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The People's Theologian recently appeared as a festschrift for Professor Donald Macleod, former Principal and longstanding Professor of Systematic Theology at the Free Church of Scotland College in Edinburgh. Macleod is one of the most interesting and original Scottish theologians of the last century, and is still a formidable and active theologian in the present day. For those familiar with his work and teaching, the chance to read a collection of essays by those influenced by him is immediately an attractive prospect.

The book is structured to cover various emphases in Macleod's career. Beginning with a biography written by his son, the journalist John Macleod, it progresses to cover Macleod's contributions as a journalist, in historical and systematic theology, and as a churchman. Although not all essays are expositions of Macleod's own work, they are all intended to give a flavour of his thought.

The section on Macleod's work as a journalist, such a fascinating and exciting aspect of his career, receives a short focus with two essays covering a mere eleven pages. Brian Wilson's piece on Macleod's writings as a columnist for the secular, independent paper *The West Highland Free Press* points out his significance as a theologically-informed social commentator and stylish writer. This brief essay notes that Macleod is also afforded writing space in *The Observer*, though its portrayal of Macleod as a public intellectual in this context left me wishing for more. Iain D. Campbell's essay covers Macleod's time as editor of *The Monthly Record*, the denominational