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Dogmática Reformada 4 Volumes | Herman Bavinck Dogmática Reformada Herman Bavinck Organizada por John Bolt “Que maravilhoso presente! Os tópicos abordados por Bavinck são ainda da maior importância, e ele os discute com um tom teológico surpreendentemente contemporâneo. Minha oração é que o lançamento dessa obra finalize o início de um ressurgimento de Bavinck.” – Richard J. Mouw, presidente do Fuller Theological Seminary “Assim como Agostinho, Calvino e Jonathan Edwards, Bavinck foi um homem com uma mente gigante, amplo conhecimento, sabedoria perene e enorme habilidade expositiva. Ter esse seu trabalho em nossa língua é um substancial enriquecimento. Sólida, mas lúcida; exigente, mas gratificante; ampla e profunda, perspicaz e equilibrada, a magistral Dogmática Reformada de Bavinck segue após um século sendo a mais elevada realização em sua área.” – J.I. Packer, Regent College “A Dogmática Reformada foi o manancial da teologia Reformada nos últimos cem anos. É de longe a mais profunda e abrangente teologia sistemática Reformada do século 20. O leitor ficará maravilhado com a erudição de Bavinck, sua criatividade e equilíbrio. Bavinck é confessionalmente ortodoxo, mas reconhece a necessidade de colocar as tradicionais formulações das Escrituras no contexto das discussões contemporâneas.” – John Frame, Reformed Theological Seminary A vida e o pensamento de Bavinck refl etem um sério esforço em busca da piedade, da ortodoxia e da contemporaneidade. Aos pietistas recessos do mundo moderno, por um lado, e aos críticos da ortodoxia, céticos a respeito de sua relevância contínua, por outro, o exemplo de Bavinck sugere um modelo a seguir: uma atraente visão trinitariana do discipulado cristão no mundo de Deus. Bavinck segue a organização tradicional da teologia reformada ortodoxa em seis tópicos principais: a doutrina de Deus, da humanidade, de Cristo, da salva-ção, da igreja e das últimas coisas. O que diferencia seus prolegômenos é a amplitude na qual ele confronta a profunda crise epistemológica da modernidade pós-iluminismo. Não somente a negação kantiana do verdadeiro conhecimento de Deus, mas também as variadas tentativas de construir alternativas que simplesmente aceitem o divórcio entre religião e conhecimento (teologia e ciência) são tratadas em detalhes. Bavinck está familiarizado com esses novos esforços da escola da história das religiões (e.g. Troeltsch) e faz uma crítica competente. Herman Bavinck (1854–1921) tornou-se sucessor de Abraham Kuypier na cadeira de Teologia Sistemática da Universidade Livre da Holanda, em 1902. Leia um Trecho Not to be confused with Johan Herman Bavinck. The ReverendHerman BavinckBavinck c. 1913Born(1854-12-13)13 December 1854Hoogeveen, NetherlandsDied29 July 1921(1921-07-29) (aged 66)Amsterdam, NetherlandsPolitical partyAnti-Revolutionary PartySpouse(s)Johanna A. Schippers (m. 1891)[1]Ecclesiastical careerReligionChristianity (Continental Reformed)ChurchChristian Reformed ChurchOrdainedc. 1881[2] Academic backgroundAlma materKampen Theological SeminaryLeiden UniversityThesisA Succinct Demonstration of the Influence of Schleiermacher upon the Exposition of Holy Scripture[3]Doctoral advisorJan Hendrik Scholten[3]Influences Thomas Aquinas[4] Augustine of Hippo[5] Abraham Kuypier Friedrich Schleiermacher[6] Academic workDisciplineTheologySub-disciplineDogmatic theologySchool or traditionNeo-CalvinismInstitutionsKampen Theological SeminaryVrije Universiteit AmsterdamNotable worksReformed Dogmatics (1895–1901)Influenced Louis Berkhoff[7] John Bolt[8] Herman Hoeksema[9] Tim Keller[10] Abraham Kuypier[2] Hendrik G. Stoker[11] Cornelius Van Til[12] D. H. Th. Vollenhoven[13] Part of a series onCalvinismJohn Calvin Background Christianity Reformation Protestantism Theology Theology of John Calvin Covenant theology Baptism Lord's Supper Regulative principle Predestination Scholasticism Documents Institutes of the Christian Religion Geneva Bible Confessions Three Forms of Unity Westminster Standards Systematic theology Metrical psalter Theologians Huldrych Zwingli Martin Bucer Peter Martyr Vermigli Heinrich Bullinger John Calvin John Knox Theodore Beza Francis Turretin Jonathan Edwards Friedrich Schleiermacher Charles Hodge Herman Bavinck Karl Barth Churches Continental Reformed Presbyterian South Korea United States Congregational Reformed Baptist Anglican Movements Afrikaners Huguenots Pilgrims Puritans Neo-Calvinism New Calvinism Inter-denominational organizations World Communion of Reformed Churches World Reformed Fellowship International Conference of Reformed Churches North American Presbyterian and Reformed Council Calvinism portalvte Herman Bavinck (1854–1921) was a Dutch Reformed theologian and churchman. He was a significant scholar in the Calvinist tradition, alongside Abraham Kuypier and B. B. Warfield. Biography Background Bavinck was born on 13 December 1854 in the town of Hoogeveen in the Netherlands to a German father, Jan Bavinck (1826–1909), who was the minister of theologically conservative, ecclesiastically separatist Christian Reformed Church (Christelijke Gereformeerde Kerk). After his high school education, Bavinck first went to the Theological School in Kampen in 1873, but then moved on to Leiden for further training after one year in Kampen. He wrote in his student journal notes that the reason made him to transfer his studies was because he was motivated by the preaching of the pastor Johannes Hendricus Donner [nl], who was also ministering in Leiden by that time. He studied under prominent faculties such as Johannes Scholten and Abraham Kuenen, and finally graduated in 1880 from the University of Leiden having completed a dissertation on the ethics of Ulrich Zwingli. A year later, Bavinck was appointed Professor of Dogmatics at Theological School in Kampen. While serving there, he also assisted his denomination that had formed out of the withdrawal of orthodox Calvinists earlier from the state Hervormde Kerk, a withdrawal movement called the "Afscheiding" (Secession) in its merger with a second and subsequent larger breakaway movement that also left the Hervormde Kerk, this time under the leadership of Abraham Kuypier, a movement called the "Doleantie" (the Complaint; a historical reference to the term used by orthodox Reformed ministers who opposed Arminianism prior to the National Synod of Dordt, 1618–19). The now-united Church combined the "Afgescheidenen" and "Dolerenden" into the Gereformeerde Kerken in Nederland (GKIN). As a result of the merger, GKIN inherited the denominational seminary of the Afscheiding churches and that seminary became the denominational seminary of the GKIN, where Bavinck stayed put, so as to ease the transition of his colleagues and people within the much larger new Church. Already, when the Afgescheidenen merged with the Dolerenden, there was a minority of the Seceders who stayed out of the union; they formed their new denomination as the Christelijke Gereformeerde Kerken (CGK), and they established their own theological seminary in the town of Apeldoorn. Move to Amsterdam Amidst all these developments, Bavinck stayed put and pursued his class lectures, research, writing, and publication – making his distinctive mark as an orthodox Calvinist theologian and churchman. The recently founded Free University in Amsterdam (VU), under the leadership of Abraham Kuypier, was meant to be a bastion of Reformed learning in all fields of thought. The Free University including its Theology Faculty for training clergy, unlike Kampen Seminary, was independent of both the state and all church denominations. But, of course, theology was the VU's initial leading concern for some decades. So, Bavinck, when he was first invited to join the VU Faculty, had to weigh the merits of teaching what concerned him in his theological research, in such a seemingly independent environment. With Kuypier in the same faculty, he might have come to feel quite crowded. After refusing the invitation of Abraham Kuypier several times to come to Amsterdam, finally Bavinck accepted Kuypier's plea. In 1902 he succeeded Kuypier as Professor of Theology at the Free University in Amsterdam. Kuypier himself had developed other workloads, and simply wanted the best man available to replace himself. Thus, Bavinck moved to the big city, with his first edition of multi-volume Gereformeerde Dogmatiek already in publication. He arrived well-credentialed and well-respected. He remained at VU for the remainder of his teaching career. In 1906 he became a member of the Royal Netherlands Academy of Arts and Sciences [14] In 1911, he was named to the Senate of the Netherlands Parliament. He assisted in the encouragement of the Gereformeerde people to build their own Christian schools, without state financial help, until such a time as the 80-years "School War" was brought to an end by the granting of government assistance to all schools. In 1908 he visited the United States and gave the Stone Lectures at Princeton Theological Seminary. Bavinck died on 29 July 1921 in Amsterdam. Bavinck and Kuypier Inevitably he has been compared with his contemporary Abraham Kuypier. J. H. Landwehr, Bavinck's first biographer, had this to say of the two: "Bavinck was an Aristotelian, Kuypier had a Platonic spirit. Bavinck was the man of clear concept, Kuypier the man of the fecund idea. Bavinck worked with the historically given; Kuypier proceeded speculatively by way of intuition. Bavinck's was primarily an inductive mind; Kuypier's primarily deductive." One major difference in ideas between Bavinck and Kuypier is formulated largely in theological terms contrasting a doctrine called "Common Grace" with a doctrine called "the Antithesis". Bavinck emphasized Common Grace, while Kuypier emphasized (sometimes severely) the Antithesis. A comparison of the two positions, which came to designate two interwoven and contentious traditions in the GKIN and the neo-Calvinist Christian social movements that flowed from its membership, is presented in Jacob Klapwijk's important work of Reformational philosophy, entitled Bringing into Captivity Every Thought (English, 1986). Theology Bavinck's Doctrine of Revelation Bavinck sensed the open question caused by the subjectivistic tendency of Friedrich Schleiermacher's doctrine of revelation. Deeply concerned with the problem of objectivism and subjectivism in the doctrine of revelation, he employed Schleiermacher's doctrine of revelation in his own way and regarded the Bible as the objective standard for his theological work. Bavinck also stressed the importance of the church, which forms the Christian consciousness and experience. (Source: Byung Hoon Woo, Herman Bavinck, and Karl Barth) Publications This section only includes Bavinck's writings which are available in English (alphabetical order). Christian Worldview. Translated and edited by Nathaniel Gray Sutanto, James Eglinton, and Cory C. Brock. Wheaton: Crossway. 2019. (Original: 1904; English version translated from the second edition) Essays on Religion, Science, and Society. Translated by Harry Bonstra, Gerrit Sheeres. Edited by John Bolt. Grand Rapids: Baker Academic, 2008. Herman Bavinck on Preaching & Preachers. Translated and edited by James P. Eglinton. Peabody: Hendrickson, 2017. 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