

of Dort allowed themselves to be pushed into a corner by the Remonstrants, who constantly attacked them on the issue of reprobation and so focussed the whole controversy on the issue of double predestination. The fathers of Dort followed them on this path and did take their starting point in the doctrine of double predestination, thereby landing themselves in insoluble problems. Graafland agrees with Kohlbrugge, who had always maintained that the real issue between the Remonstrants and the Counter-Remonstrants was the doctrine of justification itself (211). Nevertheless, Graafland himself, in the closing part of his book, returns to the *Canons* and emphasizes the need of regeneration again (156ff., 183ff.). However much I agree with him and with the *Canons* that regeneration is a necessity, we have to be careful in not making it the centre of our theology and spirituality, for before we know it we may fall again into the trap of the internalization and subjectivization of God's grace and salvation. Graafland certainly has not given the last and final answer, but we are grateful for the honest way in which he has raised the issues and his book makes us think again. Perhaps the latter is the highest praise one can accord to an author!

Klaas Runia  
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***The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature***

**Sidney Greidanus**

IVP, Leicester, 1988; 374pp., £9.95;  
ISBN 0 8028 0360 1

***Biblical Interpretation in Crisis: The Ratzinger Conference on Bible and Church***

**Richard J. Neuhaus (ed.)**

Eerdmans, Grand Rapids, 1989; 190pp.,  
ISBN 0 8028 0209 5

**SUMMARY**

Dr Greidanus gives us a most valuable book, covering an exceptionally wide field without superficiality. The preacher who works his way seriously through this book will find his own understanding of the Bible greatly enriched and could find his preaching revolutionized.

The second volume arose from a conference in New York in January 1988. The Bible must be understood as a church document, even in its historical context, and the Protestant principle of *sola Scriptura* is not a formula for church-rejecting individualism.

**RÉSUMÉ**

Greidanus nous offre un livre de grande valeur, qui couvre un champ exceptionnellement vaste, sans être superficiel. Le prédicateur qui travaillera sérieusement ce livre en trouvera sa compréhension de la Bible enrichie, voire sa prédication transformée.

Le second volume est issu d'une conférence tenue à New-York en 1988. La Bible doit être comprise comme un document *ecclésial*, même dans son contexte historique, et le principe protestant *Sola Scriptura* n'autorise pas l'individualisme oublieux de l'Eglise.

**ZUSAMMENFASSUNG**

Greidanus präsentiert ein überaus wertvolles Buch, das ein außerordentlich weites Feld abdeckt, ohne dabei in Oberflächlichkeit zu verfallen. Der Prediger, der das Buch aufmerksam durcharbeitet, wird sich in seinem Verständnis der Bibel bereichert finden und könnte seine Predigt geradezu revolutionieren.

Der zweite Band entstand aufgrund einer Konferenz im Januar 1988 in New York. Die Bibel soll, selbst in ihrem historischen Kontext, als Dokument der Kirche verstanden werden, und das protestantische Prinzip des *Sola Scriptura* stellt nicht eine Formel für einen kirchenverachtenden Individualismus dar.

A friend of mine, the principal of a college for preachers in Brazil, once told me he would always award a diploma to a student whose work was weak, provided he passed in both hermeneutics and homiletics, two essential disciplines for every preacher. Both these volumes address hermeneutics, while the first of them relates the two disciplines to each other.

Dr Greidanus has given us a most valuable book, covering an exceptionally wide field without superficiality. He says, 'In the present volume cross-fertilization takes place not only between hermeneutics and homiletics but also between historical and literary studies.'

The first half deals with the major steps of thorough sermon preparation from a conservative evangelical perspective. The author argues that expository preaching is essential and then considers the relevance of various types of biblical criticism to the preacher's task. He emphasises the need to go beyond atomistic approaches to a more holistic perspective and welcomes recent trends in this direction. He also lays stress on the need to recognise the richness of literary forms in the Scriptures and particularly to let these forms affect the structure of the sermon itself. Along the way, text selection, theme formulation and relevant communication are also addressed.

The second half applies the principles estab-

lished in the first to four major genres of biblical literature: Hebrew narratives, prophetic literature, Gospels, and Epistles. Here the value of such thorough preliminary work quickly becomes evident. The preacher who works his way seriously through this book will find his own understanding of the Bible greatly enriched and could find his preaching revolutionised.

The second volume arose from a conference arranged by the Rockford Institute Centre on Religion and Society in New York, in January, 1988. The participants came from a wide range of theological traditions, and included some evangelicals like David Wells and Clark Pinnock.

Cardinal Ratzinger, who, as Prefect of the Congregation for the Doctrine of the Faith, is second only to the Pope as an authoritative spokesman for Roman Catholic doctrine, opened the conference with a public lecture on 'Biblical Interpretation in Crisis'. He examined the relationship of theology and exegesis since the Enlightenment began to drive a wedge between them. He saw Kant's philosophy as the major source of the presuppositions supporting that wedge, and he called for the recognition that the faith of the church is what truly opens the Bible to us.

Raymond Brown, William Lazareth and George Lindbeck all then gave papers on aspects of the conference theme. Brown stressed the importance of the historical approach, but reminded the conference that the Bible is a church document even in its historical context. Lazareth expounded Luther's principle of *Sola Scriptura*, making it clear that it was not a formula for church-rejecting individualism. Lindbeck outlined the 'classic hermeneutic' which assumed biblical unity, interpreted it through Christ and viewed typology as the link between the Testaments. This hermeneutic had collapsed for post-Enlightenment thinkers, but today the way is open for theologians and scholars, pastors and lay Christians to work together for a new consensus.

Paul Stallworth brings the volume to a conclusion by telling 'the story of an encounter', in which we hear the cut and thrust of the two-day debate. The participants tried both to maximise common ground and to highlight areas of continuing disagreement. If there had been more evangelicals present there may have been more fully articulated points of contention.

The church's role in biblical interpretation plays a major part in this book, but a much smaller one in that by Greidanus. Many of the conference participants will view this as a

weakness in the latter, but without doubt he ably presents a hermeneutic for preachers in today's church. Their volume raises questions, his supplies answers.

**Geoffrey W. Grogan**  
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***The Actuality of Atonement: A Study of Metaphor, Rationality and the Christian Tradition***  
**Colin E. Gunton**

T. & T. Clark, Edinburgh, 1988; 222pp., £11.95, hardback; ISBN 0 567 09497 9

**SUMMARY**

The author is a sympathetic but searching critic of the Enlightenment, and develops his thesis using his considerable philosophical skills. He discusses the various theories of the atonement, and concludes that the Western tradition has overdone the legal approach. Because of this, the penal substitutionary theory is treated unfairly in the book. The author surprises us with a defence of Edward Irving's concept of sacrifice, which many readers will find hard to accept.

**RÉSUMÉ**

L'auteur critique les Lumières avec sympathie, mais avec rigueur. Il démontre, en développant sa thèse, de grandes compétences philosophiques. Il traite des diverses théories de l'expiation, et conclut que la tradition occidentale a privilégié à l'excès le point de vue juridique. Du coup, la doctrine de la substitution pénale souffre, dans le livre, d'un traitement peu équitable. L'auteur nous étonne en prenant la défense du concept de sacrifice d'Edward Irving; de nombreux lecteurs auront de la peine à le suivre.

**ZUSAMMENFASSUNG**

Der Autor diskutiert die verschiedenen Theorien zum Sühnopfer und kommt zu dem Schluß, daß die westliche Tradition den juristischen Aspekt überzogen habe. Das führt dazu, daß der Gedanke der Stellvertretung unfair dargestellt wird. Der Autor überrascht mit einer Verteidigung von Edward Irvings Konzept des Opfers, was von vielen Lesern schwerlich akzeptiert werden dürfte.

With this book Professor Colin Gunton of King's College, London, completes a sort of trilogy on the three major doctrines, Christology (*Yesterday and Today*), Trinity (*Enlightenment and Alienation*) and atonement. Each of these books, but especially the second and third,