

the Fourth Gospel narrative criticism has been the most important new influence in Johannine studies, and to spend merely seven pages on this area this reviewer can hardly regard as adequate.

All the other parts of the 2nd ed. present the same content as the first edition, although sometimes in a slightly different order (because of the lack of a detailed table of content in the 1st ed. one has to go through it page by page in order to find out which parts of the 1st ed. recur in which parts of the 2nd). One finds references to recent contributions in many footnotes of the 2nd ed., but Smalley's own approach remains basically unchanged: he argues for a three stage model which includes that (1.) the apostle John is the Beloved Disciple who moved from Jerusalem to Ephesus, where he was teaching about Jesus independently from the Synoptics, but according to common tradition supplemented by information from his own sources. (2.) These traditions were put into written form by disciples, and (3.) after John's death and the addition of the prologue and ch. 21 as an epilogue the Gospel was published by the Johannine church at Ephesus. As the title of the book says, Smalley sees John as both an evangelist and interpreter, who was both faithful to historical tradition and capable of profound theological interpretation. As in the 1st ed. the emphasis remains strongly on historical questions, although every important theological question is introduced in chapter 10 on 'John: Interpreter'. But critique from previous reviewers in this area remains valid (O'Grady, art. cit.: in tackling christological questions Smalley does not move beyond the christological titles; Kysar in *JBL* 99 (1980), 149: Smalley shows signs of reading back Chalcedonian problems into John's Gospel).

Another critique is worth mentioning briefly. In Barrett's view what Smalley is doing is 'a defense (!) of the soundness of the fourth evangelist'. He goes on: 'A defense, however, that leads to the proposition (p. 178) that "some parts of John's narrative are to be interpreted on a historical level, and others on a theological level" makes the worst of both worlds and does not do justice to the profundity of the evangelist' (Barrett in *JThSt* 30 (1979), 537). This serious critique is taken up in the 2nd ed. merely by altering the sentence in question in the following way: 'John's narrative may be interpreted at an historical, as well as theological, level.' (2nd ed., p. 217). This only shows that the relationship between history and theology is still

looking forward to be described in a more profound way.

This reviewer concludes that students of John's Gospel who are looking for an introductory book from a conservative viewpoint with a clear emphasis on historical questions (and who do not already possess the 1st ed.) will find the 2nd ed. a helpful guide. An introduction which pays equal attention to literary and theological questions, and attempts to clarify further their special relation to history in John's Gospel, remains to be written.

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EuroJTh (1999) 8:1, 109-110 0960-2720

The Mark of the Spirit? A Charismatic Critique of the Toronto Blessing

L. Petersen (editor)

Carlisle: Paternoster Press, 1998,
121 pp., ISBN 0 85364 861 1

RÉSUMÉ

Ce livre examine le phénomène qu'est la bénédiction de Toronto, une expérience charismatique partie de Toronto en 1995 et qui a ensuite fait le tour du monde. Les quatre auteurs apportent chacun sa contribution pour répondre à l'ouvrage de Mark Stibbe qui considère la Bénédiction de Toronto comme un prélude à ce qui peut devenir un réveil mondial.

ZUSAMMENFASSUNG

Das vorliegende Buch untersucht das Phänomen des Toronto-Segens, einer charismatischen Erfahrung, die, ausgehend von Toronto im Jahr 1995, Verbreitung über die gesamte Welt erfahren hat. Jeder der vier Autoren steuert je einen Aufsatz bei zu einem Buch, das eine engagierte Reaktion ist auf das Werk von Mark Stibbe, der Toronto als Präludium zu einer möglichen weltweiten Erweckung auffaßt.

This book is a frontal assault on *Times of Refreshing* (Marshall Pickering, 1995), Mark Stibbe's defense of the Toronto phenomenon and his assertion that it is the first sign of a coming 'fourth wave' which will result in global revival. The four contributing essayists share Stibbe's association with Sheffield University's department of Biblical Studies

and his charismatic convictions. They do not however endorse his views on the Toronto Blessing (TB hereafter).

In the first essay Lloyd Petersen takes issue with Stibbe's contention that the 'ecstatic' phenomena associated with the TB is God's way of meeting an essentially ecstatic culture. In essence he argues that Paul did not propose ecstasy in the Corinthian church as the answer to the needs of the ecstatic culture in Corinth. In Petersen's view the ecstatic phenomena by and large occur in charismatic churches where the clientele have already been softened up to a point of responsiveness.

In the second essay Mark Smith questions Stibbe's 'This is That' hermeneutic. In particular he challenges Stibbe's prophetic interpretation of Ezekiel 47 as setting out a four staged pattern of revival of which the TB can be understood as stage 4 or the Fourth Wave (stage 1 = early Pentecostalism, stage 2 = early charismatic movement, stage 3 = John Wimber's Third Wave). Stibbe justifies his hermeneutic on the basis of the New Testament authors' midrashic use of Old Testament prophecies. Smith counters that because the New Testament writers are unconcerned with the original sense of the Old Testament this does not justify us in being unconcerned with Paul's original sense.

In the third essay Vivien Calver examines ecstatic laughter which Stibbe himself describes as 'extraordinary'. Calver scrutinises laughter as it occurred in the Great Awakening in New England and under Wesley. Neither, in his view, supported ecstatic laughter. The rest of his chapter is an extended discussion of laughter in the Old and New Testaments. Many of the references to laughter he demonstrates are to 'mocking laughter'. The only verse in the whole Bible, in his view, which predicates the laughter of Christians is Luke 6 verse 21.

The final contribution examines the validity of the 'Wait and See Gamaliel Principle' which Stibbe urges as a criterion for assessing the TB. Here John Lyons makes the point that Luke uses Gamaliel solely for the reason that he utters what he wants his readers of the Acts of the Apostles to hear, namely that the church will not be overthrown. This does not however, he contends, justify us in adopting this as a principle to scrutinise the validity of the TB or any other movement. Indeed, he shows that Luther and more recent theologians have eschewed this use of the Gamaliel principle as a valid test for assessing Christian movements and phenomena.

This book is a thoughtful piece and will cause devotees of the TB both to reflect on their experiences and to reconsider their apologetic for it. It should be said however that the authors don't really grapple with the Toronto experience beyond the level of the outward ecstatic phenomena which the Airport Vineyard Church regarded as merely human responses to the TB. Their endeavours also highlight the difficulties which scholars, clergy and laity alike find in attempting to analyse and authenticate Christian experience whether it be the TB, Rwanda, Keswick, Cursillo, Anglo-Catholic mysticism or the liberal Broad Church feel-good factor.

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EuroJTh (1999) 8:1, 110-111

0960-2720

John Newton and the Evangelical Tradition

D. B. Hindmarsh

Oxford: Clarendon, 1996, 366 pp., HB,
ISBN 0 19 826379 1

RÉSUMÉ

Dans cet ouvrage, Bruce Hindmarsh étudie la vie et l'œuvre de John Newton, qui fut pasteur de l'Église Anglicane dans l'Angleterre du XVIII^e siècle. Il considère trois moments décisifs dans les jeunes années de Newton : sa conversion en 1748, son acceptation du calvinisme en 1754 et son ordination en 1757. Hindmarsh étudie le calvinisme de Newton de manière détaillée et le présente comme un théologien essentiellement pratique et pastoral. Il démontre que Newton a été un « évangélique inclusiviste » et que son ouverture a fait de lui une figure patriarcale. Il est ainsi devenu un ami et un conseiller de nombreux évangéliques de la cité de Londres et au-delà.

ZUSAMMENFASSUNG

Bruce Hindmarsh untersucht in der vorliegenden Studie Leben und Werk John Newtons, dem anglikanischen Geistlichen des 18. Jahrhunderts. Er geht dabei auf drei bedeutende Wendepunkte aus Newtons frühem Mannesalter ein, nämlich seine Bekehrung von 1748, seine Annahme des Calvinismus von 1754 sowie seine Ordination von 1757. Hindmarsh bietet eine detaillierte Untersuchung von Newtons Calvinismus und stellt ihn als