

ne prend pas vraiment position sur l'apparition de ce que l'on a appelé les «nouvelles Églises» et sur la tension qui est apparue entre celles-ci et les Églises majoritaires. Il se base pour la plus grande partie du livre sur des interviews de personnes et sur des textes non publiés. Ceci donne une présentation sympathisante, basée sur des faits, et le plus souvent sans critique, d'une tranche importante de l'histoire de l'Église en Angleterre. Elle intéressera les spécialistes du mouvement charismatique.

ZUSAMMENFASSUNG

Peter Hocken untersucht die verschiedenen Strömungen, die in die frühe charismatische Erneuerung auf den britischen Inseln in der Mitte der sechziger Jahre und in den frühen Siebziger eingeflossen sind. Das Buch nimmt aber den Leser nicht wirklich mit hinein in das Aufkommen der so genannten 'neuen Kirchen' und in die Spannung, die zwischen ihnen und den etablierten Religionsgemeinschaften bestand. Vieles von dem, was im Buch berichtet wird, basiert auf persönlichen Interviews und unveröffentlichten Materialien. Hockens Werk ist eine wohlwollende, auf Tatsachen beruhende und größtenteils unkritische Darstellung eines wichtigen Kapitels der englischen Kirchengeschichte, die vor allem Kenner der charismatischen Bewegung interessieren wird.

In this revised and updated edition of *Streams of Renewal* Peter Hocken examines the various streams which fed into the early years of the charismatic renewal in the British Isles in the mid nineteen sixties and early nineteen seventies. Much of what he writes is based on personal interviews, letters and other unpublished materials. Hocken's work has preserved a vital piece of religious history which might otherwise have been largely lost. The book is focused on the early developments in the Church of England and the establishment of the Fountain Trust. Hocken draws out well the influence of men such as Richard Bolt who was asked to leave Clifton Theological College on account of his Pentecostal views and the general suspicion of Anglican authorities of the time towards all things charismatic. The book does not really carry the reader into a significant consideration of the emergence of the Restoration House churches and the tensions which existed between them and mainstream religion. It is however given a passing reference in Appendix 4 at the end of the book.

Hocken helpfully identifies some of the prime marks of the early charismatic movement. Among these he includes a new level of

awareness of the persons of the Trinity, a new love for Jesus, a new capacity to praise God and hear his voice, and a new power in people's lives to transform their daily living.

The book which betrays the writer's warm sympathy with his subject matter is a largely factual and uncritical account of the origins of charismatic renewal. Nevertheless it is a good read and provides many fascinating anecdotes and biographical cameos. There are 95 pages containing appendices, notes and bibliography but regrettably there is no index.

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The Missions of Jesus and the Disciples according to the Fourth Gospel

A. J. Köstenberger

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RÉSUMÉ

Köstenberger aborde le sujet relativement peu traité de la mission, en se fondant plus particulièrement sur l'Évangile de Jean. Il montre à la fois ce que la mission de Jésus et celle de ses disciples ont en commun et ce en quoi elles diffèrent. La mission des disciples est liée à leur rôle de représentants de Christ, et celle de Christ dans son incarnation ne constitue pas un modèle pour la leur. Les disciples n'accomplissent pas de signes, mais «des œuvres plus grandes» (bien qu'on ne sache pas clairement en quoi elles consistent). L'ouvrage apporte une étude approfondie et utile, en particulier pour ce qui concerne la mission de Jésus, et il montre que l'Évangile s'adresse au monde environnant. Mais il se concentre peut-être un peu trop sur le thème de l'envoi et ne s'intéresse pas suffisamment au contenu et aux objectifs de la mission. Il serait souhaitable d'aller plus loin, en montrant ce que Jean nous enseigne pour la mission de l'Église aujourd'hui.

ZUSAMMENFASSUNG

Köstenberger beschäftigt sich mit dem verhältnismäßig wenig behandelten Thema der Mission mit besonderer Berücksichtigung des Johannesevangeliums, wobei er auf Kontinuität und Diskontinuität im Zusammenhang mit der Missionstätigkeit Jesu und der seiner Jünger hinweist. Er kommt dabei zu dem Ergebnis,

dass das Missionsmodell letzterer nicht ein inkarnatorisches, sondern vielmehr ein repräsentatives sei. Die Jünger tun keine Zeichen sondern 'größere Werke' (worum es sich dabei handelt, wird jedoch nicht deutlich). Das Buch ist vor allem aufgrund seiner ausführlichen Behandlung der Mission Jesu zu empfehlen, aber auch, weil es aufzeigt, dass es dem Evangelium um die Welt geht. Köstenberger beschäftigt sich aber wohl etwas zu viel mit dem Motiv 'des Sendens' und nicht genug mit dem eigentlichen Inhalt und den Zielen der Mission. Sein Werk ist grundsätzlich ein nützlicher Beitrag zum Thema, aber man müsste noch einen Schritt weiter gehen und den Lesern deutlich machen, auf welche Weise die johanneische Darstellung für die heutige kirchliche Mission fruchtbar gemacht werden kann.

Scholars have at last begun to take seriously the character of the New Testament as a collection of books written in the context of evangelism and mission. Köstenberger's doctoral thesis fills an important gap in the literature by considering the nature of mission in the Gospel of John and by doing so with the aid of modern linguistic theory. His specific interest is to see how the missions of Jesus and his disciples are related: how far and in what respects is the former the pattern for the latter? And in what way does the mission of the disciples according to John relate to the mission of the church today?

It is interesting that a survey of previous scholarship on the topic can commence with a date as recent as 1964. The material is covered fairly briefly and there is little to garner from it as a basis for further study. The author then turns to a consideration of the way in which semantic fields can offer a way into the topic. This leads to a listing of the relevant elements in Greek vocabulary and the activities involved in mission. It then becomes possible to identify those passages in the Gospel where the relevant elements occur in clusters; sixteen semantic clusters are identified in this way, and the amount of material thus identified indicates the central importance of the topic. From this material a preliminary definition is offered: 'Mission is the specific *task* or purpose which a person or group seeks to accomplish, involving various modes of movement, be it sending or being sent, coming and going, ascending and descending, gathering by calling others to follow, or following' (p. 41). It will be evident that this is a very formal or 'structural' definition which says nothing about the specific content of the mission of Jesus and the

disciples (apart from the hint offered in the reference to 'ascending and descending').

With the parameters set the author can now turn to the mission of Jesus in the major chapter (running to 97 pp.). Attention is drawn to the unique characteristics of Jesus as a divine being which may suggest that there is discontinuity as well as continuity between his mission and that of the disciples. Thus 'signs' are associated with Jesus but not with the disciples. 'A sign is a symbol-laden, but not necessarily *miraculous*, public work of Jesus selected and explicitly identified as such by John for the reason that it displays God's glory in Jesus, who is thus shown to be God's true representative, even the Messiah (cf. 20:30–31)' (63). In terms of this definition the crucifixion, resurrection and resurrection appearances are not signs, but the cleansing of the temple is to be included. The works of Jesus form a broader category. Jesus' work is both revelatory and redemptive, activities in which the disciples can participate only in a limited sense. Considerable attention is devoted to the 'mission' motif in terms of the sending of Jesus, his coming into the world and his return to the Father (with which is tied up the motif of descent and ascent), and his role as the eschatological shepherd-teacher who calls and gathers. The motif of sending is associated with Jesus as the Son and brings out the elements of obedience and dependence demonstrated by him. Descent and ascent is associated with the Son of Man. The mission of the earthly Jesus is basically presented in chs. 1–12, and the disciples have no part in this mission; then in chs. 13–21 we have the mission of the exalted Jesus, in which the part of the disciples is important. It follows that there is an important distinction between the understandings of the disciples before and after Jesus' resurrection.

The mission of the disciples occupies 58 pp. Their work lies in harvesting, fruit-bearing and witnessing. An important question is whether what is said about the disciples before the resurrection applies to Christ's followers after the resurrection. Certainly the language used widens out to include the latter, and allows for a 'secondary' and 'subordinate' use of the witness vocabulary to apply to them, and they will share in the 'greater works' which disciples will be able to perform. Various individuals act as patterns, including Peter and the 'beloved disciple' with their complementary roles of shepherding and witness. Corporate metaphors are also used, specifically the flock and the branches of the vine.

The task of the disciples does not include the performing of signs, but it does include the 'greater works'. These are to be understood as taking place in 'a different, more advanced phase of God's economy of salvation' (175) and are done by Christ through believers, but the sense in which they are actually 'greater' is not really discussed. Very little is revealed about the actual content of the believers' mission. They produce a harvest and bear witness to Jesus. They 'follow' Jesus (which includes self-sacrifice) and are sent by him into the world, they are commissioned by him to go and bear fruit. They are must demonstrate love and unity, and this stands alongside their witness to Jesus' death and resurrection. They do so in the power of the Spirit. Thus in major respects the missions of Jesus and the disciples correspond, but (not surprisingly) there is nothing in the case of the disciples which corresponds to Jesus' coming into the world and his return to the Father, and likewise (and obviously) in the case of Jesus there is not the necessity of coming in faith to the Saviour.

Finally, some conclusions are drawn. First, the preliminary definition of mission is confirmed for both Jesus and the disciples. Second, the focus is on the mission of Jesus rather than on that of the disciples, but nevertheless John is concerned with the mission of the disciples to the world, and therefore an understanding of the gospel as a sectarian document concerned primarily with intra-community matters is to be rejected. The Gospel can have both a missionary (= evangelistic) and an edificatory purpose.

It follows that the church today should see itself more consciously in relation to the mission of Jesus and should acknowledge afresh the sovereignty of God in mission. It should reject an incarnational model, which sees Jesus' incarnation as the model for the church, in favour of a representational model. Here the author is particularly critical of John Stott. Jesus is not primarily a teacher of the disciples or a model for them. His example is not normative, but the church must be free to adapt its methods to the contemporary world. The Spirit and the exalted Lord must be given freedom to direct the church. In summary the disciples must be obedient to Jesus, be separated from the world, and hold an inaugurated eschatological outlook as in they gather believers into the messianic community.

This is a helpful, well-researched book which takes further the concept of Christ's being sent into the world. It is valuable in its refutation of any ideas that John was a sectarian

writer, interested only in his own community and not in the world around. Nevertheless, it leaves some questions. It can be argued that the book is too much concerned with the 'sending' or structural nature of mission and does not pay enough attention to the actual task and aims of mission: how is mission related to evangelism? A fuller discussion of what Jesus actually did would have been useful.

Then the discussion of the incarnational and representative models is expanded into a debate over the relationship of word-evangelism and service; there seems to be some looseness of terminology here, and there is a danger of resting the case solely on the evidence of John without bringing in the rest of the NT. In particular, the suggestion that Stott's use of the principle of incarnation threatens the salvation-historical uniqueness of Christ is plainly absurd.

In the end, the distinction that the author is trying to draw between the actual activity of Jesus and that of his disciples is not clear, and to this extent the book is not as helpful as it might have been in giving theological and practical guidance to the church for its mission today. Certainly, it is claimed that 'remarkably little is said about the purpose or content of the disciples' mission' (175), but I suspect that more might have been made of what there is.

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Pastoral Care and Counselling: a Manual

W. K. Kay and P. C. Weaver

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RÉSUMÉ

Cet ouvrage parle de ceux qui font de la cure d'âme, de ceux qui en bénéficient et des techniques à mettre en œuvre pour en faire. L'approche est solidement enracinée dans la Bible et l'ouvrage est pratique dans ses applications. L'auteur fait preuve tout au long d'un esprit d'humilité tout à fait bienvenu.

ZUSAMMENFASSUNG

Hierbei handelt es sich um ein Buch, das sich mit Seelsorgern, Seelsorge Suchenden und Seelsorgetechniken beschäftigt. Es legt starken Wert auf eine biblische Ausrichtung und bietet