

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

Carlisle: Paternoster Press, 1997, xiv + 200 pp., pb, ISBN 0-85364-784-4

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

praxisorientierte Anwendungen. Besonders wohltuend ist der Geist der Demut, der das Buch durchzieht.

The root of the word 'pastor' is found in the Latin for 'herdsman' and is derived from *pascere*—'to feed'. That the tautology 'pastoral care' has become a valid and necessary topic for a book reflects to some degree the distance our present concept of pastorhood has strayed from the original concept. Although mainly addressed to Christians in counselling positions, this book is helpful to anyone wishing to be a 'fruitful, effective, useful Christian' (p xii). The book has two broad sections, Part 1 dealing mainly with the minister, and Part 2 dealing entirely with counselling. In a society increasingly haunted by uncertainty, it is important for the Church to re-examine her position within and in relation to this shepherdless society. Unfortunately, the Church has very often become a mere repository of anxiety, if not adding to this *angst*, for example by apocalyptic preaching devoid of teaching about the Lordship of Christ. The frightened sheep have trampled many shepherds with their demands and criticism, and shepherds have often not been particularly caring towards each other either. Kay and Weaver understand this, both writing from a pastoral background. 'What on earth can the church say to a world that has rejected the concept of truth?', asks Clive Calver in his foreword (p. x). Kay and Weaver offer hope in the form of practical and biblical guidance. Studying this book, one becomes aware of the 'pastorhood' of all believers—in Christ, we are all called to care. Who dares follow the Master?

Every chapter has a similar three-fold structure. Starting off with a bible basis, it moves on to a discussion of the biblical text and context, ending with a set of implications and personal reflections to help the reader apply the texts to his or her present context. A handy list of references at the end of each chapter provides additional avenues for study. Throughout the book, Weaver's illustrations add life to the discussions with their wit, sensitivity and tongue-in-cheekiness.

Part 1 consists of ten chapters, dealing with context, calling, the cost of ministry, the pastoral task, the minister's gifting, personal responsibilities, congregation, youth work and community. To go into detail about the contents of each chapter would needlessly increase the length of this review without doing proper justice to the authors. They show a remarkable and broad insight into the orb of

challenges facing the minister in a pluralistic Western society. Kay's academic record complements Weaver's pastoral experience, by adding researched figures and percentages to an analysis of the situation facing counsellors today.

Part 2 deals with counselling. After discussing approaches in counselling and the practicalities of counselling, this is applied to bereavement, depression, family problems, low self-esteem, marriage difficulties and sexual orientation. While maintaining a biblical basis through-out, the authors draw in a variety of opinions on the topics. Their intention is to give direction to a topic without being dogmatic about systems and structures.

I did at times get the impression that Kay and Weaver optimistically underestimate the complexity of the counselling task, sometimes failing to anticipate possible critical responses to actions proposed by them, but it might just be my own cynical nature interfering with a perfectly good book. Since every chapter could probably be the basis of an entirely new book, this 'short-coming' actually highlights the need for more sensitive thought around the topic of counselling. The field of counselling, often thought to be full of heretical weeds or trampled to dust by 'pagans', still has plenty of food to offer to the flock of a discerning shepherd. The local congregation, ignoring the importance of pastoral care and counselling, effectively cripples any evangelistic interaction it might have with a post-Christian world.

This book is well-designed either for self-study, or study in a group, either by lay people, or by clergy. It reads easily, is well researched and thoroughly bible-based. It is a useful guide to all who take seriously the Shepherd's instruction to Peter: 'Feed my sheep'.

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Word Without End: The Old Testament as Abiding Theological Witness

Christopher R. Seitz

Grand Rapids, MI; Cambridge:

Eerdmans, 1998, xi + 355 pp., £18.99, pb., ISBN 0-8028-4322-0

RÉSUMÉ

Cette collection d'essais traite de manière sti-