Numbers A.Noordtzij 304pp

5. The Word Bible Commentary, published by Word. Vo.19 Psalms 1-50 P.C.Craigie 378pp

6,7 The Welwyn Commentaries, published by Evangelical Press
'Dare to Stand Alone' (Daniel) Stuart Olyott 168pp (Paperback)
'A Life Worth Living' (Ecclesiastes & Song of Solomon) Stuart Olyott 121pp

8. Ecclesiastes Michael Eaton IVP 159pp (Paperback & Hardback)

9. 1 & 2 Chronicles H.G.M.Williamson Marshall, Morgan & Scott 428pp (Paperback)

10. The Books of Ezra & Nehemiah F.C.Fensham Eerdmans 288pp

11. Ugarit & the O.T. P.C.Craigie Eerdmans 110pp (Paperback)

12. The Persian Empire J.M.Cook J.M.Dent & Sons 275pp

13. Typos: The Typological Interpretation of the O.T. in the New. Leonard Goppelt Eerdmans 264pp

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LEARNING TO CARE by Michael H.Taylor S.P.C.K. Paperback 117pp £3.95
(New Library of Pastoral Care series)

This book by the Principal of the Northern Baptist College concerns itself with an important field of contemporary Christian interest and theological practice, for it deals with the urgent need for interaction between Christian faith and pastoral care on the strength of a carefully wrought theological basis.

Starting with the recognition that much contemporary pastoral care is more indebted to modern psychological practice than theology the author sets out to explore specifics of 'Christian Pastoral Practice'.

Chapter headings will give some clue as to the path it is proposed to explore. These include PASTORAL CARE (Ch.1); WHAT IS CHRISTIAN PASTORAL CARE? (Ch.3); THE RELEVANCE OF DOCTRINE (Ch.5) and a summary by way of practical illustration, on DOING THEOLOGY IN COMMUNITY. Just to cite these captions is to provide initial interest. Our main concern is to find out if expectations are satisfied in Taylor's treatment.

The sub-title of the book, 'Christian Reflection on Pastoral Practice' is soon shown to be misleading because the author is evidently not certain about the determinant of Christian reflection. For him there is no such thing as THE Christian faith which is to be projected in

practice (p31). Pastoral care is to arise out of 'Christian Reflection on Pastoral Practice' (p3) and the theology involved is determined by the process of reflection. Obviously such theology as we shall encounter from within this process will be largely subjective - which may explain the author's inability to give definitive comment on the homosexual who figures in one of his six case studies (p14).

It is strange logic which proceeds to present any claimed variant of Christian thinking when what is specifically Christian cannot be defined or is, perhaps, non-existent (p31). The history of the Christian Church and the development of Christian theology demonstrates that every aberration from a very specific norm did, in fact, help forward the definition and clarification of what that norm was. The rise of Christian Creeds and the continuity in their theological understanding of the Christian Gospel provides just one strand of a process by which the real can be distinguished from the spurious and the orthodox from the heterodox. Moreover, it puts at a very low discount Christ's teaching about himself and the work he had come to accomplish and it disregards completely the contemporary estimate and understanding of what THE (capitals ours) Christian faith is as we have that articulated in the witness of the New Testament. The seeming indifference to exegetical or objective theological exposition in support of such a momentous claim is a serious blemish especially in the present-day context of rigorous biblical studies. It is just one aspect of the difficulties inherent in the relativistic and subjective orientation from within which Taylor attempts to operate. It ignores, also, the very firm return to a more objective view of Scripture and the veracity of its witness which has been emerging on the broad front of theological/exegetical scholarship in more recent years.

Taylor, of course, is well enough informed to forsee the difficulties which adhere to many of his statements and he is constantly anxious to disarm any criticism. 'Some may be alarmed', he writes, 'to note that what might be regarded as the most important resource (not, note, source!) for Christian reflection has not been mentioned, and that is the Bible. The intention is not to leave it out of account but to see it for what it is' (p36). How, in fact does Taylor see it? He sees it, oddly enough, through a medium that one might have thought would have been laid aside with the era which manufactured it. 'It tells stories about what is going on in our human experience ...' (Shades of Bultmann, if not Schleiermacher!) ...' and he goes on, 'in our view it is not of any special importance because it is especially inspired in a way that

other Christian resources, like a twentieth century creed as against a Pauline creed are not' (id). So, clearly, for Taylor, contemporary 'Christian reflection' including, presumably, his own, is just the same type of source, carrying the same authority for Christian faith, as the Apostolic writings in the carefully screened, and early accepted body of the New Testament Canon.

The inadequacy of this framework of reference within which the study is forced to move is confirmed and indeed, emphasised, for us by the orientation it gives to its treatment of the 'historical' Jesus. In chapter 8, entitled THE GOOD SHEPHERD, a fairly lengthy examination of the sources of our knowledge of Jesus and his teaching involves the following kind of reasoning: 'we can assume that the evangelists were fallible human beings who, with the best will in the world, didn't always get things right; and even the Gospels admit that Jesus' teaching was frequently misunderstood' (p87). Leaving aside the strange distinction which the 'even' implies between the veracity of the evangelists and that of the Gospels, we merely note the inference transported into the fact that the Gospel's state, again and again, that Jesus was misunderstood sometimes even by his disciples. Over against the insinuation that this creates a difficulty in understanding Jesus or his message, this feature of their witness is today widely recognised as a strand in the integrity and unity of the view of Jesus which his disciples ultimately attained - and which they so clearly published amongst their contemporaries.

The conclusion to which Taylor is leading in this orchestrated account of the paucity of sources for knowledge of Jesus is now, of course, pretty obvious. His own statement of it is, 'it remains difficult to sort out a picture of Jesus as he really was from the pictures that were soon being painted of him by his devoted followers' (id). Apart from the fact that such an estimate of Jesus and the Gospels is very much dated nowadays, this conclusion ignores some other relevant factors. Amongst these, one would mention the fact that, as more recent New Testament studies have pushed the dating of the Gospels further and further back from that sometimes accepted earlier in this century the entire concept of a 'shadowy' Jesus has had to be abandoned. The fact is that writings which emerged from the contemporary scene in which he lived and acted could just not afford to paint unrealistic pictures of Jesus. It is quite clear from a mass of evidence available to us, from without the New Testament Church as well as from within it, that from the point of resurrection onwards a very clearly developed and amazingly

well-defined and well-rounded doctrine of Christ and his work was being taught and believed. Furthermore, the amount of material available to us from within the New Testament, including not only the Gospels but the early Pauline material (which is not taken into account by Taylor at all) is not nearly so meagre as Taylor's statements and insinuations would wish us to believe. It is a matter of fact that many historical figures whose teachings are well known are not nearly so well-documented as is the person, teaching and work of Jesus. Laying aside altogether the whole question of plenary inspiration and biblical authority - as Taylor does - contemporary studies in the field of New Testament research tend to strengthen, rather than weaken, conviction about the clarity as well as the veracity of the New Testament portrayal of Jesus. Contrary to Taylor's assertion, the surprising thing which is having to be faced afresh in our day is not how little, but how much we know about Jesus and his teaching. The final observation one would wish to make about this conclusion is that it totally ignores the O.T. background into which Jesus came and against which his teachings were understood and interpreted.

It is disappointing, and somewhat frustrating that throughout the book Taylor frequently attempts to work from a core of Christian belief to which his own theological orientation and subjective criteria do not, in strict logic, permit him any access. But that was a conspicuous difficulty facing the older Liberal school which many of its descendants have not been able, as yet, to resolve. Locked-in to a specific presuppositional approach to revelation and a framework full of relatives but devoid of absolutes it is small wonder that Taylor has to acknowledge that 'To judge anything as Christian by its conformity to abiding Christian truths may tend to rely too heavily on absolutes which don't exist' (p33). On that sort of basis it must be extremely difficult to reflect coherently at all.

For this reviewer it is difficult to understand why the reflections in this book are put forward as 'Christian', by a thinker who can no longer define what 'THE Christian faith' is, and for this reason it is impossible to recommend the result, or to denominate it as Christian in any honestly acceptable usage of that easily-abused word. Apart from the religious setting within which the final chapter is structured - DOING THEOLOGY IN COMMUNITY - and Taylor is confused and impractical when he attempts to move from 'reflection on Christian Practice' to the sphere of which he is so unsure, 'Doing Theology' - the work lives and moves in the atmosphere of humanistic, rather than Christian practice. The verdict must be that it has not achieved its aim.

Rev Professor Douglas Macmillan MA Edinburgh

LIBERATING GOD

Private Care and Public Struggle: by Peter Selby 111pp Paperback £3.95 S.P.C.K.

The past decade has witnessed a marked revival of interest in the theology of pastoral activity, particularly among liberal and neo-orthodox writers. While this rather surprising, and, one would have said some years ago, unlikely, surge of interest must be welcomed, it is difficult to refrain from adding that the conclusions reached by beginning with unscriptural views of God and man have been as universally unsatisfactory as those reached, on the same basis, in the other disciplines of theology. While it is axiomatic that theological thought must not isolate itself from the questions being discussed in contemporary society, it should be equally obvious that pastoral theology must never ignore the biblical and theological answers wrought out by careful exegesis and debate over the centuries.

The work under consideration in this review is, itself, part of this new flow and so undoubtedly influenced by it - it cites almost thirty works for 'Further Reading' almost all of them recent and the earliest of them dating to 1942 - that it must, sadly, be brought under the same stricture. No matter how interesting and important its thesis - and it is both - nor how carefully and logically developed its argumentation - and, again it has both these admirable qualities - it is basically dissatisfying because of the weakness of its exegetical/theological presuppositions.

The writer of the book is, we are informed, 'the Diocesan Missioner in the diocese of Newcastle' and the work is part of a series being produced by S.P.C.K. under the title THE NEW LIBRARY OF PASTORAL CARE and the general editorship of Derek Blows, Director of the Westminster Pastoral Foundation and a psychotherapist at University College Hospital. The series has 'been planned to meet the needs of those people concerned with pastoral care, whether clergy or lay, who seek to improve their knowledge and skills in this field'. The series already has seven titles, by various authors, to its credit as it seeks, in its own particular way, to fulfil its laudable aim.

This work, as its pretentious title rather vaguely indicates, sets out to correct an imbalance that its author finds in the 'current conventions of pastoral care' and is directed, the back page blurb tells us,

against 'The obsessive search for personal growth and inner wholeness without concern for the health of society' which the writer maintains has pervaded and distorted the area of pastoral activity and concern.

In the opening chapter, THE PASTORAL COVENANT, the emphasis is upon the scene in which pastoral care has to be exercised. 'Contexts do affect the possibilities open to us and pastoral care has to concern itself with the individual's environment if it is to have integrity' (p5). And of course that is absolutely true. But the power of God's grace to touch a man where he is and to change him and his environment - which the history of the Church demonstrates - is largely ignored. The assertion that, 'It is simplistic and a gross insult to the world's suffering to speak as though poverty and war will be eliminated by means of the progressive conversion of the hearts of individuals' (ibid) is itself a simplistic judgement which concentrates more on the intractable human situation than the transforming power of grace. It also underestimates the kind of creature man is. Poverty and war are not merely the results of bad housing or bad politics they are the inevitable consequences of man's sinnership. The refusal to come to grips with this fundamental and radical area of the biblical teaching on sin and grace vitiates and weakens the interesting - and from some viewpoints, helpful - opening chapter of the book and so forewarns us of the limitations of the framework within which the entire thesis is elaborated.

In order to illustrate this a little further, without entering upon a critique of all seven chapters, it will serve our purpose to look brieflyat chapter two. This chapter is headed, A REVIVAL OF SPIRITUALITY and one would have expected a clear, cogent statement of what Christian spirituality is over against the multifarious non-christian types that arouse such widespread interest in our time - this interest IS acknowledged. But there is no analysis of regeneration or even of biblical faith in Christ; the very basics of the Christian message to man in his lostness - around which the thesis of the book so strongly, and rightly centres - is ignored and the nearest we get to them is, 'There is an increased awareness, among church members, of the possibilities of contemplative prayer and of the resources of the spiritual tradition in Christianity' (p11). There is a demand seen for 'authentic religious experience' (p11), there is even an acknowledgement that 'there are those in the churches who are sure that it is the task of the Church to respond to that demand, and that the resources are available within the Christian tradition to do so' (p11). There is a clear dissatisfaction in the writer with the theological 'currents of the 1960s' (p13)

and with the emphasis of a 'theology of liberation and a discipleship of social action' (p12) which swirled along in their wake but the dissatisfaction is largely because, in the eighties, the 'secular theologies are lying under a pile of debris' (p14). But, lest we think that the debris has sent Peter Selby back to examine his very first principles in theology, this chapter, and indeed the entire book, are clear indicators that it is not so. His basic concern is still with the 'politics of social justice'. Now, that concern is good and healthy; would that many more Christians and pastors were imbued with it; but it must find its expression within a specifically Christian and biblical framework and, disappointingly, no real effort to attempt this is made throughout the book.

The book has its interest for the person concerned with social justice and with the pastoral problems which social injustice stimulates and aggravates and in many ways is suggestive and helpful in this area but it fails to help in the real underlying sphere of the personal, spiritual problems which sin carries along in its wake and out of which the wider problems of society arise. Because it fails to deal with the root problem of what man is, it cannot satisfactorily come to grips with the problem of where man is. Ultimately, only the biblical remedy of God's saving grace in Christ can help the Christian pastor to deal with either sphere, for they impinge on one another (as the book makes clear) and this is where the whole approach of the writer is at its weakest. It may find a sphere of usefulness within the dialectics of the neo-orthodox pastoral scene but there are other more satisfying works available to the biblically oriented pastor and counsellor which this book will do nothing to replace.

Rev Professor Douglas Macmillan MA Edinburgh

JESUS SON OF MAN by Barnabas Lindars S.S.F. Published by S.P.C.K. (1983). Hardback at £15. 244pp

This work from the pen of the Rylands Professor of Biblical Criticism and Exegesis at Manchester University, has the sub-title, 'A Fresh Examination of the Son of Man Sayings in the Gospels in the light of Recent Research'. The copious footnotes, extending to thirty-three pages at the end of the volume, and the Bibliography occupying another thirteen pages bear testimony to the author's familiarity with a great deal of recent research as well as with not-so-recent writings dealing with his subject. The index of modern authors quoted or referred to in the text totals 158. There is also an index of references to Scripture

and other ancient writings set out on just over seven pages with three columns to the page.

The question of the use and meaning of the term Son of Man is approached with the conviction that it is one of fundamental importance for Christian origins. The number of authentic Son of Man sayings, that is those that can be traced back to Jesus Himself, are limited to nine. The first six are a varied group of sayings which are seen to have come into the Synoptic Gospels from Mark and Q and come down to us fairly close to the form in which Jesus spoke them. The other three are three passion sayings represented in the three formal predictions of the passion in Mark 8:31; 9:13; 10:33-4. These three are taken to be the basis of all the other Son of Man passion sayings in the Synoptics and perhaps even in John.

Lindars' criterion for determining which may be regarded as authentic Son of Man sayings is that in these the saying functions according to Aramaic idiom. His contention is that when this idiom is recognised and properly understood these Son of Man sayings give us important information about the ways in which Jesus spoke about his mission from God and about his own personal destiny.

What then is to be done with the many other occurrences of the Son of Man phrase in the sayings of Jesus recorded in the Gospels (over 70 in all)? Are they just to be ignored? Not at all, Lindars would say: 'Their presence in the tradition still has to be accounted for. If a proper appreciation of the authentic sayings casts new light upon the historical Jesus himself, study of the development of the tradition may be expected to make some contribution to the perennial problem of bridging the gap between Jesus and the faith of the Church' (p85). Study of all the Son of Man sayings is important then. The authentic ones, because, when properly understood, they give us information about the historical Jesus, his claims and his understanding of himself: the others, because they give information about the faith of the church, in particular the growing developments in Christology.

The above quotation reveals Lindars' position. The Gospels in general and the Son of Man sayings in particular are only in a very limited way sources for knowledge about Jesus: they are rather sources for knowledge of the faith of the church. Even the few authentic sayings can be of value only after they have been rescued from their treatment at the hand of the Evangelists who failing, with others, to recognise the subtlety

of the generic usage in the Aramaic, translated the phrase into Greek as a title with implications of reference to the Danielic Son of Man, which, according to Lindars plays no part at all in the authentic sayings. When so rescued they do provide important evidence concerning Jesus. The unauthentic sayings show a titural usage of the Son of Man phrase with allusions to Daniel 7:13-14. They are for the most the work of the Evangelists themselves. Each Evangelist creates his own Son of Man sayings in persuance of his own particular Christological purpose in writing his gospel. It was the fact that the bar enasha idiom was clearly remembered as a feature of Jesus' personal style as well as the fact that his three (authentic) passion sayings recorded in Mark 8 played such a fundamental part in the first attempts at formulation of the faith (cf Paul, 1 Corinthians 15:3-4), that, according to Lindars, explain why the Evangelists confine to the sayings of Jesus the Son of Man phrases which they themselves created.

In his opening chapter Lindars argues that there never was a Son of Man title in Judaism. Therefore in using the expression Jesus did not identify himself with a current messianic designation. His use of the phrase is to be otherwise understood. Along lines opened up by Geza Vermes and Maurice Casey he goes on in his next chapter to make a detailed study of the usage of the phrase bar enasha (the Aramaic behind the Greek ho huios tou anthropou) in the language spoken by Jesus. While agreeing with Casey and Vermes that the Aramaic phrase means a man, a specimen of mankind, he insists that its significance in any given instance must be deduced from the context and he claims that where Casey and Vermes failed he has succeeded in catching the precise nuance of Jesus' usages of the phrase. This Aramaic idiom enabled Jesus to refer to himself with a mixture of irony and reticence, on the one hand not making claims for himself, yet on the other showing that rejection of him involved rejection of God. The authentic sayings are in the two subsequent chapters given detailed consideration in the light of this understanding of the phrase. A further five chapters deal with the way Q and the Evangelists extended these sayings in connection with his own Christological emphasis. A final summarising chapter is entitled, 'The Son of Man and Christology'.

One of the fundamental assumptions behind this book is that the Son of Man phrase did not have a specialised use in New Testament times as the title of an eschatological figure. He takes time to support this position by examining Jewish writings previously used to prove the opposite. Perhaps he does show that the Similitudes of Enoch have been

misused or misunderstood in this connection and his comments on the date of the Similitudes (perhaps late first early second Century) cannot be lightly dismissed. What he does appear to admit is a current messianic interpretation of Daniel 7. Given that, what is important is not so much what use, if any, was made of the phrase as a title in Judaism but what use Jesus made of the phrase, how did He understand it and what meaning did he give it? Lindars is confident that he understands the phrase as used by Jesus. The sayings that don't suit this usage must be rejected as unauthentic (on this basis all the future Son of Man sayings are unauthentic). The Evangelists, unlike Lindars, did not recognise Jesus' subtle use of the Aramaic idiom and translated bar enasha very literally into Greek, which was in fact a mistranslation and involved a misrepresentation of Jesus. Yet at other times they translated the Aramaic into Greek in other ways. Lindars says that Jesus may have used the phrase many more times than the nine authentic sayings he identifies. These other instances cannot be detected now because the bar enasha phrase has not been translated by ho huios tou anthropou but by the personal pronoun or some other form of personal identity. Notwithstanding the considerable evidence produced from contemporary Aramaic we cannot accept that Lindars has ground for the confidence he shows - first in asserting what the phrase meant to Jesus and then on that basis identifying a small group of authentic sayings and designating the others as creations of the Evangelists.

If the Aramaic bar enasha does in fact lie behind the Greek ho huois tou anthropou and if it was a phrase frequently used by Jesus, the selectivity on the part of the Evangelists in the way they translated it needs a better explanation than Lindars has given. At the level of mere human intelligence, not to say anything about the guidance and control of the Holy Spirit, it is difficult to accept that the Evangelists were as insensitive and inept as this book makes them out to be. After all they were familiar with Aramaic and when it came to translating into Greek and recording the sayings of Jesus we don't believe that they were left to their own resources but were guided by the Holy Spirit.

One does not regret having read this work. In reading the detailed studies of particular texts, although not always agreeing with the conclusions, one found much to stimulate. Further thinking on the individual contribution of each Evangelist was also provoked. However, the author's underlying attitude to the Gospel writers is quite unsatisfactory. Even when they are reporting authentic sayings of Jesus they cannot be relied on to get it right.

At other times they put into the lips of Jesus what He never said. It is one thing to recognise that the various Evangelists edited, selected and arranged the material at their disposal in the interests of the particular purpose that each had, under God, to fulfil. It is quite another to accept that they created or even substantially modified their material without reference to questions of historicity.

Rev Professor A.C.Boyd MA BD Edinburgh

HEBREWS (Tyndale New Testament Commentary) Donald Guthrie

The IVP having decided that in the light of changed needs the time had come to replace some of the volumes of the original Tyndale Commentaries series, the volume on Hebrews was among those selected for replacement and Dr Guthrie's Introduction and Commentary on the Epistle was the second replacement volume to appear.

The aims of the original series remain: they seek to help the non-technical reader to understand fully and clearly the meaning of the New Testament, without being too short to be useful or too extensive or detailed to be off-putting. One of the considerations leading to the decision to replace certain volumes was that the discussion of critical questions has moved on. Critical questions therefore, while not dealt with in detail, are not ignored. In this particular volume some of these are dealt with more fully in the Introduction. With regard to others, the text of the Commentary shows the conclusions come to without the process by which these are come to.

Another of the reasons for deciding to produce new volumes was the considerable departure from the Authorised Version among Bible readers. As in most of the new volumes, in this one the English text commented on is the Revised Standard Version, although the author writes in the light of the Greek and Greek words, transliterated, are frequently referred to. Inasmuch as the English text is not printed in the Commentary and only selected phrases or words from each verse are quoted in the exposition, the volume will not be of much use to those who do not possess a Revised Standard Version. It cannot be assumed that among the Bible students the series is aimed at, the RSV is the most commonly used version. Again we are reminded that the multiplication of English versions in recent years has not been altogether a boon.

The nature of this series certainly places limitations on the author and the Commentary ought not simply to be compared with other

commentaries, recent and not so recent, on the Epistle. As one of a series that aims, within prescribed limits of length, to be exegetical, rather than homiletic, to bring out the meaning of the text without going into scholarly technicalities, this Commentary is largely successful.

Good exegesis calls not only for language skills but also for a grasp of the overall teaching and purpose of any book. The author of this Commentary in his preface draws attention to the difficulties of this New Testament book. In his introduction he shows that we cannot be certain who wrote it, or who exactly were the people to whom it was written or where they were. He does, however, make a good case for adhering to the traditional position that they were Hebrew Christians and above all he recognises that they were real people with very real spiritual problems. The author of the Epistle, whoever he was, knew the people he wrote to; he was deeply concerned for them; he writes with pastoral concern. The exhortatory and warning passages are never just asides. The profound theological statements and the closely argued, carefully thought out doctrinal passages are not produced without the readers and their situation and needs in view. Recognition of all this on Guthrie's part makes for accurate exegesis. And although the Commentary is not homiletical this careful exegesis helps the student to recognise the abiding relevance of this Epistle. All his problems of understanding will not be solved but he will find his understanding clarified and this with reference to himself was the author's first aim in writing the Commentary - 'to clarify my own understanding'.

The Introduction is substantial (about a fifth of the length of the Commentary) without being burdensome. Its final section giving a summary of the theology of the Letter will be particularly helpful for those taking up for the first time a serious study of the Letter.

Inevitably, in a short work of this nature the treatment of many words, phrases, statements, passages is inadequate, e.g. the highly significant language of verse 10 of chapter 2 is only partially expounded, and the crucial verb of verse 26 of chapter 11 is left without comment; other examples could be given.

In some places also one would question Guthrie's interpretation, e.g. in chapter 2:9, 'the grace of God' is taken to be a reference to the resources made available to Christ rather than the grace by which God gave Christ to be Saviour. On the positive side, some fundamental

themes, e.g. 'rest' in chapters 3 and 4 and Melchisedec in chapter 7 are helpfully handled in a few paragraphs.

There is no shortage of good commentaries on the Epistle to the Hebrews. There is nothing in this one that cannot be found elsewhere and perhaps more fully dealt with. The divinity student, the minister, the preacher will have, or will wish to have, one of these other (but, of course, at at least four times the cost of the Tyndale Commentary, priced £2.95). Others with limited funds and limited time for studying who are beginning to build up a library of Bible Commentaries for their own use or toshare with others, can be encouraged to buy Dr Guthrie's volume. They will find here help in grasping some of the great Biblical doctrines (e.g. the Person and work of Christ, the Covenant) dealt with in this Letter. They will hear more clearly the call to faithfulness. The authority of the Scriptures of both the Old and New Testament will be uncompromisingly set before them.

Rev Professor A.C.Boyd MA BD Edinburgh

TEND MY SHEEP H.Taylor T.E.F. Study Guide 19 S.P.C.K. 305pp £6.50

It appears that there are already 19 volumes published in this Study Guide Series. The present volume is the second under the general caption of 'Applied Theology'. According to the fly-leaf note the 'series was first sponsored and subsidised by the Theological Education Fund of the W.C.C. ...' and such is one's reaction to the WCC that one confesses to approaching a perusal of the book with cautionary bells ringing in one's mind. 'Can there any good thing come out of Nazareth?' Come and see.

One came and saw or rather read and pondered and gladly acknowledges that the exercise was informative and helpful and refreshing. Of course there are statements here and there that suggest undue hospitality to ideas that cannot be confidently labelled 'Biblical'. But more often than not this emerges in a tolerant narrative of how people think and the writer advances no personal judgement upon their thinking. It may be that this is the accepted posture of a good counsellor - one who is willing to listen, to attempt to understand and slow to condemn. Yet the author is not forgetful that what he wishes to present is a picture of the Christian counsellor whose claim to be Christian must be made good in the acceptance of Christian doctrine and Christian ethical standards. Practical examples and case histories are drawn mainly from the new Churches of Papua, Africa and India and one is aware of a

catholic tolerance that springs from a direct and intimate experience of the different cultural backgrounds that influence Christian praxis.

Like a good traditional sermon the book has an Introduction, Three Divisions and an Epilogue, and like the best of sermons it has appropriate application from time to time in the shape of suggested study exercises at the close of each chapter. There are besides, useful indices and throughout the text bibliographical references.

Only the briefest of outlines can be given here as indicating more clearly the path the author takes. Beginning with the Biblical concept of the Good Shepherd, a figure common to Old and New Testament and featuring significantly in the teaching of our Lord, there is emphasis on the need to identify with the interests of those to be served. Service is indeed a key-note. There is timely recognition that the shepherd figure has been perpetuated in the history of the Church. Though many people may think that Church history is just a matter of theological controversy the fact is that the permanent life-force of the Church has been directed to the care and help of the needy. Pastors serve the Church and fulfil their pastoral mission as they mediate the knowledge of Christ in his compassion.

The second main division of the work is concerned with 'the ministry of Counselling' and reflects on people's need and how this can be met in ways that will be supportive, comforting, corrective and preventive as each situation demands. The pastor's approach is considered in as far as this determines aim, understanding and attitude - great importance being attached to a positive rather than a negative attitude. A positive attitude towards those being counselled does not imply that an amoral stance is adopted by the counsellor - but there **in** avoidance of an attitude of superiority or pride which will inhibit sympathy.

Guide-lines are given as to the practice of counselling and attention is drawn to the pastor's spiritual resources which give him an advantage over others. He has the aid of the Holy Spirit, the guidance of Scripture and the instrument of prayer and this reviewer was specially gladdened by the emphasis put upon the importance of knowing the content of Scripture.

The third division of the book is concerned with 'some common counselling situations' and here the author's wide missionary experience comes to light in his appreciation of the various cultural forces that shape

people's thinking and behaviour. The common situations envisaged concern marriage and sickness and death and bereavement.

All in all a lot is written and much that is very good and timely. And one is appreciative of the fact that the author of this book has not gone wild with enthusiasm for counselling techniques that ape the psychiatric clinic. Mostly it is good common sense, directed by a recognition of Biblical truth and aware that man as a sinner is partly irrational, partly deceitful and self-deceived and mostly very needy with need that the Grace of God can meet.

Rev Principal Clement Graham MA Edinburgh

WHAT HOPE IN AN ARMED WORLD? Edited by Richard Harries
Pickering & Inglis 1982 £2.95

This is a symposium of essays written by well known scholars associated with King's College, London, on the question of nuclear deterrence. They discuss the strategic issues, the relationship between nuclear and conventional deterrence, the feasibility of arms control, the question of strategic unilateral disarmament, and the ethics of the use or threatened use of nuclear weapons. Their varied views are based on healthy realism about the human situation but they do believe that 'there is hope, some hope, both of avoiding a nuclear catastrophe, and of preserving a cherished way of life and values.'

Sir Neil Cameron thinks that the possible break-up of Soviet political and social uniformity increases the risk of diversionary aggression. Therefore, nuclear deterrence is a necessity. It provides a framework within which mutual confidence must be developed. The growing number of Christians in Russia, he believes, is the only real ground for hope.

Professor Lawrence Freedman challenges the conventional option, not only on financial grounds (would the West be willing to sacrifice its standard of living in order to pay for conventional deterrence?) but also because it is based on the false assumption that conventional warfare would be less terrible than nuclear warfare. All war, he says, is terrible. Nuclear deterrence is the best way to prevent wars.

Professor Laurence Martin discusses the possibility of arms control. He concludes that nuclear deterrence is necessary, but argues for more controllable and more discriminating weapons.

In a chapter entitled 'Nuclear deterrence is irrational, disarmament is rational', Professor Maurice Wilkins suggests that nuclear deterrence is irrational because nations are resentful and aggressive enough to use nuclear weapons. Therefore, if reason is to prevail, disarmament is the only sensible option, but only if it is strategic and verified, and only in the climate of mutual co-operation in other areas.

Dr Barrie Paskins argues that US policy is based on a misjudged hostility towards the Soviet Union and on an over aggressive policy of capitalist expansion. He would replace it with tactical unilateralism, the promotion of partnership, the pursuit of alternative sources of energy, and the deployment of Western wealth for the Third World. He is a believer in the power of political liberty to win the world.

The most valuable chapter from a Christian standpoint is Richard Harries' 'The morality of nuclear deterrence'. He discusses the place of the State in the divine order; the 'just war' tradition; the criteria of discrimination and proportion; and the basic question as to the morality of using or threatening to use nuclear weapons. He argues that it is morally wrong to use nuclear weapons (because that would entail greater evil than submission to an alien power), but that the threat to use them is justifiable (because that conditional intention is less evil than the alternatives, i.e. allowing aggressors to get away with it; leaving people unprotected; refusing to stand up for our own values; and nuclear war itself).

There is a final chapter by Professor G.R.Dunstan summarizing the views of the other contributors, and suggesting that, ultimately, the answer is not to be found in historical perspective, strategic evaluation, rational optimism, or arms control, but in the power of the Word of God and of faith.

It is a pity that the Scriptures are hardly referred to at all. There is no biblical exposition to speak of. That is the major weakness in the book. However, it is a valuable summary of the main areas of controversy, and does grapple with the fundamental ethical dilemma from the standpoint of Christian presuppositions and predispositions.

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