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THE EPISTLE TO THE PHILIPPIANS.

By Karl Barth. (S.C.M.) 128 pp. 13s 6d.

It is by no means every theological lecturer who would be privileged (or be pleased if he had the privilege) to see his lectures translated into a foreign tongue for the first time thirty-five years after their delivery. Yet such is the stature of Karl Barth that his lectures on Philippians delivered at Munster in 1926-27 will be welcomed and reckoned with by the English-reading theological public in 1962.

It cannot be said that this book is light reading. Those not thoroughly familiar with Barth will need to re-read most sentences before they grasp them. So much does he wrestle with the paradoxes of the Gospel that fine verbal distinctions are frequently thrust at the reader and the (no doubt necessary) use of italics becomes rather overwhelming.

But there is none of the tedious hair-splitting of the over-pedantic academic. This is essentially an exposition by a man deeply concerned with the message of Philippians and its truth for this age. We have no critical introduction to the book but exposition from the first page.

On 1:23 we are told that Paul "is not in fact speaking at all about the life after death, but about the life of *Christ* and about what the death that perhaps awaits him might mean for that life". On 2:5 he says: "It is not by a reference to the *example* of Christ that Paul would strengthen what was said in vv. 1-4, but by equating the 'minding' there spoken of with *the* 'minding' that is commanded, that is our self-evident task, within the *order* designated by the formula *en Christō Iēsou* (in Christ Jesus)". On the following verse he comments: "In sovereign divine freedom he puts off the form of God, the whole knowability of his being—that is what *ekenōse* means, thus not only that he concealed it". Perhaps these examples show that the book is penetrating and often original but by no means easy.

R. E. NIXON.