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Considerable attention is properly devoted to the relation of the Christian gospel to the Old Testament, especially in the sections on Adam and Christ and election. In the latter it is interesting to note that Barth thinks Paul's knowledge of horticulture was not deficient; he deliberately chose a metaphor which was not in accord with normal practice in order to illustrate the miraculous nature of Divine grace. The treatment of redemption, justification and sanctification suffers somewhat from Barth's lack of interest in what actually takes place in the heart of the believer. It is good to say these have already taken place in Christ but the aim of Christian teaching and preaching is to lead to the transformation of human lives. Barth's persistent refusal to speak of experience and his disparagement of psychology leave a hiatus here. A similar sense of lack is evident in chs. 7 and 8. Barth's assertion that we have been called away from sin, and that, in faith the world of sin is behind us should lead to something like Wesley's doctrine of perfect love, but that appears to be far from Barth's thoughts. He does not appear to have much understanding of the cultivation of the spiritual life.

PERCY SCOTT