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***Creation and Redemption: A study in Pauline Theology* (Supplements to N.T. XXVI). By John G. Gibbs. E. J. Brill, Leiden, 1971. Pp. xii + 194. Fl. 48.**

Ernest Best

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Jesus Christ in Barth's doctrine of God's election of grace as well as the striking reversal of the traditional sequences of creation—sin—reconciliation and of Law and Gospel respectively. This failure is particularly evident in Dr Schlichting's discussion of the connexion between Christology and the doctrine of reconciliation (pp. 109ff). Again, the significance of the work of the Holy Spirit for Barth's hermeneutic in *Church Dogmatics* is hardly touched upon (see pp. 33, 285), though the work of the Holy Spirit plays an indispensable part in the latter, especially in Barth's teaching on subjective revelation. However, in spite of these criticisms and others which could be made, the reader will find in this book much that will help him to a better understanding of Barth's thinking and teaching.

H. HARTWELL (*London*)

*Creation and Redemption: A study in Pauline Theology* (Supplements to N.T. XXVI). By JOHN G. GIBBS. E. J. Brill, Leiden, 1971. Pp. xii + 194. Fl. 48.

IN this development of his doctoral dissertation at Princeton (1966) Gibbs traces the relationship between the doctrines of creation and redemption in Pauline theology. He does not explain either doctrine in detail but sets out to discover their interrelation. To do this he discusses six key-passages, two genuinely Pauline (Rom. 8. 19-23, 38-9; 5. 12-21), two in Pauline letters which embody pre-Pauline tradition (1 Cor. 8. 6; Phil. 2. 6-11) and two which embody tradition but are found in what are possibly post-Pauline letters (Col. 1. 15-20; Eph. 1. 3-14; he offers singularly little evidence to show the 'traditional' nature of the Ephesian passage). There is a methodological difficulty in this approach since one of the tests by which 'traditional' material is revealed is its difference in theological outlook from the letter in which it is embedded. Gibbs has not laboured sufficiently to show that in respect of the doctrines which interest him there is no distinction between the 'tradition' and Paul himself. To do so it would have been necessary to examine Paul's letters more widely in respect of both the doctrines of creation and redemption, which in itself would have assisted the thesis since the relationship between them probably appears in places other than where it is explicit. This however would have made an unduly long dissertation. What has been done has been carried through competently, clearly and with wide use of the available secondary material in English, French, and German. We can look forward to Dr Gibbs' future work.

It is impossible to do other than state the conclusions Gibbs draws

from his exegesis: the relation between the two doctrines lies in the Lordship of Christ. 'One does not find in Pauline epistles a one-way movement of thought from creation to redemption or from redemption to creation, for the link between the creation and God's redemptive purpose is provided in Christ's lordship' (p. 134). On the one hand Paul asserts 'that God's redemptive activity includes the creation' (p. 142). Finally, 'the Pauline doctrine of the relation between creation and redemption takes seriously the reality and extent of evil as an obstruction to the mediating lordship of Christ, whether in creation, in the Church, or in the interaction between creation and redemption' (p. 145). All this depends on the thorough-going way in which Paul took up from the tradition (and developed) the idea of Jesus as Lord.

It is unfortunate that Gibbs has added a final section in which he discusses the relevance of his thesis for modern man. He moves to this from the exegesis in a far too facile manner. Indeed all he writes could equally have been written from the simple confession 'Jesus is Lord' without any of the exegesis he provides, and is not different from what one would hear in a thousand pulpits whose occupants would wholly lack Gibbs' genuine exegetical skill but were alive to what was happening in the world around them.

ERNEST BEST (*St. Andrews*)

*Faith and Order—Louvain 1971.* Geneva, World Council of Churches, 1971. Pp. 242 + appendixes.

REVIEWS of this important report will of course differ in what they say. But they will be at one in admitting the difficulty of reviewing at all a report containing such a variety not only of views but of themes. Even members of the conference are not particularly privileged, since for much of the time their participation was channelled into particular studies. Only in plenary sessions could they become acquainted with the work of the other particular studies, and even then only with the conclusions reached and proposed. This is no criticism of the gathering. It is rather an indication that what happened, was said, and was in the end recommended, should be directed severally to the appropriate people in the churches for attention and action. It is an operation expensive for the churches in time and money. There is benefit to be derived from it. But the benefit will accrue only in so far as the churches give serious consideration to what is said and recommended.

The section devoted to a 'Conspectus of Studies to be carried out' is especially revealing. This reviewer will refer to what is said