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Christina Ann Baxter : The Movement from Exegesis to Dogmatics in the Theology of Karl Barth, with special reference to Romans, Philippians and Church Dogmatics.

ABSTRACT

This thesis argues that there are two distinct procedures found in the Church Dogmatics. The first is a simple movement from exegesis of continuous passages to dogmatic theology, in which the theologian moves from what the text said and the author or redactor meant, to work out what is implied for dogmatic theology and to assess its significance. The second is a more complex movement from selected fragments of Scripture, exegeted separately, but grouped together as the basis upon which there can be movement into dogmatic theology. It is shown that the way in which these fragments are employed corresponds to the form in which they are found. The analysis of these two distinct procedures is found in chapters two and three respectively, where it is made clear that these arrangements form complementary components in Barth's dogmatic method. These chapters are the centre of the thesis, which are prefaced by an examination of the role of the historical critical method as the beginning of Barth's exegesis. Here it is demonstrated that Barth employs historical criticism wherever it is consistent with his theological purpose. The final chapter investigates the controls at work in Barth's method, which are shown to be a concern for the immediate context of a passage; a belief in the unity of Scripture, and a determination to see the central referential point of Scripture as Jesus Christ himself. Both the methods of research and the arrangement of this presentation have been devised to make plain the movement from exegesis to dogmatics in the theology of Karl Barth.

The movement from Exegesis to Dogmatics in the Theology of Karl Barth, with special reference to Romans, Philippians and the Church Dogmatics.

Christina Ann Baxter

submitted for the degree of Doctor of Philosophy
in the University of Durham

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Christina Ann Baxter

INTRODUCTION

There are two distinct procedures in Barth's movement from exegesis to dogmatic theology.[1] In order to make this clear, it is first necessary to concentrate on Barth's exegesis. Accordingly, Chapter 1 discusses the way in which the historical-critical method is employed in exegesis. Chapter 2 deals with the first of Barth's procedures: a simple movement from extended exegesis to dogmatic theology. Chapter 3 is concerned with the second procedure: the complex movement from exegesis to dogmatics wherein Barth groups biblical material according to its form, so that this grouping becomes the basis of his dogmatic theology. Exegesis of the Scriptural fragments may still occur, but there cannot be a simple deductive move from a single passage to theology. The final chapter is concerned with the way in which Barth holds these procedures together.

The thesis is based on an analysis and classification of every use of Scripture made in the Church Dogmatics.[2] Because of the extent of the material, it has only been possible to examine typical cases, and to offer some parallels in the footnotes. In making this selection I have been at pains not to overlook important evidence or to distort the material, and is supported in places by appropriate statistical evidence. The purpose is to discover Barth's method from the way in which he works, so that his discussions about his method receive only secondary consideration where it seems relevant. The thesis represents a genuine departure from previous studies for these two reasons. Some have discussed samples of Barth's method, but have not considered them all,[3] whereas others have discussed Barth's account of his method, without examining how he actually proceeds.[4]

The scope of the work has precluded any attempt to describe Barth's place in the theological debates of his time;[5] to assess the merits or demerits of his methods,[6] or to trace a chronological development in his thought. All of these emerge occasionally as appropriate, but the substance of the study is offered as an exercise in descriptive analysis which it is hoped sheds light on the way in which Barth worked.

CHAPTER ONE

The Historical-Critical Method in Barth's Exegesis

Barth described the historical-critical method as the "preparation of the intelligence" [7] for exegesis, which "can never be superfluous". [8] Barth does not abandon or ignore these methods, as some have suggested, but rather he employs them wherever they are consistent with his theological position. They are always an exegetical aid rather than an analytic tool in Barth's hands. It would be inept here to describe the debates which continue about each of these approaches to Scripture; each section merely includes a few introductory remarks about these issues which are relevant to this study. [9] A consensus of scholars is assumed as to the nature of each particular approach, although no consensus is possible about their validity.

The chapter does not follow the order in which the methods were developed; rather, it investigates first textual criticism as the essential pre-requisite for any further study. It passes to form and tradition criticism which deals with the earliest records represented in the text; to source or literary criticism, which deals with the written sources behind the text, and thence to redaction criticism which is concerned with the moulding of the material into its present form.

For the most part the evidence is drawn from the New Testament. This is both because Barth is more 'at home' with the Greek of the New Testament, than the Hebrew of the Old, [10] and because commentaries by Barth are available only on New Testament books for comparative study. [11] However, where examples are available, Old Testament material is included, to prevent misrepresentation of Barth's methods.

The chapter is concluded by a section in which Barth's principles of operation are deduced from his practice. These are shown to be consistent with his theological position because they have arisen from it.

Textual Criticism

Although textual criticism focuses on what the 'autograph' text said, it cannot be divorced from what the text meant.[12] Textual criticism must be recognised as of prime importance in establishing the exact wording of the source documents of theology. The discipline is closely associated with canonical questions, because its conclusions delimit the textual boundaries of a canon whose substance is decided in other ways. This study is thus a significant preliminary for any movement from exegesis to dogmatics.[13] Barth recognises this and employs it throughout the Church Dogmatics. Textual criticism is necessary because "none of the original documents is extant and the existing copies differ from one another ".[14] However, only a small proportion of the biblical material is in real doubt,[15] despite the fact that it is never possible to be certain that one has established the original text. Consequently, it is not surprising that Barth's use of textual criticism is infrequent.

No less a critic than A.E. Housman insisted that textual criticism is not "an exact science"[16] but rather an art, and as such "not susceptible of hard and fast rules".[17] However, B.M. Metzger suggests that there are some external and internal criteria which may be considered in evaluating a reading.[18] The first external criterion is a consideration of the date of the manuscript tradition which is represented by the document. Secondly, the critic will be helped by knowing its geographical connections, and thirdly, which family it represents. Internal criteria fall into two types: firstly those which are based on known patterns of transcription, so that, for example, one always chooses the hardest reading, or the shortest, rejecting any which harmonise or improve the grammar. Secondly, internal criteria may be based on what it seems likely that the author wrote in view of his known style, vocabulary and background. Metzger argues that even where all variants present difficulties, textual criticism should rarely resort to conjectural emendation, after every other avenue has been explored,[19]

and Housman emphasizes that it should only occur where the sense requires it. [20] The identification of such criteria for assessing variant readings need not pre-empt "the application of thought to textual criticism ", [21] for which Houseman pleads. Barth's inclusion or omission of textual criticism in Romans, Philippians, and Church Dogmatics is discussed below in the light of Metzger's criteria classification because it makes clear how and why Barth proceeds as he does.

Barth refers to points of textual criticism twenty two times in his commentary on Romans, only where he departs from the Nestle text. [22] All the discussions occur in the footnotes, which fall at the bottom of the page on which the translation from the Greek appears, which assumes Barth's conclusions. His later textual comment has no need to raise further queries. The foot-notes always discuss the Greek words, but never give details about which manuscripts include or exclude the particular words under discussion. It would be wrong to assume that Barth was not aware of these, [23] but it must be noted that in selecting a variant, he relied on criteria other than the consideration of external manuscript evidence.

There are only three places where Barth comes close to considering the external evidence. Firstly, at Ro 11.26, he remarks about Paul's change of the LXX ἕνεκεν Σιων to ἐκ Σιων , that "in spite of its authentication in the MSS., and in spite of the ease with which commentators have passed over the difficulty, I am unhappy about the reading." [24] Although Barth does not say so overtly, it is fairly clear that the reason he is 'unhappy' is a theological one: indeed, it can hardly be any other; there is no manuscript evidence to support the exact quotation from the Septuagint. Secondly at Ro 4.1, Barth deletes εὑρηκέναι from the text, "in spite of strong manuscript support ". [25] Thirdly, at Ro 5.1, Barth rejects ἔχωμεν , writing, "The latter reading is well attested, but not satisfactory." [26] Thus, he keeps to the overwhelming manuscript evidence reluctantly in the first example, but rejects it in the other two cases.

The rejection is on grounds other than consideration of the external manuscript evidence. Thus, at 4.1 it is because Barth considers "it would seem to have been interpolated into the text in order to smooth out the grammatical structure of the sentence"; [27] that is, on the basis of internal evidence, the patterns of manuscript transcription. At 5.1, the reason is that ἔχωμεν "is particularly unsuitable here", [28] so that the grounds are the author's style and perhaps a theological consideration of the argument.

The only place where Barth shows real awareness of external manuscript evidence is in his discussion of the doxology at Ro 16. 25-27. [29] In the first edition of his commentary, Barth included the doxology after 14.23, where his discussion about it remains. However, writing in the second and subsequent editions, he says, "I find myself unable to maintain my former opinion." [30] This is by far the longest discussion of a textual problem in Romans, probably because it concerns a passage for which, it is generally agreed, the evidence is "extremely complicated". [31] Barth suggests: "it seems very probable that at the turn of the 2nd - 3rd centuries, perhaps even earlier, the Church in the West was in possession of a certain number of MSS. of the Pauline Epistles which did not contain Chs xv and xvi of the Epistle to the Romans", and further, "the probability that these chapters were omitted, not only in the text of Marcion but also, apparently independently, in certain MSS. possessed by the Church is so great that we have to reckon with the omission as a fact, in spite of the difficulty of explaining how it ever came about." [32] Barth's comments here are notable because he shows knowledge of the fact that some Western manuscripts omitted chapters 15 and 16, and also of the influence of Marcion on the New Testament text. Ultimately he attempts a theory which accounts for all our present readings. Perhaps most significant is the reason that Barth changed his mind between the first and second editions of Romans: "As a result, however, of the more recent textual critical studies of Corssen, Lietzmann, and Harnack, and also of

further exegetical reflexion, - which, as Zahn rightly points out, must here be, in the end decisive - ..." [33] Thus theological consideration prevails, as further comments show: "Since the theme of Ch xiv is continued, and developed without any break in Ch xv, it is extremely difficult to suggest any adequate grounds, external or internal, for this omission." [34] Barth further admits that "I should now find it impossible to regard the hymn as an 'important link' in the development of Paul's argument." [35]

Barth rarely takes account of 'external evidence' in matters of textual criticism, probably because he did not consider himself competent in these areas. Such appears to be the implication of his comment at Ro 8.11 :

> "From the evidence of the MSS. Zahn judges this to have been the original reading. Lietzmann, however draws an opposite conclusion. Without daring an opinion on the complicated history of the transmission of the text, and judging rather from the run of the argument..." 36

Barth prefers the alternative reading.

However, it would be wrong to suggest that the run of the argument, the theological consideration, was the only thing which weighed with Barth. There are quite a few occasions when he makes decisions on the ground of internal manuscript evidence; for example, on the basis of transcriptional probability. Thus he chooses the most difficult reading at Ro 4.1, suggesting that εὑρηκέναι has "been interpolated into the text in order to smooth out the grammatical structure of the sentence." [37] At Ro 12.11c, καιρῷ is preferred because Barth cannot believe that it would ever have been substituted for Κυρίῳ , although the reverse could happen. [38] Similarly, at Ro 15.23, Barth argues that ἱκανῶν might have been substituted for πολλῶν because the copyist thought the latter an exaggeration. [39] Transcriptional probability usually favours the shorter reading except in cases of parablepsis, where the motive for deliberate omission is obvious. Barth never adopts the shorter reading on this ground alone. Hence, at Ro 4.1, the longer reading is thought to be a grammatical improvement, and thus rejected. [40] Improvements of other kinds are equally rejected. For example, Barth suggests ἔχωμεν was

substituted for ἔχομεν at Ro 5.1, "as a means of concentrating the reader's attention upon the passage" [41] and he attributed the "sensitive" reading διὰ τοῦ πνεύματος at Ro 8.11, which "suggests a psycho-physical operation of the Spirit", to "the notions of some later theologian". [42] It is significant that this improvement is considered to spring from a theological rather than a grammatical motive; even when dealing with transcriptional probabilities, Barth is mindful of the theological nature of the script with which he and the copyist had to deal.

It is noticeable that Barth appeals to intrinsic probability as a ground for textual change more often than either external evidence or internal transcriptional probability. [43] In the realm of intrinsic probability, the appeal to the context is most frequent. [44] This is hardly surprising; indeed it would be impossible to do textual criticism at all were not some regard paid to the sentence or paragraph in which the disputed word or words are found. [45] Usually Barth does not make explicit reference to the context, but his remarks show that it has been uppermost in his mind, as he has weighed the evidence. This is as true for the longest discussion about the doxology, as it is for the short discussion of Ro 16.6, where Barth reads ἡμᾶς and not ὑμᾶς , commenting "to praise the woman because of her labours among the readers of the Epistle would be altogether foreign to the context, and would moreover, also be in itself quite exceptional." [46] In this footnote, he considers both the possible contexts, admitting that despite his earlier attempt "to undertake its interpretation in the context provided by the concluding verses of Ch.xiv" [47] he now feels this was mistaken, because he recognises that it is "...a superfluous, and, indeed disturbing, excrescence, intelligible only if it be a liturgical conclusion, unrelated to the context." [48] But he does not think that it fits the alternative content at the end of Ro 16 either: "I find it impossible to conceive that after this Paul again set to work to produce a solemn liturgical conclusion." 49 Although Barth's use of context in textual criticism conforms to what might be expected, it is significant that

he never appeals to that alone as his basis for textual emendation: it is always considered with other appropriate evidence.

Barth often employs another internal criterion in assessing variant readings, namely Paul's style and vocabulary in the Epistle. This includes both the shape of Paul's sentences as well as the style of his theological thinking. For example, at Ro 8.11, Barth argues that the case should be accusative not genitive, because "it seems to me improbable that Paul...would suddenly have introduced a sensitive - διὰ τοῦ πνεύματος."[50] Perhaps more outstanding is that the arguments for a conjectural emendation at Ro 9.5 are based on Paul's style of theological thinking. It is a weakness of Metzger's classification that this kind of argument does not fit neatly into any of his categories, which is the result of a 'scientific' approach to textual criticism.[51] However, Barth's discussion must be included in this section, because he examines Paul's concept of God, arguing, for example that the "thesis that God is the God of the Jews and of the Gentiles is in iii.25, and always for Paul, the consequence of a dialectical attack."[52] Although the word 'God' is a theological concept, such a discussion about the way the author employs it must be included here, even if the discussion is not on a par with the kind of debate which might rage over Paul's use of a particle or participle. A similar procedure is found at Ro 7.14, where ἐγὼ δέ is defended as permissible with the οἶδα μέν for which Barth argues, "if it be borne in mind that the ἐγώ of the person dedicated to God is contrasted throughout with his knowledge and desire and action and achievement as the wholly ambiguous factor."[53]

Other examples deal with more customary stylistic matters: thus at Ro 12.2 Barth prefers infinitives to imperatives, since "I consider it unlikely that Paul would have introduced an imperative at this point, partly because, in view of the actual meaning of the verbs, the peculiarly Pauline nuance of the word exhortation would be disturbed, were I exhort you to be followed by an imperative."[54] Both Paul's use of the verb, and his grammatical style are

considered here. However, Barth is equally capable of noting a simple stylistic point, as at Ro 16.1, where following another commentator, he argues for the inclusion of an emphatic καί , both here and at 8.24.[55] Similarly, there is a straightforward discussion about μνεία at Ro 12.13, which Barth contends "has nothing to do with the cult of the saints. It denotes - as in i.9 - 'a rendering of assistance to someone';..." [56]

Although Metzger does not classify it as a means of assessing textual problems, the known style of the author in other writings may also be taken into account. As Barth does this quite frequently, it seems appropriate to include it here. One reason why Barth dismisses the doxology from Ro 16.25-7, as non-Pauline is that "when I came to examine the passage in detail, especially when I compared it with the parallel passage in Eph.iii.20,21, I found its style unpleasantly turgid, its grammatical construction awkward, and its succession of ideas undeniably strange." [57] This might be taken as a good example of the category under discussion were it not for the fact that elsewhere Barth reveals his uncertainty about the Pauline authorship of Ephesians. About Eph 2.10, Barth writes, "Paul, or someone influenced by him..." [58] so it must be concluded that Barth rejects the doxology because it is more turgid than Paul or a Paulinist.

The discussion about the punctuation of ὁ ὢν ἐπὶ πάντων etc at Ro 9.5 should not be regarded as textual criticism at all strictly speaking, were it not for Barth's conjectural emendation. [59] Here he makes several references to other Pauline material,[60] seeing "analogous grammatical constructions in Ro 1.25, and 2 Cor 11.31" [61] if the words are taken as a relative clause with Christ as the antecedent. Despite this, he rejects this suggestion, on other stylistic grounds, because "such an attribution would, in my judgement, betray a lack of delicacy of which a thinker and writer who differentiates so clearly as Paul does would hardly have been guilty."[62] Consequently, Barth does not regard direct parallels as conclusive evidence, preferring to rely on theological considerations to make a final decision. This is the case at Ro 12.11c, where Barth suggests

that the words in Col 3.24 "Serve the Lord" are "wholly relevant whereas here they are not".[63] It is interesting that at neither of these places has Barth suggested that a scribe deliberately made a difficult reading harmonise with a phrase of Paul elsewhere, although in both cases it would have supported his position. Rather, he notes evidence from other places in Paul, but disregards it because the immediate theological context is of more significance when Barth accepts or rejects a variant.

It is seldom that Barth makes any reference to the influence of the early Christian community on a text. Apart from the discussion of the possible Marcionite origin of the shorter version of the epistle to the Romans, there is support for Barth's rejection of the relative clause analysis of Ro 9.5, in the fact that "the passage does not, as is clear from the citations of Wetstein, B. Weiss, and Zahn, play a large part in the early Christological controversies as it must have done, had it been taken in this way."[64] It is clear that Barth relies on the work of other scholars for his information about the early church, so it is no surprise to discover that an early church father is only once quoted in the footnotes of Romans,[65] whereas more recent commentators are cited seventeen times in connexion with textual criticism.[66] On one occasion, Barth offers no reason for agreeing with other commentators against Nestle,[67] perhaps because he felt that the reader could look it up for himself, or because he regarded it as self-evident. This is only the place where Barth departs from the Nestle text in his commentary without stating his reason.

Barth only made one conjectural emendation to the text of Romans, at 9.5, where his footnote is longer than usual, probably because he recognised that this measure should only be attempted after all else has failed.[68]

The analysis of Barth's use of textual criticism in Romans, using Metzger's classification, has made it possible to draw some general conclusions about our author's method. Firstly, he makes comparatively few changes from the Nestle text,[69] and his reasons are generally stated briefly.[70] The full range of debate is to be found, from discussion

over the inclusion of one word, [71] through names, [72] and phrases, [73] to the full blown argument about the doxology. [74] It is evident that Barth neither regarded textual criticism as a discipline in which he was specially qualified, nor of particular importance for this kind of commentary. This is confirmed by his own comments in the Preface to his second edition where he writes:

> "Jülicher has endeavoured to exclude me from the scholarly world and to set me firmly in the harmless world of practical theology by pointing out my aberrations in the field of textual criticism. It is true that I have sometimes ventured to disagree with Nestle's text, which is the text used by most theological students. I had, however, no intention of claiming any authority in a field in which I am obviously incompetent. And yet, in spite of my incompetence, I could not avoid attempting to justify my adoption of certain variant readings in important passages. I only did this - pending further instruction." [75]

Although this may be a 'face saving remark', it must be noted that Barth's intention was merely to inform his readers why he felt obliged to accept some variant readings.

It remains for us to consider how many of these textual points are actually of theological significance. This analysis must necessarily be subjective, but on my reckoning only ten or eleven could be so classified. [76] It could, for example, be agreed that whether a woman's name is Μαριάμ or Μαρίαν , there can be no difference in our understanding of Paul's letter to the Romans. Indeed, whether Paul wrote "I know" instead of "we know" at Ro 7.14, the result must be the same, as his purpose was that his readers should either have their knowledge extended, in the first case, or confirmed in the second. [78] However, other variants have much more significance. For example, at Ro 5.1, ἔχομεν "we have peace with God" means something very different from ἔχωμεν, "let us have peace with God". [79] The theological implications of these two readings could not be considered to be identical. Despite the difficulties in this kind of assessment, it is interesting to see that Barth has not confined himself to changes in the text which are of major theological importance. This strikes a balancing note to the discovery that theological considerations are often found as part of the decision making process in his textual criticism. Thus, while Barth's own assessment of his situation vis à vis textual criticism is right, that he

is a theologian who never pretended to be anything else,he is not so much a theologian that he neglects or passes over minor textual points where he feels changes ought to be made. [80]

Turning to the commentary on Philippians, it is immediately obvious that it offers a very different approach from that found in Romans. Barth himself recognises this in his Preface, [81] written nine years after the first edition, but only six years after the second edition of Romans. [82] References to textual criticism are minimal; three in all. Perhaps this is because he felt he had 'burnt his fingers' over the emendations he had suggested in Romans; perhaps because he had found fewer places where he wanted to depart from Nestle's text, which he still used, [83] or perhaps because there are fewer variants for Philippians in any case. [84] It is probable that all three are contributory factors; indeed, it is not possible to show that any one is more important than the others. Barth does not confine his remarks about textual criticism to footnotes in this commentary, nor are all his footnotes concerned with the same.

Barth's first reference to an alternative reading of Chrysostom, at Phil 1.1, hardly counts as textual criticism at all, since συνεπισκόποις may be read as two words σὺν ἐπισκόποις without any change in letters, and is exactly the kind of alternative to be expected when manuscripts were not copied but dictated. [85] Barth's discussion concerns the theological implications rather than textual criticism here. His second discussion occurs in the text of the commentary at Phil 1.3. [86] Here the Western text, which adds ἐγὼ μὲν is adopted because "this insertion has such an original flavour that it seems hardly feasible to take it as a copyist's invention." [87] The third case records the transpositions of Chapter 1 verses 16 and 17 in Luther's text, although Barth assumes the modern order without comment. [88] Very few conclusions can be drawn from this flimsy evidence. The only genuine example of textual criticism is the second, and here Barth decides on stylistic grounds although he shows knowledge of the geographical links of the text he follows.

However, two points must be made about Barth's use of textual criticism in both these commentaries. Firstly, he does not feel it necessary to discuss every variant, or even

the majority of the variants given in Nestle's apparatus, although some commentaries do this.[89] Secondly, he only discusses points where he departs from the text, never giving reasons for accepting Nestle's text as opposed to the variants.[90]

The same patterns emerge from an investigation of the Church Dogmatics. Wherever Barth quotes the Greek New Testament, which he does not always do, he uses Nestle's text.[91] On the rarer occasions when he cites the Hebrew Old Testament, he refers to the Masoretic text, to which he occasionally compares the Septuagint or other translations.[92] Barth includes very little textual criticism of the Old Testament, suggesting emendations chiefly for stylistic or theological reasons, rather than because the evidence suggests it.[93] Consequently this section deals almost exclusively with New Testament material, unlike later sections which are able to draw evidence from both testaments.

It has already been shown that Barth mentions technical points only where he intends to depart from the text, implying that he considers that the process of establishing the authentic text of Scripture, is not necessarily the commentator's job. It is not illegitimate therefore, to regard the paucity of textual criticism in the Church Dogmatics as an indication that Barth thinks that it generally falls outside the realm of dogmatic theology also. However, it would be wrong to assume from his relative silence on this point, that he ignored textual criticism once he had embarked on the Dogmatics. Infrequent reference may be because Barth trusted those whose expertise was greater than his own, or because, having covered the ground, he found himself in agreement with the consensus about textual matters, which he omitted to discuss lest the Church Dogmatics be longer and even more technical. In either case, the sparsity of references to textual criticism is hardly surprising after Barth's infrequent discussion of textual matters in Romans and his single example in Philippians. Further, despite the biblical emphasis of his dogmatics, Barth is concerned primarily with theology rather than with textual matters, so that he could not be expected to deal with detailed textual debates except in so far as they impinged upon the

theology that he advocates.

Since omissions of textual criticism might be as significant as its inclusion, a method was devised to discover whether Barth does ignore textual debates about passages which are essential to his theology.[94] An investigation of twenty six disputed passages showed that only in four cases did Barth mention the textual dispute.[95] In some cases, Barth did not use the disputed part of the verse, so could not be expected to discuss the variants. Thus he uses Lk 2 without specific reference to verse five, so discussion of textual variants would simply distract the reader from the flow of dogmatic argument.[96] Similarly, he cites Jn 3.25 to show that baptism is called καθαρισμός, whereas the disputed word is Ἰουδαίου or Ἰουδαίων.[97] Because dogmatics is selective in its use of biblical material, Barth's omission of textual criticism in such cases is to be expected and is in accordance with his theological purpose.

On occasion, Barth could have used either reading to demonstrate his theological position. Such is the case when he assumes that the controversy at Mk 10.2 is with the Pharisees, although some manuscripts omit them.[98] Since Barth was discussing marriage, his point remains whether Jesus debated with Pharisees or people. Here Barth is not building on the word in dispute, but at Mk 10.12, all readings support his theological case. Barth assumes καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, rather than, ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ , or γυνὴ ἐὰν ἐξέλθῃ ἀπὸ (τοῦ) ἀνδρὸς καὶ γαμήσῃ ἄλλον,[99] but all condemn adultery, which is his purpose in citing this verse in a section on the permanency of marriage.

However, there are cases where the reading Barth assumes deserves mention, because, despite his silence on the variants, his conclusions could not have been built on the alternative(s). For example, he reads σπλαγχνισθεὶς at Mk 1.41, with Nestle, where ὀργισθείς is the alternative.[100] His point would not have been lost if he had accepted the variant because there are two other examples of this kind of compassion being attributed to Jesus.[101] No significance is attached by Barth to the

number of examples, so this could not cause him any embarrassment. But Barth is building on the word which is in dispute, so it is interesting to note that he feels under no obligation to mention that it does not occur in all manuscripts. A comparable example may be found in Barth's discussion of Mt 16.2f.[102] He makes no reference to its omission by some manuscripts, although once again, there is an alternative New Testament text which could have formed the basis of his discussion (Lk 12.54-56) and which has no comparable textual problem.[103]

The quotation of Mk 14.62, presents a different case. The variant text suggests Jesus said: σὺ εἶπας ὅτι Ἐγώ εἰμι , whereas the Nestle text has merely Ἐγώ εἰμι , which Barth assumes without question, twice.[104] On the first occasion, quoting the Greek without mentioning the variant, he contrasts Mark with Matthew and Luke, although they are close to the Markan variant.[105] If Barth had adopted the variant, the excursus would have had to be slightly rewritten, although his main theological point "that Jesus makes a public declaration of his Messiahship just before the end of his life on earth" would not have been lost.[106] In this case however, Barth could not claim an exact equivalent to the short reading elsewhere in the New Testament.

The evidence is making it increasingly plain that Barth gave even less attention to textual criticism in the Church Dogmatics than he had in his commentaries. It is immaterial whether Barth adopts a reading generally considered to be not the best,[107] or a reading which is usually accepted.[108] What is significant, is that he assumes the text almost always without comment or debate, building on a text which is sometimes paralleled elsewhere, but may not be. But Barth is careful not to build where the reading is uncertain and there is not much parallel evidence to support his case.[109]

There are four outstanding examples of variants which are omissions of fairly significant parts of the New Testament, whose inclusion Barth assumes. For example, Lk 22.19b-20 is cited throughout the Church Dogmatics as though there were no manuscripts which omitted these words.[110]

Since there is a "wide diversity of opinion among textual critics " [111] it is remarkable that Barth never debates the matter. [112] On one occasion Barth's citation is simply to illustrate the way that the New Testament refers both to the body and soul of Jesus, so that his silence here over the omission in some manuscripts is of little importance. [113] Of more significance is the quotation εἰς τὴν ἐμὴν ἀνάμνησιν which Barth notes as occurring both in 1 Cor 11.24f. and Lk 22.19, in order to make the point that Jesus is to be remembered. [114] Neither here, nor in a very similar passage elsewhere, [115] would Barth's point be lost, because the same ideas occur in Paul, but it must be noted that our author has passed over weighty textual evidence in silence. His pre-occupation with what the text means leaves little or no time for consideration of what the text is.

The second example, Lk 22.43f., is omitted from early and reliable manuscripts, but Barth uses these verses without acknowledging the problem. Thus, he couples these verses with Mk 1.12f., considering them to be merely "marginal references" to angels, which are not to be read in a technical sense. [116] Although they are passed over here, verse 44 is elsewhere specifically quoted and discussed. [117] There is no comparable passage in the New Testament for Barth to employ, so had he accepted the variant (the omission), he would not only have had to rewrite his excursus, but to omit some of his remarks. In view of this, it is noticeable that he has not felt it necessary to substantiate the reading he has chosen, but has simply assumed it. This is equally the case when Barth cites occasions in the life of Jesus when divine comfort and strengthening were supplied. [118] One of these is Lk 22.43, which is included without debate.

Barth similarly assumes Jesus' prayer, Πάτερ, ἄφες αὐτοῖς οὐ γὰρ οἴδασιν τί ποιοῦσιν, at Lk 23.34, which is omitted by some manuscripts. Where he cites it simply as a parallel to Stephen's prayer in Ac 7.50, it is hardly important, [119] but where he builds on it implications for the Christian doctrine of prayer, [120] or ends a section on Jesus' injunctions to his disciples not to resist evil, by quoting the example of Jesus himself, "who, when His

enemies (really the enemies of God) did their worst against Him, prayed for them (Lk 23.34): 'Father, forgive them; for they know not what they do'", [121] it is a rather different matter. These examples all occur in excursūs, where a textual note would not be inappropriate; it is equally lacking from excursūs which follow its quotation in the main text. For example, Barth contrasts it with the cry of dereliction from the cross, [122] or quotes it to show that the Jews were ignorant of the significance of their action in handing Jesus over to the Gentiles; "they know not what they do." [123] These examples make it possible to conclude that Barth felt under no obligation to mention the textual problem associated with this verse, whether he referred to it in the main text or an excursus.

Probably the most outstanding example of Barth's disregard of textual criticism is his use of Jn 7.53-8.11. Barth's silence on the textual difficulties is significant since the attestations for this passage are "late and of an inferior standing". [124] These problems do not preclude Barth from making reference to the passage in the ordinary way: "all women have not committed the offence of the woman cited in Jn 8.2-11" [125] he comments, quoting two verses from the passage later in the same excursus. [126] Barth draws theological lessons from an exposition of the whole story, with only a slight hint that the narrative may not have been in the gospel originally : he writes, "Der Berichterstatter kommentiert..." [127] By referring to "the narrator" rather than to the evangelist, Barth certainly cannot be thought to have made plain the nature of the textual problem. Because this 'variant' is so long, it raises the canonicity question, which is implicit in this examination of Barth's use of textual criticism. He appears to regard as canonical, a story which most would exclude on textual grounds, [128] and without commenting on the manuscript evidence, employs it as basic material for his dogmatics. Although V. Taylor comments "it is probably a fragment of authentic tradition" [129] it should be seen in Barth's case as the practical outworking of his ideas about canonical material being authenticated in so far

as God makes it His Word, rather than in so far as it is attested by reliable manuscripts. [130]

These four examples show that Barth adopts disputed passages without comment, even where his point would be lost or need to be changed without them. The same is true of a variant addition which Barth assumes without discussion, at Jn 3.13: the words: ὁ ὢν ἐν τῷ οὐρανῷ are not included in all manuscripts, and so appear in the apparatus. Barth quotes this phrase twice: firstly writing, "and 'no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.' (Jn 3.13)."[131] Secondly, he argues

> "The New Testament gives fulness and precision to this view by describing Jesus Christ not merely as the one who has come from heaven, has ascended to heaven, and is to be expected from heaven, as the definitive revelation of God, <u>but also as the one who is in heaven</u>. These points are all gathered up in the remarkable saying in Jn 3.13: 'No man has ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven.'" [132]

While Barth notes his deviations from Nestle's text in the commentaries, this is not so in either of these examples. However, he does not quote the Greek, which may indicate that he refers to the translation from memory, unaware of the problem he had ignored. [133] If this were so, it would explain his unusual departure from the Nestle text, without comment.

On some occasions, Barth actually uses more than one reading of the same verse at different places in the <u>Church Dogmatics</u>. For example, Mk 6.3 can be read: οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας or: ὁ τοῦ τέκτονος υἱός . Concerning this Barth writes, "Inwardly and essentially, they [the synoptics] start from the fact that the man Jesus of Nazareth, 'the carpenter's son' (Mk 6.3), shows Himself in His resurrection from the dead to be the Messiah and the Son of God." [134] Once again Barth gives no hint that he is using the variant reading, although it is again in translation so that it may be from memory. Admittedly, Barth is not substantiating a case by reference to this phrase, but merely quoting it as a useful summary of the synoptics' position in contrast to the Johannine. But his silence at this point is remarkable

even so. And this must be contrasted with his adoption of the reading found in Nestle's text, when he writes about Jesus' attitude to work: "even if He Himself was originally a τέκτων (Mk 6.3), there is no evidence to support the view that He continued this work after taking up his Messianic office." [135] Mk 6.3 is mentioned incidentally on both occasions, and the use of τέκτων in the second instance may mean that Barth looked at his Greek text, but is obviously not conclusive. Perhaps his "even if" hints at the uncertainty of the reading, but it does not make it plain. It is not clear if Barth knew that he had adopted another reading, nor whether this was based on a conscious decision about the textual probabilities. If, as seemed likely, Barth simply used the reading most suited to his purpose, there would be no need to account for his changed opinion, nor to amend by cross reference, his earlier position. Indeed, it may be taken to imply that Barth regards consistency in matters of textual criticism as unimportant for dogmatics, perhaps considering it legitimate to use various readings, as Augustine obviously did. [136]

That this appears to be so, may be seen from his handling of Jn 1.18. In the first volume of the Church Dogmatics, he reads with the Nestle text, μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, rather than ὁ μονογενὴς Υἱός... regarding the former as an express repetition of Jn 1.1 θεὸς ἦν ὁ Λόγος. [137] Barth makes it clear that he knows the variant, [138] without making clear his reasons for rejecting it, although the implication of his reference to Jn 1.1 is that it suits the passage better theologically. This reading is employed again later, [139] but on another occasion Barth conflates both readings: "the truth is described as the fulness of the only-begotten son of God (Jn 1.18)..." [140] In the final volume, Barth comes near to suggesting that μονογενὴς Υἱός is the reading to be preferred, [141] mentioning υἱὸς μονογενής soon after he has quoted Jn 1.18, without citing the reference as applicable to these particular words. [142] However, there is a final instance where Barth explicitly adopts the variant reading, "'No man hath seen God at any time; the only-begotten

Son, which is in the bosom of the Father, he hath declared him.' (1.18, cf.6.46)" [143] Thus, Barth has used both versions without debate or comment, besides a conflation of the two readings. [144] However, it is interesting that at Jn 13.10 Barth takes time to comment on the alternative, especially since he concludes that either reading would yield the same theological significance, and since he finally adopts the longer text found in Nestle. [145] That Barth's practice is not entirely consistent may also be seen from the fact that he sometimes makes it quite clear that he has changed his mind about a particular reading. For example, he twice altered his judgement about the second νῦν at Ro 11.31, predominantly for theological reasons. [146]

Barth's attitude to variant readings is well illustrated by his comment on the notorious "Johannine komma". [147] He considers that it is "... in the original form of Spirit water and blood an interesting testimony to the unity and distinction between Christ and the Spirit, but in the later form of Father, Son and Spirit, in which it enjoyed some publicity and renown, it cannot be used to ascertain New Testament teaching as such." [148] It is clear that Barth assumes that where a variant is certainly not original, it cannot be counted as canonical and therefore cannot be given consideration equal to that afforded to undisputed passages. But it may legitimately be regarded as a later interpretation. It is thus that he deals with a variant omission at Mt 6.10, and the variant addition of Mk 1.1. [149]

It is extremely rare for Barth to make incidental reference to textual variants in the Church Dogmatics where there is nothing theologically at stake for him, although such examples may be found. [150] It is equally rare for him to discuss manuscripts and their comparative value, although he does occasionally name them, [151] and is quick to point out that Bultmann's omission of ἐξ ὕδατος at Jn 3.5 has no manuscript support. [152] Such omissions from the Church Dogmatics are significant on more than one occasion, as for example, in Barth's discussion of baptism, where he notes the difficulties associated with Mt 28.19, without discussing them. [153] This omission in the final

fragment of the work of an old man might not itself be significant, were it not to epitomise the attitude to the text, the canon, and the revelation conveyed thereby, which has already been delineated. On the basis of a theological exposition, Barth is able to conclude: "though not intrinsically impossible, the hypothesis that it is an ancient interpolation loses its relative necessity, and it certainly cannot claim to be the only possible exegetical solution." [154] There is no attempt to assess the relative manuscript evidence.

A final examination of some places where Barth does discuss textual matters will make clear his attitude as a dogmatic theologian to this discipline. Writing about the Virgin Birth, Barth admits that "both in extent and form the grounds for the dogma in the statements of Holy Scripture are not at first sight so strong or so clear as one might wish for such a dogma in the strict sense of the term." [155] Consequently, Barth refers to the variants of Mt 1.16, explaining

> "that Syr.Sin., confirmed by some other traditions, offer the following text for Mt 1.16: 'Jacob begat Joseph; Joseph, to whom the Virgin Mary was betrothed, begat Jesus, who is called Christ'; for Mt 1.21: 'She will bear thee a son'; and for Mt 1.25: 'She bore him a son'." [156]

The variants are not ruled out by Barth's discussion, nor are his conclusions about the best text made known. Rather, his comment is that besides these variants which suggest that Jesus was the son of Joseph, there also "stand the passages 1.18, 20, 23 in which it too, indicates the Virgin Birth." [157] Barth's conclusion in the main text is most revealing: "Decision as to the necessity of the dogma cannot ultimately be made on the ground where such questions are to be raised and answered" because "the questions to be raised and answered are literary questions; they are concerned with the tradition, the age and source-value of this testimony." [158] Although Barth admits the appropriateness of assessing the literary evidence, he believes "no-one can dispute the existence of a biblical testimony to a Virgin Birth", [159] and that the final question is whether such testimony should be regarded as binding or "only to be heard as a sub-statement of the New

Testament message which is not binding ".[160]

It is now possible to see the reason why Barth 'sat lightly' to textual questions, for he makes it very clear in this passage. He argues that "the decision can be supported by answering the literary questions in one sense or the other. But it does not stand or fall with the answer to these questions." [161] The reason for this lies deep within Barth's theological framework. "Behind literary, as behind dogmatic investigation there arises the quaestio facti, which cannot be answered either by literary or dogmatic investigation. It is fitting however, that in the realm of theology, literary and dogmatic investigation should both be undertaken in the first instance (i.e. until the utter impossibility of this procedure is demonstrated) sub conditione facti." [162] This is closely linked to Barth's rejection of any search for the historical Jesus as the basis for his theology, and to his theological programme spelt out in his work on Anselm. [163] For Barth, literary questions cannot settle anything theological, for even if one knew that the first gospel wrote a certain set of words, one would not thereby know either whether those words represented what happened, nor what the significance of the event was. Consequently, textual questions are not of ultimate importance, even though they cannot be ignored. For Barth, it is not the events which are important, nor the accuracy of the texts which record them, but the faith-awakening testimony to God's revelation, which can be the means of fresh revelation to the reader.

Barth concludes, after discussing these textual problems:

> "It certainly cannot be denied that the outward, explicit evidence for the dogma in the statements of Holy Scripture is hedged about by questions. But still less can it be asserted that the questions raised are so hard to answer that one is forced by exegesis to contest the dogma." [164]

It is interesting that instead of debating the variants, Barth preferred to rely on what is undisputed in the other verses of the chapter, so that one cannot begin to analyse the grounds for his textual conclusions, there being none

which are comparable to those found in the commentaries. This is characteristic of Barth's theology: the Divine Sonship of Jesus does not depend on the Virgin Birth and the texts which attest it; rather the reverse: the texts depend on the Virgin Birth which depends on Jesus being the Son of God. Hence he can conclude Chapter 15 by writing that the mystery of the Incarnation does not depend on the miracle of the Virgin Birth, "The miracle rests on the mystery." [165]

The end of Mark's gospel (16.9-20) raises not only textual but canonical questions. Barth's one reference to the passage deals not with manuscript evidence, but with the theological content which precludes its Markan authenticity:

> "The fact that mention is again made of the healing work of the apostles in the presentation of the missionary command given in Mk 16.17f. is a significant internal sign that the whole passage, Mk 16.9-20 does not belong to the original content of the Gospel, but to a period when this difference [between pre- and post-Resurrection time] was no longer understood." 166

Barth's theological conviction that miracles belong to the period of Jesus' ministry shapes his textual conclusions here. It has already been established from Romans that such internal and theological considerations are characteristic of his judgements of textual variants.

The conclusions of this investigation are quite clear. In commentaries Barth uses textual criticism where he departs from Nestle's text, and employs the normal criteria to defend his position, although internal evidence and theological considerations are of most interest to him. The author of the Church Dogmatics however, considers that textual criticism can safely be by-passed in the majority of cases. His reason is that in the last analysis, questions of literary content and the facts behind it, are not of supreme importance. There is a pragmatic consideration also; there are few verses in the New Testament where textual dispute threatens a doctrine, not least because many ideas are paralleled in other passages. Consequently, the relative importance of textual variants must be weighed against the rest of the Scriptural witness, which Barth assumes. Although textual criticism is closely related to

canonicity questions, Barth's theological position precludes him from letting that be decided on manuscript evidence alone. Consequently, Barth's use of textual criticism can be seen to be closely related to his overall theological position, and to be consistent with that framework. He employs it only when and in a manner which is subservient to his theological purposes.

Form Criticism and Tradition History

According to K. Stendahl, these disciplines analyse "the nature, growth and function of forms" [167] taken by verbal communications. They assume several theories from which they draw their method of procedure.[168] A preliminary discussion of these basic theories is necessary here, before an analysis of Barth can be offered.

It is assumed that all verbal communications, whether oral or written, have form, [169] which must be recognised, if they are to be understood. [170] In one's own culture, such recognition is usually intuitive, but in alien cultures it may require study to establish and elucidate such forms. [171] However, it is argued that study of the forms found in one culture is relevant to other cultures, [172] because oral traditions in all cultures operate with similar, small units of tradition. [173]

In particular, these disciplines consider that some, and perhaps most, of the material in Scripture was once transmitted in oral form, and that during this period of oral transmission the form of the material changed, [174] especially when it was written down. [175] Tradition history traces back the course of such changes, in order to reach earlier, or perhaps the earliest form of the material, thereby narrowing the gap, for example, between the event and the account of the event. [176] Finally it is assumed that oral material is influenced by the setting in which it is preserved, [177] so that units of tradition are moulded into forms appropriate to their use. [178]

These assumptions, with which form critics analyse biblical material are much criticised, [179] so that their conclusions cannot be taken for granted. [180] One of the problems is caused by the close relationship

between form and content,[181] which makes it impossible,[182] if not illegitimate,[183] to classify material by form alone. Conclusions are sometimes assumed to apply both to form and content, although they may only be applicable to the form of the material.[184] In the same way, it is easy to assume that the discovery of a theological or apologetic reason for the inclusion of a particular tradition in Scripture necessarily reflects adversely on its historical reliability.[185] Likewise, the possibility that the writer's beliefs may sometimes have influenced his presentation of the material, leads some to think that one can only know the writer's beliefs from his writings.[186] Form critics cannot afford to ignore the fact that an individual who continually recounts a story finds himself doing it in a pattern; but that the story's "form" may quite well represent reality.[187] Equally, one cannot neglect the possibility that some forms of material may have passed through several "Sitz im Leben"[188] which may, or may not have changed the form.[189]

For the purposes of this thesis the debates over the form critical theories and methods will be taken to be inconclusive, so that one cannot either assume the validity of the form critical approach or its complete bankruptcy.

Bearing in mind what has been said in the introduction, it is possible to consider Barth's use of form criticism, beginning with his commentaries. Form criticism is used only once in Romans and tradition criticism is not employed. He remarks, concerning Ro 11.36

> "Marcus Aurelius said much the same in his 'Meditations'. The formula is found in a hymn to Selene and is inscribed as a charm upon a gem. It was not unknown to Philo and to others... If Paul simply borrowed the formula, why is it that the theory of borrowing provides no more than an utterly superficial explanation of what he had actually done? Why is Paul's use of the formula so much more original than in the source from which he borrowed it?" 190

This is an early example of Barth's characteristic attitude: theories of origin or borrowing are not enough for him, because they only begin to point to what Paul wanted to convey in 'adopting' such material. Barth analyses Paul's purpose here as rendering "audible the threat and the hope

implied in what those outside - already know." [191] The reason for Barth's position is made plain in a comment on the same verse in the Church Dogmatics. "Yet we must not interpret the phrase according to the sense which it originally bore in the non-Christian source from which Paul perhaps adapted it, but according to the sense in which Paul himself - baptising as it were an originally non-Christian expression - takes and uses it in this particular context." [192] Both the author's intention and the context are determinative factors in Barth's exegesis, and are finally more important than form critical conclusions. [193]

In the commentary on Philippians, there are only two incidental references to form criticism. The first of these concerns Phil 1.2: χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, about which Barth writes, "It requires little enough reflection to find this phrase, which Paul has constructed by taking over and significantly recasting older pagan and Jewish formulas of greeting, a compact expression of his whole message." [194] The second concerns Phil 2.12: Ὥστε, ἀγαπητοί μου, about which Barth comments, Paul "...uses a similar formula, e.g. in 1 Cor 15.58 to make the transition from doctrine back to life, which certainly does not at all mean a metabasis eis allo genos (a digression to something different in kind)." [195] In the first instance, Barth actually uses form-criticism to make his point. He recognises and notes that Paul's phrase is close to contemporary usage, but that it is not identical. Rather it has been 'recast' to express Christian theology; it is not just a salutation, it has been 'pressed into' Christian service. The second example is similarly slight and similarly theological. Barth refers to it to make clear to his readers that for Paul the passage from doctrinal theology (in this case Christology) to practical theology (Ethics) is inevitable, involving no change of subject, in Philippians or Corinthians.

Both of these examples may be classified only loosely as form criticism because the first could be regarded as evidence for contemporary stylistic usage influencing

Paul, while the second might be considered as Paul's characteristic style. In neither case do we have any example of the kind of sophisticated criticism associated generally with these disciplines. Four reasons might be suggested for this. Firstly, the material in the epistle may not lend itself to this. Secondly, it may be that Barth was unable to undertake such specialised critical work and perhaps was unaware of it in others. Thirdly, it may have been a deliberate decision to omit such technical analysis from a commentary of this sort giving no indication in the text that he had used it in his own preparation. Fourthly, he may have decided on principle that such analysis contributed nothing to exegesis so one had no responsibility to show knowledge of it. These four reasons are not necessarily mutually exclusive, and the actual position will be made clear as further evidence is considered.

With reference to the first point, it cannot be argued that the epistle to the Philippians does not lend itself to form critical analysis. In 1928, Lohmeyer showed that in Phil 2.5-11, Paul had included a liturgical hymn. [196] Jeremias followed him, [197] and this position is now generally accepted. [198] Given this evidence, only three options remain.

We turn, therefore, to the Church Dogmatics which sheds light on this matter. The early volumes all refer to Phil 2.5-11 as if they were Paul's composition. For example, Barth writes,

> "We read in Phils 2.5f., that Jesus Christ emptied Himself... All the expressions selected by Paul in this statement make it quite clear that in all this Jesus Christ surrendered, lost, or even curtailed His deity." 199

Only once before 1953 does Barth hint at form criticism being appropriate here. Writing in 1942, he argues,

> "There can be no doubt that here, as in 1 Cor 8.6, Phil 2.11 and elsewhere, this is for Paul the unqualified meaning of the formula Κυριος Ἰησους. 'Jesus is the Lord' means 'Jesus is God'." 200

But, to regard Κυριος Ἰησους as a formula is not to utilize the more sophisticated procedures of form criticism which suggest that the whole passage is pre-Pauline.

However, it is interesting that in the later volumes of Church Dogmatics, Barth assumes the form critical conclusions of others. For example, having quoted Pliny's letter to Trajan which refers to Christian songs, Barth gives an instance of this. "It may be that these songs were like those which have come down to us in Phil 2.5f., Rev 5.9f., or 1Tim 3.16." [201] Shortly afterwards, in another context, Barth writes:

> "In this respect the decisive expressions are in what is now accepted as a hymn quoted by Paul in Phil 2 from some earlier source. They are as follows: 'He emptied (ἐκένωσεν)...In the words of Paul himself: 'He who was rich became poor.' (2 Cor 8.9)." 202

The third and last time that Barth mentions this, he refers to it as a "Christological hymn". [203]

This evidence makes it clear that the fourth theory posited above cannot be substantiated. If Barth felt that it was appropriate to assume such form critical conclusions in the excursūs of the Church Dogmatics, and indeed to build on them, he could hardly argue that the discovery of an early Christological hymn could contribute nothing to our understanding of the passage, and hence to exegesis. Even if one wanted to maintain Paul's complete control over his material, that is, his free choice to include an earlier hymn, and his ability to exclude or add such phrases necessary to maintain his theological consistency, the form critics' discovery must remain significant.

The evidence appears to suggest that until 1953, Barth was unaware of the results of form critical studies on Phil 2.5-11, but that when he learnt of them he was willing to assume their conclusions and to make references to them (albeit incidentally) in his Church Dogmatics. However, his earlier work assuming that Paul himself composed these verses, remained, and such ambivalence might have been embarrassing had Barth thought out the logic of the relationship between form criticism and dogmatics in the usual ways. [204] That this was not the case will be made plain when other evidence from the Church Dogmatics has been examined. Suffice it to say here that Barth, writing Philippians in 1927 makes reference to older work and could

not have known Lohmeyer's work published in 1928. But this situation continued probably until about 1953 when, discovering it, he employed it in his own exegesis. While it is possible that Barth deliberately excluded form critical considerations from the text of the commentaries and yet was prepared to include them both in the text and excursūs of the Church Dogmatics, the evidence suggests that the second theory postulated above most accurately represents the situation. His interest and abilities were such that he was unable to undertake such specialised critical work on his own account, and was not always aware of the research of others.

There is no comparable passage in Romans with which one may examine developments of Barth's thought in order to confirm this theory. In a section on "Paul and his predecessors" R.P. Martin suggests six passages in Romans which may possibly rely on earlier material.[205] Of these, perhaps the most generally agreed are Romans 1.3f. and 10.9. Throughout the Church Dogmatics, Barth refers to Romans 1.3f. in terms which suggest that he considered Paul composed the words.[206] Romans 10.9 is once referred to as a 'formula'[207] and once as a 'confession'.[208] However, generally Barth has little time for anything that is not genuinely theological; for he is so concerned with the theological implications of the biblical words that he pays little attention to their form. "The words Κύριος Ἰησοῦς Χριστός (Phil 2.11; 1 Cor 12.3; Ro 10.9) also are to be interpreted not synthetically but analytically - the name Jesus Christ is as such the name of the Lord"[209] is a good example of this characteristically Barthian procedure at work.

We turn therefore to observations about Barth's typical use of form and tradition criticism as it is found in the Church Dogmatics. Barth assumes with the critics that behind much of the Old and New Testaments, there were oral traditions. Consequently he can write about David and Saul in 1 Samuel, "Even if the traditions about both characters may at one time have existed separately, the meaning of both was properly understood when they were interwoven and worked in the whole of our present texts."[210]

And in an aside, he says, "And not only the Gospels, but the earlier tradition which underlies them, all agree.."[211] Both examples illustrate a characteristic of Barth, that even when earlier traditions are identified, their point of unity is underlined.

Barth does not dispute that it is possible to trace the history of these oral traditions which may have grouped narratives together.[212] Indeed he assumes it in a paragraph which traces a development from oral tradition to apocryphal gospels via the canonical gospels.[213] It may be seen in the gospels themselves, for example in

> "...the parable of the sower (Mt 13.3-8) and its interpretation (vv.18-23). The interrelationship of the two passages is doubtful. It may be that the interpretation, like that of the Wheat and the Tares in vv.37-43, belongs to a later stratum of the tradition. In favour of this view, it may be argued that it one-sidedly rivets our attention on only one of the many elements in the rich content of the parable... And what the parable offers in this respect must surely be regarded as a very old, indeed as the first commentary on the parable." [214]

Barth is quite prepared to build on the conclusions of tradition - history. He notes that Jesus "...is thus called the (ἅγιος) παῖς of God like David and the servant of the Lord in Isaiah 53 by what seems to be an ancient layer of the tradition, but one that was highly regarded in the literature of the second century, cf. Mt 12.18; Ac 3. 16,26; 4.27,30." [215] And in the Old Testament, Barth uses the negative form and content of the command "Thou shall not kill" to make a theological point.[216] However, for his purposes, the relative age of the tradition is immaterial. Thus he writes on Mt 28.19: "Here, no matter to what stratum of the tradition it may belong...":[217] it is usually regarded as later, and consequently by some, as less reliable.[218]

Barth recognises that different traditions may represent different interests. Writing about John the Baptist therefore, he suggests, "The question how the New Testament, or the different strata and trends of the New Testament tradition, really understood his kerygma is a very difficult one to answer."[219] This is followed by

an outline of those trends and traditions which is at pains to emphasize unity even in diversity.[220]

Barth is familiar with the classification of material into different forms sometimes using the technical terms for them. For example, concerning the frequent absence of a christological confession from the New Testament, he writes:

> "But in the passages in Acts as well, which reproduce the Apostolic kerygma, the confession occurs only once in so many words in Ac 10.36f. though there it is set most impressively at the very beginning. It is lacking in Ac 2.22f., 3.13f., 13.23f." [221]

He refers elsewhere to the parable of the Good Samaritan as a "pericope",[222] and to "the parables, the beatitude, the malediction, the admonition, the proverb and the polemic" as forms of address used by Jesus.[223] Elsewhere he calls the book of Job an "incomplete folk-saga".[224]

Poetic form is noted and interpretation is based on this.[225] For example, Barth writes:

> "When we are told in Isa 40.22 that God 'stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in', and when Isa 42.5 and passim speak similarly of a 'stretched out heaven', this is 'poetic hyperbole' (Eichrodt op.cit. p45), a comparison which desires to depict the superior lightness of this divine creature, but is certainly not intended to throw doubt on the solidity of the structure." [226]

Songs in the Old Testament are similarly recognised.[227]

Christian hymns in the New Testament are pointed out; for example Heb 13.8, of which Barth writes:

> "This saying looks like a slogan and can hardly have been coined here for the first time. Probably it is a fragment of one of the early Christian hymns of which traces are to be found elsewhere in the Epistles." [228]

Barth's comments on the 'Magnificat' and 'Benedictus' are worth considering in detail. He regards them as hymns, "which Luke has incorporated into his infancy narratives". He comments:

> "The origin of these pieces is obscure. It seems likely that they come from a very early period of the Church, possibly from its early worship, or as private compositions of one or more of its members. For can we really explain v.48 and v.76 except against a Christian background? On the other hand, it may well be that Christians have worked over hymns which originally came from the parallel movement of awakening and reform which we have

learned to know much better through recent discoveries by the Dead Sea." 229

The rest of the paragraph makes it clear that Barth does not pause to consider that they may have been the compositions of Mary and Zechariah; he accepts the redaction critics' conclusion that Luke attributed the hymns to them.[230] Several of Barth's characteristics are to be found here. Firstly, he entertains several possibilities about the origin of the pieces without making any final judgement. Secondly, he emphasizes here as elsewhere [231] that these are now part of the Christian tradition, and should be interpreted as such. In so doing he rules out the idea that one should revert to the meaning of the original form. This would be of historical interest alone for Barth, whereas his interest is theological and dogmatic. Hence the possibility of non-Christian sources being employed in the New Testament is not ruled out, although Barth sounds a warning against taking them in their original sense.

Barth is also prepared to speculate about the 'Sitz im Leben' of the original forms, referring to "lesser known pre-exilic prophetic circles to which they [1&2 Samuel] owe their origin..." [232] In the New Testament, Rev 4.9 is regarded as being liturgical, although again Barth warns against bringing it "into direct relation with the liturgy of the Church". [233] He further suggests that there is a whole group of New Testament images which are cultic in their background or origin, so that a knowledge of Jewish cult rituals is necessary for their explication. [234]

On occasions Barth expresses disagreement with the work of form criticism. Firstly he rejects its conclusions where they operate against the theological unity of Scripture.

> "We certainly cannot say that the ideas of holiness as contrasted with the thought of revelation signifies the inaccessibility of God over against His people and as such points to an older stratum in the Old Testament theology which was later 'rejected' in the New Testament community in favour of the idea of the love and mercy of God (thus A. Ritschl, Rechtf. und Versöhnung, Vol 2, 1900,p.89-102)"

because, Barth argues that "The revelation and hiddeness

of God are indeed to be distinguished in the Old Testament, but not separated..." [235]

Secondly he rejects any suggestion that a portion of Scripture may be regarded as merely an example of its form, without giving due weight to the theological ideas expressed by its content. For example he writes, "In view of this we certainly cannot regard it as merely the language of liturgical rhetoric when, according to Mt 11.25, Jesus addresses God as 'Father, Lord of heaven and earth' and praises Him as such... " [236] Elsewhere, without discussion, Barth rejects the hypothesis, based on form critical work, that 1 Peter is a baptismal liturgy,[237] referring to it as "a letter". [238]

While the last example may be due to ignorance of form critical theories concerning the origin of 1 Peter, the first two examples reject the critical conclusions for theological reasons. Here, as with textual criticism, we begin to see how far Barth is prepared to go with any critical approach to Scripture. What it amounts to is this: Barth is quite prepared to let form criticism shed light on the form and previous history of a passage, provided that that light is used only to make the passage more comprehensible in exegesis. Where the discipline tries to reconstruct earlier theologies, or events as they actually happened, he will have no part in it. Similarly, he will not take seriously the contention of form critics that passages in Scripture may have contradictory intentions. The reason for this is theological. Barth will only use form criticism within his theological framework. Thus, because Barth considers, on theological grounds that the search for history is misled, [239] he will not use form criticism for that purpose. Likewise, because for Barth the unity of God guarantees the unity of His revelation, [240] form criticism is considered to over-reach itself when it acts divisively on Scripture.

This is all made quite clear in a discussion concerning the humanity of the word.

> "It is immediately apparent how free the /Christian/ community felt in relation to these human words /of Jesus/. It had no thought of asking for His ipsissima verba. It did not scruple to receive the

> sayings attributed to Him in two or three different versions...How curious it seems to our ideas of historical seriousness that no-one seems to have thought it worthwhile to make sure as to the Aramaic originals, which were surely still accessible, so that all we have are a few sparsely scattered remains interposed into the Greek texts...It is also striking that no incongruity was seen in the fact that in the Greek texts Jesus used not only the terminology of later Judaism but also on occasion that of extra-Judaic-Hellenism." 241

One can draw several conclusions concerning his position from this: firstly, that his theological framework is able to face, and to take account of the possibility that we have variants of the sayings of Jesus (or others), indeed, that perhaps, for the most part we do not have the actual words which were spoken. Further, not only can he deal with these conclusions drawn from form critical studies, but he is prepared to begin his theology there, and make theological 'capital' from that very fact.

> "...The community in which the New Testament arose, far from being concerned at the problems which we today find so pressing, hardly seemed to have noticed them at all. Ought we not, perhaps, to make this our starting-point and maintain that the human word of Jesus was so constituted that objectively it was quite acceptable...even in the different versions given by the Evangelists..." 242

This is because it is not just the human word of the historical Jesus, but "the royal word of the royal man concerning the royal dominion of God". [243] Consequently, Barth argues, "through all these prisms His word still reached and touched and enlightened and instructed and convinced the community." [244] Hence, he concludes, "that is why the originality could not be augmented by any approximation to the more primitive form of texts that might have been discovered." [245]

In brief, for Barth, it is not history but witness which the Scriptures are trying to convey, and form criticism is welcomed as a discipline wherever it can assist us to understand that witness, but rejected whenever it tries to tempt us to inappropriate pre-occupation with the historical events which are only incidentally part of the witness. [246]

Because he recognises that "behind the exegesis of the Form-criticism school of to-day there stand unmistakably the presupposition of the phenomenology of Husserl and Scheler", [247] Barth is bound to measure both its philosophical basis and its methodological outworking against his own prepossessions.

It is perhaps necessary to distinguish three phases in form and tradition criticism if we are to grasp the significance of Barth's position. The first phase is the recognition that oral communication has form [248] and that some of these speech forms may be found in literature, for example, in the Bible. Barth could agree, only in the sense of this first phase, that "A knowledge of the principles of form criticism is therefore essential in any accurate exegesis." [249] But he would not be content merely to recognise the forms; this for him would be only the preparation for the harder task of explaining their content. [250] The second phase is a more highly developed level where theories are more sophisticated and not so easily demonstrable, partly because they are based on tendentious evidence. Here one passes from recognition of form which assists comprehension to theories concerning the development of forms, their relative age and reliability. This phase is of marginal interest to Barth because it tends to militate against taking the written text as it now stands. The third phase goes further into a reconstruction of the earliest accounts, where diversity and contradiction are necessarily magnified because they are often the tools of analysis. In this phase, Barth rejects form and tradition criticism completely, because it seems to locate revelation in the original events, and because it fails to take the unity of Scripture seriously. Hence the final phase of these critical procedures is theologically 'taboo'.

Source Criticism

This discipline seeks to discover the sources which lie immediately behind the writing of the Old and the New Testament. [251] Initially such investigation assumed that these sources were written, [252] although the later researches of form criticism suggested that some sources may have been oral, [253] until they were incorporated into the present written Scriptures. Developed by Old Testament scholars, who at first concentrated their attention on the Pentateuch and the 'former prophets' [254] it was applied in the New Testament chiefly in gospel research. [255] It assumes that

the present form of the canonical documents is not the free composition of an author,[256] but rather the result of careful editing by a redactor.[257] It arrives at this conclusion by the use of analytic methods which are divisive in their intention.[258] This is because the only way in which different sources may be identified is through apparent duplications whose peculiarities in style, vocabulary, interest or theological emphasis enables other parts of the same source to be located.[259]

The increasing emphasis on form criticism in this century has cast doubt over the results of source critical investigations which earlier generations had taken for granted.[260] Indeed, theories which emphasize the reliability of the oral tradition challenge not only the form critical methods, but also the necessity to evolve theories which postulate manifold earlier written sources.[261] However, it cannot be doubted that this discipline was fairly widely accepted when Barth was a student and in the period when he began his writing career.[262] For this reason it repays investigation in the Church Dogmatics, despite the ambivalent position it now fills in academic research.[263]

There are very few references to source criticism in the first three parts of the Church Dogmatics.[264] The reason for this is probably that it is not until Barth turns to sustained exegetical use of Scripture that he is likely to refer to this kind of critical question.[265] After a few preliminary remarks, it seems appropriate to concentrate analysis on the two parts of Scripture where source criticism is most usually employed, the Pentateuch and the synoptic gospels. These not only account for the majority of Barth's uses of the discipline,[266] but they also make plain exactly what was his attitude to it.

It is sometimes the case that Barth simply assumes the results of source criticism. For example, he often refers to Deutero-Isaiah or Trito-Isaiah without any discussion of the kind of issues which have lead the critics to see two or three sources of this prophetic book.[267] Elsewhere he suggests that 1 Samuel includes records of David's early deeds.[268] However, in classifying 2 Sam 11.1 - 12.25[269] as coming from a different source, Barth

uses some of the usual criteria. "It forms an intrusive element " to the narration of David's kingly exploits:

> "If we note how the story of the Ammonite war which was begun in 2 Sam 10 is taken up again at once in 12.26f., we may indeed suspect that the incident was supplied by another source in the redaction of the Book of Samuel, especially as it is not to be found in the corresponding passage in 1 Chron 19.1-20.3." 270

Thus the arguments are: first that it does not fit the overall context; second that it separates two verses which would fit well together; ..third that it is not found in a parallel account. It must be noted that Barth seems to take time over source criticism here simply because it adds weight to his assertion that the narrative is "a strange story". Barth elsewhere makes use of another common analytic tool; he notes that different sources use different names for God. [271]

However, the kind of detail with which source critics more usually <u>begin</u> their work is merely an aside in Barth, who usually presses on to the theological implications of the passage. So, for example, he writes, "In Isa 2.2-4 - which is ascribed to Isaiah the Son of Amoz, although it is found word for word in Mic 4.1-4 - we are told ..."[272] Similarly Barth notes that the story of Abigail has two endings. This would certainly be the signal for source criticism to one who took the discipline seriously or who had not got another aim in view. However Barth merely notes it and draws theological lessons from <u>both</u> endings.[273]

It is not always clear whether Barth grasped the distinction between form criticism and source criticism. They are quite distinct inasmuch as the former considers that behind the present written text, oral tradition predominated, whereas source criticism assumes that written documents were used in the composition of canonical books. Throughout one excursus about Saul, Barth seems to have oral traditions in view. He talks repeatedly about the "various traditions" behind 1 Sam 8-31. [274] However, twice he refers to these traditions as "texts", which seems to imply a written rather an oral source. For example, he comments that "It is remarkable that the common element in both texts is Saul's fear of the people..." [275]

Barth often notes details of textual comparison in an aside, not analysing it in a critical way, because his main interest lies elsewhere. Thus, he remarks that God remains constant "...according to the depiction of the Book of Judges (with a notable parallel in Ps 106)..."[276] thereby suggesting that the same theological tradition has come to expression in two different literary forms, Judges and a Psalm. But Barth does not pause to draw such conclusions unless they would assist his theological exposition. [277]

Before Barth's lengthy consideration of the book of Job, [278] he makes some interesting remarks about his position.

> "We may take for granted an acquaintance with the many literary problems of the Book and the fairly generally recognised hypothesis in solution of it. Chapters 1-2 and 42 seem to be a folk story...They constitute the framework for Chapters 3-31...These constitute the main portion of the Book...Later there seem to have been added to these the poetical speeches...in 32-37, the poem...in 40-41, parts of 38-39..., and finally the poem...in 28. At sometime and by some person all this came to be seen and understood as the unity which it now constitutes in the Canon. We remember these problems and hypotheses as we now turn to consider the whole." 279

Barth therefore recognises different sources and holds these in mind as he begins his exposition: but even at this point his theological control is made plain. The sources behind Job have become a unity and are to be regarded as part of the greater canonical unity. [280]

References to sources are frequent in this section of the Church Dogmatics. Barth makes reference "to the author of the saga, and the author or authors of the speeches, and the redactor of the whole..."; [281] writes of the "incomplete folk-saga reproduced in the Book", [282] and concludes about Job 28.1-17, "It certainly does not belong to the original body of the central poetic section of the Book, but has been inserted from another source."[283] Later he queries "whether there did not once exist a whole corpus of Job literature of which a selection has now been assembled in the present Book." [284]

Although Barth seems to assume source criticism and to use it in his exposition, the comments above need to be

balanced against the whole tenor of the exposition which is made plain in passages such as this:

> "If there is no doubt that the poem is related to the saga, that it is inspired by it and links up with it, there is also no doubt that the picture which is given of Job cannot be harmonised with that of the saga nor the words put in Job's mouth literally interpreted in the light of it in the sense of pragmatic history. At its heart the poem bursts through the framework of the saga, only returning to it at the end...it gives to Job's complaint a breadth and depth of almost mythical proportions...at the end the poem will return to the Job of the saga. But in between, in his speeches, he seems as it were to become more than life size." 285

At first sight this seems to suggest that the sources represent different interests, but actually Barth never pursues these to their 'logically' diverse ends. This is because his theological position, which emphasizes the unity of the canon and individual texts, forces him to seek out points of unity and to hold together diversity. Hence, although Barth talks of Job the man, having a pure form at the beginning and end of the book, but as taking on "a different form" in "the main central section"; he comments, "It is not that he does not remain the same." [286] It is just that the pure form is "for the moment concealed and is thus in some way maintained and demonstrated even during the concealment." [287] Because of this kind of theological approach, Barth can search for, and talk of "The clearly declared meaning of the Book of Job." [288]

His exposition of Job also makes plain that he utilizes another critical discipline, redaction criticism, to limit the scope of source criticism. We shall argue later that redaction criticism suits Barth's theological purposes very well, but even so, he is unable to follow its methods throughout. Here, however, it enables him to recognise that "we have here two different compositions from obviously different sources " [289] and at the same time seek out the unifying features of the book [290] which are due to the selection and interpretation of the redactor. [291]

We turn now to consider the Pentateuch. In Barth's extensive discussion of Genesis, the same patterns may be traced. He assumes that there are "two forms of

the creation story in Gen 1 and 2..." [292] with very little discussion of the critical details which lead him to this conclusion. He remarks about the sources

> "...it is to be noted that they not only describe the events with greatly varying interests but also in very different ways. Seen from the point of view of the other, each of these accounts reveals painful omissions and irreconcilable contradictions. The suspicion becomes strong that they derive from different sources, originating at different times, against different backgrounds and from a different intellectual approach." 293

It is interesting that he refuses to break up the literary unity of these two sources still further. [294]

The two sources are identified as the "Priestly Code" [295] and the "Yahwistic account". [296] The latter is considered to be the older tradition by Barth, [297] its view "might usefully be described as sacramental", [298] and it probably originates from

> "a land which in late summer languishes under drought until the deity sends the much-desired rain, and thus creates the world anew. The latter is the climate of the Syro-Arabian desert, of Northern Mesopotamia, Syria and Palestine." 299

It "is the account of an agriculturalist" or farmer, [300] who has an "arid background". [301] By contrast the priestly account probably originated in Southern Mesopotamia, [302] in "an alluvial plain subject to inundation". [303] It gives a "prophetic view of creation" [304] which is characterized by "architectonics and lucidity". [305]

Barth also recognises that there are two accounts to be found behind other parts of Genesis. [306] Such sources may be seen to have different interests or emphases, [307] and they may be treated as independent authors. [308] Yet Barth is at pains to show that they play a complementary role theologically. [309] For example, he notes "That 'seed time and harvest, frost and heat, summer and winter, day and night' will not cease is stated again (in confirmation of this first constitution of time) in the parallel divine saying after the flood. (Gen 9.22)" [310] Here, and elsewhere [311] Barth selects the common features which confirm one another and builds on these. In this method of building on repeated Scriptual features Barth comes close to the method of interpretation that the

structuralists suggest. [312]

In any case, Barth suggests that "there is an indisputable connexion between [Gen] 1.1 and 2.4a" [313] so that it comes as no surprise to find him arguing that although, "In the strict exegetical sense we ought not perhaps to combine the Yahwistic text of Gen 3 with the passage Gen 2.2-3 which belongs to the Priestly text" yet

> "It is, however, not merely legitimate but necessary to combine Gen 3 with Gen 2.5-25, and therefore to say that man had hardly been formed of the dust of the earth and become a living soul by the breath of God...before he followed up and directly opposed all the good things that God had done for him by becoming disobedient to God." [314]

It is always the case that although Barth recognises diversity, his theological conviction that he should find unity, prevails.

Barth does not seem to use source criticism very extensively outside Gen 1-12.[315] The rest of the Pentateuch does not receive this kind of consideration even when Barth exegetes it. He does suggest that there is a "Book of the Covenant" behind Exodus, [316] sources behind Numbers, [317] and he recognises the Deuteronomic sections. [318] It is interesting that he seems to equate E and P, the Elohist and Priestly sources, but for the purposes of this thesis a closer investigation into the reason for Barth's particular views is not appropriate. [319] At times Barth seems to imply that the priestly narrative is in fact a priestly redaction of an even older narrative and this lends support to the theory above that he does not always distinguish between source and form critical assumptions. [320]

At this point it is clear how Barth uses source criticism on the Old Testament in the Church Dogmatics. There is one outstanding question. Is Barth's use of the source criticism central to his exegetical and dogmatic method, or is it so peripheral that if the source critical remarks were removed the doctrines would remain unshaken? If the former were to be the case, and it could be demonstrated that source criticism is totally wrong, whole sections of Barth's system would be undermined. However, it is my thesis that the latter is the case.

It is very clear that at no point does Barth follow

the source critics implicitly, any more than he has been shown to agree entirely with the purposes of the form critics. Effectively, he is prepared to recognise sources behind our present texts, but significantly he has been shown to oppose greater fragmentation than is absolutely necessary. While he is prepared to recognise sources and to use theories about their origin and date [321] to aid exegesis, he does not use source criticism to write a history of Israel based on theoretically earlier texts, presumably for the same reason that he does not use form criticism for that purpose: because any attempt to get back to the 'event as it happened' is wasted energy in Barth's opinion. Nor does Barth use source criticism to explain discrepancies, as do its proponents. He made it quite clear, early in his career, that attributing contradictions to different sources was not enough; one must labour to understand what they say together and to see their unifying factors. [322] Nor will Barth use source criticism to separate sources as a prelude to demonstrating that they are historicly reliable; such apologetic activities are anathema to Barth. [323]

Although it may be seen that Barth's theological position again limits his use of a critical method, it is not my contention that he is 'pre-critical', as some would argue. [324] Rather it is the case that Barth's dogmatic and theological thrust is diametrically opposed to some of the assumptions and conclusions of critical methods generally, and source criticism in particular. But Barth is not simply post-critical, if by that is meant building theology on the present conclusions of the critics; that would indeed be building on sand, not least because 'assured results' shift as further research is undertaken.[325] Rather, he thinks through, as he works, how far a Church dogmatics can accept and build on critical methods. By so doing, he challenges the critics to think again about the nature of the material which they analyse. [326]

We turn to the gospels, where the chief query must be why Barth did not use source criticism more extensively. One critical question Barth considered closed: that the present end of Mark's gospel is a "spurious conclusion".[327]

Further, the genuine Markan ending is "obviously incomplete", [328] finishing abruptly as it does with the fear of the women at the tomb. [329] Once, Barth hints that Jn 21 may come from another source, for he says, "And in the first ending of the Fourth Gospel in 20.31, we..." [330] There are a few other hints about his views on gospel source criticism. He notes that Mt 10.23 "is peculiar to Matthew" [331] and later suggests that it comes from a source available only to Matthew. [332] It is not so clear when Barth mentions a "Lukan addition" [333] whether he regards this as peculiar to Luke's sources or as an explanatory addition made by Luke. It is clear that Barth recognized the possibility of a common source available to Matthew and Luke, for he writes, "...in what is obviously a saying peculiar to the hypothetical source Q ..." [334] But Barth usually ignores such questions as irrelevant: he suggests of Mt 11.27 and Lk 10.22 for example, that "Within the structure of the thought and language of the synoptics this element of the pre-Johannine tradition is rather like a foreign body. <u>But whatever may be its origin and age</u>..." [335] The origin might have been Q, and it might have been an early evidence for the saying, but for the reasons already outlined, Barth finds this of little interest. He seems to imply that the synoptics are earlier than John, but we have no clue as to whether they may singly or together have formed one of John's sources in his opinion. [336]

An examination of one of Barth's detailed discussions of some synoptic material will begin to reveal why Barth took little interest in gospel source criticism. Having outlined the Passion predictions, Barth writes:

> "...in the synoptics the three earlier predictions are all introduced in connexion with climaxes in the preceding existence and activity and self-revelation of Jesus. All the accounts agree that the first follows immediately after the Messianic confession of Peter... the second immediately after the...transfiguration and the healing of the epileptic boy...; and the third immediately after the sayings of Jesus about the heavenly reward promised to His disciples...this agreement as to the order can hardly be accidental. And when in the case of the third prediction, instead of the usual emphasis on the astonishment of the disciples, Mark... and Matthew... have the story... of the sons of Zebedee... this only serves to bring out how completely the situation was misunderstood. Even

here then, the order is not in any sense accidental." 337

We see patterns here which are reminiscent of the way in which Barth uses J and P in Genesis. He draws out common features, he builds on these agreements, and he is working with a theological end in view. For this reason it would be merely a distraction for Barth to break off his discussion to elucidate his views on the two or four document source theory of the synoptics, the priority of Mark (or Matthew) or to discuss sources available to Luke. In the Old Testament he does this more often because of the presence of 'doublets'. However, for the most part in the gospels, the parallels are between gospels, and therefore no source criticism is necessary. For Barth, what lies behind them seems of academic interest only.[338]

Exactly the same lessons might be drawn from Barth's examination of the anointing of Jesus, which he notes comes in all four gospels, [339] but Barth hazards no guess as to the original source or sources. He recognizes the uncertainty over details, but emphasizes those points where they do agree : "It is to be noted that what finally made the incident significant for all four Evangelists is that it gave drastic and unexpected concretion to the anointing of the One who in the New Testament is called 'the Anointed'." [340]

An examination of Barth's references to parallel passages in the synoptic gospels show that he is not chiefly concerned with the earliest account, or with the written sources. Although Barth often cites a passage in Mark, adding "and parallels" [341] which is the usual procedure amongst those who accept the priority of Mark's gospel, he does not always do so. [342] A sample investigation of which gospel Barth cites when there are two or three accounts open to him reveals some very interesting features. For this purpose, three passages which occur in all the synoptic gospels were examined,[343] two which might be attributed to 'Q',[344] and one passage each of those which occur in Mark and one other synoptic gospel. [345]

Barth twice refers to the Markan and Lukan accounts of the stilling of the tempest. [346] In the first case

it is obvious why Barth omits reference to Matthew; he is arguing that the disciples "are even vexed that He sleeps amongst them"; such an argument may be based on Mark and Luke, but Matthew's account gives a very different picture: "Save, Lord; we are perishing" is not the cry of vexation![347] In the second case there is no particular reason for the discussion to be based on Mark beyond the convention noted above. Luke is cited because he emphasizes in different words, a point in Mark, but there is no particular reason to exclude Matthew's account. On four other occasions the Markan story is referred to, but only once does Barth cite words found only in Mark.[348] Twice Barth uses the Markan form of the disciples' question in preference to Matthew or Luke.[349] At one other place, Barth refers to Mark where Matthew would be similar but Luke different.[350] Barth makes only three references to the Matthaean account of the stilling of the tempest, but only one of these refers to words which are peculiar to Matthew: "Lord, save us: we perish."[351] In both other cases he could have used Mark, and in one of these he might have used Luke as well.[352] At no point does Barth refer solely to Luke's account.

The call of Levi is cited as "Mk 2.13-17 and par".[353] The fact that the man called is named as Matthew in the first gospel is noted by Barth, but then passed over in silence. Luke is cited at one point because he includes the phrase "leaving everything" which is peculiar to him. Once, Barth cites Lk 5.31 although the words occur in all three synoptics.[354] Of the four Matthaean citations, only once does Barth choose Matthew because he cites words peculiar to him;[355] the other three citations could equally well have come from Mark.[356] However, Church Dogmatics has five citations taken from Mark's account,[357] and the fact that Barth regards the words "Follow me" as addressed to Levi suggests that he may have preferred the Markan version of the story.[358] At any rate, such use of this story makes it quite plain that Barth used the first two gospels more than the third when there was a choice. A glance at the statistics shows that this is not an unrepresentative sample.[359]

The same picture emerges from a study of Barth's references to the question about fasting. Once Matthew is cited where Mark has exactly the same words, but at greater length. This may be why Matthew has been preferred in this case.[360] There are five references to Mark's account, none of which give any hint of parallels.[361] Luke's account is never used. Thus, Matthew and Mark are again preferred over Luke, although again Barth uses Matthew where he has no particular reason so to do. Such emphasis is made very plain in the examination of 'Q' material. Barth cites the Lord's prayer in Luke twice,[362] but Matthew's version is referred to twenty seven times.[363] The same inbalance may be seen in Barth's use of the story of the Centurion's servant. Luke's account is not cited, Matthew's is mentioned nine times.[364]

It is therefore not surprising that when a passage occurs in Mark and Luke, Mark's account is the one which Barth uses.[365] When the account is found in Matthew and Mark, the latter predominates, although Matthew is not always used, where he diverges from Mark's account.[366]

Consequently, it may be seen that where parallel gospel material is available to Barth, Matthew and Mark are preferred to Luke, but Matthew is not only cited where he differs from Mark. We may therefore conclude that it is impossible to demonstrate either from his use of the gospels, or from his casual remarks in discussing passages, that Barth held either the priority of Mark or Matthew. This suggests that at least as far as the first two gospels are concerned, Barth did not consider their relative historical reliability as a source critic might have done. Rather he operated in practice, in accordance with his theological conviction that all witnesses must be regarded equally. This leaves Luke's comparative neglect a mystery. Two possibilities suggest themselves. First, the custom of citing Mark and parallels would place Luke at a disadvantage; second the <u>order</u> of the gospels may simply have meant that Luke was always the last one to be consulted where there was parallel material. Such theories may not be demonstrable, but they would explain the situation which we have discovered.

Thus it may be seen that Barth's use of source criticism is limited by theological considerations such as his emphasis on unity and his disinclination to investigate historical reliability. It is further limited by practical considerations. The reason that Barth is forced to use source criticism in the Old Testament is that there are doublets in a single text which he regarded as manifestly from different sources. It facilitated comparison to have names by which to refer to them. This was not the case in the gospels. The only reason that Barth might be expected to identify sources here would be to analyse how any one author used his sources. But such an exercise can be of no interest to Barth because his emphasis is not on different theologies discovered from omissions or editorial comments alone; rather he looks for characteristics which may be seen to be complementary. More particularly Barth is opposed to the reconstruction of sources which would be a necessary preliminary to building on the discipline. [367]

In his own words, Barth holds himself "aloof from the evaluation and disparagement (Gunkel) often associated with the familiar hypothesis of different sources, because these have really nothing to do with exposition". [368] This is because source criticism does not always help one to understand the text. Barth comments of several passages which refer to angels, "All these passages contain more or less obtrusively the great difficulty, which is brought out rather than removed by source criticism, that the angel of Yahweh can hardly be distinguished from Yahweh Himself..." [369] When there are two or more accounts, Barth insists that it is necessary to listen to each account independently:"Our best course is to accept that each has its own harmony, and then to be content with the higher harmony which is achieved when we allow the one to speak after the other." [370] That this is the aim behind all Barth's dealings with sources or duplicate accounts may be seen from the analysis above. It may be concluded therefore, that as with form criticism, Barth's theological purpose means he moves in the direction of synthesis rather than analysis, and consequently he cannot follow source criticism to its more usual ends.

Redaction Criticism

This discipline is defined by Soulen as "a method of Biblical criticism which seeks to lay bare the theological perspectives of a Biblical writer by analyzing the editorial (redactional) and compositional techniques and interpretations employed by him in shaping and framing the written and/or oral traditions at hand." [371] This discipline depends on the results of its predecessors, source and form criticism which establish the material that the various redactors had to hand. [372] While source critics assumed some kind of editorial activity, almost of a "scissors and paste" variety [373] form critics had seen the redactor's job almost in terms of threading the beads of oral tradition onto an editorial string. [374] Redaction critics however, suggest that the redactor's work was often a good deal more complicated, [375] and even at times, a theologically sophisticated process. [376]

Their attention is given chiefly to three areas. Examination is first made of material which links oral or written sources and which therefore may be considered to be editorial. [377] Second, attention is given to alterations which are made to sources: a study only possible when the earlier sources are known to us. [378] Third, conclusions may be drawn about the redactors on the basis of these observations. [379]

Research has suggested that redactors had theological interests which they allowed to shape their material. [380] Although redaction criticism is generally supposed to be uninterested in questions of historical reliability, [381] its overwhelming emphasis on the theological interests of the redactor can result in unquestioning dismissal of the possibility that the writer had any historical interest. [382]

Furthermore, although it seems as though redaction criticism contrasts methodologically with the divisive emphasis of source and form criticism, closer examination reveals that this is not the case. This is because it is necessary for it to use the analytical procedures of the other disciplines in order to discover how the redactor

constructed a unity.[383] This is reinforced by the observation that the redaction critic is not interested in the whole theology of any redactor, but only in his characteristic theology.[384]

Like the other disciplines, redaction criticism has its opponents. M. Hooker suggests that its dependence on other disciplines which are as yet unproven, is itself a weakness.[385] It is certainly open to the danger of reading into the text theological emphases which are asserted to be intentional, when the evidence could equally well be interpreted in terms of the unconscious style of the author.[386] Indeed, K. Koch can talk of a redactor as a person who "did not create anything of literary originality, but he collected and assembled into some kind of order traditions which had already existed and which he found in general circulation."[387]

More generally however, redaction criticism suggests that the authors were not only sophisticated theologians, but also careful workers who by a turn of phrase deliberately hinted at a deeply held theological conviction. This raises quite sharply the issue of how far the author's intention may be known in literature, and certainly how far it should prescribe the meaning of a passage.[388] In favour of redaction criticism, it must be said that this discipline enabled critics to take whole books more seriously than heretofore.[389]

Although the term 'redaction criticism' was only suggested in 1954,[390] it is closely related to a less sophisticated but widely accepted older practice of locating particular interests in particular books.[391] Hence it may be seen that although the name 'redaction criticism' may be new, earlier theologians undertook such an enterprise. Consequently it is not unreasonable to examine Barth's use of this method in the Church Dogmatics.[392]

There is very little reference to redaction critical questions in the first three part volumes of Church Dogmatics,[393] probably as with source criticism, because Barth has few extended exegetical passages in his earlier volumes.[394] However, there are many extended and incidental references elsewhere, which show that Barth

gave attention to the three areas of investigation outlined above.

Barth assumes that sources were available to redactors, [395] and recognises the possibility of more than one redaction. [396] Occasionally he identifies editorial links between sources. For example, he writes "the story of the washing of the disciples' feet begins in Jn 13.1 with some words of the Evangelist." [397] Sometimes Barth seems to suggest that the redactor gave the context to his source, as when he remarks "Mark and Matthew ascribed this version of the saying to false witnesses." [398] He seems always to assume that the redactor worked with a deliberate purpose in view; [399] thus, he suggests that the Deuteronomist presented Joshua entirely in terms of the continuation and completion of Moses' task. [400] In a more complicated passage, Barth discusses the theological meaning of Mt 22.14, which is regarded variously as an "independent saying" and as an expression of the theology of "Jesus and the Evangelist" but which finally expresses "the meaning of the redactor". [401] Such apparent confusion should not be taken as an indication that Barth is unable to distinguish between these possibilities. Rather he wishes to retain his freedom to regard such passages perhaps as logia floating in the tradition, or as the words of Jesus, or as redactional glosses. Indeed, one can argue that it makes little difference to Barth how he regards them. There are two reasons for this. First, Barth is not writing a history of the development of primitive doctrine, his theological purpose is far more general, so that fine distinctions are not so important. Second, Barth's theological position means that he gives equal weight to these sections whatever or whoever stands behind them, hence their identification is not strictly necessary.

Elsewhere, Barth suggests that there are redactional glosses in the text. So, for instance, "...we are told (in an obvious comment of the Evangelist) that He was moved with compassion when He saw them because they 'fainted and were scattered abroad as though having no shepherd'"; [402] or in Jn 6.71 Barth sees that "the Evangelist adds the note: 'He spake of Judas Iscariot... '" [403]

Once, the evangelist's choice of words is remarked upon, [404] whereby Barth implies, as do redaction critics, that the evangelists did not blindly follow sources. [405]

We have already noted that Barth rejects fragmentation of the sources; [406] he prefers to attribute supposed textual imprecision to the work of redactors. Hence he argues for the literary unity of Gen 2.8-17 with its two trees, asking "whether we are not demanding too great precision from a passage of this kind if we allow ourselves to be so concerned about such obscurities that we are incited to break up the sources." However, "if we accept the view that the first tree ... was added in a later redaction, the completed whole owes its present wealth and depth decisively to this addition." [407] Thus, Barth applauds the redactional addition regardless of who added it. [408] We already begin to see why Barth uses redaction criticism so much: it is because of his emphasis on the literary unity of the individual books, which often must be attributed, in his view, to the work of a redactor. Thus, of the sources in Job, Barth comments: "At some time and by some person all this came to be seen and understood as the unity which it now constitutes in the Canon." [409] Indeed, Barth argues that "there are as good grounds for affirming that (originally or later) the text must have had a good coherent meaning in its present and not merely in certain underlying forms, so that it is legitimate and even obligatory to ask concerning it." [410] He makes a similar point about the Passion predictions, rejecting critical analysis because "it involves a destruction of the way in which the Gospels actually saw and wished to see the Passion." [411] It is quite plain that Barth regarded the final form of the gospels as the most important.

Further, he never considers editorial links or redactional comments as insignificant: thus Gen 2.10-14 "are full of prophetic content, and if they are later additions we cannot be too grateful that they were made." [412] This is characteristic of Barth's emphasis on the final form of the text. It is close to the practice of modern redaction criticism which looks for the theology of the final editor, although the motives are very different. While Barth uses such material to build Christian theology, the redaction

critic explores it for its own sake, or for the historical purpose of discovering doctrinal developments.

Barth's exegesis sometimes notes how editors or redactors have used their sources; for example, he writes "Luke also groups in this period (12.21) the sayings about..." thereby suggesting that Luke exercised editorial skill in the arrangement of his material.[413] Indeed at times editors are seen to have changed the emphasis of a passage,[414] or of all passages. "At this point, as at so many others the account of Jesus in this Gospel /John/ .. was intentionally cast in a highly original form..."[415] Barth seems to think that the distinction between John and the synoptics was the result of deliberate editorial activity in the fourth gospel.

On occasion Barth suggests that words were put into the mouth of a person; although he does not make it clear whether they were freely composed by the editor or derived from material 'floating' in the tradition, he does seem to imply that they were not originally uttered by the speaker. He refers to "the prophecy which the Gospel of John deliberately put into the mouth of Pontius Pilate..." for instance.[416]

It is customary for redaction critics to examine gospel use of the Old Testament to reveal the viewpoint of the evangelist; Barth also employs this method.[417] While at times Barth draws on redaction critical methods to elucidate particular interests behind the various books,[418] elsewhere he takes such interests for granted without making clear how he discovered them.[419] Often John's Gospel is singled out as presenting material in a highly characteristic way. For example, the events of Easter, Ascension, Pentecost and Parousia "are here seen as a single event, with much the same foreshortening of perspective as when we view the whole range of the Alps from the Jura." He comments "As is well known, the fourth Gospel takes its own particular line in this matter."[420]

The chief reason why Barth uses redaction criticism is to establish the theological interest of the author: presentation of the material is often seen as deliberately theological. For example, Luke "wanted his accounts of the words and deeds of Jesus to begin - in this

stream of light" [421] so the birth narratives include a glorious announcement to the shepherds. [422] Barth remarks about Jeremiah: "...chronological exactness does not seem to have been the main aim of the man or men who compiled this historical part of the book." [423] The reason suggested for this is that although the oracle concerned is known to belong to an earlier period [424] yet it becomes the final word because theologically it is more appropriate than an account of the fate of Jeremiah and the Jews in Egypt. There were, in Barth's opinion, definitive theological perspectives of the covenant which guided the choice of material and its presentation. [425] Thus Deuteronomy offers a particular view of the covenant. [426] The idea of a 'presentation' of material is a frequent one in Barth. [427] Such presentations may be noticeably different as is a beatitude in Matthew, Luke and James, [428] or the saying in Mk 3.27 and Lk 11.21f. of which Barth says, "Luke gives it a more martial turn." [429]

Barth considers that the New Testament documents can only be understood if they are read in the light of the deliberate editorial purposes of their redactors. For example,

> "There can be no doubt...that.../John/ and the Synoptics and Epistles, are not written for private instruction but for mutual edification, and therefore with a view to, and partly perhaps directly for public worship...They are therefore misunderstood both as a whole and in detail if... they are not understood as writings specifically designed to edify, i.e., to build up and integrate the community." 430

Barth's exegesis does not often note redactors' omissions, but he does admit the possibility of this. For instance, "the priestly redaction within which /the divine plural/... is presented in Genesis 1 did not see fit to expunge this element." [431] Similarly, Luke could have suppressed "the tradition (12.51) which has it that Jesus said: 'Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division'." [432] Once Barth notes, concerning the Syro-Phoenician woman, that "it is surprising that Luke did not take up the story too." [433] No theory as to the cause of this omission is offered, nor conclusions drawn regarding Luke's theological position. The only parallel with this is Barth's assumption that

Jn 20.22 represents an "abbreviated account" of the Pentecost narrative.[434]

Our general survey has shown that Barth uses redaction criticism in most sections of Scripture, in the Hexateuch, the 'former prophets', the 'major' prophets, Psalms, Job, the Gospels, Acts and even Paul.[435] Thus the spread of the discipline is far more even than it is with source or form criticism. Redaction criticism lends itself far more readily to Barth's purposes than the other critical methods. In the first place, to assume the work of a redactor enables one to look for some continuity and shape to the work which blends well with Barth's belief in the unity of Scripture. Second, Barth deals exclusively with the final form of the text, refusing to reconstruct earlier sources, which means that he is keen to look in the Bible, at the canonical text.[436] Third, redaction critics believe that the redactor used his material to convey theological convictions: Barth reads the canonical books to find and understand such theological lessons.

However, despite the fact that Barth appears to use redaction criticism more extensively than form criticism, one can see the same reluctance to "go the distance" with the discipline. He accepts and uses its methods where he can thereby show the author's intention vis à vis the theological meaning. However he does not go on to analyse it so that he may discover the redactor's 'Sitz im Leben', for example. Indeed, he makes it quite clear that some uses of redaction criticism are simply not acceptable to him. Of v. Rad's suggestion that a redactor interpolated angels into the Old Testament text to guard the transcendence of God, Barth frankly comments,

> "We can hardly say that it achieves its purpose for subtle readers... And in any case if that is really what took place in the present passage, it has increased rather than alleviated the difficulty of interpretation." 437

He rejects v.Rad's theory, for that reason and because the editor has not always amended where he might well have so done. Barth is thus forced to re-examine the possible motives for these particular problems facing textual interpretation. There are two reasons why Barth does not

get involved in the intricacies of redactional analysis. First, on the practical level, Church Dogmatics is not an exercise in redaction criticism. The second and perhaps more profound reason is that to go any further with the discipline, would be regarded by Barth as an exercise comparable to the attempts of form critics to establish how events happened. That is to say that while Barth might use the fruits of such analysis, if they were generally accepted, to aid his exegesis, he would not undertake such theologically superfluous analysis himself.

One question remains. Why was it that Barth used this discipline so extensively before it became a fashionable instrument in research? The answer may well lie in the influence of A. Schlatter.[438] We have already seen that his work made use of some of the methods later employed by redaction critics.[439] Busch makes it quite clear that besides being a friend of Fritz Barth, Schlatter had lectured to Barth at Tübingen, where he resented Schlatter's "talent for moving difficulties elegantly out of the way without really tackling them".[440] However, after Barth had "Changed his mind"[441] he commended Schlatter's exegesis for attempting genuine understanding and interpretation after the manner of Luther and Calvin.[442] He refers to Schlatter's works quite often in the Church Dogmatics, not always in agreement,[443] but he regards him as a "serious theologian",[444] and on occasion commends his views.[445] He first cites Schlatter's commentary on Matthew in 1939[446] and commends a most interesting passage from Christian Dogma by the same author:

> "'With all the uncertainties of his historical retrospect and prophetical prospect, the biblical narrator is the servant of God who quickens on remembrance of Him and makes known His will. If he does not do it as one who knows, he does it as one who dreams. If his eye fails, his imagination steps in and fills the gaps. In so doing he conducts further the divine gift which had entered in the course of history, making it fruitful for those who follow. That he must serve God not only as one who knows and thinks but also as one who writes and dreams, lies in the fact that he is a man and that we human beings cannot arrest the transition of thought into poetry. This demand fights against the measure of life given to us.'" 447

The thought behind this is very similar to Barth's own

comments on Jesus' teaching:

> "The material originality of His teaching - what we might call His theology - stands or falls ultimately with the particular emphases, contrasts and connexions which well-known thoughts and chains of thought acquired by the very fact that it was He who spoke them. It is immediately apparent how free the community felt in relation to these human words. It had no thought of asking for His ipsissima verba. It did not scruple to receive the sayings attributed to Him in two or three different versions, or His theology (if there was such a thing) in the form of a doctrine which was obviously shaped by Matthew, Mark, Luke and John and their own personalities and historical and geographical backgrounds." 448

No more does Barth scruple to receive the theology of Jesus in the forms redacted by the evangelists. Indeed he has Scriptural warrant to regard redactional additions not only as inspired but as the Word of God Himself, as he points out: Gen 1.24

> "is obviously a reflection of the editor concerning the preceding confession of man 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall become one flesh.' The importance assigned to this reflection by later New Testament readers of the passage is shown by the fact that this saying is described in Mt 19.4 as a Word of the Creator Himself. And there can be no doubt that it had for the editor himself the significance and character of a revealed Word of God." 449

Such a statement makes it quite clear that Barth has the very highest regard for the work of the redactor. This must influence his use of redaction criticism, and makes plain the theological position which lies behind Barth's methods as we have discovered them.

Conclusions concerning Barth's use of the historical-critical method.

This section begins by summarising Barth's attitude to the historical-critical method as we have discovered it in his practice. An analysis of the reasons for his attitude is then offered. This will be followed by a brief examination of Barth's explicit statements concerning his use of criticism. A consideration of Barth's contribution in this area will be followed by an evaluation of the views of other scholars on this subject.

The evidence from the commentaries and the Church Dogmatics has shown that Barth was aware of the critical

methods of his time, and understood how they operated. Hence it must be concluded that Barth was in principle, able to use such methods himself. However, this study has also shown that Barth does not often undertake critical work; he more usually followed the work of others,[450] and in places he categorically refused to accept their conclusions, often arguing that the method itself is wrong.[451]

It is necessary to try to reconcile this practice with Barth's words cited above: "Die historische-kritische Methode der Bibelforschung hat ihr Recht : sie weist hin auf eine Vorbereitung des Verständnisses, die nirgends überflüssig ist."[452] Four possibilities present themselves. First, that Barth took the words seriously, but pressure of time and space prevented him from acting on them in the Church Dogmatics.[453] Second, that Barth's practice did not conform to his theory. Or third that this was an early idea which his developed theological position eventually forced him to abandon. Fourth, that Barth always took the historical-critical method seriously, as a necessary preliminary, but that he submitted both its methods and conclusions to the same searching scrutiny of biblical theology as he argued elsewhere that it was necessary to do with philosophy.[454] The first three possibilities will be eliminated; this thesis argues that the fourth is the case.

The first case does not fit the facts, which are that where it is appropriate, as for example where Barth has passages of extended exegesis in the Church Dogmatics, he does include detailed discussion of critical methods.[455] Elsewhere, in the course of his consideration of biblical passages, asides show that he has considered critical investigation such as form and redaction criticism. Lack of time or space cannot be considered to be the primary reasons for Barth's attitude, although they may account for the comparative infrequency of his reference to critical matters. It is unlikely that pragmatic considerations alone would have influenced Barth's method; it is far more likely that theological argument rather than human frailty lies behind Barth's position.

The second suggestion does not require more detailed refutation than the weight of evidence examined in the sections above. Although this is only a small proportion of the Church Dogmatics, it is also the case that it is found throughout Barth's use of biblical material, in both testaments, and in many different methods of using Scripture.[456]

The third suggestion may be refuted by considering the spread of the evidence in the Church Dogmatics. As has been seen above, some disciplines are used more towards the end of the volumes than at the beginning, partly because latterly Barth includes more passages of extended exegesis, and more biblical material. However, no volume of the Church Dogmatics is devoid of reference to this method.

It may therefore be seen that the fourth is the only viable theory. Barth took the historical-critical method seriously throughout Scripture, throughout his commentaries, and throughout the Church Dogmatics, but his use of it was controlled by the view he held of Scripture which he believed he had drawn from Scripture itself.[457] Thus his theological position precluded accepting some of the preconceptions and methods of criticism because they were directly contrary to the understanding of God and Scripture which Barth found in his Bible.[458] Some general remarks about this are necessary before it is illustrated by one example from Barth's thought.

Barth's theological thought is circular, or perhaps more like a spiral, inasmuch as he may begin from the text of Scripture and move into dogmatics[459] but he moves round to check this by Scriptural standards which may move him further in his dogmatic position. This movement in Barth's thought is regulated by three corrective points drawn from his theological position. First, Scripture is a unity, which is to be interpreted by itself, and never contrary to any part of itself.[460] Second, the final text of Scripture is that which is canonical, and which must be interpreted at its present face value.[461] Third, the text of Scripture must be recognised as the means whereby God reveals Himself so that on the one hand God's revelation must not be sought behind the text in history or

archeology etc,[462] nor on the other hand must the text be treated merely as human records, although Barth does consider them to be truly human witness.[463]

It has been made plain in the sections above that the movement of Barth's thought, regulated by these theological foci, does not always coincide with the work of the historical critics. Where their methods and results are consistent with Barth's position, he accepts them both; where they diverge slightly, Barth reforms them in order that he may use them. Where they diverge seriously he rejects them outright.

It is almost as if Barth takes a sieve to the work of historical criticism, saving all that helps his exegesis, and all that assists him to a theological understanding of Scripture, but rejecting anything which fails to fall into these two categories. In particular he rejects any method which attempts to reconstruct historical events behind the accounts because he regards Scripture as witness to God not as a historical account,[464] and believes that God reveals Himself through the witness not through the naked event.[465] In terms of the historical critical method this means for example that Barth will not use form criticism to discover the earliest accounts of the event,[466] nor source criticism as a preliminary to a reconstruction of the event, but he does use both as aids to theological exegesis of the final text.[467]

Further, Barth rejects anything which divides Scripture. Obviously this does not mean that he will not break down the text into words and phrases in order to understand it, but it does mean that any divisive or analytic work must always tend towards greater understanding, and eventually contribute to interpreting the whole. Hence, any criticism which drives a wedge between the theology of one part of Scripture and another is regarded as only the preliminary to a synthesis which gives equal weight to them both.[468] Any analysis which rejects parts of Scripture as less reliable or as influenced by extraneous considerations is rejected outright by Barth.[469] Scriptures have in the past been "torn assunder into a thousand shreds (each more unimportant than the other) by unimaginative historico-critical omniscience." But they are "a chorus

of very different and independent but harmonious voices. An organism which in its many and varied texts is full of vitality within the community." [470]

Finally Barth rejects any criticism which deals with Scripture at the human level alone. [471] For example, where the historical-critical method argues that an event cannot have happened thus because general observation precludes such events, (for example, miracles) Barth rejects it. [472] This is a good example of Barth submitting the contemporary scientific or philosophical world views which are assumed by the historical-critical method to the Biblical view. He only accepts such features of these as are consistent with Scripture. [473] Positively Barth used the historical-critical methods to establish the autograph text as nearly as possible, to understand its literary genre, and to grasp the theological import of the final redactor as he welded his sources together. [474]

We turn to a brief examination of an aspect of Barth's thought which illustrates the contentions above. Although Barth's understanding of the relation between history and revelation is more complex than this short explanation can show, it is clearly linked to his understanding of historical criticism. He writes:

> "Part of the concept of the biblically attested revelation is that it is a historical event. Historical does not mean historically demonstrable or historically demonstrated. Hence it does not mean what is usually called 'historical' (historisch)." 475

As illustration of this, Barth points out that

> "Thousands may have seen and heard the Rabbi of Nazareth. But this 'historical' element was not revelation...This 'historical' element, like all else that is 'historical' on this level, is admittedly open to very trivial interpretations too." 476

Indeed, Barth points out that "As regards the question of the 'historical' certainty of revelation attested in the Bible we can only say that it is ignored in the Bible itself in a way that one can understand only on the premise that this question is completely alien to it, i.e., obviously and utterly inappropriate to the object of its witness." [477] Hence the believer "...has to realise that what can be established here 'historically' (historish) is very little or nothing at all or something quite different which is of no importance for the event of revelation." [478]

For Barth, the historicity of the Bible lies in the particularity of God's revelation to men.

> "It is rather the record of an event which has taken place once and for all, i.e., in a more or less exact and specific time and place. If the time and place are largely obscure for us 'historically', if the individual data the Bible offers concerning them are subject to 'historical' criticism, this is not surprising in the documents of a time and culture that had no knowledge at all of a 'historical' question in our sense... Thus, even if...it does...commit 'errors' ... the important thing is not the more or less 'correct' content, but the very fact of these statements. This fact that the Bible...does continually... make chronological and topographical statements signifies... that when the Bible gives an account of revelation it means to narrate history..." 479

Barth recognises that parts of Scripture are such that "... according to the standards by which 'historical' truth is usually measured elsewhere or generally, this story is one that to some degree eludes any sure declaration that it happened as the narrative says." [480] The Scriptures can witness to revelation even in "...this fundamental uncertainty in general historicity". [481] Because this is Barth's theological position, it becomes obvious that any use of historical critical methods to establish historical events in which God revealed Himself, is wasted energy.

This is made very clear in an excursus on the futility of the search for the historical Jesus:

> "The so-called historico-critical method of handling Holy Scripture ceases to be theologically possible or worth considering, the moment it conceives it as its task to work out from the testimonies of Holy Scripture... a reality which lacks this character [of miracle]... This must be said particularly of the gigantic attempt... of the 'life of Jesus research', i.e., the attempt ... to uncover...the figure...of the mere man Jesus, the so-called 'historical Jesus', as he might have lived in the years 1-30..."

Commending Kähler's attack on this "wrong way" which is based on the belief that "...the Gospels are testimonies and not sources...", Barth argues:"There is no reason why historico-critical Bible research should not contribute to the investigation and exposition of this historical Christ of the New Testament, instead of - a proceeding every whit as arbitrary, whether the science is history or theology - chasing the ghost of an historical Jesus in the vacuum

behind the New Testament." [482]

This whole negative section must be balanced against the positive value which Barth gives to the historical nature of Scripture which enables him to take some historical criticism seriously.

> "The demand that the Bible should be read and understood and expounded historically is, therefore, obviously justified and can never be taken too seriously. The Bible itself posits this demand:... in its actual composition it is everywhere a human word...The demand for a 'historical' understanding of the Bible... means ... that we have to take it for what it undoubtedly is... human speech uttered by specific men at specific times... with a specific intention... We have, therefore, not only no cause to retract from this demand, but every cause to accept it strictly on theological grounds." 483

But this historical criticism will only be acceptable to Barth if it has worked in consciousness of the nature of Scripture. Barth goes so far as to say that unless this is the case, Scripture is read "unhistorically". [484]

> "Under the caption of a truly 'historical' understanding of the Bible we cannot allow ourselves to commend... an understanding of the biblical words from their immanent linguistic and factual content instead of from what they say and what we hear them say in this context... To this we must say that it is not an honest and unreserved understanding of the biblical word as a human word, and it is not therefore an historical understanding of the Bible. In an understanding of this kind the Bible cannot be witness." 485

He continues:

> "Even the best and finest results,...achieved by the methods based on this understanding will not prevent us from making this rejection...The...results of this method usually consist in a certain clear knowledge of the biblical men in their concrete state, of their personality...and role in the historical circumstances in which they lived,...We certainly cannot despise such knowledge as worthless...But we still have to reject it as an interpretation of the Bible." 486

It is interesting to note that while Barth's location of revelation in the witness of Scripture rather than in the historical events behind it seems to minimise the importance of the historical reliability of Scripture, it does enable him at the same time to elevate the elements of Scripture which are not historical in form or intention to a place of equally genuine witness of God's revelation. Hence he writes:"It is to be noted at that point that the

idea that the Bible declares the Word of God only where it speaks historically is one which must be abandoned, especially in the Christian Church." [487] By refusing to identify the revelation of God with history, Barth is able to reinstate the non-historical elements of Scripture as equally valuable parts of the canon. [488] "'History' is not the biblical form of presentation, but is only one amongst others." [489]

We move therefore to a consideration of Barth's explicit comments about the historical-critical method. In response to the reaction of scholars to the first edition of Romans, Barth gave four pages to a consideration of the role of the historical critical method in his preface to the second edition. [490] In this passage Barth makes several points clear. First, he is not a "bitter enemy of historical criticism" [491] because he does not blame the method for everything. [492] Rather his disagreement is with those who consider that exegesis need go no further than critical method. Secondly, however, he agrees with other commentators that it is necessary to apply "historical criticism as a prolegomenon to the understanding of the Epistle". [493] Indeed,

> "so long as the critic is occupied in this preliminary work I follow him carefully and gratefully. So long as it is simply a question of establishing what stands in the text, I have never dreamed of doing anything else than sit attentively at the feet of such learned men as Jülicher, Lietzmann..." 494

Thirdly, Barth argues that criticism

> "...applied to historical documents means for me the measuring of words and phrases by the standard of that about which the documents are speaking - unless indeed the whole be nonsense. When documents contain answers to questions, the answers must be brought into relation with the questions which are presupposed, and not with some other questions." 495

Hence, in the particular case of Scripture, exegesis which began with historical critical considerations continues beyond it because "The Word ought to be exposed in the words." [496] Fourthly, while Barth is prepared to see historical fragments behind the text, he will not "...allow the mark of competent scholarship to be that the critic

discloses fragments of past history and then leaves them - unexplained." [497] Consequently, criticism by itself is not enough; "The interpretation of what is written requires more than a disjointed series of notes on words and phrases." [498]

However, Barth is equally clear in his third preface that he cannot agree with Bultmann that criticism includes the possibility of rejecting parts of the biblical texts. [499] Against this, Barth asserts, "...even were we concerned with an author's literary style, such a method of procedure would be illegitimate", [500] but his real reason for opposing it, is his belief that "The spirit of Christ is not a vantage-point from which a ceaseless correction of Paul-or of anyone else - may be exercised schoolmaster-wise." [501]

The Church Dogmatics affords us one outstanding statement of Barth's position which significantly follows a discussion of revelation as "... the theme of the biblical witness". [502] Arguing against the identification of revelation with the historical events behind the documents, Barth analyses the reasons why "...once the way was entered we need not be surprised if the eventual results were so radical that they caused pain in the Church." [503] The reason was not that the results were harmful but that

> "...at bottom it means succumbing to the temptation to read the Canon differently from what it is intended to be and can be read - which is the same thing. The universal ruling of interpretation is that a text can be read and understood and expounded only with reference to and in the light of its theme." [504]

The scandal of this use of the historical-critical method was not

> "...that D.F. Strauss and Wellhausen came to all sorts of extreme results, but that theology allowed itself to be decoyed into this trap...Theology at least...ought to have...the tact and taste...to resist this temptation, to leave the curious question of what is perhaps behind the texts, and to turn with all the more attentiveness, accuracy and love to the texts as such." [505]

This solution, for Barth, did not lie in abandoning the method of criticism;

> "...this does not mean an annulling of the results of biblical scholarship in the last centuries, nor does it mean a breaking off and neglect of efforts in this direction. What it does mean is a radical re-orientation concerning the goal to be pursued, on the basis of the recognition that the biblical texts must be investigated for their own sake to the extent that the revelation which they attest does not stand or occur, and is not to be sought, behind or above them, but in them." [506]

Simply, Barth proposes that the historical critical method should be employed to prepare for and assist exegesis of the texts, which aims at expounding God's revelation, and for that purpose alone. Consequently, he not only opposes the approach to the canon "as a collection of sources", [507] and any doubt about "whether things did take place exactly as we read", and "the disqualification of this or that constituent part..." but above all he opposes the "partial or total reconstruction of reality as it is thought to be better seen over the heads and shoulders of the biblical authors". [508] He suggests that "by obstinately putting this question of truth...the true nature and character of the writings has been missed for over a hundred years." [509]

The "radical re-orientation" [510] for which Barth argues theoretically, is found in practice in his own use of historical criticism, analysed above. The re-orientation is equally to be found in exegetical as in other passages, and it is his consistent theory and practice which stands as a challenge to modern scholars. There is no room in the Christian church to view the critical methods as ends in themselves, nor as means to any ends other than the clear exposition of the text. But even this is only "radically re-orientated" when the critical methods bear in mind the subject matter of the texts, which in the case of Scripture, is the revelation of God Himself.

Barth's view is of importance because it is not the extreme rejection of any critical methods which characterize some reactionary work, [511] nor is it the extreme acceptance of all that is 'discovered' in the name of scientific inquiry. [512] His strength is that instead of contending on critical grounds for conservative conclusions to safeguard the traditional Christian faith, he

challenges the methods which have led to such liberal conclusions as often misdirected and partly misconceived.[513] Barth recognises that the historical critical method has philosophical and theological implications which he subjects to the scrutiny of biblical teaching as he understands it.

Perhaps most important of all, is Barth's recognition that Scripture must be free, the supreme norm through which God speaks to the Church, so that he regards the elevation of the historical critical method to the position played by the tradition in the Roman Church as completely anathema. The danger of eisegesis rather than exegesis will be acute if

> "correct exposition /is/ dependent on the judgement of a definitive and decisive teaching office in the Church or on the judgement of a historico-critical scholarship which comports itself with equal infallibility. If we assume that one or other of these authorities is worthy of the Church's highest confidence, then either way the Church goes astray in respect of the Bible, by thinking that in one or the other it can or should control correct exposition, and thereby set up a norm over the norm, and thereby capture the true norm for itself. The exegesis of the Bible should rather be left open on all sides, not for the sake of free thought, as Liberalism would demand, but for the sake of a free Bible." 514

In the light of this discussion it is easy to understand why Barth could write:

> "The historical-critical method of Biblical investigation has its rightful place: it is concerned with the preparation of the intelligence - and this can never be superfluous. But, were I driven to choose between it and the venerable doctrine of Inspiration, I should without hesitation adopt the latter, which has a broader, deeper and more important justification. The doctrine of Inspiration is concerned with the labour of apprehending, without which no technical equipment, however complete, is of any use whatever." 515

Although, the historical method, when rightly employed, can help exegesis, it is not essential in the same way as is the free act of God by which the Scriptures speak to believing men as Word of God. And this latter action by no means depends upon the historical-critical method, as Barth makes clear: "Faith does come about <u>practically</u> through preaching, but preaching comes about through 'the Word of

Christ' (no matter in what state the preacher's historical knowledge or critical reflection are)." [516]

For Barth, historical criticism is never superfluous, but equally never essential; never an end in itself, although it may be an invaluable tool in the struggle to see "the Word in the words". [517] This interpretation of Barth to which the investigation has led, suggests that many commentators have misunderstood his practice. Although several scholars have touched on this subject, few have discussed it at length. It is a common feature of much of the analysis in this area, that it is based on a discussion of Barth's comments about his method, rather than detailed consideration of his exegetical methods at work, such as is found above. This thesis suggests that this is the reason for some of the misunderstanding in the debate. We turn therefore to a brief consideration of this.

There are two main views of the matter: the first asserts that despite appearances, Barth does effectively reject the historical-critical method, and that his inclusion of critical material is merely superficial, belying his claims; the second recognises that Barth uses the historical-critical method, but his acceptance is represented in different ways. Some argue that Barth employs both the historical-critical method and a theological interpretation in a dualist fashion, others think that he uses criticism as a preface which he passes beyond when he interprets theologically. A few recognise that Barth's use of the historical critical method is conditioned by the limits of his theological position.

We begin with a discussion of those who think that implicitly or explicitly, Barth rejected historical criticism. [518] A.von Harnack must be numbered amongst these; the correspondence between the two men, published in Christliche Welt reveals that this was one of the main issues dividing them. [519] Harnack considered that reliable objective knowledge of Jesus Christ was available only through the historical critical method, [520] which, in his view, Barth had rejected. [521] Barth's response was to acknowledge that the chief "...service which 'historical

knowledge' can render the actual task of theology" [522] might well prove to be the demonstration that "...we no longer know Christ according to the flesh." [523] This exchange makes plain that Harnack thought the logical conclusion of Barth's position was effectively a rejection of the methods and results of historical investigation, but it must be remembered that the complex outworking of the latter's position in the Church Dogmatics was not yet available. [524]

Hamer, in a comparative discussion of Harnack and Barth, [525] agreed with the former that Romans "was governed very little, if at all, by principles of critical exegesis..." [526] In the Church Dogmatics Hamer concedes that Barth's purpose was to show that "...conflict is not necessarily inevitable" [527] but he argues "... critical and theological exegesis are obliged to follow different paths..." [528] so that "...conflict is practically inevitable". [529] The conclusions of Livingstone's unpublished doctoral thesis is the same:"...Barth's hermeneutic represents a brilliant but unsatisfactory bypassing of the methods and results of historical-critical theology..." [530]

J. Barr suggests that Barth was "embarrassed" by historical criticism; his thesis is that although Barth pays lip service to such methods, his theological position, especially his concept of revelation, [531] precludes him from taking it seriously, so that effectively he ignores it. [532] Barth, and others like him, "...were in their attitude to the Bible more conservative than appeared at first sight, and more remote from historical and critical exegesis..." [533]

What others argue in a general way, Ford asserts as an axiom of his unpublished doctoral thesis: that "Barth arrived at an exegesis which was both independent of historical criticism and yet not subjectivist." [534] Yet all of these scholars are agreed that ultimately Barth rejects historical criticism, even though they do not all attribute it to the same cause. However, this theory does not deal adequately with the weight of evidence examined above. Indeed, most of those who suggest it have not based their work on a detailed analysis of Barth's use of

the critical methods in the Church Dogmatics, which must be a contributory factor in their misunderstanding. Certainly, there is a negative side to Barth's attitude to the historical-critical method, but he is not entirely opposed to it; where it conforms to his theology, he not only employs it, but builds dogmatic conclusions upon its methods and results.

We turn therefore to those who recognise that Barth does admit the utility of historical criticism, starting with those who represent this as a dualism in his method. McConnachie's assessment of The Significance of Karl Barth argues that the latter worked towards a combination of critical and theological exegesis, [535] and Hartwell's introduction to theology of Barth, concludes that he "... in no wise objects to the critical investigation of the biblical texts..." [536] One reason suggested for this is the reverse of Barr's theory about Barth's use of revelation: "the distinction of revelation from history makes historical research into the Bible possible." [537] Cullmann epitomises the dualist view of Barth's approach:

> "L'exégèse de K. Barth et son école prétend être autre chose qu'un appendice édifiant de l'exégèse scientifique. Barth proteste contre les critiques qui, à la façon de Jülicher, voudraient reléguer son commentaire sur les Romains«dans les calmes pâturages de la théologie pratique»",538

although he comments: "Barth n'a pas assez insisté sur la nécessité du point de vue historique." [539]

Thus, there are a few who recognise the genuine duality of Barth's approach to Scripture, for while he sought to discover the theological significance of the text, he examined it in the light of the historical critical method, which was not merely the "springboard" but the "sparring partner" of Barth's exegetical thought. However, it must be noted that none of these scholars acknowledge that Barth's use of the critical methods is tempered by his theological position.

Another view, which admits Barth accepted historical criticism, argues that he used it as a preface or springboard, which he left behind when he began theological exegesis. Hendry considers that "the significance of Barth's work is that it brought theology from the critical

to the post-critical phase of Bible study, or, as we may say, from adolescence to maturity", [540] because "he saw that, even when criticism had done its work, the real task of interpreting the Bible remained to be done: criticism could help to prepare the way and to erect the scaffolding for this task, but it could not itself discharge it." [541] B. Childs also sees Barth's work as an attempt to work on from the knowledge established by critical investigation. In his book on biblical theology he suggests that "...the work of the historical critics remained for him /Barth/ only prolegomena to the real theological task of exegesis within the discipline of Church Dogmatics." [542] Bultmann criticised Barth for precisely this reason. [543] Rumscheidt's description of Barth's attitude to historical criticism may be summed up thus: "Barth respects the critical-historical analysts, yet he feels compelled to ask them whether they are aware of the cardinal question which the exegete must ask and and answer: the question about the Word in the words." [544]

It has already been shown that this was not the case. Barth did not accept the methods or results of criticism as indiscriminately as Rumscheidt and others suggest, although he was quite open to consider any evidence available to him from such research, especially when it aided his own exegesis. Rumscheidt (and others) fail to recognise this for two reasons. First, they do not examine the details of Barth's work, to examine exactly what he meant by his general comments, and second because they fail to distinguish adequately the components of the critical method. The second exercise in particular makes it quite clear that Barth's attitude is sophisticated and discriminating.

Runia's presentation of Barth's doctrine of Holy Scripture, is typical of this misunderstanding. [545] Failure to examine Barth's practice enables Runia to conclude that "all this still allows the right and necessity of historical criticism." [546] R. Smend's theory has several features in common with this position, although it is presented in an unusual way. He suggests that Barth knows the critical methods which are never superfluous [547]

but that his exegesis is "naively post-critical" [548] because he deals with the text at face value, as a literary unity whose final form alone must be considered in theological exegesis. Hence, "Ihre Naivität ist«geprüfte, kritische Naivität» ." [549] Smend's contention is that while Barth can hold in mind all the doubts about historical reliability and recognises disagreements between sources, he passes over this, to a theological exegesis of the text which does not allow critical considerations to detract from theological appreciation of the texts as they now are. Whilst there is some truth in this position, it does not recognise the positive role of the critical method in Barth's exegesis, nor is there any evidence that Smend recognizes Barth's critical attitude to both the methods and results of criticism.

Smend's argument is taken up by Wharton who affirms that

> "...in so far as Barth discerns a useful insight from historical-critical scholarship...he appropriates it with obvious appreciation. In other cases, an excursus may proceed as if (but always only apparently as if) Barth had never consulted a critical commentary on the text or as if he were wholly unfamiliar with problems raised from the critical side." 550

Wharton's studies lead him to suspect that "...the wide range of challenges to historical critical investigation... present in Barth's exegesis, have not yet begun to be explored." [551] The investigation detailed above confirms the wide range of Barth's challenges to historical criticism.

Two scholars come close to describing Barth's actual practice, although neither offers a detailed analysis of the same. F.W. Marquardt's article in the index volume of Die Kirchliche Dogmatik recognises that Barth's use of the historical critical method is limited to a certain extent by his theological position, but that he does not reject it. [552] For instance, he argues:

> "Das Anerkennen des Vorrangs der Wirklichkeit des Textes vor den kritischen Möglichkeiten des Exegeten ist bei Barth night Verwerfung, sondern Radikalisierung des historisch - kritischen Verfahrens, die positive Entscheidung das Ergebnis radikaler kritischer Reflexion, nicht nachkritische Naivität...sondern exegetische Disziplin." 553

Puffenberger attributes Barth's critical attitude to "...his christological-dogmatic considerations /which/

unduly restrict the historical-critical investigation of Scripture." [554] He suggests that Barth throws doubt

> "...on the critical-historical method as a necessary means for the understanding of God's revelation. All philosphical ideas and exegetical presuppositions are merely preliminary 'tools' of understanding; they must always remain subservient to the Biblical subject matter itself." 555

It must be concluded that even those who come close to describing Barth's position, have not grasped the subtlety of his practice. For Barth does not reject criticism out of hand, nor does he accept it entirely. He treads a middle, discriminating path. While he is happy for the method to continue independently, he always questions whether it is methodologically appropriate. Only where, in his judgement, it passes that test, can it be an aid to exegesis. However, Barth considers that there is need for a further assessment as to the ways in which <u>dogmatic</u> theology should relate to the critical method. Clearly an analysis of how texts were constructed and how they were related to reality does not necessarily have any implications for the way that dogmatic theology should employ them. Only dogmatic theology can decide whether to confine itself to texts which give an accurate 'objective' account of events 'as they really happened', for instance. Barth's careful consideration of the way that the critical methods relate to exegesis and to theology may only be discerned by an equally careful consideration of his practice. [556]

CHAPTER TWO

The Simple Movement from Exegesis to Dogmatics

This simple movement in Barth's method is from exegesis of a single continuous biblical passage, to dogmatic theology. It stands in contrast to his more complex method where he groups material before drawing dogmatic conclusions. This chapter begins with a definition of exegesis so it is clear which processes may be classified under this head. It then makes plain that Barth's exegesis employs all these processes from time to time, but shows that his exegesis always has a theological emphasis. Further, it argues that in the Church Dogmatics, Barth never stops at 'pure exegesis', but always tips over into that kind of discussion which must be classified as dogmatic theology. The ways in which this is done are analysed and explained so as to make clear that just as Barth is not prepared to allow the historical critical methods to dictate the way in which he should move (namely, analytically) neither is he prepared to allow its methods to dictate how far he should go. The historical critical method, where it is used not for analysis, but for interpretation, confines itself to the literal sense; that is, to the sense intended by the author. Its exponents have, in Barth's view, fallen into the trap of supposing that what it cannot do, should not be done. Barth refuses the legalism of this position; he re-asserts the freedom of the reader to go beyond the literal sense, and the freedom of the text to apply itself to an infinite number of different situations.[1] Hence his concept of exegesis is far broader than usual, and is found shading into what more usually would be described as dogmatic theology. But the analysis will show that there are some careful controls of Barth's 'open-ended' method. Exegesis, in this broadest sense, is in fact the greatest of the 'building blocks' in the Church Dogmatics, and as such must be classified as one of Barth's dogmatic uses of Scripture.[2]

It is difficult to formulate a satisfactory definition of the word 'exegesis'.[3] It is derived from

ἐξηγέομαι , which Liddell and Scott translate as "to go first, to lead the way; hence to show the way, to guide or teach; hence to expound or interpret, to tell at length, narrate or describe". [4] An historical study shows that there have been many processes included in exegesis so that the precise meaning of the term has varied correspondingly. [5] A simple definition will provide a helpful starting place: exegesis is "the process by which one comes to understand the text". [6] Exegesis can only take place where the reader can assume that the author intended to convey something through the text, otherwise it is pointless. Hence, it is essential for exegetes to acknowledge the close relationship between medium and message, text and thought; which cannot finally be severed.

Consequently exegesis must deal with the original language because the questions which exegesis might hope to throw light on, or to settle, are necessarily prejudiced if the exegete works with a translation. [7] Similarly the exegete must use the text of the autograph copy, or as near as may be established, because anything less may hinder him from understanding the author's intention; either by mistaken copying or by deliberate interpretative change. Further, the exegete must deal with the whole text as it is. [8] In order to do this, it will be necessary to break down the whole work into sections which may be determined either by the form of the material or by the content of the text. These sections must be sub-divided into sentences, clauses, or phrases; on some occasions explaining single words. Contemporary use in other documents or the same document may be compared to any individual word. It cannot be assumed, however, that any parallel can determine exactly what the author meant, because in the last analysis the immediate context must be the deciding factor. [9] This process of dissection down to single words must always be accompanied by the opposite movement towards understanding the whole document. Exegesis aims to understand the microscopic details within the context of the work as a whole; undue emphasis on either negates the value of exegesis. [10]

Lonergan suggests that "not every text stands in need of exegesis", [11] it should only occur when a reader asks what the writer meant by a particular phrase or paragraph. Since this may, in principle, occur with any text, we cannot accept his thesis. The apparent precision of meaning expressed through some texts does not preclude the possibility of exegesis. Questions concerning meaning may be prompted by a problem in one of the following areas. Firstly, the text may contradict itself, so that exegesis must consider whether it is indeed one text, which may be expected to be self-consistent; and if so how the divergences may be accounted for. The reason for this has already been made plain; exegesis is concerned to make the whole text clear through its separate parts. Secondly, the text may be incomplete, so that exegesis must offer conjectural emendations based on a study of the background, and open to verification through for example, fresh archeological evidence. Thirdly, the text may be hard to construe, so that grammar and style must be considered. Fourthly, the historical distance between author and reader may make understanding difficult because linguistic, social, political, economic, ethnic or cultural differences intervene. [12] Exegesis is dependent upon historical research and open to revision whenever new evidence is discovered. Exegetes must therefore take account of the original situation. Fifthly, the original purpose of the document may be unknown or uncertain. [13] While this remains the case, it may be possible to understand what the text says, but not what it means. For example, it may be possible to know what the text says about Jonah, without knowing the author's intention; but to know what it means, the exegete must decide whether it is parable or history. Because the exegete starts and concludes with this question of purpose, he must try to answer it from the text, but he has also to understand the text in the light of the answer which the text has suggested to him. Thus the purpose which the exegete assumes to lie behind his text is of considerable importance since it colours all his exegesis. [14]

There is a reciprocal relationship between the author's purpose and the exegete's purpose which only breaks down where the author's intention was to deceive or lie. At that point, knowledge of the author's intention would preclude his purpose, namely to deceive. However, in all other cases, the exegete's purpose must be to read the text in the way that the author intended. This does not ignore the legitimate possibility of reading it in other ways; it is simply my contention that that is no part of exegesis.

Thus, exegesis is always concerned with the literal sense of the text alone; that is, with the meaning that the author intended to convey through his literary arts of metaphor, parable, or plain speaking; which should be understood metaphorically, parabolically or plainly: that is, appropriately! Thus, room is left for the exegete to consider the purpose of the author at any point; to ascertain whether he is writing plainly or figuratively.

Thus, it has been argued that exegesis is the process whereby one comes to understand, in the way that the original readers understood it, the meaning of the writer as expressed through the whole text.[15] This definition enables several related problems to be clarified. Firstly, as Lonegan suggests, the exegete reads the text in a different way from the student[16] who reads it to gain information. The student may need to assess the reliability of, or to reconstruct the text, or the history that gave rise to such a text. The exegete may be helped in his interpretative task by any of these theories, but he only operates as an exegete when he employs them to elucidate the text.

Secondly, the student may dissect the text to discover earlier sources, or to suggest a composite authorship. Such work may similarly aid the exegete, but because his task is always to understand the whole text, such work of analysis is not strictly part of his task. The reference therefore, to author or writer, throughout the foregoing section, may be taken to include redactor, compiler or writers.

The definition of exegesis which has been offered

is a narrow one, and one which does not coincide with Barth's own understanding. Despite its difficulties, this is a deliberate attempt to describe what is essential to exegesis, in order that Barth's movement to dogmatics may be the more plainly seen.

Chief among the difficulties is that many scholars would argue that exegesis has not been completed until the movement back to the original reader has been balanced by a movement into the present, distancing must be balanced by merging the horizons.[17] In order to complete the process of understanding, it is argued that it is necessary to relate the author's message to one's own time and situation.[18] However, this seems to be a secondary process, which should not be included in the term 'exegesis', although it necessarily depends upon it.[19] In his article on "Early Old Testament Exegesis",[20] G. Vermes draws a helpful distinction between 'pure' and 'applied' exegesis. 'Pure' exegesis covers those technical processes which deal with textual difficulties; it is concerned with the literal sense of Scripture.[21] Applied exegesis, by contrast, concentrates on the derived sense of Scripture; the meanings which were lodged in the oral traditions, and which were considered not only to be derived from Scripture but also justified by it. The advantage of drawing such a distinction is that it enables the disputes about the meaning of a text to be classified into distinct areas. The first are disputes about what the text meant to its original readers, and this includes debates about the innuendos, overtones and even how myth or legend was understood: this is pure exegesis. The second are disputes about how such original meaning may be conveyed today, and that includes debates about the appropriateness of using existential or other philosophical systems to convey the original meaning, besides questions about whether new myths should be constructed, old ones maintained, or all demythologised. Such a process may be called interpretation.[22]

This occurs as the individual or community allows the text adequately exegeted, rightly interpreted to speak to them. E. Fuchs suggests that "If we remain sovereign

over them, the texts remain merely sources for things like the historical critical method of interpretation. But if they become sovereign over us, they have again become texts of proclamation." [23] The third phase in dealing with the text is the old 'applied exegesis' whereby the theological or ethical implications of the texts are drawn out. Then the reader deduces conclusions which the author may have only intended sub-consciously, or not at all. Always provided that such deduction is not contrary to the author's intention, this is a legitimate process, but one which must be recognised as usually the first step in the dogmatic method. [24] Barth's broad definition of exegesis includes all the processes above, as well as assessment of the text's significance. [25] The precise definition of exegesis will in contradistinction to interpretation, application and significance, facilitate the classification necessary to make Barth's methods clear. Such a definition for analytic and pragmatic purposes does not pre-empt the discussion as to whether Barth's broad definition of exegesis is satisfactory. It is sufficient here to note that his motive in adopting such a broad definition was to leave open the possibility of going beyond a discussion of what the text said to its original readers.

However, that original sense is the place where Barth begins his exegesis, searching for the author's intention, using grammatical tools, and making reference to background details which elucidate the text. We turn therefore to a consideration of the part that these skills play in Barth's exegesis.

There can be no doubt at all that the author's intention plays an important part in Barth's thinking; indeed, his exegesis begins at that point. The examination above of Barth's use of redaction criticism only serves to emphasize that even where there was composite responsibility, it was the final compiler's intention with which Barth concerned himself. [26] He examines redaction theories not because they were interesting in themselves, but because he wants to hear the message or the theological lesson of the redactor. Similarly, it will be argued, he

notes the authorship of a book, not because it is of itself interesting, but because he wanted to ascertain what the author had to say.

In our documents, Barth does not give time to consideration of such internal and external evidence which could lead him to ascertain the biblical authors' identities. Such discussions may be assumed, or referred to in passing but they do not occur, even in Barth's commentaries. However, Barth does not completely ignore the question. Despite the absence of a consensus among scholars concerning the authorship of many biblical books, Barth recognises that the exegetical enterprise may be greatly helped if reliable evidence is available about the author, his background, life and education. For example, part of the external evidence of any particular letter of Paul is the collection of his other letters, and the evidence in Acts, which may well shed light on the chosen epistle. Barth usually depends on the kind of external evidence which is contained in Scripture, more heavily than any other, in his attempt to understand the author's intention.

Even a cursory reading of Barth's commentary on Philippians shows that his chief aim is to ascertain Paul's intended meaning. Barth points out that one of the known purposes of the letter is to thank the Philippians for their collection.[27] Indeed, these purposes shed light on the whole exposition,[28] as does the situation of the Philippians.[29] In elucidating a perplexing text, Barth can write: "But let us now ask ourselves in what sense it could have occurred to Paul in the present context to summon to such action...",[30] and later: "Paul wishes to say <u>how</u> it is to be done..."[31] or "He wishes to tell them what it takes..."[32] Such a concentration on Paul's intention in the commentary is hardly surprising, because the intention of the author is perhaps more significant in understanding letters than in any other kind of literature. The writer seeks to convey his thoughts so that he may be understood; he uses propositional sentences which may have a very precise meaning. The case against the so-called 'intentional fallacy' is weakest at this point because of the genre.[33]

By contrast, there is much less evidence that Barth struggled to discover Paul's intention in writing Romans. Rather, Barth moves immediately into interpretation, working out the implications of what is written for the contemporary situation. There is no apparent struggle to understand the Greek text, or to set the letter against its original background. That is not to suggest that Barth ignores them completely; it is rather to argue that the 'tone' of the commentary is of a work which has generally reached conclusions about these matters, before the work of exposition which the commentary contains, in fact began. Consequently, what 'Paul means' signifies to Barth, how Paul may be understood today. "A wide reading of contemporary secular literature - especially of newspapers! - is therefore recommended to anyone desirous of understanding the Epistle to the Romans." [34] In an important passage he suggests that such understanding depends upon whether we grasp the theological categories employed. [35] The occasional reference to what Paul had in mind, [36] or to his situation, [37] in elucidating the text, come as infrequent reminders that the text was originally written in a strange cultural environment which Barth makes little or no attempt to explain. [38]

The situation in the Church Dogmatics is not exactly the same. Here, Barth not only fails to discuss authorship, but he does not always make it clear whether he refers to an author's name for convenience or out of conviction that he was genuinely the author. [39] Thus, the evidence which may be gathered concerning Barth's view of the authorship of each biblical book will first be examined in approximately the order of the canon. It will then be possible to assess how far the author's intention is a significant feature in Barth's exegesis.

Very few references to Old Testament authors are made by Barth, but this is not surprising in view of the fact that authorship in the Old Testament is a very vexed question. [40]

There are no remarks concerning the authors of the books of Genesis to Job, chiefly because, as we have seen above, Barth regarded many of these as the work of redactors.[41] The link between David and the Psalms is recognised as "no accidental coincidence"[42] although a single author of the Psalter is not assumed.[43] Barth is prepared to talk of authors of the Wisdom literature generally,[44] although this does not exclude the composite origin of such literature. The text of Proverbs makes it clear that certain parts have specific origins, and Barth follows these.[45] Isaiah's composite authorship is noted.[46] Jeremiah the prophet is assumed to have written at least part of the book which we now have attributed to him,[47] although its final form is considered to be the work of a redactor or redactors.[48] Amos is recognized as "the oldest of the so-called writing prophets of the Old Testament..."[49] In this final case, Barth's whole exegesis struggles to understand the characteristic emphases of the author, but even where the author's identity is unknown, the intention of the author is still important.

Barth makes so many remarks concerning the authorship of some New Testament books that it is impossible to include all the evidence. However, it will be possible to show what Barth thought about the authorship of almost all the New Testament books from the Church Dogmatics[50] and therefore to assess what part such knowledge played in Barth's exegesis. He asserts boldly, "The New Testament authors were all Jews..."[51] despite the fact that elsewhere the Lukan authorship of Luke-Acts is held very firmly, and the possibility that Luke was a Gentile is recognised.[52] This statement probably represents careless talk rather than uncertainty about Luke's nationality, or the identity of the author.[53] There is a good deal of evidence to show that Barth regarded Luke-Acts as a two volume work by the same author.[54] It is therefore convenient to discuss them together.

> "Luke in particular could introduce himself rather aptly in his Gospel, not as a modern 'historicist', but as an alert and knowledgeable historian... The aim of his work was to impart to Theophilus... the ἀσφάλεια, the sure foundation, of the instruction which he had received (Lk 1.1-4). What was this

> foundation? In his introduction to Acts, again addressing this Theophilus (Ac 1.1f.), Luke gives the sum of his Gospel..." [55]

This passage makes it quite clear that Barth assumed Luke wrote both books for Theophilus. Barth considers him to have been a companion of Paul, [56] a physician, [57] and an artist, [58] who wrote with Gentile christians in mind. [59] Other characteristics of Luke are noted, such as his universal outlook, [60] and his particular interest in Pentecost. [61] Thus the identity of the author may assist Barth's exposition of the author's intended meaning.

Although Luke is the evangelist most often referred to by name, Barth does describe him as "...the New Testament writer..." [62] which suggests that one must take care in assessing his choice of words when discussing the other evangelists. In any case, Barth is not so clear about the authorship of the other gospels. Although on occasion he writes, "Matthew places..." [63] or "Matthew comments..." [64] he also refers to the author as "the Evangelist". [65] A conclusion about Barth's views may only be tentative. In the vast majority of citations in the Church Dogmatics Barth gives the reference alone [66] or he uses a comparable formula, [67] so that questions of authorship are avoided completely. However, as we shall see below, Barth has no hesitation in putting "Paul says" when he is citing a letter by Paul; [68] he does the same for Luke-Acts, although it is much less frequent, [69] whereas he rarely constructs sentences about Matthew in the same way. The absence of such notes of character as are available about Matthew suggest that for all extents and purposes, Barth worked as if the first evangelist were unknown. [70] Consequently, the author's intention may be known from the text alone.

Infrequently Barth seems to imply that Mark wrote the second gospel. For example, he writes "Mark introduces..." [71] or he refers to "Mark's briefer account", [72] and rather than call the author "Mark", he refers to the "gospel narrative". [73] Although there are places where Barth could be taken to imply that the evangelist was Mark, they may equally be taken to refer to the gospel title, as to its author. [74] Once more, Barth's silence

as to the author's identity, which might have aided exegesis, must be taken as highly significant. [75]

Church Dogmatics offers more evidence with respect to the author of the fourth gospel, who is at times "the fourth evangelist", [76] although elsewhere it seems that Barth identifies him as "John". For example, he writes "John found an idea..." [77] Alongside such identification, there are scattered phrases such as "in John" [78] or "the "Johannine tradition" [79] or "the Johannine doctrine", [80] but these cannot be taken as indicating anything more than which gospel contains a particular message. One might conclude because Barth never makes clear that John is the author in the way that he does for Luke and Paul that he was himself uncertain about this question. However this is not the case.

In a discussion of the Λόγος in the Johannine prologue, [81] Barth makes reference four times to the "Evangelist" [82] once to the "author of the fourth gospel"[83] and once to the "Johannine logos". [84] However, Barth eventually makes a significant aside: "Auch er, der Evangelist (auch er ein«Johannes»), zeigt: οὗτος ἦν ." [85] Generally Barth avoids naming the evangelist, and seems to imply that he is not certain which John he might have been. However, he does recognise three important points. Firstly, the contemporary use of the word Λόγος must be normative for exegesis if that is known. [86] Secondly, the author's modification of such meaning must be ascertained to give accurate exegesis. [87] Thirdly, neither of these are necessarily available to the exegete who should recognise his ignorance. If Barth had been able to assume the identity of 'John' the Evangelist, (for example John Zebedee,or John the Elder) and his place of origin, upbringing, or education; his discussion of the background to the Λόγος concept would have been more precise. The identity of the author helps to ascertain the intention of the author, and it is clear that the author's intended meaning is an important factor in Barth's exegesis. "Das ist sicher, dass er nicht etwa Jesus die Ehre antun wollte, ihn mit dem Titel des L o g o s zu bekleiden..." [88]

Later Barth writes "...we may confidently take this to be the meaning of the Fourth Evangelist...", [89] which

confirms the conclusions drawn above: Barth was not certain about the identity of the "Fourth Evangelist" [90] but his exegesis sought to find the author's intended meaning. However, Barth thought that this gospel stood in a particular relationship with one of the twelve, for he writes:

> "...the disciples of Jesus, because they have been with Him from the beginning (ἀπ' ἀρχῆς), should and will bear witness to Him (15.27), and particularly when one among them is singled out in virtue of his veracity as an eye-witness of His death (19.35) and finally as a true witness of the whole content of the Gospel (21.24)."[91]

But this disciple is not considered to be the author, for Barth considers that "The eye-witness of the death of Jesus to whom the Evangelist appeals (19.35) testifies that this is true 'that ye might believe'." [92]

It must be concluded that Barth takes a cautious position concerning the authors of the gospels, and this is quite in accordance with his theological position, for he does not put heavy emphasis on the eye-witness, who might be supposed to guarantee historical reliability. The fact is that for Barth all Scriptural witness is reliable in so far as God speaks through it, and unreliable in so far as it is human and therefore errant words. [93] The author's intended meaning is important only because it is the witness which God chooses to use.

Among the epistles, Barth recognises that not all those attributed to Paul are accepted as genuine. [94] Philippians is certainly by the apostle, [95] the Pastorals amongst the doubtful, [96] although all are recognised as Pauline. [97] However it must be noted that Barth is not quite so consistent in this regard as one might expect. In discussing Paul's conversion, which he says is mentioned "by Paul himself in his Epistles", [98] Barth cites passages not only from the undisputed epistles such as Romans, Galatians, Corinthians and Philippians, but also from 1 Timothy, [99] of which he writes: "This is what Paul had in mind when in 1 Tim 1.13 he calls himself a 'blasphemer' and a 'malefactor'." [100] In a similar passage concerned with biographical details of Paul, Barth refers not only to Corinthians and Thessalonians, but also to Ephesians as

the words of Paul.[101]

However, we begin with those epistles which are generally considered to be Paul's genuine compositions. Barth makes it clear by the way that he refers to them, that he considered Romans,[102], both epistles to the Corinthians,[103] Galatians,[104] Philippians,[105] Colossians,[106] both letters to Thessalonica,[107] and Philemon,[108] to be genuine apostolic compositions.

When we turn to those epistles attributed to Paul, but whose authorship is disputed, we find that Barth usually regards them as authentic but admits the possibility of other interpretations. Ephesians, for example, is regularly cited with genuine letters,[109] or by formulae implying that Paul write it,[110] although concerning Ephesians 4.1f, Barth writes: "If this is the word of a Deutero-Paul he has understood the apostle in a remarkable way."![111]

Barth follows precisely the same kind of pattern with the Pastorals. On the one hand, he cites them with undisputed epistles,[112] as though they were certainly Paul's own compositions,[113] but on the other hand, he writes of 1 Timothy 2.5: "Whether the statement is Pauline or Deutero-Pauline it is matched by 2 Cor 1.19..."[114] Most of the occasions when Barth expresses doubt about their Pauline authorship comes late in the Church Dogmatics.[115] It is unlikely that Barth was unaware of the critical conclusions reached by scholars concerning Ephesians,[116] although he may have realised that the Pastorals commanded less agreement.[117] However, it seems probable that these questions were of little significance to Barth as a pastor, or a Christian struggling against Fascism, so that it is chiefly in his period of maturity as a University teacher that these points are noted. It must be recognised that the authority of a passage does not depend on its apostolic authorship for Barth: the identity of the author is of interest purely because it may help him understand the author's intention. Consequently, Barth is able to accept both Ephesians and the Pastoral epistles as thoroughly Pauline if not genuinely by Paul, and their authority as final canonical texts is not threatened by lack of an

apostolic author. He has already embraced that position for other epistles. Nor is there any reason to suppose that Barth is ambivalent. In only one case does Barth attribute Ephesians to Paul after recognising that the authorship is not undisputed, and that attribution is not blatant.[118]

Although Hebrews was ascribed to Paul in the early church, scholars in modern times have generally agreed of the author that "there is nothing which requires us to identify him with Paul."[119] Barth is always careful to refer to him as "the writer of Hebrews".[120] It is difficult to know who Barth thought was the author of the epistle of James. He seems to imply that he was not certain, by writing of him as "the author".[121]

Both the epistles of Peter are regarded by implication at least, not to be written by the apostle.[122] Similarly, the first epistle of John is treated as anonymous. Barth refers to the writer as "the author of 1 John".[123] The same is true for Revelation, which is the work of "the author of the New Testament Apocalypse".[124]

It may be seen that Barth is usually particular about his phraseology, and that he does not attribute books to authors unless he had reason to suppose that they wrote them although he rarely gives any consideration to either the internal or external evidences for authorship. Such questions are explored by Barth not out of academic interest, but because he wants to ascertain what the author intended to say.

In the Church Dogmatics Barth's references to the author's intentions are less frequent than in Philippians. However, there often seems a more conscious attempt to understand the text in its original setting than in Romans. For example, discussing Job 38f. Barth writes: "To understand this passage we must obviously start from the fact that according to the author's intention this is to be the solution of Job's problem and therefore (according to the author's intention) the sufficient and satisfactory answer to Job's question..."[125] Similarly, John's account of Jesus "... was intentionally cast in a highly original form..."[126] The author's intention not only helps

elucidate what he has written, [127] but may be appealed to as explanation of what has been omitted. Thus, the synoptic gospels do not refer to angels between the temptation and Gethsemane, which "...cannot be accidental. The narrators do not intend to give us any stories about angels in this section." [128] Barth draws theological conclusions from this.

The author's intention may be to achieve certain effects; thus: "It was obviously the intention of the author of Acts, when he described the confessions of Peter and later of Paul, to bring about this freedom of confession..." [129] There are places where Barth's understanding of the author's intention is based on flimsy evidence: Judas' suicide, for example "...is undeniably reminiscent of 2 Sam 17.23..." [130] so that "...as Matthew sees it the suicide of Judas...has also to be understood...as an anticipatory testimony to the coming resurrection of the Son of David." [131] No evidence is offered for this interpretation. [132]

Generally however, Barth makes a realistic assessment of what author and readers might associate with the words of the text. For example, "...when there is reference to washing with water neither author nor readers could avoid thinking of baptism too." [133] Occasionally he goes behind the author's intention to that of the original speaker. [134]

Thus, it has been seen that Barth begins exegesis at the point of intention, the old 'literal meaning' whether or not he is certain of the identity of the author. [135] He never abandons this basis, although he goes beyond it; because he recognises that to do so would be to treat Scripture as the 'waxen nose' to which Geiler referred. [136] But it will be shown that Barth goes beyond the intended meaning by drawing out from a passage its implication for the doctrine under discussion. The original intention, if such a thing ever existed, once recovered, must always remain the same. [137] But the application of this basic exegesis takes place in all kinds of doctrinal discussions. Because any passage may contain implications about the nature of God, sin, man, or justification, different theological lessons will be gathered from the exegesis on

each occasion, although the author's intended meaning remains the same. This is the starting point in each case, for as Barth explains: "My aim is to convey the subject matter or reference of what the author says in this particular text." [138]

In order so to do, Barth employs the grammatical tools normally associated with exegesis. [139] The commentaries do not yield much evidence of this, whereas there are a good many occasions when Barth considers the grammar and syntax of a passage in the course of his exegesis in the Church Dogmatics. [140] For example, in discussing the meaning of verbs, Barth notices the voice, and interprets them accordingly. Thus, there is theological significance in the middle voice βάπτισαι at Ac 22.16 which precludes him from taking baptism as causatively linked to cleansing from sin; [141] similarly, he notes that yiqqawu in Gen 1.9 is passive. [142] The mood of the verb may equally be significant. Μετανοεῖτε in Mt 3.2 is imperative, [143] and φαίνεσθε is indicative at Phil 2.15 and must remain so. [144] The exact shade of a verb used transitively or intransitively may be discussed; [145] a missing verb may be supplied, [146] perhaps on theological grounds, [147] or its omission may be deemed deliberate. [148]

Although the tense may be noted, [149] theological considerations may over-ride the simple explanation, as for example, the aorists in Jn 15.9; 17.23 & 26, which do "... not carry a historical reference to what was but to what is as it was..." [150] Similarly, indicatives may have imperative force. [151] Elsewhere, the tense is sufficient ground to refute traditional Roman Catholic exegesis of Mt 16.18f. [152] The person of the verb [153] or its number [154] may on occasion allow Barth to elucidate the exact meaning of the text. Barth does not always draw attention to this kind of detailed points. It is chiefly found where the verb is open to alternative exegesis, where he wishes to diverge from the simple prima facie understanding, [155] or where the matter is of theological significance.

A comparable pattern is found in Barth's treatment of nouns. [156] The exact meaning of a word is ascertained by reference to Kittel or other dictionaries, [157] or by

reference to other commentators, [158] or contemporary use. [159] Where the meaning is uncertain, [160] other uses may be noted. [161] Sometimes the spectrum of a word's meaning is discussed, [162] or groups of related words noted. [163] The immediate context may be the deciding factor. [164] Occasionally a singular or plural is taken to be significant, thus "The express reference here to 'our hearts' indicates much more than the apostolic plural and therefore a general application of what is said to all Christians." [165] Occasionally a gender [166] or case [167] may be significant.

Barth considers that the biblical use of conjunctions and particles may embrace more than one mode of joining. Thus, ἵνα in 2 Cor 5.19 is both final and consecutive. [168] Elsewhere, the use of γάρ rather than δέ in Ro 9.17 is taken to be significant. [169] On several occasions the use of καὶ is discussed. [170] Such conjunctions are taken as a serious indication of the author's intended meaning. [171]

Barth is equally meticulous in his discussion of the use of adverbs. An interesting example of exegesis may be found of Jn 3.16, when Barth goes beyond his previous elucidation, to understand οὕτως to mean both "in such a way" and "so much". [172] Prepositions receive the same detailed attention. For example "...ὑπέρ c.Gen (less frequently περί and διά , and only once, in Mk 10.45 and par ἀντί)" [173] is examined at length as part of the exegesis of Ro 8.31. Three shades of meaning are identified, so that Barth is able to conclude that "In the innumerable passages in the New Testament in which it is said of Jesus Christ that He acted ὑπέρ , the genitive points directly or indirectly to persons." [174] This excursus represents a very careful and detailed study of the evidence in order to ascertain the exact implications of the verse. A parallel discussion of Hebrew prepositions is found in exegesis of Gen 1.26f. [175] The theological implications are sometimes quite important, as Barth's exegesis of ἐκ Πνεύματος Ἁγίου at Mt 1.18,20 makes clear. [176]

Barth's exegesis takes account not only of individual words but also of their relation to one another. Sometimes

a sentence is hard to construe, and the matter may not be decided if Barth's theological point can be maintained in any case. Thus Eph 1.17 is left open because "...what is beyond question is that the Κύριος Ἰησοῦς Χριστός is separate from and subordinate to θεὸς πατήρ ..." [177] Likewise Barth often fails to select the subjective or objective genitive, if both meanings fit the context. [178] However, the construction may be made plain so that the meaning is clear. [179] A detailed exposition of Phil 3.9f. is clearly grounded in a firm grasp of the relation of the various clauses to one another, [180] and theological lessons are drawn out of the way that the relative clause of 1 Cor 1.30 depends on Jesus Christ. [181] The right way to understand a verse may be suggested by small stylistic pointers, so that Luke's failure to repeat the verb ἀγαπήσεις means that there is a single command to love God and neighbour. [182] The emphasis may be known from the word order in the sentence, as in Jn 1.1f., [183] or from the natural structural connections. [184] Barth notes several features of Johannine style, including his frequent use of ἐγώ . [185] The word 'joy' is characteristic of Philippians, [186] as too is the use of the stadium as an illustration in Paul generally. [187] Barth's sensitivity to such details demonstrates that his exegesis is no mechanical operation; nor indeed is he so pre-occupied with theology or doctrine that he has no time to notice such things.

Where parallel uses in Scripture may be found, they are discussed to elucidate meaning, [188] and sometimes parallel pagan or Jewish use is cited. [189] For example, Barth cites K.L. Schmidt's study of ἐγέννησεν to show that it can be used "...in a non-biological sense". [190] This is particularly significant because it allows Barth to conclude about the Virgin Birth, that it cannot "...be asserted that the questions raised are so hard to answer that one is <u>forced by exegesis</u> to contest the dogma." [191]

Sometimes grammatical analysis is merely the convenient tool for exegeting a passage. Thus Barth refers to the participle clauses in 2 Cor 5.19 [192] in such a way that he obviously expects the readers of his excursūs to have a thorough grasp of the grammatical-historical method. [193]

Barth does not always offer grammatical reasons for his interpretations. For example, he states baldly: "We should translate Ex 3.14 'I will be that I will be'." [194]

Barth refers to translations of difficult words or phrases in his exegesis, thus "...some of the Fathers... wanted to translate b^{e}reshith, Gen 1.1 by ἐν Λογῳ ." [195] and Shabbath is "...rightly translated in the Vulgate as cessare ab omni opere suo." [196] Barth's use of the Septuagint is frequent [197] and sometimes significant, as he shows in discussing the translation of Gen 1.2, where the "...Greek word, rightly used at this point, does not primarily denote confusion but a gulf, the ἄβυσσος - a term which the LXX was right to introduce at least on material if not on exegetical grounds..." [198] Although Barth does not always follow the Septuagint, [199] it was influential in his thinking, as may be seen from the fact that he occasionally quotes the Old Testament in Greek without any reason being offered. [200] The original languages are usually cited in the excursūs, but they may sometimes be found in the main text. [201] Barth does not always include a translation of the Hebrew, [202] Greek [203] or Aramaic. [204]

It will be noted that most of the detailed exegetical points in this section have been taken from the New Testament. This is because Barth does not usually discuss the Old Testament with the same attention to detail. The exception to this is his treatment of Genesis in Church Dogmatics Volume III part 1. Even there, Hebrew citations are usually words, [205] and only occasionally phrases. [206] Generally Barth's discussion of the Old Testament does not deal with the intricate textual details so much as the stories or major ideas found therein. [207] However, this section has made it abundantly clear that Barth does make detailed grammatical notes, both in the excursūs of the Church Dogmatics and in his commentaries. This first step in the exegetical exercise is not abandoned by Barth. Although he only includes notes of it occasionally, one is forced to the conclusion that he is well able to deal with these technical points and undoubtedly grappled with them as part of his preparation for commentary or dogmatics.

That he did not include copious notes on these matters through his work shows not that he had no interest in these matters, but rather that they were always subservient to his over-riding theological purpose. Thus, where they did not further that, or challenge his interpretation, he proceeds on the assumption that they may safely be assumed.

We turn to a consideration of the way in which Barth uses background information in his exegesis. This will include references to the dates of biblical documents, their origin, destination, and other related matters. In examining Barth's use of such background details, the aim is not to discuss the accuracy of his scholarship, but to discover the role which such studies play in his exegesis. Although determining the date of a document is a complicated process, [208] it is an indisputable aid to the exegete who seriously intends to understand the text in its original setting. The place of origin may be equally significant, as too are the intended readers or destination. The importance of these details, especially in the case of letters, may be illustrated by a comment from R Grant. "If the Colossians' views could be recovered, the precise meaning of what Paul says would be clearer..." [209] If the exegete is to take into account the historical perspective of the author and original readers, any background information which sheds light on their cultural, political, social, and geographical setting must be invaluable. Bultmann argues rightly that "all literary documents are historically conditioned by the circumstances of time and place...":[210] consequently, "...the old hermeneutic rules of grammatical interpretation, formal analysis and explanation on the basis of the conditions of the historical period are indisputably valid." [211]

It is interesting that the kind of procedure which takes note of date and origin is described by B. Childs as the heart of his commentary, [212] because such investigations recognise that "...Scripture comes to us in historical dress and requires that we respect its contextual setting in the day in which it was first given." [213] The alternative is "mystical contemplation of the sacred texts" which "sets at naught the principle of the incarnation in

as much as it puts these texts outside the context of time and makes them timeless. It thus dehumanises the New Testament and makes it inhuman." [214] Thereby "faith and history are divorced". [215] The discussion of Barth's use of historical background in his exegesis should therefore shed light on his attitude to the relation between faith and history.

There are comparatively few places where Barth makes explicit reference to the date of composition or the place of origin and original destination of the biblical books, although he does at times make a genuine attempt to understand a passage as its first readers would have done. [216] However, there is some comparative dating. The Song of Deborah is older than Deuteronomy, for example. [217] Amos is "...the oldest of the so-called writing prophets of the Old Testament..." [218] who "...like his younger contemporary Isaiah..." [219] lived about a century after Elijah, [220] "in the middle of the eighth century". [221] Hosea is "the younger prophet of Northern Israel". [222] Jeremiah is regarded as conveying reliable historical information about the events "immediately before and after the final fall of the city in 587", [223] and there is an attempt to date a passage from Jer 20.7-18 (with B. Duhm) in this period. [224] Jeremiah is later than Isaiah, [225] while Ezekiel expresses a later Old Testament view. [226]

Among the later Old Testament books, Barth cites Jeremiah, Psalms, and Daniel. [227] For example he writes, "As we see from the vision of Dan 7.13f., even the latest parts of the Old Testament know something more than the man over whom heaven opens." [228] Other later books are Job, Ecclesiastes, Jonah, and the latter part of Isaiah. [229] The most recent Old Testament books are attributed to the period of the second restoration in the second century B.C. The relation between the Psalms and history is outlined in an interesting passage where Barth recognises that some Psalms

> "consist entirely, or almost entirely, in more or less extended recapitulations of the earlier history of Israel,...There are other Psalms in which the relationship to the history is disclosed only incidentally... If we are to understand the Psalms in the sense in which they were composed, read and sung in Israel

> before, during and after the Exile, we must remember that, whether they are Psalms of the individual or whole congregation, they all stand in this relationship." 230

Barth implies not only that the Psalms contain historical references which we need to understand, but also, as the product of a particular historical period, they must be understood as their composers and early singers did.

The "New Testament epistles, which for the most part precede the Gospels..." [231] are divided into groups. Second Thessalonians is regarded as early, [232] and "in the Thessalonian Epistle, often thought to be his earliest, Paul was obviously assuming that he himself and others (ἡμεῖς οἱ ζῶντες, 1 Thess 4.15,17) might still be amongst those who are alive " [233] at the parousia. I Corinthians is regarded as amongst "the older Pauline writings", [234] but both Philemon and Ephesians were written in a Roman prison according to Barth. [235]

It would appear that Barth, perhaps following contemporary scholarship, [236] dates Matthew and Acts in the second century, for he notes that Jesus is called "the holy παῖς θεοῦ " [237] in "one stratum of the tradition, still maintained in the second century", [238] and cites evidence from Matthew and Acts. Indeed, Barth may have thought all the synoptic gospels were written after A.D.70, for he implies that they all know of the fall of Jerusalem. [239] Certainly John's gospel is regarded as later than the synoptics. [240] The Pastorals are counted as "later New Testament" documents, [241] and 2 Peter falls into the same category. [242]

Notes concerning the intended readers of Scripture are rare in the Church Dogmatics. There is a discussion concerning the fool of the wisdom literature whose authors "are thinking of certain signs of decadence in the society of later Judaism". [243] Isa 9 is addressed to Northern Israel, [244] and the prophets generally address Israel "as a foolish people in its relationship to God". [245]

Most of the details about those addressed in the New Testament are actually drawn from the New Testament text itself, or based on hints contained in it. For example, Barth notes that Luke-Acts was addressed to

Theophilus, [246] and the Pastorals to Timothy and Titus.[247] The details about the Corinthian Christians are all deduced from Paul's letters, [248] despite the fact that Barth claims largely "we have been describing the background and context of 1 Cor 13." [249] The same dependence on the New Testament documents may be seen in a brief excursus where Barth notes:

> "In the most diverse Pauline communities (1 Cor 16.19, Ro 16.15, Cor 4.15, Phlm 2) we read of the emergence of house churches (κατ' οἶκον ἐκκλησίᾳ). Obviously grouped around married couples, these seem to have played in the life of the communities concerned a definite and important if not very definable part." 250

One of the Colossian errors is referred to from evidence in Paul's letter; [251] so too is Paul's battle for the Laodicaean churches. [252] Galatian churches have faced seducers but Barth gives no time to consider who these might have been [253] or indeed exactly who the Galatians were. [254]

Barth assumes that Paul addressed his shortest letter to Philemon, [255] and although it is inferred from the New Testament, 1 Peter is addressed to the "persecuted readers" [256] of "the churches of Asia Minor". [257] The heretical teachers which 2 Peter refutes are also mentioned. [258] No details of the Roman Christians are given in the Church Dogmatics, Barth merely names them [259] and the Philippian community [260] in passing.

Although Barth does not make it plain exactly when individual books were written, yet he does use historical material to elucidate the text fairly frequently. For example, he gives some information about Ahab "(the son of Omri, King of Northern Israel from 876 to 855)".[261] Although most information comes from elsewhere in Scripture, some external material is included, usually in dependence on another commentator. So Barth writes, for example:

> "From what we learn concerning Ahab elsewhere, this has to be understood cum grano salis, at any rate to the extent that he did not introduce a new official religion of state or go over in person to an alien faith (cf. M. Noth p210), but 'only' made a concession to a foreign princess (presumably on political grounds), giving hospitality to her native god Melkart..." 262

There is an historical excursus [263] outlining later Jewish history, including that after the Scriptural period, for the rather extraordinary purpose of considering the theological implications of the same. "And they see in this special history a trace of the divine world-governance, and they see that the world-governor is the One whom the Bible calls God, the Lord who is called Yahweh in the Old Testament and Jesus of Nazareth in the New."[264] However, it remains true that for the most part, Barth draws historical background from the texts themselves.

There are a few details which are not explicitly affirmed in the New Testament. For example, Luke wrote for Gentiles [265] and Matthew for the Palestinian community.[266] Judaisers are assumed to be the object of Paul's 'outburst' in Galatians, [267] and Epicureans precipitated the creation theology in the New Testament. [268]

However, it would be wrong to imply that Barth never discussed extra-biblical material. For example, he makes reference to the Stoics and Philo in discussing biblical Wisdom passages. The latter "show more or less clearly the historical contact between Israel and Greek" but this "does not imply an acceptance of foreign interests and ideas, but that there has been a confrontation of the Israelite conception of God with these alien concerns and ideas." [269] So too the Greek idea of <u>eros</u> is discussed at length by Barth, who finally concludes "the Christian love proclaimed by Paul did not come from the school of the Greeks" [270] although "he undoubtedly makes use of Greek [colours and contours] betraying the fact that he both saw and took note of the Greeks and their <u>eros</u>." [271] Further, Barth knows that

> "the opinion has been ventured that in 1 Thess 2.3f. we have a defence of Paul against the confusion of his activity with that of a Stoic preacher. The 'God' of the Stoic was, of course, quite unmistakeably the sum of an anthropologicoethical principle." [272]

Taking careful note of the coincidence of New Testament terminology with Hermes-mysticism, Barth aptly inquires, "But to what century does it belong?" [273] so that he concludes "The most that we can learn from the 'parallel' does not amount to more than the (not insignificant)

conclusion that in the world of New Testament κηρύσσειν there may well have been this further and very different κηρύσσειν in addition to that of the Stoics." [274]

In the same way, but in more detail, Barth compares the Genesis creation sagas with "the genuinely mythical texts of the Babylonian epic Enuma elish(c.2000 B.C.) ... and also with the cosmogony of Berosus (3rd century B.C.) ..." [275] After a long description of the other narratives, Barth comments,

> "If there is a connexion with the Babylonian myth or its older sources, it is a critical connexion. Everything is so different that the only choice is either to see in the Jewish rendering a complete caricature of the Babylonian, or in the Babylonian a complete caricature of the Jewish, according to the standpoint adopted." 276

Barth's conclusion is: "Although the creation saga of Genesis seems to make an unconcerned use of the Babylonian creation myth, it actually criticises the latter at every stage." [277] In the same way, the Psalms are partly "in dependence on the models of Babylonian and Egyptian myth piety" but

> "there is no reason why the Psalmists...should not have made profitable use of what they heard the cultured neighbours of Israel sing and say about all sorts of light gods and serpent beings. It is indeed quite obvious that they have actually done so." 278

Barth also points out that the idea of the heaven declaring the glory of God is not "read either out of Babylonian or Egyptian precedents..." [279]

Barth does not only consult literature which has extensive parallels in Scripture, [280] he also investigates the background to ideas, like the 'Son of Man';

> "...do we have here, as passages in Enoch suggest, the influence of a Persian idea of the archetypal man who is to come again as world king? We need not decide this question...Whether the figure springs from Persian myths or from within the Old Testament itself, the Son of Man in Daniel is a personage equipped with all the marks of the almighty action of God..." 281

It is characteristic of Barth that even when he does display detailed knowledge of the background; the context is always the deciding factor. [282] This is expressly stated after Barth's discussion of the Jewish Messianic expectation, and the possible parallels to the gospel Virgin Birth

narratives in "Buddhist, Egyptian, Greek and other myths, we may hold that alike in their New Testament context and in the decided intention of each, these passages point in quite a different direction from the myths in question." [283] Indeed, Barth rules out any attempt to identify passages which have extra-biblical parallels simply to interpret them against their pagan background. Of 2 Sam 7.14, Barth writes: "...here the connexion with general eastern mythology and phraseology can hardly be questioned" but, "If in spite of the extra-biblical analogies these verses are not to be torn completely out of the setting of Old Testament thought, we must accept the fact that in them the king is envisaged as the membrum praecipuum of the people elected to divine sonship..." [284] Thus it is not only the immediate context, but the general canonical context which is important. [285]

The significance of Barth's position may be seen in the following way. A sentence spoken today by a man to his wife, must be understood in a series of contexts which might be represented by concentric circles. The immediate context is that of shared experience over many years, which gives specificity to a statement which might be viewed as very general by a third party. A wider context might be that of the area in which they live, which gives special meaning to characteristic turns of phrase. A larger context might be found in the contemporary use of the language throughout the nation. The broadest context would be that language used in any period, or any place. An interpreter may need to measure the statement against any or all of these contexts, but may give it as his opinion that any of them is definitive. [286] In the same way, Barth makes precisely this judgement about biblical statements. In his opinion any of the possible contexts may be helpful, but the canonical context is definitive. Because of this Barth may mention extra-biblical parallels merely as an aside. [287]

It is not only the detailed historical background to which Barth refers; at times he makes use of the 'climate of thought'. For example, his discussion of the role of Jesus' miracles notes "...they were a well-known

phenomenon in connection with what was then the modern cult of the God Aesculapius, a strange mixture of highly developed medical technique and practice originally derived from Egypt and Greece..." [288] After many other similar details Barth summarises the position:"In this sphere at any rate no unusual happening was astonishing in the world of the Greek New Testament as we know it, except perhaps for the multiplicity with which phenomena of this kind seem to have occurred." [289] Elsewhere Barth shows knowledge of common understanding when he writes: "...whenever Scripture speaks of sonship, in accordance with Oriental ideas and terminology it has in view not merely the relationship of descent but also the fatherly characteristics, determination, commission, and practical mode of life as continued in the sons or children concerned." [290]

Barth also uses archeological evidence where it is available. For instance he makes reference to "...the ostraka found at Lachish in 1935", which are

> "reports written on potsherds by outposts of the besieged fortress to the commander shortly before it fell...they say that there are in Jerusalem those 'who weaken the hands of the land and city' (cf. M. Noth, p.246). This is almost word for word what the leaders in Jerusalem said of Jeremiah in 38.4.." [291]

Similarly, discussing the origins of Luke's hymns,[292] he suggests that "it may be that Christians have worked over hymns which originally came from the parallel movement of awakening and reform which we have learned to know much better through recent discoveries by the Dead Sea. We cannot say with any finality." [293]

Although there appears to be a good deal of evidence here, when it is seen as part of the Church Dogmatics as a whole, it would be fair to say that Barth only takes note of this kind of evidence occasionally.[294] It will therefore be important to compare his practice here with his commentaries, where exegesis, not dogmatics, was his prime purpose.

First, it should be noted that in neither commentary (Romans or Philippians) does Barth preface his textual exposition with background notes as prolegomena.

Secondly, there is comparatively little in the textual comments which may be classified under this head.[295] Thirdly, there is very little indeed which might be regarded as genuinely background, drawn from study of material outside the book itself, or even outside the New Testament.[296]

We move to a brief discussion of examples from the commentaries. Both commentaries are clear about the intended readers. Paul is writing from Corinth[297] to "the Roman Christians"[298] whom God has pressed "into the service of His imminent and coming kingdom".[299] The letter was dictated to Tertius[300] and Barth suggests on the basis of Ro 16.1, was carried to Rome in Phoebe's luggage.[301] "There are Christians - even in Rome. And this has come about apart from any personal action of Paul."[302] Thus far, Barth has merely drawn from the text, but he does use some background knowledge when he refers to Paul performing "his ministry with as little trepidation in the cultured and religious cosmopolitan society of Rome as when he had been faced by the crass stupidity of Iconium and Lystra."[303]

It would be wrong to suggest that Barth forgets those to whom the epistle was addressed. On the contrary, he refers to them as "Roman Christians" throughout the text.[304] The same may be seen in Philippians for they have given Paul occasion for thanksgiving[305] and are equally referred to throughout the commentary.[306] However, background details are mentioned incidentally, in parenthesis in the commentaries also: "At the time he writes this letter, Paul is suffering in prison (we hold to the usual view that this was his last, Roman imprisonment)."[307] A brief discussion follows of the exact terms of this, with reference to Acts. The same subject is debated in a lengthy footnote the conclusion to which Barth gives in the main text as: "In view of the scantiness of our knowledge of all the concrete details, which can hardly be remedied by Ac 28, it will be well to abide by this simple translation and interpretation of the passage."[308]

A whole paragraph is given to the identification of Paul's contemporaries who proclaimed the gospel "with

the idea of afflicting me..." [309] chiefly because Barth wanted to refute the suggestion that they might be Judaizers, or the vegetarians of Romans. [310] No explanation of either term is given, so a high level of general knowledge is required by the reader. Later the adversaries of Phil 1.28 are deliberately left unidentified because "in this context they have no interest in themselves." [311] There is a similar reluctance to determine (or speculate about) the kind of division which caused Paul to admonish the Philippians in 2.2. [312] It is clear from another passage (2.17 - 3.1) that Barth will not speculate in order to make the text clearer, and he condemns other commentators who are not so self-disciplined. "Picturing the concrete circumstances in which we find the apostle speaking here is for us, if we refuse ourselves the liberty of expanding the written text in the manner of the story-teller (a liberty which few commentators really do not take to themselves!), unfortunately of little help." [313] This may genuinely be one of the reasons why there is so comparatively little reference to the background of the epistles.

The commentary on Romans includes a little more technical discussion. The Old Testament idea of propitiation is examined; [314] the collection for the poor in Jerusalem known to us from 2 Cor 8 & 9 is regarded as Paul's intended meaning at Ro 12.13. [315]

It must be concluded from this evidence that it is generally the case that Barth is so concerned to get to the subject matter of the text, that is, the theological teaching of the passages, that the kinds of study of which he is more than capable, and does from time to time employ, are usually peripheral to his exegesis. It seems likely that Barth read other commentaries which dealt at length with such matters, [316] understood the issues, but only took up the discussion to disagree with the general view, as for example over the postulated dependence of Genesis 1 and 2 on other creation myths. Elsewhere Barth assumes the consensus, but only mentions it where his exegesis requires it.

Despite the fact that it has been possible to show that Barth gives some attention to the author and his grammatical style, and to extraneous background material, it is manifestly the case that there are theological considerations at work in Barth's exegesis, other than considerations which arise directly out of the passage to hand. Even if Dr Thiselton is right that "...exegesis is inseparable from systematic theology", [317] Barth must be seen as doing more than simply allowing his own beliefs or 'hermeneutical horizon' to coincide with and influence his understanding of the text. He consciously and deliberately interprets passages in the light of dogmatic conclusions. This thesis aims to show these influences at work in Barth's exegetical procedures. [318]

It has been argued that Barth begins with the author's intention, employing both grammatical tools and background information in order to establish this. However, in the Church Dogmatics, exegetical explanation of a verse is always done for dogmatic purposes, and soon passes into the realm of dogmatic theology. A simple example will illustrate this. Barth notes that Paul draws attention to "a twofold indirectness of vision" in 1 Cor 13.12. [319] This is taken as a 'springboard' to discuss the distinction between the form and content of God's word, which is the dogmatic position with which Barth is concerned. There is no sense in which this can be called exegesis of Paul's meaning in writing to the Corinthians.

There is, therefore, a sense in which there is no 'pure' exegesis in the Church Dogmatics because Barth is never just concerned to know what the original readers were intended to understand. Certainly there is no disinterested exegesis, because it is always done in the context of a doctrinal investigation, so that Barth is continually drawing out the implications of his exegesis for doctrine. Such a process need not cause distorted exegesis, but it obviously runs high risks of so doing, [320] especially where the author's intention was not doctrinal.

This thesis may be substantiated by an examination of Barth's method of dealing with passages where exegetes cannot agree whether a literal or symbolic interpretation

is appropriate to the genre. Barth often refers to the literal meaning, sometimes only of a phrase [321] often arguing that a passage should be taken literally. [322] His reasons are very often theological. [323] For example, Ex 24.16, God's glory at Sinai, is understood to be true literally not figuratively, because it is quite possible to reconcile this with God's omnipresence, as Barth has spent some time demonstrating. [324] The fact that a verse may be cast in poetic form, [325] or as "liturgical rhetoric" [326] does not necessarily imply that it should not be taken literalistically. Indeed, both the literal and symbolic meaning of "child of God" are asserted. [327]

In other places, Barth assumes or asserts that passages must be taken symbolically [328] and some symbols are to be identified with Christ Himself. For example, Barth takes Ezek 1.26, at Calvin's suggestion, to be God Incarnate, that is Christ. [329] In exegesis of this symbol, Barth takes little account of the author's intention, because he considers that a more significant intention may be behind it, namely the purposes of God Himself, [330] which were fully revealed later in Christ. This is made especially clear where Barth abandons the original descriptive meaning of Old Testament passages because their real subject is Christ Himself. Consequently, Barth interprets passages from Leviticus and Samuel prophetically, on grounds supplied by the early church example, who recognised that in the Resurrection, the Old Testament had been fulfilled. To interpret them as pointing to Christ, therefore,"...will not merely be possible, but necessary as the last word in the exegesis of these passages. The last word!" [331] This process is not only operative in prophetic passages of the Old Testament; it is also found in ethical matters, so that the advent of Christ gives to "...Gen 2.18-25 a meaning which it could never have had to its Old Testament reader." [332] Thus, in both cases, Barth's decision to take a passage literally or symbolically, is grounded in theological not exegetical considerations. It may be seen that Barth's theological decisions about, firstly, the extent of the canon; secondly the necessity to read parts in terms of the whole, and thirdly about the

means of assessing the comparative significance of passages, (i.e. by reference to Christ) have combined to move him from 'pure' exegesis, which considers what the original writer wanted the original readers to understand, to 'dogmatic' exegesis which can work out the implications of any single passage for dogmatic theology.

This point is important. Barth is undoubtedly right when he asserts that the question of a subject of a passage is "the ultimate exegetical question", [333] because it pays a crucial role in understanding the text. Barth's choice of Jesus as the subject of Old Testament texts, following the apostles, [334] is one of the reasons that his exegesis in Church Dogmatics must be regarded as dogmatic exposition rather than as exegesis proper, as narrowly defined above. The choice of Jesus as the subject of the New Testament texts is not so contentious, but it is equally affirmed. [335] His interpretation is based on "a decision of faith", which amounts to a dogmatic decision. [336] This decision is to read the Old Testament with the New Testament, and more especially, to read both Testaments as standing in direct relation to Jesus Christ. [337]

Such a decision does not necessarily pre-empt an open discussion of the purpose of the text; indeed it may be the conclusion of such discussion. But except in those cases where the text is explicitly dealing with Jesus Christ, exegesis cannot assume that He is their true subject. Interpretation or dogmatics may need to make that assumption even where it is not implicit in the text. This distinction between exegesis and dogmatic exposition has been drawn to identify phases in Barth's interpretative method, which are often so mingled that their differing presuppositions are not recognised. This thesis asserts that one of the places where Barth passes from exegesis to dogmatic exposition is where he moves beyond the author's intention to understand the text in the light of Jesus Christ, its true subject, where that subject is neither explicit nor implicit. It is no part of the purpose of this thesis to argue that this is either legitimate or illegitimate. [338] What Barth is effectively doing, is offering a hermeneutical 'key' which will enable

him to make use of any canonical text, even historically prescriptive texts concerning the cult, for Christian doctrine.[339] By so doing, Barth raises as difficult a problem as he solves, namely how to control the possible shades of meaning once the specifically historical-literal has been superseded. Such a procedure may pay a high price if it precludes dogmatic implications being drawn from the original meaning.

In dealing with New Testament passages, Barth also looks for the deepest significance, which may go further than the author's intention. For example, having discussed "...what Paul meant..." at Gal 4.1f., Barth goes on to suggest that "...the term πλήρωμα τοῦ χρόνου has a further meaning."[340] On occasion, Barth writes about the "plain sense" of a passage,[341] and he often applies a phrase or verse to circumstances which the text did not intend. Thus, "he must increase, but I must decrease" applies both to John the Baptist and to the angels in relation to Jesus.[342] There are places where he implies an inclusive idea of meaning: thus

> "...the Sabbath was made for man - is certainly not exhausted by this reference to a humanitarian base. But there can be no question <u>that it also includes it</u>."[343]

In each of these cases Barth may be seen passing from 'pure' exegesis into dogmatic exposition.

This is not a simple, one way process however. There are many occasions in the <u>Church Dogmatics</u> where Barth's dogmatic position is used to enable him to explain a passage. Thus, the contingent nature of God's word explains 1 Sam 3.1; Am 8.11 and Mic 3.6 where it is implied that God's word is not readily available to people.[344] Barth's exposition of God's spaciality is confirmed because without it, it would be impossible to interpret Ac 17.28.[345] There is a dogmatic reason why "...it would be sheer folly to interpret the imperatives of the Sermon on the Mount as if we should bestir ourselves to actualise these pictures...they demand of us that we be pleased to accept the supremely wonderful...interpretation...of our lives by the grace of God..."[346] The reason is "the triumph of grace in the theology of Karl Barth".[347] Elsewhere, dogmatic considerations direct the way in which Barth understands

Ps 19.1f. so that it is not taken to be about natural theology. [348]

We may see the same process at work in Romans. Interpreting Ro 11.4, Barth writes:

> "These 7,000 are not - paradoxical though it may seem and contrary to the plain meaning of the text - a numerical quantity...the answer of God to Elijah does not mean that there are a number of men who know God, but that there is no limit to the number of those who are known by Him...it means His mercy is infinite." [349]

Unlike the Church Dogmatics where Barth often makes it clear why he departs from the plain meaning of the text; it is necessary to draw out the implications from this passage. It is undoubtedly interpreted thus to safeguard God's infinite mercy.

Dogmatic considerations may exclude some exegetical possibilities. This is made very plain in a careful and detailed excursus concerning the relations within the Trinity in the light of certain New Testament verses. His conclusion that "...what we may infer from these passages as regards understanding of the eternal Trinity has nothing whatever to do with an origin in God" [350] is really reached on dogmatic not exegetical grounds. Barth is convinced that on occasion, exegetical considerations not only may but must be set aside. Similarly, the 'obvious' meaning of Ro 12.4 is ruled out because the parable would not refer to the Kingdom of God, and hence "...would fall outside Paul's horizons". [351]

It has been shown that dogmatic considerations influence the way in which a text is interpreted, the choice of the object of the text, and the exclusion of exegetical possibilities. Perhaps most far reaching in influence is the dogmatic decision on Barth's part to exegete any passage of Scripture in the light of the rest of the canon. For example, the "running exegesis" of Ro 9-11 in Church Dogmatics Volume 2, part 2, "has in view not only these chapters but all Holy Scripture as well". [352] Similarly, Barth refers to "...the difficult exegetical question..." of how to relate the tongues of Ac 2 to 1 Cor 12 and 14. [353] Although Barth does not offer an answer to this question he plainly thinks that it comes

within the scope of exegesis. He criticises his own commentary on Romans because it failed to give sufficient attention to Jn 1.14 [354] and he excluded Roman Catholic exegesis of Mt 16.18 partly because "...there is no passage in the New Testament which even hints at such an interpretation." [355] Elsewhere he makes clear that some exegesis offered for 1 Pet 5.8 and Mt 6.26f. is unacceptable because it cannot be reconciled with Eph 1.11. [356] Barth's practice of elucidating one passage with the help of another biblical passage is comparable. Exegesis of Gen 2 is broken off, to consider the meaning of "the river" (v.10) so that theological lessons may be drawn from similar texts viewed together: "Being cosmologically particular, it can be eschatalogically universal", Barth argues, since the verses are "..full of prophetic content..." [357]

Whenever Barth elucidates a passage in the light of another biblical book, and especially when that book has a different author, he begins to pass from exegesis to dogmatics. [358] When that elucidation is in some sense controlled or at least bounded by other passages, he is certainly beyond the realm of exegesis. The reason for this is twofold. First, exegesis is concerned with the author's intended meaning, so that unless it can be demonstrated that the author alluded to the other passages, it cannot be exegesis. Second, the decision to read a book in the light of a canon is a theological or dogmatic decision, so that again dogmatic considerations are influencing interpretation. [359]

The process is circular however. Such interpretation, which Barth regards as exegesis, may also be the ground for contesting a dogma, [360] and is certainly the ground for maintaining it. Barth writes of the doctrine of Holy Scripture that "...its confirmation must always be sought and found in exegesis and therefore in Holy Scripture itself." [361] Against the Roman Catholic view that marriage is a sacrament, Barth argues on the basis of Eph 5.32 that "...neither this text nor its context suggests that marriage is a sign mediating the grace of God and in this sense a sacrament." [362] Thus the doctrinal

positions which influence Barth's exegesis and move him into interpretation, are themselves based on and open to revision by further exegesis and interpretation.

A good deal may be learned about Barth's exegesis from his condemnations of the exegesis of others. His grounds may be that they do not take the New Testament seriously enough, [363] or they may assume what cannot be demonstrated. [364] Elsewhere exegetes are reprimanded because they do not keep closely enough to the text, [365] because they misunderstand its implications, [366] or offer wild exegesis! [367] False exegesis may result from a combination of factors such as neglect of other relevant passages and over emphasis on allusions. [368] Bultmann is reprimanded for precisely the same tendency as Barth himself has been shown to display, namely, handling "...the texts in such a way that their exegesis is always controlled by a set of dogmatic presuppositions and is thus wholly dependent upon their validity." [369] Barth's contention is that Bultmann's pre-suppositions are rigidly anthropological, whereas he would argue that his own presuppositions are subject to and conformed to Scripture.

These few asides confirm that Barth's methods, as they have been discussed above, lead him to refute the exegesis of others on theological grounds, rather than purely exegetical. It may thus be seen that the tendency is continually to move with dogmatic theology. This is confirmed by the observation that few excursūs contain exegesis of one passage alone: Barth is never so much interested in the single paragraph as in its relation to others, and their joint implications. Since exegesis is almost always offered in the excursūs, [370] and the main text generally includes little more than citation or quotation to show that the argument is running in the main stream of biblical thought, this is in itself a significant observation.

Thus it may be concluded that theological considerations influence Barth's exegesis and often move him on into the realm of dogmatic theology. There remains therefore, the necessity to outline the phases in Barth's simple movement from exegesis to dogmatics. First, however, it

should be noted that this method hardly occurs in the first three part volumes of Church Dogmatics.[371] However, there are seventeen places where Barth undertakes prolonged exegesis in Church Dogmatics Volume 2 part 2, the longest of which spans thirty eight pages,[372] and Barth draws attention at the beginning of his first exegesis to this method.[373]

The analysis which follows is divided into two parts. The first deals with the exegetical excursūs in the Church Dogmatics excluding those which deal with Romans. In this part Barth's detailed exegetical method is made clear; the dogmatic control features which are discussed at length in the final chapter are pointed out, and an attempt is made to discover how these exegetical excursūs are structured into Barth's theology. This enables an assessment to be made as to the relative importance of this method in Barth's theology.[374]

The second part shows by a comparative study of the commentaries and the Church Dogmatics, the way in which Barth's method developed. Because there are no exegetical excursūs on Philippians in the Church Dogmatics, comparison is made of those portions of Romans which Barth expounds more than once in the Dogmatics. Although the method at this point has been forced upon us, the results are not insignificant.

We begin therefore with an examination of exegetical excursūs in the Church Dogmatics. This shows that there are four distinct phases in the direct movement from exegesis of a single passage to dogmatic theology for Barth. Although it would be wrong to think that one could separate them out in any particular case, they may be seen together as covering any such movement that takes place. Indeed, there is a complex inter-relationship so that each phase depends on the other phases.

The exegete must first establish what the text says. This involves textual criticism and grammatical expertise so that it is construed correctly. The next phase is to discover what the text meant. This will involve discovering the author's intention and setting the text against its original background. The third phase is

to discover what is the significance of the text. This is the moment at which one necessarily moves beyond exegesis. The significance of a text will only be discovered by taking objective reference points outside it, [375] and by making a comparative assessment of its kind and weight in the light of other documents. [376] In the case of Scripture this requires an assessment both of literary genre and of theological status, so that it may be decided whether a text has for example, historical or poetical form, and whether it has, for example universal or particular significance. In the light of such decisions, it is possible to make a judgement as to its temporary or permanent significance. Finally, the implications of the text may be worked out by a process of logical deduction, induction or inference. [377]

There are occasions where one can only assess what the text says, if one already knows what it meant, or at any rate, the range of things it might have meant. [378] Similarly, part of assessing the significance of a text, is to assess what its implication would be if x or y were taken to be its significance. For Barth, there is a close inter-relationship between, what the text says, what it meant for its original readers, what its comparative significance is, and what it implies. But because external points of reference are necessary to assess significance, theological or dogmatic considerations are necessarily involved in this process. For example, Barth's emphasis on the unity of Scripture enables him to establish the comparative significance of any part, but it precludes any passage implying things which are ultimately contradictory to the implications of any other passage. The consequence is that there is a 'feed back' effect into Barth's exegesis proper, which comes about as a result of his assessment of the significance and implications of each passage.

These four phases of Barth's movement from exegesis to dogmatics are like the violin strings across which Barth's bow is drawn; they form the basic structure upon which he plays his dogmatic melody. Barth so employs the biblical material that it echoes through the whole dogmatic composition. Thus, when passages of extended exegesis

are examined in the Church Dogmatics,[379] they provide examples of Barth producing his theology on the four strings which are his interpretative process. A simple example will be taken first. Considering Mk 10.21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, Barth can assume what the text says,[380] and equally that it meant that Jesus felt that emotion towards the young man commonly called love. But there is a dispute about whether this has universal implications or not. Both Calvin and Barth take it to be universal, whereas C. Starke takes it to be particular. The debate turns on the reasons for Jesus' love; which give the clue to the significance of the passage, itself an essential pre-requisite to working out its implications. Thus, although Calvin and Barth draw out universal implications, those implications are quite different because they see the significance of the passage in different ways.[381]

A lengthy consideration of 1 Samuel 8 works back and forth across the meaning, the significance and the implications of the passage. The significance is first established with reference to earlier passages, so that Barth is able to conclude

> "Since the exodus from Egypt there has been no event so climactic as this, that Samuel must anoint the first king, and shortly afterwards the second. This is epoch-making. The way in which this crisis and this event becomes possible and necessary is described in 1 Sam 8." 382

This significance is also assessed from later events.[383] But the meaning is continually sought, so that Barth frequently refers to the intention of the tradition, which in this case is the equivalent of the author's intention.[384] But the whole process is undertaken so that the implications of the passage may be drawn out: in this case, for example, that "this is manifestly the positive will of God for Saul"[385] that he should become King. But when Barth continues to say "This is God's plan for him and it cannot fail"[386] he has moved beyond simple deduction from the text, which might be termed its consequent sense,[387] to a dogmatic deduction for which he has brought in several hidden assumptions about the nature of God.[388] Although in this example there is no discussion of what the text

says, [389] this is not always the case. Dealing with Tit 2.11f., Barth makes reference to what the text says, [390] besides working out the implications of the passage, [391] and thereby arriving at an assessment of the relative theological significance of its component parts.[392] The same excursus assumes that the author meant to describe the Incarnation. [393]

Barth considers it important to press beyond what the text says or means, so that he may make clear its significance and implications. This is quite clear in his discussion of Gen 1.6. [394] Having established what one text says, [395] Barth discusses what it means, with reference to the author's intention. [396] The exact meaning of the words are ascertained by reference to other parallel uses. [397] But in his consideration of Reformation comments on this verse, Barth makes plain his impatience to establish not only the significance of the statement, but also to work out its implications. [398] The Reformation strength was that "it was bold to assert that this was what is written and that it must be maintained at all costs", [399] but it failed to understand "...theologically individual data which it had correctly established and maintained exegetically". [400] Barth condemns any attempt to stop at the author's view, [401] or source. [402] The author meant to say "...that it is by the firmament that their [the upper waters] threat is removed..." [403] So it signifies that "...the life of man and the existence and survival of his whole known and accessible world... is radically threatened by a power...whose triumph would inevitably mean the end of all things..." [404] But the implications of this statement is that "this metaphysical danger" has been repulsed "...by God's creative Word". [405] Consequently, man "...should find comfort and absolute security in the fact that there is no infinite threat.." [406] That the implications of a passage will not only be doctrinal, but may be addressed to the contemporary situation, is always a possibility for Barth. Thus, another excursus concludes that the Church "...community is already fitted - to look and to move forward to Him [Christ] in His future form..." [407] or an exegetical excursus may

enable us to "...see ourselves again in our present form, within the present world, and therefore as a collection of men who at the very least are in great danger..." [408] Often Barth assumes the pure exegesis of a passage and plunges straight into drawing out the doctrinal implications. Thus, although he devotes part of an excursus to Hebrew 6, there is nothing that could be classified as pure exegesis. [409] Rather he re-iterates its meaning and argues on the basis which it offers. [410] That this is the case is confirmed by a parallel excursus on Hebrew 6 later in the Church Dogmatics. [411] In the first case, Barth is discussing "The Love of God", in the second, "The Awakening to Conversion". The two expositions differ widely in their emphasis, because Barth seeks in the first to establish that Christians cannot live as if they might lose their love for God; "they will love as they are loved". [412] In the second, he is concerned to show that "...there can be no repetition of conversion..." [413] Were these excursūs simply exegetical, they would be far closer; where they are close, they are concerned with exposition, but where they diverge it is because they come in differing theological contexts, [414] as the basis for different theological conclusions.

This analysis has substantiated the thesis that there are no purely exegetical excursūs in the Church Dogmatics. Even where passages seem to be pure exegesis, closer examination shows that this is not the case. [415] For example, Barth's remarks on Jn 1.14 come in the context of a dogmatic section which seeks to draw out all the implications of this verse. [416] The excursus concentrates upon the moment of becoming and hence on the way in which ἐγένετο must be understood. Barth's attention is not given to semantic, grammatical or other mechanical aids to exegesis. Rather his concern is with the theological meaning of the passage, the matter itself, and with what this signifies, and consequently what may be inferred from its implications. [417] Thus his discussion of the other uses of the verb ἐγένετο are all directed towards a recognition that "the very thing happens which is the last thing we should expect after what has gone before..." [418]

Barth concludes that "...its truth is that of ...an act of mercy on the part of God", [419] having taken account of the context, [420] and of the author's intention. [421] Despite the fact that he claims that his conclusion has come about exegetically, it must be seen not as pure exegesis, but as theological exposition, because Barth has not confined himself to what the text says and meant, but has drawn out its implications [422] and assessed its significance. [423]

Barth's discussion can now proceed on the basis of what the Scriptural statement asserts, but it must be in the light of what he could establish elsewhere on a similar basis, namely, that "God cannot cease to be God" [424] and that "Jesus Christ as the Mediator between God and Man is not a third, midway between the two." [425]

It must be noted that the whole section §15:2 Very God and Very Man is dominated by the implications of Barth's theological exposition of this verse. [426] Further, it is quite clear that it is not accidental that this is the central section of §15. Barth analyses "The problem of Christology" as the mystery of very God and very Man, which Jn 1.14 epitomises; and upon which "The Miracle of Christmas" depends, [427] and which it signifies. [428] §15 therefore offers us an interesting illustration of several of Barth's methods at work. Scriptural stories (the Virgin Birth narratives) are understood in the light of overt theological statement (Jn 1.14) whose significance and implications Barth deduces on the basis of theological exposition.

Barth offers theological exposition of Psalms 8 and 104 in a similar way. [429] Once again there is no consideration given to what the text says: Barth's whole concentration is upon what it means, as the springboard for what it signifies and implies. In this case Barth tries out an alternative theological exposition, that of natural theology, in order to demonstrate its bankruptcy. He argues that it is unable to deal with the whole text, [430] or with the form of the text, [431] whereas his own theological exposition which views the text from the vantage point of revelation, is supported by the way that the New Testament uses each of these Psalms. [432] Indeed, he argues

that the theological exposition which he undoubtedly offers, is a "...genuine, linguistic historical explanation..." [433] because it views the matter from the point of view which the Psalms themselves take.

This particular example is doubly interesting because it stands in the section "The Readiness of God" (§26:1) [434] in which Barth supports his position by a series of excursūs, containing careful exegetical consideration of those biblical passages which are commonly taken as the basis for his opponents' case. The basis for his argument is therefore not so much the undisputed assertions of other parts of Scripture, [435] as his contention that there is only one way in which these passages can correctly be exegeted. [436] In order to maintain this, he has to appeal to all his principles of interpretation. Thus, passages must not be torn out of their immediate [437] or larger context [438] but must be read in the canonical context as a whole. [439] They must be read entire, and not arbitrarily axed. [440] They must be read in the light of their central point of referential unity [441] and with the help of later parts of Scripture which make express reference to them. [442] The subsection depends for its biblical basis, therefore, on the method of theological exposition alone. As such, it demonstrates this process of Barth at work very clearly.

It is continually the case that as Barth passes directly from exegesis to dogmatics, he employs some of the controls which it will be argued later, are characteristic of his method. [443] For example, exegesis of one passage may be supported by other parallel or related passages. [444] Individual passages are seen in the light of the whole of Scripture and the whole salvation-history schema. [445] Indeed, exposition is not only done for special doctrinal purposes, which influence the interpretation, but it is also done from doctrinal standpoints, which are similarly influential. Thus, the wisdom paralleled by Solomon and Jesus gives Barth the necessary standpoint from which to "...read the whole argument of 1 Cor 1.18-2.20". [446] Indeed, this excursus contains no pure exegesis; it is again theological exposition, which leads

Barth to draw out its implications [447] discovered because it is seen alongside the other Scriptural passages about Wisdom.

The relationship between expository excursūs and the dogmatic conclusions found in the main text of the Church Dogmatics may well be illustrated by §64:4 "The Manner of Love". This section is built upon 1 Corinthians 13. Barth begins by summarising what has already been established in the three preceding sections of §68 "The Holy Spirit and Christian Love". [448] He then sets out three queries about this love, and proposes three characteristics as the resolution to his questions. [449] But this dogmatic programme is not arbitrary: "We have not spun these statements out of the void." [450] Rather, Barth's programme has been set out in conscious dependence on the passage upon which he proceeds to elaborate: 1 Corinthians 13. [451] Here, as usual, neither the Scripture, nor the dogmatic exposition are taken out of context. Because the hymn to love comes in the context of a discussion about the Holy Spirit, Barth makes it clear that it is the Holy Spirit who is at work in the Christian community which is being urged to love. [452] In the excursūs, Barth gives careful attention to Paul's intention, [453] and it is upon this intention to show the primacy of love, made clear in 1Cor 13.1-3, even over very genuine second rank endowments, [454] that Barth is able to build his contention that "love alone counts", [455] in his first point. [456] Similarly, because Barth understands 1 Cor 13.4-7 to speak of the triumph of love over selfishness, over sinister forces in others and over doubt of God, he is able to describe love as "...the transformation of the old creation or creature into the new". [457] Throughout the excursūs, he draws out not merely the significance of the passage, but also its implications. Consequently, he asserts, that when Christians love, "...they withstand the whole world of hostile forces and defeat it." [458] And in a like manner, he concludes that 1 Cor 13.8b implies that

> "Theological research and instruction will then be outmoded. Demythologisation will no longer be required... No more volumes of the Church Dogmatics will be written..." 459

There is thus a close relationship between the structure of Barth's dogmatics and the structure of Paul's thought in 1 Corinthians. Further, the relationship between the text and dogmatic theology here is very similar to the relationship which Barth establishes between single theological statements of Scripture and dogmatic theology,[460] doubtless because Paul's letter is cast in the form of a series of such statements at this point.

As with other dogmatic building blocks, Barth does not always work from exposition of the biblical text to dogmatic theology; sometimes he uses exposition as the affirming illustration of contentions which have already been worked out on the basis of other data. Thus, a long excursus on Ex 32.1-6 stands at the end of a section in §60 part 2, "The Pride of Man",[461] and his exegesis of Galatians comes at the end of a section "Justification by faith alone".[462] The latter obviously operates as "a criterion"[463] or measuring rod for the dogmatic theology which Barth has built on other sources.[464] Such instances may make it appear that Barth seeks out biblical confirmation for conclusions he has reached on other grounds. However, an example of this which occurs after a discussion about how to understand the Λόγος concept of Jn 1.1 shows that the case is not so simple as that.

Barth concludes "the exegesis of the fourth century must have been on the right track with its doctrine of the homoousion, or unity of substance of the three distinctive divine persons, prosopa or hypostases."[465] Barth's exegesis has enabled him to draw out implications which have led to dogmatic theology; in this case it has led him to confirm classical theology. That classical theology is then used to shed light upon his exposition and to confirm his exegesis. Although this process might be caricatured as "the movement from dogmatics to exegesis", and there is no doubt that there is such movement, it would be unfair to see this as definitive for Barth. Exegesis is undoubtedly his starting point, but the other movement is found because exegesis is also his finishing point, or check. Hence, in this case, he continues:

> "The step taken in the third sentence is this - that the Word can be with God, and it can be 'in the beginning', because as person (that of the Son) it participates in its own way with the person of 'God' (the Father) in the same dignity and perfection of the one divine being. It must be conceded that read in this way, after the manner of so-called 'orthodoxy', the verse is at any rate meaningful within itself, each word being intelligible in its own place." [466]

Barth interprets the verse in a way that is consistent with orthodox theology, and finds it satisfactory.

We turn therefore, to a comparison of Barth's exposition of Romans in the commentaries and in the Church Dogmatics. [467] Although this shows that there is a difference between his dogmatic and commentary method, in neither case could he be thought to be undertaking pure exegesis. Dealing with Ro 1.18ff. in Romans, [468] he shows very little interest in what the passage says or meant; while the significance for Barth and his contemporaries is emphasized. Thus, although he writes:

> "The atoms whirl, the struggle for existence rages... The world is full of personal caprice and social unrighteousness - this is not merely a picture of Rome under the Caesars!" [469]

he might more accurately have concluded: "This was as true in Rome as it is today!"

There are three occasions on which Barth makes reference to this passage in the Church Dogmatics. [470] The outstanding difference is that the excursūs give more attention to the context of the epistle, [471] more attention to the Greek text, [472] more attention to Paul's intention, [473] and more space to the contemporary situation. [474] They are thus far more concerned with the original horizon of the letter. But equally noticeable is that for all the apparent attention to exegetical detail, Barth's style and intention are polemical. His excursūs come in sub-sections entitled "Religion as Unbelief", [475] "The Readiness of God", [476] and "The Man of Sin in the light of the Obedience of the Son of God", [477] which all intend to show the impossibility of understanding these verses in any way that admits of natural theology. In these excursūs, Barth heaps up reasons for his position, but there is no cool scholarly look at the different interpretative alternatives such as one finds in contemporary commentaries, [478] nor any

reasoned defence offered for his position. Rather, rhetorical questions about Paul's status are flung down,[479] and the whole argument is backed by appeal to passages outside of Paul, especially Ac 17, which is similarly expounded without careful reasoned arguments.

Consequently, one must conclude that there is no impartial exegesis in any of these places. Barth came to doubt the validity of all that was associated with natural theology early in his career,[480] he read Romans, and believed he had found there the alternative base which he required;[481] he wrote his dogmatics from that conclusion, and consequently sought to interpret in another way anything that might offer a biblical foundation to the contrary view.[482] It is interesting to see that although Barth is eager to draw out the doctrinal implications of this passage in the Church Dogmatics, there is no attempt to deal with the spiritual, devotional or social and ethical implications such as is found in Romans.[483] In this respect, the shorter commentary on Romans is nearer to the Church Dogmatics than the longer commentary.

The same features appear when a comparative analysis is made of Barth's work on Romans 7 to which extensive reference is made in two separate sections of the Church Dogmatics.[484] The most careful exegesis is found in § 61:3 "The Pardon of Man"[485] where there are many indications that Barth is grappling with what the text both says,[486] and meant.[487] Its significance is assessed here in the light of the rest of Romans,[488] of Galatians and 1 Corinthians,[489] and the whole exposition follows and parallels an exposition of some Psalms,[490] so that the implications about the nature of justification as a process, may be drawn out. Barth sees Romans 7 as containing important implications about the beginning of that process: "The Pardon of Man".

In § 37:3 "The Form of the Divine Claim"[491] there is much less reference to what the text says and meant,[492] and its significance is assessed by comparison with Matthew 22, James, Galatians and John.[493] In this dogmatic context, the implications of the passage are that the command of God graciously frees us to act in ways well pleasing to Him, because His may is our must.[494]

Romans appears to operate almost in the same way as the Church Dogmatics; rarely giving attention to what the text says,[495] or meant,[496] because Barth was predominantly concerned with what the text signified for his contemporaries and himself;[497] and in this section, with its implications about grace and religion.[498]

It is interesting to note that in both these comparative studies, Barth lays greatest emphasis on the original horizon of the writer in the first part of the fourth volume. He most usually does this in earlier parts of the Church Dogmatics only where he is arguing defensively, as for example, over Ro 9.19-21: there he argues in a painstaking way about "the Pauline interpretation of the parable of the potter."[499]

It must therefore be concluded that Barth characteristically moves beyond 'pure exegesis' into discussion of the contemporary significance in Romans or of the dogmatic implications in Church Dogmatics: that he refers both to the commentaries and to the excursūs as exegesis shows that he has a very broad definition of the latter. This would make it difficult on his terms, to trace the exact phases of the direct movement from exegesis to dogmatics. Consequently, there is justification for the procedure followed above, of adopting a narrower definition of exegesis, which has enabled us to trace Barth's movement quite clearly.[500]

CHAPTER THREE

The Complex Movement from Exegesis to Dogmatics

Introduction

This chapter is concerned with the complex movements from exegesis to dogmatics found in the Church Dogmatics. It shows how Barth operates when he makes that selective use of Scripture which dominates the excursūs.[1] Since there can be exegesis of single verses, Barth is technically undertaking exegesis whenever he interprets a verse.[2] However, an examination of Barth's exegesis has already been offered, so attention here will be focused on Barth's selection processes, and the way in which he uses the different kinds of biblical material. Careful classification of Scripture use in the Church Dogmatics reveals the characteristic methods which are discussed below.

Barth groups selected fragments of Scripture which together form the basis upon which there can be movement into dogmatic theology. The way in which they are used corresponds to the form in which they are found. Thus for Barth, the form of the material not only influences how it is interpreted, but the way in which it may be used in dogmatics. Dogmatics deals not with whole texts, but with whole doctrines. In order to do this it has to arrange material thematically or systematically and some material will be used frequently in different contexts.[3] The dogmatic theologian has to deal in different ways with different forms of material available to him,[4] if he is to draw out the dogmatic implications and use them in a systematic way. Equally, his dogmatic topic may lend itself to some methods more readily than others.[5] The reason, therefore, that the sub-titles of this chapter look as if they analyse different forms of biblical material is simply that Barth's use is closely related to them. Some methods such as typology have been developed and used over a long period in the Christian church; others are generally found in biblical theology,[6] some are peculiar to Barth: all are employed in ways which may be considered to be characteristic of him.

Concepts

Classification of Barth's use of Scripture shows that he often gives time to understand biblical words or concepts,[7] and that this understanding forms one of his basic dogmatic building blocks. The close examination of biblical words is by no means peculiar to Barth,[8] but its wide use does not indicate universal acceptance.[9] While the dispute over this method is chiefly concerned with inappropriate use of semantic tools in exegesis, a brief discussion of the issues is included here for two reasons. First, this criticism may be equally applicable to a similar examination of words in dogmatics, although this cannot be decided until an analysis has been made of Barth's actual practice. Second, if such a judgement is to be made, it is desirable to examine Barth's use in the light of such criticism and to consider whether his dogmatic purpose in any way shields him from it, or justifies his use. This is particularly appropriate because [Barth relies heavily] in this method of moving from exegesis to dogmatics [on a theological dictionary which has been especially attacked.[10]

Barr's attack on the Kittel dictionary, and the methods associated with it rests on complex grounds. These include the argument that it identifies 'concepts' and 'words', which do not always coincide.[11] Further, it tends to the practice of reading the total of all the possible shades of meaning of a word, each time it occurs in a sentence.[12] It relies too heavily on etymology, Barr argues, when it is clear that words can change their meaning beyond all recognition,[13] so that one should not ask 'what is <u>the</u> meaning of a word', but 'what does the word mean in this sentence?' Often it assumes that mental patterns are revealed by linguistic structure so that distinctions may be made for example between Greek and Hebrew thought.[14] It also assumes too readily that different words must necessarily have different meanings; that there are no synonyms.[15] These tendencies leave room for theological understanding to distort the actual linguistic evidence.[16] This is linked to a neglect of the 'social linguistic consciousness', which passes

directly from words to that which they denote, without giving sufficient attention to the sentence and other factors which influence meaning. [17] Indeed, "... all lexical treatments which neglect the determinative importance of the syntactical context risk misrepresentation of the facts." [18]

Behind all these detailed arguments is Barr's fundamental thesis that the individual words themselves are not of ultimate significance. "The real bearer of the theological statement is the larger complex like the sentence, in which are used words having a certain semantic function and various morphological and syntactic mechanisms (such as case, construct state, verb tense, word order)." [19] These contentions are supported by E. Nida who deals with "The Implications of Contemporary Linguistics for Biblical Scholarship" [20] and for translation. Going beyond Barr, he argues that the real need in dictionaries is not to study the different but related meanings of a word; rather one should study groups of directly related, but different words, so that their particular shades of meaning, differences and overlaps may be discovered. Concerning a group of allied words, he writes: "...it is only after carefully distinguishing between the related meaning of these terms within the different semantic domains in which they occur that one can set up really relevant sub-divisions of meaning for different terms." [21] This is because the meaning of a word depends upon its relation to other words in its immediate context of a sentence. [22] It is a mistake to assume that "...meaning always turns on the relation between a word and that to which it refers..." [23] Thiselton points out that the pursuit of the precise meaning of a word may be contrary to effective interpretation of the author's meaning. "When the New Testament interpreter comes across a superordinate term like κακία, badness, it is a mistake to insist on a greater degree of precision than that suggested by the text." [24]

Elsewhere, Barr argues that "...it is dubious whether biblical terminology ever 'teaches us' anything..." [25] He suggests that "the present prominence of lexical studies

is probably in part due to the ease with which they can be integrated with the teaching of dogmatics." [26] However, Barr does admit that there are genuine biblical themes which may be examined, although not chiefly by lexical means, and that if the lexical method is the only one available then probably "...the subject is not a genuine biblical theme, and that on the principle of adherence to a strict biblical basis nothing can be said about it." [27]

Despite Barr's vigorous attacks against this method and its conclusions, several scholars conclude that a moderate and careful use of word study can be helpful. Thiselton, for example, writes: "...words do indeed possess a stable core of meaning without which lexicography would be impossible, and there is also a legitimate place for word study." [28] However, this is balanced by the assertion that "...a 'mechanical' emphasis on verbal and propositional forms is not only pre-critical in terms of Biblical studies, it is also obsolete in terms of semantics, violating virtually every modern insight into the nature of meanings." [29]

Hill criticises Barr for excluding "...almost entirely the psychological and sociological viewpoints in the science of language. The result is that a mechanist approach dominates which is concerned with the laws of language and usage, not with the processes of the mind." [30] In particular he suggests that the context in which a word must be interpreted is much wider than the sentence or literary unit which Barr suggests; it is rather a "cultural context". [31] Hill points out that Barr's "...affirmation implies that words are not the bearers of meaning and are therefore not a proper object of semantic analysis." [32] But Hill argues that there must be some autonomy for the individual words, and that this is most clearly seen in technical terms. Consequently, he concludes that in

> "...Barr's criticisms of the Kittel Wörterbuch, much of what he has to say on this work is fair and right... But the whole undertaking cannot be considered invalid on the grounds Barr seems to indicate it is, namely that a dictionary cannot pass from detailed linguistic material to the inner world of thought, for by so doing, it assumes that the word indicates the concept. But this is not a wrong assumption!...we must stress our

> conviction that every word is a semantic marker for a field of meaning...Whether this would be termed 'idea' or 'concept', the interpreter must be acquainted with it, if he is to assess the total meaning of the word. Therefore a dictionary must begin at a linguistic point with an adequate word-history, but it cannot claim to have completed its task until it attempts to enter the field of meaning for which the word is a semantic marker...The Wörterbuch attempts to set before the scholar the range of possible meanings belonging to a term... the onus of responsibility lies on the interpreter... to choose the correct...meaning in the context with which he is dealing." 33

It is important to remember in the face of all this linguistic theory, the thesis of Owen Barfield that words have clouds of meaning trailing behind them, so that although the sentence determines which particular shade of meaning is appropriate there, the overtones in the consciousness of the reader, (especially in his mother-tongue) add a depth of meaning which will vary from person to person. [34] "We think by means of words, and we have to use the same ones for so many different thoughts that, as soon as new meanings have entered into one set, they creep into all our theories and begin to mould our cosmos..."[35] And in the same vein, Bishop Stephen Neill writes:"...words have histories: they are flexible living things; only rarely, if ever, is it possible to tie a word down to one unchangeable meaning that it will retain through all the changes and chances of language." [36]

In the light of these comments therefore, we turn to an examination of Barth's practice in the Church Dogmatics. There are over sixty separate occasions when Barth gives detailed consideration to one biblical word; [37] so there are often too many examples of Barth's characteristics to note them all. As before, significant examples are discussed, and some parallels are offered in the footnotes. It is difficult to be precise in this particular classification because Barth's use is complex, ranging from genuine lexicographical study through to the attempt to understand a theme of Scripture which may be expressed in a word, [38] or a phrase. [39] In general Barth selects the word; perhaps examines extra-biblical use; finds all the biblical references incorporating it, [40] classifies the references according to the shades of meaning;explains

the major body of occurrences; draws out the theological implications and accounts for any exceptions. This is almost always done in an excursus. [41]

Barth only refers to the derivation of a biblical word once, [42] perhaps because he frequently refers to Kittel [43] where such information is readily available. [44] Barth's comment on 'covenant' is: "the etymology of the word...seems to be uncertain." [45] This absence of etymological discussion in the Church Dogmatics makes it quite clear that Barth's interests were elsewhere. Further observation will show that this was the case.

Evidence of extra-biblical use of a word is only rarely given. Thus, although Barth writes:

> "A parousia might be a military invasion, or the visitation of a city or district by a high dignitary... The term was also applied sometimes to the helpful intervention of such divine figures as Dionysus or Aesculapius Soter"; [46]

he refers the reader to the Kittel article, [47] and elsewhere implies that he expects the reader to find particular examples of non-biblical use there. [48] Frequently he summarises such uses without offering any evidence. [49] One of the reasons that Barth does not spend time detailing extra-biblical word use is that he is always of the opinion that the word may have different emphases in biblical literature. For example, he argues that 'wisdom' in the Old Testament means something rather different from "...the world-idea of the Stoics and Philo and others..." because it is so closely associated with God. [50] Aware that meaning could be subtly changed, [51] Barth gave little space to the extra-biblical evidence. [52]

Not only do shades of meaning vary between pagan and biblical literature, but Barth recognised that biblical authors have characteristic emphases, pointing out for example that Paul's use of the word παραδοῦναι is almost unparalleled in the New Testament. [53] But the variations of meaning in a word are not automatically related to different authors. Barth's determination "to try to survey together the different meanings within which the word oscillates" [54] is shown in the detailed discussion which contains material from various New Testament books. [55]

It is interesting to note that Barth recognises that one word covers a field of meanings,[56] and he ascertains which is the appropriate meaning of a word by considering the author's intention [57] or the immediate context. For example, of γινώσκειν and γνῶσις , Barth writes: "The contexts show, and usually state, that it is a matter of the knowledge of the Son of God..." [58] This particular point is very significant: Barth recognised and insisted that use determined meaning. In the midst of a prolonged discussion of the meaning of πνεῦμα , Barth remarks concerning 2 Cor 3.17: "We are forbidden not merely by usage elsewhere but also by the meaning and context of the passage itself to identify the Spirit with Jesus Christ even here." [59]

Consideration of the biblical use may include remarks about the form of sentence in which the word occurs. For instance,

> "...we can take as our point of departure the fact that in Holy Scripture the attestation of God's mercy frequently takes the form of an admonition. 'Great are thy tender mercies, O Lord ... '... On the other hand, there are even in the Old Testament at least as many passages in which, conversely, the thought of God's righteousness and judgement takes the form of expressions of trust, gratitude and joy." 60

Alternatively, examinations of biblical use may reveal that the word is used predominantly for a particular purpose, for example, in liturgy. [61] Or, it may show that a word is always used in one theological connection. "The term εὐχαριστεῖν ...is one of the terms which is only used soteriologically in the New Testament." [62] Or it may be that the word itself always occurs in certain grammatical forms:

> "It is worth noting...that the New Testament never uses the substantive 'discipleship' (ἀκολούθησις) but only the verb ἀκολουθεῖν ... This is a warning that ...we must always remember that we are dealing with what is obviously on the New Testament view an event which cannot be enclosed in a general concept." 63

These kinds of detailed notes are important because one of the best ways to ascertain the meaning of a word is to examine its uses, its antitheses, and its correlatives.[64] Barth is keenly aware of this. [65] For example, he argues: "If κλῆσις and ἐκλογή are not identical, they are never independent, but always go together." [66] It is not only

a word and its cognates that Barth examines, but also the words which are synonymous, [67] or closely related to the one under discussion. Concerning 'create' in the Old Testament, Barth writes:

> "...in addition to the unique bara' other verbs are used to describe the creative activity of God - verbs which in themselves and apart from their context may not have the force of this bara' but which stand in the light of it and may be interpreted by it: qanah (or κτίζειν), to acquire or procure or prepare for oneself; yatsar (or πλάσσειν), to fashion or form or shape in some way; asah (or ποιεῖν), to manufacture or to make; and yasad (or θεμελιοῦν) to establish." [68]

Again, in the Old Testament, 'truth' "...appears as directly synonymous with the faithfulness with which God issues His promises and stands by them." [69]

There is a good deal of evidence to suggest that Barth began work on this kind of section by examining all the occurrences of one word in Scripture. For example, in discussing 'heart', he writes:

> "The passages are too numerous for us to discuss them in detail. Leb or καρδία is really much more than is usually indicated in the lexicons and text books." [70]

Similarly, he notes that "...the predicate 'almighty' is nowhere so frequent in the Old Testament as in the Book of Job, and that in the New Testament it occurs only in a series of passages in Revelation (with the exception of 2 Cor. 6.18)." [71] 'Following' or ἀκολουθεῖν "...occurs only in the Four Gospels (with the exception of Rev 14.4)..." [72] Perhaps most conclusive are remarks which imply all the evidence has been examined: "...as far as I can see, there are no passages (not even in 2 Tim 1.10) where either term [παρουσία or ἐπιφάνεια] refers abstractly to the first coming of Jesus Christ as such..." [73]

Occasionally Barth selects one use of a word and suggests that it is a model for all other uses. Thus, he writes: "One may regard Gen 2.7 as the model for all the biblical use of references to the divine πνεῦμα." [74] Elsewhere his explanation has to take account of an exception. For instance, all the sayings beginning μακάριος "...are pronounced (with only a single exception) by Jesus Himself." [75] Barth begins by considering the exception. [76]

Although it has been possible to demonstrate from the Church Dogmatics that Barth was capable of dealing technically with semantics, and that he occasionally included discussion of it; it must be noted that much of the material deals with theological rather than semantic considerations. On occasion, he launches straight into theological discussion, as for example in an excursus about ὑπομονή where the theological teaching about perseverance is immediately made plain.[77] A longer excursus about δόκιμος (and cognates) considers its meaning by examining what theological statements are made about it.[78] There are many examples where a word discussion is predominantly theological rather than linguistic.[79]

There are two reasons for this. First, Barth is writing dogmatic theology, with a strong biblical basis which makes linguistic study an essential prelude to understanding the biblical text from which he moves to dogmatics. However the second reason is the more important one: Barth's purpose in doing any kind of word study is primarily dogmatic; it is one of the ways in which he moves from exegesis of a single text to dogmatic theology based on all the biblical texts. He takes a word which may be characteristically Old or New Testament, but which frequently has exact equivalents, and elucidates what may be known about it from statements in which it occurs. It is part of his theological position that where the word occurs in both Testaments, it will not embrace contradictory meanings.[80] Barth's concern for the unity of Scripture precludes him from drawing distinctions between Greek and Hebrew patterns of thought. Thus, "Philologically the basis [of δόξα] is to be found in the fact that the New Testament continually rests on the Old."[81] Barth often notes not only the Hebrew original, but also the Septuagint translation. For example, "It is a peculiarity of the LXX that the normal translation for the Old Testament chesed (where we would expect χάρις) is ἔλεος , of which the Old Testament equivalents are properly chanan and racham."[82] From this he argues the theological point that grace includes mercy.[83]

The words which Barth selects for this kind of study are usually significant theologically; they are not words which occur rarely, or are peripheral to traditional dogmatics. They include such words as faith, Lord, spirit, truth, grace, holy, mercy, righteousness, wisdom, faithfulness, almighty and power.[84] Often they are abstract nouns. No doubt the reason why Barth selects them is that he considers them significant, but this is not the only reason. Barth's aim is "...to think the thoughts of the Biblical writers after them ",[85] and this involves him in a constant attempt to understand the meaning of the more important words in Scripture,[86] as their authors intended them, and the context now conveys that intention. Barth's intention to think the biblical writers thoughts (or words) after them springs not from an antiquarian interest, but from the belief that Revelation engendered Scripture[87] and hence the words in which Scripture was cast; so that to think biblically is to think revelationally, which must mean for Barth to think Christologically,[88] and ultimately to think as God thinks.[89] This is revealed in many asides, such as "Die Biblische Denk-und Redeweise erweist sich auch hier als die sicherste Führer zum sachlichen Verständnis."[90] He speaks of a "biblical understanding"[91] or of the Bible "thinking".[92]

It is clear that if Barth is to use biblical concepts as the basis for dogmatics, he must assume that Scripture is a unity with a definite standpoint.[93] But allied to this assumption there has to be a positive evaluation of the language of Scripture as definitive for dogmatics. Barth makes this feature of his position clear, not only by his method, but also in an excursus which refutes the philosophical theories of religious language.[94] Far from language being a human commodity stretched to its utmost to describe God, Barth asserts that it is a Divine commodity, appropriately applied first to God, and only derivatively and secondarily to human affairs.[95] So, "the words 'father' and 'son' do not first and properly have their truth...in our thought and language,...They have it first and properly...in their application to God, in the doctrine of the Trinity."[96] If it is only possible to understand what words mean as they apply to God,[97] it

is not surprising that Barth gives time to biblical word study, where such words are applied to God; as a necessary preliminary to his own dogmatic thinking. [98]

Equally, he is bound to take very seriously such concepts as he understands to be important in Scripture. Consequently, he not only builds his own theology on them, but condemns those who are not thorough-going in this regard. [99] For himself, he writes, "I am prejudiced in supposing the Bible to be a good book, and that I hold it to be profitable for men to take its conceptions at least as seriously as they take their own." [100]

Barth's method is analogous to a simple teaching method. A class of young children who are beginning to think abstractly may be taught the meaning of a new concept, such as mercy, in the following way: they will hear a few stories illustrating the idea; they may be given a list of sentences incorporating the word; they may see pictures illustrating, or associated with, the concept. Finally they may be encouraged to remember an occasion when they have experienced it; or to imagine what it might be like, then to write about it for themselves. Barth follows this method of concept building instinctively, for himself. He learns from the biblical authors what they mean by a word, a concept, or a theologically abstract idea. He seeks out places where the biblical writers use the word, and he gathers up the <u>repeated</u> elements which must be the ideas most characteristically associated with the word, and which therefore distinguish it from others. He selects stories which illustrate the idea. [101] Then he writes about it, having 'educated himself', in his excursūs into the way that the Bible understands or uses a word. Barth makes clear at the beginning of his work that these excursūs represent passages echoing in his mind.

> "...I have reproduced...passages adduced from the Bible...in order that all readers may have the opportunity, more directly than would be possible by mere references, to hear the voices which were in my own ears as I prepared my own text, which guided, <u>taught</u>, or stimulated me, and by which I wish to be measured by my readers." [102]

It will be helpful at this point to examine what part such word study plays in the dogmatic theology of

Barth. We begin with a discussion of πίστις which stands at the beginning of the section: "The Word of God and Faith." [103] The section opens with a summary of the dogmatic position which Barth has already reached, [104] which raises the question of how we can relate to God's revelation. Barth's answer is - by faith. Question and answer are already given when Barth breaks off his discussion to examine the New Testament use of 'faith'. However it is clear that the form of the rest of the section corresponds to the pattern he found in the New Testament. This may be seen by comparing his three summarised points with the excursus. First, "...πίστις also means the doctrine of faith, the Gospel revealed to man and therefore the way on which knowledge of God is made possible from God by His making Himself known." [105] In the main text this is explained as "...man really believes that the object of faith is present to him.." [106] Second, "...πίστις denotes the state created by God's revelation in Christ, the being of Christians, their being ἐν Χριστῷ by which they are put in a position to achieve for their part the knowledge of God or of Christ as the Kyrios ..." [107] which implies dogmatically "... that he is assimilated to the object..." [108] of his faith. Third, "...πίστις is fairly frequently and clearly described as trust, as the attitude in men in which they honour and revere the worth of God...by their acknowledgement...by their submission thereto; the possibility of knowing His word which is offered by God in Christ is now actualised in them". [109] This leads to "...the third point that man exists as a believer wholly and utterly by this object." [110] Although Barth considers non-biblical material in other excursus, it may be seen that this section is conformed to the pattern of biblical thought about faith as Barth outlined it. There are other examples of word study standing at the head of a section and acting in a similar way. [111]

Another example illuminates features of Barth's method. His discussion of σῶμα is included so that he may understand the theological concept of σῶμα Χριστοῦ. It stands in the section "The Being of the Community " [112]

immediately after a fairly long introduction concerning the church.[113] The paragraph about σῶμα is brief; the word means a dead body, a living human body, "the seat of the earthly historical life" or "the medium of man's experience...and activity".[114] These shades of meaning are echoed in the concept σῶμα Χριστοῦ : "It was the body of everyman which became a corpse in Him and was buried as a corpse with Him."[115] It is the "body which is alive by the Spirit"[116] which includes many members. Barth identifies the earthly historical body of Jesus with the church;[117] which has a history of its own as it experiences the divine action and gives thanks.[118] This summary has aimed to make clear how the theology of Barth is like a pebble dropped into a pond. The word σῶμα produces a small circle of related meanings: these are writ larger in the phrase σῶμα Χριστοῦ ; and finally they are developed in a much bigger way through Barth's examination of the ecclesia as una, sancta, catholica, and apostolica.[119]

Hence this word study, which does not stand at the head of a section, still has a reverberating effect as it is taken up into a phrase which does become the Scriptural key to the section. Although other Scriptural references may be found in the section,[120] none of them, singly, or in a group has the main formative influence: they are contributory, but subsidiary.[121]

Obviously some sections of the Church Dogmatics lend themselves more readily to this method than others. There are several examples close together in the first part of Volume II which deal with the Perfections of God.[122] However, not all of the perfections are treated in this way, 'patience' is built on stories, rather than a word study.[123] Several of these sections illustrate another way in which Barth proceeds. He intersperses his study of the word through his text. For example, there are three excursūs on the grace of God,[124] and several which deal with righteousness.[125]

A final example will make clear how Barth works when the word study is only to be a part of a sub-section. In the section "The Royal Man",[126] there are four sub-sections,[127] in the third and most detailed of which

"...we understood His life-act as the self-representation of the new and redemptive actuality of the Kingdom of God..." [128] Although Barth calls it a "decisive discussion", [129] the word study does not hold such a prominent position as elsewhere. In the part devoted to a consideration of the human word of Jesus, Barth includes a lengthy study of "...the active words used by tradition to denote and characterise the speech of Jesus..." [130] Here the word studies follow the dogmatic section, [131] or are illustrative of it. Barth moves immediately from them onto a new topic. [132] They are merely a convenient means of classifying the gospel material concerning the things that Jesus said. Presumably Barth might have marshalled his material under other heads; it is characteristic of him to employ this method. There are other occasions when word studies elucidate Barth's theological point. [133]

The conclusion must offer some assessment of Barth's methods in the light of the common criticisms of word-study. It has been shown above that there are some areas which Barth avoids. He does not include etymological discussions, nor does he assume that a word has one invariable meaning. He does not try to read into any one context a 'sum total' of all possible meanings. For the most part he does not distinguish between Greek and Hebrew thought, although he does on one occasion assume that thought structures are revealed by lexical stock and syntax. [134] Barth does not assume that words have mutually exclusive meanings, indeed, he recognises groups of related words, whose meanings may sometimes be so close as to be identical. Finally, Barth does recognise the importance of the individual context.

The reason that Barth avoids these pitfalls is that his purpose governs his procedure; and his purpose, as has been demonstrated above, is to ground his doctrine on the revelation about God which is found in Scripture. That purpose dictates that Barth not only investigates the words of Scripture, but also its statements, so that he would partially agree with Barr:"Theologically, it is the communications made in the Bible, and not the lexical

stock used in them, that 'teach us' the truth about God or about sin or about redemption." [135]

However, Barth does use this method as one of his dogmatic building blocks, and as we have seen, it is both highly influential in some sections, and, in places, it does contravene some of the rules laid down by the semantic specialists. For example, he gives no attention to the social linguistic consciousness of the original writers and readers, [136] perhaps because space was limited, but probably more importantly, because linguistic study is a modern phenomenon with which Barth could not have been familiar. Perhaps most significantly, Barth's method <u>does</u> identify the word and its referent; the word and the concept are not separable for him. However, attention has already been drawn to the more moderate argument of Hill who highlights some weaknesses in Barr's attack on this identification. [137] We have already noted that usually it is technical terms which are subjected to this kind of study by Barth, and these are precisely the kinds of words which Hill suggests are most suitable for it.

It seems possible to argue, therefore, that although Barth's method includes facets which are open to question, yet the whole procedure is not thereby invalidated. There are four reasons for this. Firstly, it is not the only means whereby Barth moves from exegesis to dogmatics, hence its conclusions are supported and paralleled by other methods. Secondly, it has been shown that his word study is predominantly theological rather than semantic, so that he moves quickly from linguistics to the theological contexts in which the word occurs. Thirdly, this theological consideration includes an examination of the statements in which the word occurs - so that it is not the word alone which Barth examines. Lastly, it must be argued that Barth's assumption that he can learn from the biblical terminology is right. A simple example will suffice. Given that we communicate an infinite number of possible statements with a finite number of words, by selecting those which are most appropriate, we must recognise that this selection implies <u>rejection</u>.

Hence, when Jesus chose to call the twelve, 'disciples', not slaves, colleagues, preachers, communicators or anything else, he made a choice, which in the ordinary course of life must have some significance. While it may remain true that we can learn more about what Jesus intended the twelve to be by the commands and prohibitions he laid upon them, the word itself was chosen, and it is not inappropriate to consider why. This would appear to be a valid minimum starting point for word study. In a similar way Barth considers the words used by those who wrote Scripture in an attempt to understand the exact significance of what they intended to convey.

Themes

The thematic treatment of Scripture is one of the common methods of constructing a biblical theology, [138] or dogmatics. B. Smalley has traced in detail how in the Middle Ages a "process of specialization has separated doctrine from exegesis", [139] in the work of such theologians as Peter Lombard. [140] There remained a close relationship between systematic and exegetical work until the rise of historical criticism. [141] The emphasis of the latter on taking the individual text against its historical setting was inevitably contrary to the synthesizing tendency of biblical theology, [142] which organized itself, according to Polley in two ways:"... throughout the history of the discipline there have been two basic ways of organizing the material: systematically (theology providing the categories of organization) and chronologically (the history of Israel being the basis of organization)." [143] It is with the first of these methods that we are concerned here.

Before discussing Barth's methods some helpful distinctions should be noted. Many theologies of sections of Scripture [144] or of a single testament have been attempted. [145] These differ from the thematic work of Barth in four particulars. Firstly, his theology is concerned with the whole of Scripture, [146] although he is aware of different emphases within it. [147] Secondly, his theology is dogmatic rather than simply biblical.

Gabler's distinction between the two makes this clear.

> "Biblical theology, he maintained, is simply the religion of the Bible as held by its authors and as presented in their writings, while dogmatic theology proceeds to formulate the religion of the Bible in terms of Western philosophical concepts and ideas. Dogmatic theology always reflects the character and time of the theologian while biblical theology reflects the ideas and age of the biblical personages themselves." [148]

Biblical theology in the non-dogmatic sense aims to be purely descriptive however it organises its material; [149] dogmatic theology, assuming that Scripture is authoritative, feels free to draw out contemporary implications, [150] and regards itself as normative. Thirdly, dogmatic theology goes beyond the description of what the Bible says about a theme, to consider what the thing is in itself. [151] Hence, fourthly, whereas an historical approach seeks "a critically assured minimum", [152] dogmatic theology "tends to be a theological maximum". [153] Lonergan makes it clear that these differences between (in this instance) Barth and others who use a thematic approach to Scripture in biblical theology, is <u>functional</u>. That is, it is the different purposes which call forth different procedures. [154]

Discussion of a thematic approach to Scripture generally agrees that this is only profitable if the themes are genuinely present in the Scriptures. [155] The use of this method assumes that thematic unity may be found in Scripture, an assumption which all do not share. [156] We have already noted that a thematic approach is closely related to the examination of single words. Harrington suggests that "...semantic research continues beyond the vocabulary to themes and often takes into account a whole constellation of words." [157]

Barth spends many of his excursūs [158] on thematic examination of biblical material. [159] These may be merely a brief list of citations, giving the references only, [160] or it may be an extended discussion of a good number of verses which Barth considers should be taken together. [161] In such a breadth of material Barth's thematic methods vary, but these are outlined first, before an assessment of their place in the <u>Church Dogmatics</u> is offered.

There are quite a number of occasions where Barth gathers together a cluster of verses with one word or idea in common.[162] There may not be any discussion of the meaning of the word,[163] and indeed, on one occasion Barth's question "...what does it mean to praise God?"[164] is answered without any detailed reference back to the twelve verses he has already cited; nor is there a semantic study, it is purely a theological one drawn from doctrines he has already developed. Elsewhere references given follow after brief summaries of the contents of the verses cited,[165] or that part of the verse which includes the word is quoted.[166] Sometimes there is a simple series of references to places where the word occurs,[167] or to where the statement Barth is discussing occurs.[168] This statement is on occasion, a significant theological one.[169]

Elsewhere the phrase discussed may be no more than a characteristic of one of the biblical authors, μὴ γένοιτο in Paul, for example,[170] or Matthew's preference for 'Kingdom of heaven'.[171] Barth is aware of the dangers of building dogmatic theology on a phrase such as this, but it does not prevent him from doing so :

> "...the linguistic usage of St. Matthew's Gospel might not seem to afford a sufficient scriptural basis for this interpretation. It is confirmed...by the proposition that the royal measures of God...are frequently described in the Old and New Testament as events which proceed from heaven and move earthward with the participation of heaven." 172

There are other occasions when Barth picks out a theme from one biblical book; he notes a "distinct line" of thought in John's gospel for example,[173] and identifies Jesus' self-attestation as "...in fact the absolutely dominating theme of John's gospel".[174] He is not deflected from the doctrine that "...a man becomes and is a Christian as he unites himself with Christ and Christ with him"[175] by the observation that

> "...it is only Pauline and Johannine passages which give us direct sanction for pursuing the line to this point. Explicitly we encounter neither the idea nor the concept of <u>unio cum Christo</u> either in the Synoptic Gospels, the Epistle to the Hebrews, the Epistle of James, or the Book of Revelation." 176

There are examples of Barth building on themes which run through both testaments, such as "the wages of sin is death"; [177] whereas others are exclusively New Testament, such as an excursus about following Jesus. [178] By contrast, Barth may note that the theme he is developing is rarely expressed in Scripture. For instance, "The concept which comes in here is that of the patience, or long-suffering of God, though it occurs comparatively rarely in Holy Scripture in so many words." [179] Barth can only give eleven examples, and a story. Similarly, he writes:

> "...Paul nowhere says explicitly that there can be faith only on the basis of a divine work and gift. But if this is so, it is merely because it was for him the most self evident presupposition." 180

Indeed, "there seems to be no doubt that the restrained use of the term /Holy people/ is deliberate", [181] from which Barth draws theological lessons. [182] The infrequency of a theme does not preclude it from taking theological precedence over one which is more often mentioned. [183] Hence, weight of evidence does not necessarily influence Barth's theology. The absence of a theme may itself be regarded as theologically significant. Thus, Barth observes that there is no connection between sin and sickness in the miracle stories.

> "It is tacitly supposed that those who were healed were sinners and ought not to continue in sin. But this has no thematic significance in the text." 184

In this method, as in his use of words, Barth aims to be comprehensive, [185] noting wherever a theme occurs. [186] Asserting God's spaciality, Barth remarks: "I am not aware of any biblical passages which can be said to teach otherwise." [187] This inevitably requires him to deal with contradictions within his thematic material, [188] whether or not they materially effect his main contention. [189] It is rare for Barth to suggest that themes develop through Scripture, [190] although he may argue that the advent of Christ changes them. [191] Thus, continuing to discuss God's spaciality, Barth writes:

> "Now that the concealment of the Messiah has passed... the time has also passed of God's dwelling at those special places whose special nature was bound up with the conditions that have now lapsed. It has passed

like the time of the sacrifices and the whole Law of Israel as such. Special places can no longer exist in this sense...The reason is that all prophecy is now fulfilled in Jesus..." [192]

The ways in which Barth organises his material within the excursūs dealing with a theme are often significant. Sometimes Barth discusses a whole series of verses, and the results of his considerations are then employed to elucidate another verse on the same theme. So, having discussed Paul's idea of the "fullness of time", he suggests "These two Pauline texts will help us to understand Mk 1.14f., which is so important in this connection." [193] A parallel to this is found in his discussion of the angel of the Lord, which he acknowledges to be "one of the most difficult concepts in biblical angelology." [194] He therefore begins by taking the easier passages, from which he concludes that if "...there were no references to his appearance, but obvious mention were made only of God and not of His angel...the prosaic reader and theologian would be spared a great deal of trouble, but the mystery of God would also be lost." [195] Hence, he concludes, "Not the angel of the Lord is superfluous, but the man and especially the theologian who crossly strikes out these passages, and misses the fact that in them there sounds the great bell which we ought to hear in other apparently - but only apparently - less striking places." [196] From these he turns to the more complicated passages, where the angel of the Lord appears to be identified with God himself. "If we have understood the matter aright in the simpler passages, it surely ought not to be all that obscure in the present instances." [197] Therefore, Barth suggests that they too must imply "God in His mystery", [198] and that "the apparent obscurity of these presentations is the real clarity with which the matter has to be presented". [199] Barth's method is particularly clear here. He never ignores a theme, [200] he never ignores related material, however difficult; [201] he reads and considers it in the light of other passages until even the most difficult phrases yield a theological lesson.

This is often achieved by another characteristic method. Barth suggests that the theme focuses on, or should be interpreted in the light of a particular text.[202] This may be illustrated by Barth's use of a series of verses teaching that God knows everything.

> "All these passages read like commentaries on the dark and menacing text, Gen 3.8f... Nevertheless, we should not overlook the comfort with which this very text speaks of the fact that God does not allow even fallen men to fall out of His knowledge and His thoughts. Therefore we must listen to the other biblical commentaries on this text." 203

Barth often summarises a theme by choosing a verse or phrase which expresses the biblical 'thread',[204] so Ps 36.7 "is a thread which runs through the whole of the Bible..."[205] The same movement is found in an excursus explaining the relation between Jesus and the Holy Spirit: several passages are discussed before Barth suggests, "The most fundamental New Testament statement concerning this relationship is that concerning the conception of Jesus by the Holy Spirit...as the miraculous sign of the mystery of His Messiahship and divine Sonship."[206] These "foci" may be regarded as normative, or standard in the theme as a whole. For example:"In view of this, the saying in Col 3.1 may well be regarded as the normative biblical definition of heaven..."[207] although Barth does not always follow this procedure.[208]

Barth's use of themes is not an arbitrary, nor even a common sense method. It is founded upon doctrines which he develops quite deliberately, in particular, upon his understanding of the canon and the unity of Scripture.[209] Together, these enable him to assume that the thematic exploration of Scripture is a legitimate one because its components witness in various ways to one object, Christ. Hence it is not only permissible to interpret verses together, but it is also imperative. Although Barth admits that there may be different linguistic use, he does not admit the possibility of theologically contradictory interpretations. Therefore, he assembles verses or phrases thematically, and their meaning is found <u>together</u> not separately. This is illustrated by an excursus about the nature of faith in

those healed by Jesus. [210] Having examined a good number of sayings about faith, Barth concludes that:"...it is a faith which for all its insignificance has a specific nature or quality in relation to which there is the prospect of a miracle, and...it can...be explained as that which brings about the miracle." [211] A superficial glance at Mt 9.28 suggests that this is faith which believes miracles are possible, and that Jesus can perform them. However, Barth argues:"It is surely evident that if this explanation...is correct, the way in which the word 'faith' is here (and in other passages) used by Jesus according to the tradition is very different from the use of πίστις and πιστεύειν in the rest of the New Testament..." [212] In Barth's theological framework this is sufficient to cause a reconsideration, which suggests that the blind men in question uttered "...a cry in which they recognise and confess the Son of David and therefore the God of Israel and His fulfilled promise..." [213] Other passages are then examined "...to see if the faith demanded...by Jesus did not always have this nature and form in which it corresponds, although with a peculiar intensity, to the meaning of the term and its use in the rest of the New Testament." [214] An incident from John's gospel is taken "as a commentary" on Mt 9.28. [215] Further discussion brings Barth to the conclusion that

> "both in the synoptics and in John, therefore, faith ...is not at all faith in the miracle, or in the inconceivability of their happening...On the contrary, it is a recognition...of the One who has acted in this inconceivable way...giving Himself to be known by them as the Son of David...It is to Him and not to the miracle that the believer gives his attention and interest." 216

The whole methodological procedure may be summed up in Barth's own words:

> "...what is really meant by the formula: 'Thy faith hath saved thee'? And our explanation will be decisive for an understanding of the function assigned to faith in other passages where sufferers are asked to believe in relation to acts of power...It makes matters easier...that...the original σέσωκέν σε ('hath saved thee') does not refer merely to a part of the process. It refers to the whole. I maintain that this eases the exegetical situation

because it does at least exclude the idea of a co-operation in the working of a miracle." [217]

Even the sharp juxtaposition of two apparently divergent passages cannot embarrass Barth now; they serve only to illustrate his contention. [218] Barth is then in a position to explain why Heb 11.1 and Ro 3.21f. are formulated as they are. [219]

Theologically one appreciates how the Protestant Evangelical Barth shies away from any interpretation which makes faith a saving work; methodologically the exercise reveals many characteristic features of this dogmatic 'building block'. Above all, it makes clear how thematic arrangement precludes interpreting individual verses in ways which may be quite consistent with their immediate context but which cannot be harmonised with other parts of the canon.

It should not be thought, however, that Barth regards the thematic organisation of materials as absolute. Indeed, he recognises that many passages relate to more than one theme. He cites several Pauline references to dying with Christ, and comments, "It is true that these passages do not only belong to this group. But it is also true that they do belong to it." [220] This admission that a passage may be seen from another point of view; employed in another thematic treatment; examined for its teaching about another dogmatic topic; opens the possibility that it would yield different results in differing contexts. In this respect a thematic approach to Scripture does not naturally coincide with the critical methods more normally used in exegesis. We have seen above that this is because the critical methods tend towards analysis, whereas a thematic approach tends towards synthesis. [221] Barth himself recognises this. [222] Of three Pauline passages he writes: "(We cannot undertake, of course, to unfold all the literary, historical and material problems associated with these passages, but only to consider them from the stand-point which particularly concerns us.)" [223]

Not only may one passage be appropriately used in more than one theme, themes themselves inter-relate. Thus Barth notes that a theme is always used in connection with another. For example, "the death of Jesus Christ

is explicitly set in some relationship to sin." [224]
Elsewhere Barth examines a group of closely allied concepts, making clear where they differ, or coincide.

> "Thus the concept of reconciliation coincides with that of revelation though not with that of redemption... In the New Testament redemption is from the standpoint of revelation or reconciliation the future consummating act of God which has still to come..." 225

This argument is supported by four examples of ἀπολύτρωσις, and six examples of σωτηρία used eschatologically. [226] In the same way Barth writes of the Johannine 'abide' and Pauline 'stand' : "The essential unity of the two conceptions is clear", [227] and he goes on to make it so. The concepts may already be linked in Scripture as 'day and night', 'light and darkness', to which Barth gives theological consideration. [228]

The use of related themes in Scripture and dogmatics is a matter of interest to Barth. For instance, he realised that he had selected a forensic theme in writing about "The Judge Judged in our Place", [229] Although this has a good biblical basis, there are other possibilities: "...there are other standpoints and terminologies which might equally be considered as guiding principles for dogmatics." [230] This example is particularly instructive because Barth reflects upon the method he employs. There is no possibility of a divine language, only the very human speech which the New Testament uses, so that

> "In all its contexts, theology can speak only approximately. It is a matter of finding and keeping to those lines of approximation which are relatively the best, which correspond best to what we want to express. That is what we have tried to do in this matter of the <u>pro nobis</u> with the selection and exposition of four concepts taken from the sphere of law. But we have to recognise that in the New Testament there are other similar spheres, and therefore that other lines of approximation are possible in principle." 231

In this case, Barth has to recognise that there are other themes which New Testament writers selected to express this particular doctrine. [232] These themes may be closely related to another; "...not infrequently...it crosses one of which we have been particularly thinking." [233] Some themes may be regarded as more substantial than others, [234] but none can be disregarded. "What is clear is that a

place should be found for this [financial] group of images and the particular truth which it presents", [235] but some may lend themselves more readily to systematic presentation. "And it would be difficult and not very profitable to try to think out the whole event within the framework of this [financial] imagery." [236] Taking all that into account, it is perhaps of greater interest that the selection of one theme rather than another in dogmatics is finally a matter of personal preference. "The Eastern Church especially, but also Luther, loved to regard and describe this work as a victorious overcoming of the devil and death which took place on our behalf." [237] Barth recognises this fact, and has no objection to such variations, providing the dogmatic theme has a biblical basis.

But Barth contends that some themes may not be included in dogmatic theology; his angelology, for instance, precludes a doctrine of "fallen angels". [238] "And literally all the insights which we have gained concerning the being and ministry of angels, and developed at least concerning the character and activity of demons, are necessarily false if this doctrine [of the fallen angels] is correct." [239] Hence, although there appears to be sufficient biblical material to treat this as a genuine theme, Barth's previous thematic investigations and doctrinal conclusions make this impossible. One may legitimately question what would have happened if he had started with the latter and moved to the former. [240]

As in the case of Barth's use of words, themes are occasionally simply the easiest way to organise material; hence Barth includes a paragraph about Jesus and the Temple, Jesus and the family, or Jesus and the cultic order. [241] On another occasion the biblical references to a person are collected. [242]

We turn to a consideration of the way thematic material is used in Barth's theology. On occasion a whole series of verses are drawn together to establish a point which has already been argued. For example, that "it is not the case that in Jesus Christ there has, as it were, been an unforseen episode in our favour." [243] This case is supported by a string of thirty five Old Testament

verses, summarised or cited to make the point. A whole group of verses about a particular theme may be gathered together to support the dogmatic assertion which has already occurred in the main text. So, man "is the child of God", [244] as "he received the Holy Spirit", [245] and the following excursus supports this with a series of New Testament passages which relate to this theme. [246] This dogmatic position may be one which the Church has traditionally held, and which Barth pronounces to have been a right understanding. [247] Or Barth's own theological position may be confirmed by the way in which a word is used. [248]

Barth may also begin a section with a thematic excursus, although this is less frequent. [249] A series of Paul's prayers are shown to imply that wisdom and knowledge are God's gifts which come through apostolic testimony to Christ. [250] This excursus stands at the head of a subsection. [251] Likewise, Barth's discussion of the nature of man is founded, not in anthropology, but in Christology, so that an excursus is devoted to the idea of the "Son of Man" as a prelude to a consideration of how far human nature can be compared to the human nature of Jesus. [252]

Themes are not always directly related to the subject under discussion. In the midst of the section about God's constancy, Barth illustrates his point by examining several passages about prayer which demonstrate that God's command to pray is "...a form of His sovereignty and therefore of His immutable vitality..." [253]

Sometimes Barth breaks off an exegetical passage to explore, in an informal way, [254] a theme which occurs, [255] thereby allowing a thematic stream of recollection to inform his exegesis. He comments that "...these are not just pictorial utterances or analogies but highly exact representations of the meaning already given to the creation, existence and function of light in Gen 1.3". [256]

Obviously many of the sections of the Church Dogmatics are thematic, as their titles show. Although all do not depend on a thematic examination of Scripture, many do. [257] Proportionally this is highest in the final part of Volume III, where only four subsections do not include any thematic material. [258]

An examination of the role of the thematic treatment of Scripture found in the subsection "The Elect and the Rejected" will show how influential this can be. [259] There are three portions of main text far outweighed in length by three excursūs. The first of these is clearly thematic, the second not exclusively so, and the third is based on stories, although these are obviously chosen with the theme in view. [260] The main text has obviously been developed with these thematic excursūs in mind. Barth makes some very interesting remarks here. He does not feel himself confined in a thematic treatment to those passages where the word for the theme is specifically mentioned. [261] He makes clear that some themes are so "fundamentally important" in Scripture that

> "It belongs to the very air, so to speak, which is breathed in the Old and New Testaments. Just because the elect are elect...it is natural to be silent rather than explicit about their election, and it is readily explicable that these terms are the very ones which do not appear so frequently in the Bible as one might naturally expect...the matter itself,... in implicit fashion which is almost always the rule in this case, is apparent on almost every page of the Bible. For the Bible is in fact everywhere concerned with the election of individual men." 262

Having examined some examples, Barth confirms his theory by asserting: "In these passages the terminology simply denotes that which is self-evident for the Bible even when it does not appear on the surface." [263]

There are other examples of thematic material dominating Barth's thought: the sub-section "Confession" is firmly grounded on a series of thematic excursūs. [264] Although they have a common theme, Barth has chosen to spread the discussion through the main text. Beginning with an excursus about the praise of God, [265] Barth argues that basically and ultimately all confession must be that. We note again that such stories as are included are chosen with the theme in mind. [266] The following sub-section on "prayer" forms an interesting parallel. [267] Again the biblical excursūs are thematic, [268] and normative. For example, an excursus on the assurance of God hearing prayer leads Barth to write: "According to these biblical passages and the exposition of the Reformers, this assurance is unconditionally demanded." [269] This shows, incidently, how this sub-section

differs from "Confession". Barth gives consideration to other theologians and confessions, [270] although as always, they must conform to Scripture, [271] and indeed may help and elucidate it. "The answers of the Heidelberg Catechism are particularly instructive because they place the origin of prayer so expressly in gratitude." [272] It is not surprising to find that thematic arrangement of Scripture is so important in sub-sections which so obviously deal with themes. Another example of the same method at work, in an equally influential way may be found in "The Royal Man", a part of which is devoted to the actions of Jesus. [273] This is chiefly concerned with miracles, aspects of which are grouped together in extensive excursūs, with which Barth substantiates his contentions. [274]

It would be wrong to imply that this method is always so influential. In order to make this clear, an examination is offered of the part played by a thematic treatment in a sub-section, and its place in the section as a whole. This example has been chosen because the [275] graphs disclose that there is only one biblical excursūs in § 47:2 "Given Time" and it is thematic. [276] A few general observations are necessary.

The proportion of a section which is directly biblical, that is to say, which is working closely alongside Scripture, and referring constantly to it, varies enormously in the Church Dogmatics. The statistics and graphs make this plain. [277] In § 47 "Man and his Time", three subsections are highly biblical, [278] whereas two are very much less so. [279] Sometimes a subsection which gives little direct attention to Scripture, contains excursūs which discuss the work of other theologians. [280] However, this is not the case in either subsection here. [281] The reason is clearly connected to Barth's topic.

A consideration of "Man in His Time" must begin for Barth with "Jesus Lord of Time"because "our anthropology can and must be based on Christology, but it cannot be deduced from it directly." [282] "This Christological and basic subsection of our investigation indicates the conclusions to which it will lead us." [283] Barth gives a high proportion of this subsection to an investigation of

the biblical evidence. This is balanced by the following section, "Given Time" which effectively works out the dogmatic implications of Jesus' Lordship of time; firstly as that is contrasted to the present sinful human condition, [284] but secondly as it reveals that "the form of human existence is in any case willed and created by God, is given by God to man and is therefore real." [285] It is in this second context that Barth includes the thematic excursus to show that "God's attitudes to His creatures as attested in the Bible is a necessary action in its concrete particularity." [286] Barth makes it quite clear that "God accompanies" [287] each individual in their history. The thematic excursus may therefore be seen to support dogmatic conclusions which have really been based on the previous highly biblical subsection. But it is also the 'jumping off' place for a further dogmatic consideration of the implications of the discovery that "In each man's time, God is unreservedly with man, for him and against him." [288] It contributes to the whole because the subsection "Allotted Time" takes it for granted, [289] as it explores further the nature of man's time, always remembering that it is Jesus' Lordship of time which is basic.

Thus it may be seen that although the only biblical excursus in this subsection is thematic, it does not play nearly so important a part as the whole highly-biblical subsection which preceeds it. Although there are thematic passages in this long subsection, [290] they are by no means predominant, and could not be said to exercise a normative function on the subsection as a whole.

The use of a thematic arrangement of material is therefore based firmly in Barth's theological position. Although it is not always alone in exercising a normative function, conclusions drawn from this method are highly influential in Barth's thinking. It is, therefore, one of the major devices whereby Barth moves from exegesis to dogmatics.

Theological Statements

There is very little discussion about the way that biblical statements are used in theology. Several reasons suggest themselves. Firstly, it is generally assumed that this is the simplest form of biblical material, which may be used in accordance with general rules of common sense. Consequently, they have engendered no analysis or comment. Secondly, this seems to parallel most exactly the quotation of statements from other literature, which presents no problems in secular argument. Thirdly, the concentration on the problems associated with symbols, stories and other more complex literary genre has turned attention from this basic method.

Some introductory remarks of clarification, will nonetheless be offered. It is apparent that biblical statements are not all of the same kind. Indeed they are as varied as those found in general religious language which have been classified by philosophical theology.[291] For example, there are performative statements,[292] descriptive statements,[293] generalizations,[294] illustrations,[295] besides those which may be described as "overt theological statements".[296] Statements which are found in stories, or which are metaphors, rhetorical questions or other particular forms of speech are more appropriately dealt with outside of this section. Here discussion will concentrate on statements which are "unusually doctrinally articulate"[297] in the biblical material, and the way in which Barth uses them.

The use of such statements raises all the problems of interpretation touched upon in the discussion of Barth's exegesis above. In particular, there are the problems associated with ascertaining the literal meaning,[298] and with taking a statement out of its natural context in a line of argument,[299] in order to insert it in the wider context not only of Scripture as a whole[300] but also into the context of a theological doctrine, and often into several doctrines.[301]

This is closely related to the use of "proof-texts".[302] Not all regard their use as acceptable. Graham Stanton writes :

> "Interpretation of the Bible has often involved little more than production of proof texts to support an already existing doctrinal framework. Later theological reflections have often been read back, often unconsciously, into the New Testament documents." 303

B. Warfield rejects it in favour of basing dogmatics on "the theologies of the Scripture", as Schleiermacher had argued. 304

The two points at issue are fine ones. There is a sense in which all biblical and dogmatic theology uses Scripture as its 'proof text' in as much as all regard it as part, at least, of their basic data. However, the first dispute is over what part this should play in the argument. While it is quite legitimate to use Scripture as data from which conclusions may be drawn, it is not acceptable to draw up one's conclusions and then to look for material which, at face value, supports it. In prose one must not overlook the possibility that the verse or passage may be used as datum even though it occurs late in the argument. 305 The second issue concerns the importance of the original context, and therefore centres on the merits of citing single verses as opposed to larger passages, or whole arguments. Berkeley Mickelsen puts this clearly:

> "The 'proof text' method in theology fell into disrepute because it notoriously neglected context... However, there is nothing wrong with proof texts so long as context, language, history and culture are found to support what is being 'proved'. If an interpreter uses a list of verses to support some particular point of doctrine, he must first make a careful study to see exactly what point these verses illustrate and corroborate." 306

Barr considers that the increasing emphasis on contextualisation

> "...is a main reason why the use of single sentences or individual proof texts has died out; so long as a sentence was supposed to reflect an external entity in a direct referential sense, such a use was understandable; now, since any sentence has to be correlated with others in order to see what the author may have had in mind, the brief scriptural quotation has ceased to be a demonstration of anything." 307

M. Barth points out that dogmatic studies encourages "... selective use of Biblical quotations to substantiate convictions or statements" 308 which he suggests is only

satisfactory for proverbs because everything else requires contextual interpretation.

Despite the problems of the 'proof text' method, it appears to be accepted that theological biblical statements contextually interpreted may legitimately form one base of dogmatic theology. Barr goes so far as to assert that "A valid biblical theology can be built only upon the statements of the Bible, and not on the words of the Bible." [309]

We turn to an examination of Barth's methods at work. Although single verses are often quoted with little exegesis or few comments offered to make it clear how they support Barth's position, this is not always the case. A whole excursus is devoted to the way in which Heb 11.3 should be understood, for example. [310]

There are occasions when Barth cites a verse in the same way as one might quote any other literature, because it expresses ideas succinctly. [311] Often it is no more than a phrase which is used in this way, [312] perhaps ignoring the original context completely, [313] or it may be a whole sentence. [314] Hence, speaking of the possibility of ignoring the uncertainty of the future, Barth writes:

> "We then speculate as in Jas 4.13 : 'Today or tomorrow we will go into such a city and continue there a year, and buy and sell and get gain.' We then live by planning, arranging and managing everything." [315]

Barth goes on to develop this point in his own words, and since he denies the wisdom of this attitude, as much as James did, there is no sense in which he can be said to have 'proved' his doctrine from Scripture in this example.

It is also the case that Barth sometimes quotes Scripture when he could have written more directly. [316] This suggests that although it seems to parallel literature quotations, the quotation of Scripture adds authority to what he is writing for Barth. For example, the only Scriptural quotation in the subsection "The Execution of the Divine Judgement" [317] falls into this category. Barth does not attempt to build the whole section on the one verse Ro 4.25 in any crude way; indeed he begins by looking back to the last two sections [318] to the death of Jesus

Christ [319] and to His Resurrection, [320] in such a way that he could have drawn his conclusion without quoting Paul, but he sums it all up in the statement: "He has 'delivered him over for our transgression, and raised him for our justification' (Ro 4.25)." [321] He goes on to consider the nature of the God who acts in this way, [322] and the man who receives the benefits of these actions, [323] referring again to other doctrines such as the Holy Spirit. [324] Thus, even in a section so lacking in overt Scriptural citation, one can see that it is not only the individual doctrines themselves, but the pattern of their inter-relationship which for Barth is based on Scripture. Consequently, it is not only in the passages of "...exegetical background to the dogmatic exposition" [325] that one sees Barth's dependence on Scripture, but also in the shape of dogmatic constructions, as he himself recognised: "As I let the Bible speak to me on these matters, as I meditated upon what I seemed to hear, I was driven irresistibly to reconstruction." [326] The framework of this reconstruction depends as much as its content, on the biblical framework.

Occasionally Barth seems to cite a single verse to 'prove' his point, as may be seen in an excursus which argues "The prophets prophesy of Christ...because it pleased God ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί, (Gal 1.15)." [327] Often Barth uses in this connection, the expression "...nach - ...": for instance, "Es kann nach Röm 8, 31-39 niemand wider uns sein..." [328] suggesting that the text is his substantiation. Or, he may base the answer to a dogmatic question on one verse. So, to the question 'why did Jesus come among us?' Barth replies, "...It is right and relevant to give first of all the great positive answer as we have it in a verse like 1 Jn 4.14..." [329]

He uses a whole series of parallel statements in much the same way as he would a single statement. In the discussion of God's Holiness, the fact that Isaiah states "The Holy One of Israel is the Redeemer" seven times, does not weigh more heavily for Barth than if it had been said once, because once is enough. [330]

A series of single texts, which are not given a thematic treatment may similarly be treated as though they were 'proof-texts'. [331] Barth quotes several texts and suggests that "It is in the light of these texts that the older theology spoke with emphasis..." [332] There is no suggestion here that their method was at fault. These single texts are often treated by Barth as though they were data or information, so that Barth argues:

> "There will be no more Christs. No second or third person will be able to come with the promise and claim: 'I am he!' According to Mk 13.5 and Mt 24.5, only deceivers will be able to say this of themselves." 333

It is difficult to tell if Barth uses biblical statements as proof at the end of an argument, [334] or as data upon which the document is founded, as one might use a guide book. This is partly because of the circular nature of his theological method. The necessity for Scripture to be both foundation and assessor makes the precise role of many of these statements hard to determine. The reason that there is this close relationship in Barth's use between biblical statements used as 'proof' texts, and those used for information, is a simple one.

A brief consideration of geometric proof will make this clear. In order to prove a theorem, there are five essential stages: datum, aim of proof, construction to aid proof, proof, and conclusion. [335] The given datum is open, catalogued, and often empirically verifiable information. The construction to aid proof is based on concealed and assumed data, [336] which may be independently proved in various ways. [337] Often this concealed datum is verifiable on logical or empirical grounds.

In theological argument the pattern is similar although the datum itself is often questioned because it is not empirically verifiable, [338] or logically demonstrable. For example, a normal theological argument might run:-

Given

that Christ Jesus came into the world to save sinners. (1 Tim 1.16)

To Prove

that Jesus forgives me

Concealed data

(i) that a sinner is one who breaks the law.
(ii) that murder is against the law.
(iii) that forgiveness is a necessary preliminary to salvation.
(iv) I have committed murder.

Proof

a) If (iii) then given Jesus saves sinners, Jesus must also forgive sinners.
b) Since (i) and (ii), a murderer is a sinner.
c) Since (iv) and (b) I am sinner who since (a) is forgiven.

Conclusion

Jesus forgives me.

This example may lack refinement, but it demonstrates a simple and important point. There is no such thing as a 'proof' text, there are only 'data' texts. 'Proof text' is a misnomer, no doubt coined because texts standing at the end of an argument seem to be offering proof. However, proof is the logical outworking of the data and concealed or imported data. Thus, although it appears that Scripture is used as proof, it does not function as proof. It is actually the data or grounds of the argument.

Although Scripture might also function as concealed data, this is inherently unlikely. Statements found in concealed data are of three kinds, all found in the example above. They may be analytic, or definitions, [339] which are unlikely to be found in Scripture. They may be synthetic, or capable of empirical proof, [340] but such statements are rare in Scripture. They may be general rules, or theological 'theories' [341] capable of similar independent proof, but these are not often found in Scripture. In the example above, a theological statement "that forgiveness is a necessary preliminary to salvation" operates at the same level as a geometric rule such as "alternate angles on a line intersecting parallel lines are equal." [342] While such general theological

statements may be biblical, they are more often dogmatic conclusions drawn from Scripture.

Kelsey works in a similar way, using a different model for the theological argument, [343] namely that of data, warrants, backing, qualifiers, rebuttal and conclusion. Qualified conclusions are drawn by applying backed warrants to the data. [344] Writing on the same theme elsewhere, Kelsey notes that "In the arguments we examined, Scripture was in fact almost always used as data, rarely as backing, and never as warrant." [345] He suggests that data should sometimes be drawn from modern circumstances, and that conclusions should be reached by applying biblical "warrants" or "backing". [346] This appears to be misguided. Theology which uses contemporary events as data, and Scriptural warrants (or backing to warrants) for drawing conclusions, must necessarily be ethics or practical theology. It will be advisory or prescriptive. Dogmatic theology must always use Scripture as data, even when it admits the possibility of admitting other data. It is in fact performing the function of data even when it appears to be backing warrants, because as the geometric model of a theological argument has made clear, backing is simply the 'given data' of a separable theorem.

To sum up, Scripture can never be used as proof, it almost always functions as data, although it may occasionally be cited as 'concealed data' when it occurs in the form of synthetic statements or general theological principles.

A few more examples from Barth will illustrate this contention. Although Barth cites 1 Sam 2.6 after his conclusion that "God always reserves to Himself the freedom to put forth His own superior power in unforseen and astonishing developments", [347] the verse functions as the data from which Barth draws his conclusions. This is a good example of a text which might have been classified as a proof text simply because it occurs at the end, when it actually functions as data. [348] The sentence construction points this out because Barth inserts in his conclusion "According to the testimony of Scripture ". [349]

On another occasion he argues: "If it is true that in Jesus Christ there dwells the fulness of the Godhead bodily (Col 2.9), then...the subject God still cannot...be envisaged, established and described only in and for itself." [350] The form of this argument is plainly a logical outworking of the implications of the given biblical data, contained in a single verse. [351] Indeed Barth can refer to single texts and sum up by referring to "this factual material", [352] which demonstrates that he regarded single texts as 'data', using them in the same way as he used other blocks of material, such as themes.

However, having the right starting point is not enough. Thus, Bullinger is criticized, not because he did not have "...a proper regard for the fact of the biblical witness..." [353] but because he did not work out the logical implications of Eph 1.4, which formed his 'data'. [354]

It is in this sense that Barth can speak of applying a verse to a doctrine or a doctrine to a verse. Rejecting the idea that dogmatics should exercise authority in the church, he writes: "Here we may apply 2 Cor 1.24". [355] The verse gives the ground for his rejection. Often he develops a doctrine in such a way that he allows that understanding to influence his understanding of another verse. He suggests: "It is in the light of this climax - election for suffering - that the relevant passage in Heb 2.11f. must certainly be understood..." [356] In these cases his concealed or imported data, namely his developed doctrine, is applied to a single verse, so that he may draw out further implications.

One of the interesting features of this method is that one verse or statement can be used in many different theological discussions. Perhaps the verse which Barth uses most often in this way is Jn 1.14. [357] There are forty instances where he refers to the statement ὁ Λόγος σὰρξ ἐγένετο , which is only part of the verse. These occur in many different contexts. A few examples will illustrate this. He refers to it twice in his

discussion of baptism, [358] once in his discussion of angels, [359] once in discussing the omnipresence of God, [360] and twice in his doctrine of creation. [361]

Perhaps most interesting is the number of conclusions he is able to draw from the datum of this one statement. For instance, from the data that "the Word became flesh", Barth argues that Jesus Christ is "God who is man". [362] Hence "our flesh is therefore present when He knows God as the Son /knows/ the Father, when God knows Himself...therefore in Him it is a fact that our flesh knows God Himself." [363] Here, by importing 'concealed' data such as the changelessness of God, and the omniscience of God, Barth is able to build theologically on this verse to argue for the "readiness of man" for God. [364] Another emphasis may be seen, in the nature of the Word who became flesh, for "It is the life in which the divine βασιλεία itself is present in creaturely form", [365] so he suggests "The saying of Jn 1.14...must be assessed from this side". [366] By contrast, attention may be turned to the humanity of Jesus, "It is made unambiguously and emphatically clear that we have to do with a real man...But its reality could not be more powerfully attested than with the ὁ Λόγος σὰρξ ἐγένετο (Jn 1.14)". [367] In close connexion, Barth cites the same verse in a discussion of the humiliation of the Son of God expressed in the Incarnation. [368] Twice Barth goes to great length to demonstrate that the statement is irrevesible, [369] and once he uses it analogously. [370]

Amongst these examples it is clear that although Barth uses this brief statement in many theological areas, it is always to draw attention to a Christological point relevant to his discussion. He does include quite a lengthy exegetical consideration early in the Church Dogmatics [371] so that although exegesis does not occur often elsewhere, nor is there usually a reference to the Johannine context, yet the verse is not unduly distorted by the way that Barth employs it.

A simple contrast may sharpen this observation. Ro 6.9 [372] is used alone by Barth three times. Firstly, it is the basis for asserting in the midst of a discussion

of παράδοσις that "He has nothing more to fear from His new delivery into the hands of sinful men." [373] Secondly, it "...carries with it the fact that His then living and speaking and acting...became and is as such His eternal being and therefore His everyday being and therefore His present day being everyday of our time." [374] Thirdly, because of Ro 6.9 there is no possibility for the Christian to persist in sin: "There is no more freedom to commit it." [375] It is to be noted that only the third example makes the point which Paul intended to make in writing this verse, and therefore pays due regard to the context. However, that is not to say that the verse is necessarily distorted by the other uses; many statements include implications not drawn out by the context.

It is noteworthy that this particular method of moving from exegesis to dogmatics occurs as freely in the main text as in the excursūs, which is not the case with the other methods Barth employs. One reason is that it is by far the briefest method, so that the text does not appear clumsy by its inclusion. Indeed, where the biblical reference is given in the main text to support phrasing, or the quotation of brief statements, we may notice two things. Firstly, as has been shown, Barth endeavours to understand biblical words or themes, so that he may think and write biblically. [376] This is partly achieved by a conscious adoption of biblical phrases. [377] He does not always choose these phrases with any real consideration of the original context, [378] so that there is a real sense in which the purpose is self-defeating. This is not true in those cases where the biblical context guides Barth's use, [379] which is his usual practice.

Verses in the main text are often simply cited, or perhaps quoted in brief so that his reader may know why Barth asserts this particular notion with such confidence. [380] Usually if a longer exegesis is needed, an excursus is interposed. [381] However, he does on occasion spell out the implications of a statement in the main text. For example, Ps 8.5 leads him to conclude :

"The eternal God was not under an obligation to man to be in Himself the God whose nature and property it is to bear this name /Jesus/"; [382] and, applying 1 Pet 1.23 to the Church, Barth gives several lines of the main text to the practical outworkings of this statement. [383]

The use of theological statements as one might use a guide book, or as data seems consistent with Barth's avowed theological position. For Barth, knowledge of God is possible for man, not because of his own capability, but because God's past promises and future stability are assured. [384] So the exegete must assume that the text is theologically true and that its content has reality. For Barth, verses attest their point, and as 'bezeugen' means also 'witness', this idea fits well with Barth's theology. [385] Certainly a verse may give no occasion to draw conclusions, but by implication Barth suggests that verses and statements sometimes do give rise to interpretations and hence doctrines. [386]

Having investigated the ways in which Barth uses theological statements, it is now necessary to examine how significant this method is in building Barth's dogmatics. There is a good deal of evidence to suggest that this is the formative and definitive method in the Church Dogmatics. For example, Barth often places great weight on a single statement. Guarding against Docetism or Ebionitism, he writes: "We have to take seriously sayings like Lk 1.32 cf.35 : οὗτος...υἱὸς ὑψίστου κληθήσεται ." [387] Similarly he suggests of 2 Cor 5.20 "In this saying we could easily find the whole biblical basis of the Scripture principle." [388] Although Ford has argued at length that the decisive method in Barth's theology is his use of story, in particular his use of the story of Jesus, [389] this conclusion must be denied. Ford can only make this assertion because of two mistakes. Firstly, he has failed to examine in detail all of Barth's uses of Scripture throughout the Church Dogmatics and is consequently not in a position to make an overall judgement. Secondly, he has misclassified Scripture. Although it is tempting to divide it by books, it

is more appropriate to group it according to form, as is attempted in this thesis. The reason is that Barth's methods vary according to the form of the material more significantly than according to the book in which it occurs. Only a thorough examination of all the different uses of differing biblical material is really in a position to make this kind of judgement.

It must be recognised that many of the biblical stories, even the stories of Jesus are theologically mute. Doctrine is only possible because those who witnessed the events understood them to be significant and conveyed that significance by interpretative remarks, found in the stories, [390] or in other documents which reflect on the events. [391] Hence it must be recognised that the overt theological statements of Scripture are the 'keys' to unlock the significance of the stories. Barth certainly regards them as such.

A simple example will make this clear. The fact that Jesus wept before raising Lazarus appears to be doctrinally 'sterile'. However, a Pauline injunction, "weep with them that weep" [392] enables Barth to recognise in this scene that Jesus "stands in solidarity" with sorrowing men. [393] It is not always the case that the epistles explain the gospels; the reverse may be the case, [394] if a theological statement is found in the gospels. [395]

The excursus about death found in "Ending Time" [396] moves over the Old Testament and gospel ground briefly, [397] passing to the overt theological statements found predominantly in the epistles, [398] in order to deal satisfactorily with the doctrine. And although Barth draws on theological statements from the gospels in this section, [399] and upon concrete examples, [400] it is clear that although the latter can add to the former as illustrations, it is the statements which direct which illustrations are appropriate, and how these should be understood.

The same pattern is found in Barth's understanding of the Old Testament stories. He writes "Luther's exposition of πάντα δι' αὐτοῦ ἐγένετο(Jn 1.3) has to be considered if we are fully to understand the inner scope of

Gen 1.3f..." [401] And although the creation and covenant chiefly occur in story rather than statement form in Scripture, Barth begins his exposition of their relationship by examining Ro 11.36 and Eph 1.10. [402]

Failure of past doctrinal formulations may be attributed to their lack of attention to specific theological statements. Barth points out "...what important consequences it would have had if the dogmaticians had taken seriously what is written under Qu.50 [of the Heidelberg Catechism] (with references to Eph 1.20f., Col 1.18 and Mt 28.18), namely that Christ has gone up to heaven to show Himself there as the Head of the Christian church 'by whom the Father rules all things'! " [403] Indeed, "the collapse of church dogmatics in modern times" was made possible because "the necessary connection of all theological statements with that of Jn 1.14 did not receive the obvious attention required at this point, if the construction of sub-centres alien to its content was to be avoided." [404] Barth makes it very clear that it is neglect of a theological statement which is crucial, and it is noticeable that the statement is clearly Christological.

There are occasions where Barth allows that one theological statement to influence whole sub-sections of his work : Jn 1.14 quite clearly dominates § 15 "The Mystery of Revelation" [405] and there is extensive consideration of it in the first two sub-sections. [406] This is particularly significant because the section deals with Christology, and as J. Thompson has argued, Christology is "the central theme of his theology." [407] Thus it may be said that this biblical theological statement is of crucial importance at the very heart of Barth's theology.

> "'The word became flesh', ἐγένετο , we read in Jn 1.14. To this decisive factor in the whole Christological question we must now turn. 'The Word became' - that points to the centre, to the mystery of revelation, the happening of the inconceivable fact that God is among us and with us." 408

A few conclusions about Barth's use of statements may be drawn. Despite modern dislike of this

use of Scripture,[409] even Barr admits that "A 'text' might at least be a sentence with a proper significance content of its own."[410] Barth certainly takes it as such. Usually when Barth employs theological statements he takes them at face value, and not allegorically, metaphorically or symbolically. He is able to do this because he assumes that the author's intention is to write referentially, that is to convey theological truth.[411] Thus, it is not unreasonable to draw conclusions on the basis of the theological truth so conveyed. It has been argued above that if there were no interpretive statements in Scripture, there could be little certainty as to the significance of this particular collection of writings. While Barth would always insist that such statements must be first seen in the light of their immediate context,[412] he would maintain that it is essential to see them in the light of Scripture as a whole,[413] in order that they may be able to witness to the dogmatic theologian about such doctrines with which they seem concerned.[414] At this point exegesis is left behind, because having established what Paul for example has to say, Barth then goes on to work out the implications of this statement for dogmatic theology. As we have seen, such logical outworking of a statement can perform an important role in Barth's theology as a whole.

Story

A large proportion of the biblical material is cast in narrative form. Barth recognises this and makes extensive use of it, especially in the Old Testament. There is a good deal of debate about the correct classification of these stories; which scholars often suggest include myth, legends, saga and history.[415] These distinctions are not discussed here however, because Barth's method is uniform. He does not deny the possibility of this kind of analysis, rather he regards it as inessential for his dogmatics, which will be shown to deal with all stories in a similar way.

Auerbach's literary analysis of two biblical narratives is most enlightening for our purpose. The reason for this is that he discusses the use of stories as literature rather than as quarries for information. Modern debate has tended to concentrate on the latter [416] rather than considering how biblical narratives may be used in dogmatics. Auerbach's comments will be seen to be directly relevant to Barth's method. They are therefore outlined below.

Auerbach notes the extreme simplicity of style in the Old Testament, [417] with no superfluous details included, only essential characters mentioned, [418] which creates "...the overwhelming suspense..." [419] In speech, "everything remains unexpressed", [420] which serves to heighten the tension. Auerbach draws attention to

> "...the externalization of only so much of the phenomena as is necessary for the purpose of the narrative, all else left in obscurity; the decisive points of the narrative alone are emphasized, what lies between is non-existent; time and place are undefined and call for interpretation; thoughts and feelings remain unexpressed, are only suggested by the silence and fragmentary speeches; the whole, permeated with the most unrelieved suspense and directed toward a single goal (and to that extent far more of a unity), remains mysterious and 'fraught with background'." 421

The biblical narratives, for all their simplicity, portray complexity of character, [422] and interpersonal relationships. [423]

Perhaps most significant of all is Auerbach's comment that in biblical stories:

> "...their religious intent involves an absolute claim to historical truth...the Biblical narrator, the Elohist had to believe in the objective truth of the story of Abraham's sacrifice - the existence of the sacred ordinances of life rested upon the truth of this and similar stories. He had to believe in it passionately; or else (as many rationalistic interpreters believed and perhaps still believe) he had to be a conscious liar - no harmless liar like Homer, who lied to give pleasure, but a political liar with a definite end in view, lying in the interest of a claim to absolute authority." 424

He argues that truth was the narrator's aim, and realism was merely a by-product. Hence,

> "...without believing in Abraham's sacrifice, it is impossible to put the narrative of it to the use

> for which it was written... Indeed...the Bible's claim to truth... is tyrannical - it excludes all other claims... it insists that it is the only real world... all other scenes... will be subordinated to it... The Scripture stories... seek to subject us, and if we refuse to be subjected we are rebels." 425

He continues: "Doctrine and promise are incarnate in them and inseparable from them; for that very reason they are fraught with 'background' and mysterious, containing a second, concealed meaning." [426] "...Therefore they require subtle investigation and interpretation, they demand them." [427] The Biblical narrative "... seeks to overcome our reality : we are to fit our own life into its world, feel ourselves to be elements in its structure of universal history." [428]

Contrasting biblical narrative with the style of Homer, Auerbach writes:

> "In the Old Testament stories the peace of daily life...is undermined by jealousy over election and the promise of a blessing... the perpetually smouldering jealousy and the connection between the domestic and spiritual, between the paternal blessing and the divine blessing, lead to daily life being permeated with the stuff of conflict, often with poison. The sublime influence of God here reaches so deeply into the everyday that the two realms of the sublime and the everyday are not actually unseparated but basically inseparable." 429

Turning to the New Testament, he asks of the 'sample' story, Peter's denial,

> "Why does it arouse in us the most serious and significant sympathy? Because it portrays something which neither the poets nor the historians of antiquity even set out to portray: the birth of a spiritual movement in the depths of the common people..." 430

Every New Testament story "is concerned with...the same conflict with which every human being is basically confronted and which therefore remains infinite and eternally pending". [431] These New Testament stories are uniquely realistic for their time, [432] and this is emphasized by "the use of direct discourse". [433] It is achieved because it "...is written from within the emergent growths and directly for everyman". [434] Once again details are included only where they are essential to the narrative; the author of Mark for example "...

observes and relates only what matters in relation to Christ's presence and mission..." [435]

Such a lengthy reference requires justification. Auerbach's analysis from a literary viewpoint, of the way in which biblical stories work, and should be read, is highly significant because Barth's method corresponds so closely to it. Although it was published first in Switzerland in 1946, there is no evidence to suggest that Barth read it. Rather we must see in Barth's method an instinctive [436] understanding of the nature of story, undoubtedly influenced, as Ford has suggested, and Barth himself recognised, by his early childhood understanding. [437]

A. Koestler suggests that to understand a work of art one must interpolate, extrapolate and transform what is given. Thus one needs to "decipher the implied message" by looking for the author's emphasis on significant points; one needs to share the author's vision, to fill in the gaps imaginatively, and to complete his hints, and these must be transformed into an understanding of "the artist's implied message." [438] Barth's method is similarly and instinctively appropriate.

We turn, therefore, to a detailed examination of Barth's method. This section concentrates on those occasions where Barth uses the narrative as a story and does not merely examine it as a <u>text</u>, which happens to be telling a story. [439] Nor does it give attention to places where stories are cited as examples in the midst of another method. [440] In discussing Barth's use of story, it is necessary to remember that it is closely related to his use of figures and typology. [441] For this reason, although there is some overlap in the material, wherever Barth concentrates on the <u>figure</u> rather than the story, or whenever it leads him into a typological interpretation, it has been considered in the next section.

Although a whole thesis has been devoted to this subject, [442] it is included here for two reasons. Firstly, for the sake of completeness, because there is no doubt that this forms one of Barth's major dogmatic

building blocks. Secondly, because although Ford's thesis sheds light on the way in which Barth uses story, and deals with it in greater detail than is practicable here, this thesis aims to put Barth's method in perspective, and so rectify some misapprehensions on Ford's part.

For the most part Barth discusses stories in excursūs, although on occasion he refers to them in the main text. [443]

It is instructive to begin with an examination of the relation between stories and biblical statements in Barth's thought. As has been suggested in the section on "statements" Barth often uses stories as illustrations of theological points which he has argued on other grounds. For example, a word study of πίστις, [444] is followed by a consideration of other theologians who have written about faith, [445] including some further consideration of biblical material. [446] This brings Barth to an understanding of faith which suggests to him : Even in its details the story of the 'manna' in Ex 16 is an illustration of what has to be said about faith in this connexion." [447]

A similar procedure may be seen in an excursus on Jesus' obedience. Here four New Testament statements [448] are shown to be the ground of Barth's dogmatic conclusion in the main text that "Jesus Christ's obedience consists in the fact that He willed to be and was... God in the flesh..." [449] Two stories illustrate for Barth what this means. Firstly,

> "we learn from the story of Gethsemane what its opposite would be, the sin which Jesus does not do. It would have consisted in His willing against God's will that 'this cup' should pass from Him (Mt 26.39)". 450

It is noticeable that a thematic treatment of Scripture would not have made this connexion. Barth needed Paul's plain statement "He humbled himself, by becoming obedient unto death, even the death of the Cross." [451] for the connexion between obedience and death to be made. Secondly, another story makes plain for Barth what disobedience to God would have consisted in :

"...positively, from the temptation story, it would have consisted in His exercise (and consequent denial) of His Sonship to God in the manner and style of a human hero for His own advantage and glory, i.e., in worshipping the devil (Mt 4.1f.)." [452] This method may be found again when Barth asks "What was the sin of Judas?" [453] Three stories involving Judas are examined, but Barth begins, "We note first the saying of Jesus in Jn 17.12..." [454] Similarly, a long discussion[455] of the Rich Young Man story suggests:"This saying in v.27 is obviously the hinge on which the whole narrative turns." [456]

This order is found also in Barth's use of the story of David and Goliath. The context is a discussion of Holy Scripture. The whole story is understood as an illustration of Rev 11.15, [457] but this is Barth's conclusion, to which he is helped by 1 Cor 1.25 and 1 Cor 3.18. This excursus adds to Barth's assertion that "...all other world powers are already unmasked and delimited in Holy Scripture", [458] because this story must be understood as an example of God's victory.

The same method, albeit in a different order is found in Barth's discussion of Noah. [459] God's patience is "the divine being in power". [460] Barth takes Noah as an illustration of this because 1 Pet 3.20"...places it under the heading of the patience of God." [461] The immediate impact of the story, that "God repented having created man" [462] is not its "true and final word." [463] Rather, "the point of the story is that while God destroyed the human race...He is at the same time concerned about the future progress and growth of the human race..." [464] The fulfilment of this covenant (and others) is to be found in Jesus Christ. Barth writes:"...above all does not the fulfilment of all the promises of all these covenants in Jesus Christ, depend upon the fact that this covenant with Noah was concluded and kept and will always be kept?" [465] Thus Barth comes to an understanding of the Old Testament covenants which is prophetic, almost

typological, and certainly Christological in nature.

The creation stories are treated in the same way and thus also become prophetic.[466] Because Gen 2.24 is quoted in Eph 5.31, Barth argues:

> "If Paul had read Gen 2.18 aright - and how could it be properly read in any other sense? - then at this point too... the creation story points far and fundamently beyond and above him /man/... In the Bible the creation story is already...the promise of revelation and reconciliation, the designation and characterisation of the world as a 'good' world, i.e., a world determined and adapted as the theatre of revelation." 467

After a long discussion of some New Testament passages, Barth concludes: "The man in the cosmos who emerges in Acts as a witness of the Gospel is, as in Ro 1, and as in the Old Testament texts previously adduced, the man who is seen at the outset in the light of Jesus Christ..." [468]

A whole series of Old Testament stories and figures are introduced by Barth as "...the witness to Christ in its first and basic form as prophecy and announcement...." [469] This is given very clear expression in a comment of Barth about the cycle of stories concerning Joseph. This "...is far more prophetic of Israel's future, far more Messianic, than the story of any of Leah's sons". [470] Similarly, an extended study of 1 Kings 13, [471] builds up to the conclusion that "....this story, too, does point to the one real subject if Jesus Christ is also seen in it, if at the exact point where this story of the prophets breaks off a continuation is found in the Easter Story". [472] "What else is Chapter 1 Kings 13 if it is not prophecy?" Barth asks, and "Where else is its fulfilment to be found if not in Jesus Christ?" [473] It is noticeable that even here Barth draws in the interpretative aid of an Old Testament theological statement: Isa 40.8. [474]

Sometimes stories mark off boundaries or give balance to theological understanding gained from biblical statements. Despite Gen 1.3-9, Barth suggests that "...the story of the flood (Gen 6-8) and the plagues of Egypt (Ex 7-11)...show that it is not at all

self-evident that the creature should be preserved from that which threatens it." [475]

The fact that Barth uses stories as illustrations of statements does not mean that either are unimportant. Rather the reverse is the case. Thus "the Word became flesh" but

> "it is not enough merely to state this. It tells a story: the story of how this state of affairs came to pass, how it became true that God the Lord took man to Himself by becoming Man." 476

There is thus a sense in which Scipture is seen as concerned with God's story, whose significance we understand through the statements it contains. Perhaps the implication of Barth's remarks is that theological statements alone are not enough, because they need substantiation. This substantiation is found in story, realistic story, which enables the reader to recognise the validity of the statement. This recognition is not the result of any logical process, it is the instinctive reaction to a particular kind of story, as Auerbach has argued on literary grounds.

Thus the contents of Scripture for Barth is <u>a story</u>: "It is once and for all the case that the content of these writings is the story of the divine election and calling and ruling of Israel, /the story and the message of the Messiah of Israel,/ the story of the founding of the Church as the true Israel." [477] These stories must be taken seriously. [478] Indeed, "Schlechterdings Alles hängt für das ewige Heil aller Menschen daran, dass man diese Geschichte erzählen kann: «Es war einmal...» Man bemerke: einmal!..." [479] Barth takes the historicity of Jesus' life and death seriously in this way in order to refute docetism. [480]

Barth recognises the necessity of the recapitulation of these salvation stories. For example,

> "The Exodus stands before all eyes as the work and sign of God...Nevertheless for it to be seen and understood as such it continually has to receive a new form and voice. The veritable God of the Exodus has to speak and speak again to the prophets and through the prophets, so that in His work and sign He may be known, and known again." 481

This recapitulation, on occasion involves reinterpretation. [482] These instances confirm the theory that Barth needs theo-

logical interpretation to understand the stories; that is, it is statements which make God's purpose plain.

The content of the story of Jesus is outlined by Barth on more than one occasion, and these outlines are themselves quite significant, and do not always coincide.[483]

Barth never raises the question in dealing with these biblical stories whether they actually happened. They are read as if they happened; because they are read in order that he may advance theological understanding, not so that he may have greater knowledge of past events.[484] This reflects Auerbach's suggestion that "...without believing...it is impossible to put the narrative..to the use for which it was written..."[485] It is also good hermeneutical procedure according to Gadamer, whose argument is summarized thus by A Thiselton:

> "...to understand a work of art, the interpreter must be gripped by it...Like a game, it creates its own 'world', in which the interpreter stands... This reality is experienced by the participant, but it 'escapes those who view it only as a presentation for the benefit of the spectator.'" 486

This is a very interesting procedure. It means that Barth reads the wrestling of God with Jacob, [487] in the same way as the crucifixion. Consequently, not even the story of Jesus is established by historical methods. Barth stresses that His death did happen, even though the chronology may be vague. "It was enough for the Evangelists to make clear that the history /Geschichte/ they record was enacted over a particular period of time, and, in the case of the passion, on particular days and at particular hours." [488] In this Barth stands close to Kierkegaard. [489] Verification depends not on veracity, but on Christ : he "verifies Scripture simply by the fact that He is its content..." [490]

The reason for Barth's refusal to establish the historical reliability of the gospel narratives has been discussed above. [491] This determination is strengthened by an unusual understanding of time:"What really happens is that the history /Geschichte/ of Jesus itself becomes history /Geschichte/ again..." [492] There is no point in establishing the past validity of what may be encountered today.

The result of this belief is that the stories of the Old Testament and the stories of Jesus are read realistically, [493] and inevitably this conveys the impression that all are equally reliable historically. That may result in the elevation of all narratives to reasonably reliable accounts, which approaches fundamentalism; or it may result in the reduction of all narratives to the level of the lowest common denominator. The former, though not by that name, is what Barth aims for; [494] the latter is what he achieves. The reason for this is as Ford has shown, all stories "render" Christ, be they gospel narratives or Old Testament sagas. [495] In failing to distinguish between them, Barth has effectively argued that as long as one encounters Christ in the story it does not really matter whether the event happened just like that. The important thing is to read them 'as if' they happened thus. But his "willing suspension of disbelief" [496] essential for reading any story or novel, amounts in fact to adoption of belief; Barth would agree that these are equivalent. [497] Hence Barth is actually saying "Believe it happened this way." It is difficult to distinguish this position from extreme fundamentalism, but a distinction must be drawn because they are not identical positions.

For the fundamentalist, the stories are in principle verifiable as historically reliable accounts, whereas Barth would argue that the stories are in practice verifiable as theologically reliable accounts. [498] These two positions are easily confused because superficially Barth and the fundamentalists use Scripture in the same way, that is, they both read it realistically. But they do so for totally different reasons. The fundamentalist reads it realistically because he regards Scripture as an historically accurate account whose information God guarantees and uses to reveal Himself; Barth reads Scripture realistically because he regards it as a theologically accurate account whose witness God guarantees and uses to reveal Himself. For Barth, theological reliability does not depend on historical reliability, hence he makes no effort to establish the latter.

The consequences of this approach are that the historical reliability of all narratives is left open to question, so that all narratives are reduced to the lowest common denominator of stories whose relation to the event-as-it-happened cannot be ascertained.

This presents a strange contrast with Barth's repeated assertion that Jesus really did live and die, because the logical conclusion of his position that theological reliability predominates over historical, should be that what really matters is that God uses these witnesses to witness to Himself, not that the event actually happened. But Barth recognises the dangers of such an argument, so selects the dialectical or contradictory stance as representing most nearly the truth.

Barth explains his understanding of the gospel story in a crucial excursus.[499] It is dealt with in a similar way to other stories; the three phases of the story are noted;[500] the figure of Jesus over against the crowds and disciples is studied;[501] in the first section his role is that of actor, speaker, and judge, but in the second "Jesus no longer seems to be the subject but the object of what happens."[502] "There is, in fact, a complete reversal, an exchange of roles."[503] Jesus, the judge, is judged by those who should be judged. It is not until the third sequence is reached that the reader may understand the story. "The Easter story is the Gospel story in its unity and completeness as the revealed story of redemption."[504] It must be remembered that Barth's excursus comes in the section on "the Judge judged in our place"[505] so that the interpretation is slanted in that direction. Nevertheless, it must be noted that this excursus <u>begins</u> with some theological statements concerning the death of Christ found in the epistles.[506] Barth acknowledges the reason for this elsewhere.

> "The Gospel story says this factually. It does not offer any theological explanation. <u>It hardly says anything about the significance of the event</u>."[507]

Hence, while stories are very important for Barth, perhaps more significant are the interpretative statements. Without such 'keys' the stories themselves

are mute, or cannot be held to teach any one thing clearly.

While many stories are cited by Barth without any detailed discussion, some receive extended treatment. The story of the burning bush is a good example. [508] In order to illustrate the nature of God's revelation to men, and in particular that "...God gives Himself a name in His revelation..." [509] Barth includes a meditative excursus on Exod 3. The revelation is seen to be threefold, in the burning bush, [510] in the speech of Yahweh, [511] and in the name of Yahweh. [512] And Barth characteristically suggests that "...the third form has to be understood in the same direction and as an interpretation of the other two." [513] Barth's method is significant because it takes the story at face value, and reads it in order to understand it theologically. This purpose is achieved by searching for repeated elements, as being the significant elements, in this case a threefold revelation. Because Barth sees revelation as the repeated, and therefore significant element in this story, he includes it in this section of the Church Dogmatics. [514] In this, Barth comes close to the structuralists' search for pattern in a narrative. [515]

It is not only repeated elements in a single story with which Barth deals; often he groups stories together, and takes theological note of the repeated elements found in them all. For example, the stories concerning the covenants, with Abraham, at Sinai, and in Jesus Christ, are all dependent upon "the fact that this covenant with Noah was concluded and kept and will always be faithfully kept...the grace and mercy of God depend upon the fact that there is also a patience of God, that He grants space to the sinful creature..." [516] When he works in this way, Barth again comes close to the methods proposed by the structuralists. They suggest that the pre-occupation with the historical development of a text, [517] and the conflicting details it contains overlooks the structures which mould it and keep it intelligible to new generations of readers. [518] These structures are not only linguistic, [519] which normal exegesis concentrates upon, but also cultural, touched

upon less frequently by exegesis, and perhaps most importantly, they are the 'deep structures' which function across cultures, in all humanity. [520] It is these structures which gives stories a power to cross cultural boundaries which conceptual statements do not possess. [521]

Barth similarly notes and employs repeated patterns in his reading of Judges. There is "the remarkable recapitulation of a constantly recurring situation in Israel's history..."; [522] "there is a repeated cycle of Israel's apostasy, God's wrath and Israel's deliverance to its enemies, followed by a new invitation to Israel to return to God, a new manifestation of God's help and deliverance..." [523]

Elsewhere a whole series of stories are grouped together, and their repeated elements noted. A good example of this is found in Barth's discussion of the constancy of God. [524] A series of six stories [525] are considered, all illustrating "...God's freedom to chide and His freedom to redeem..." [526] and although the last three are drawn from the prophetic corpus, they still take the form of stories.

This kind of use of stories may be paralleled with music. Often two clefs carry two lines of music in harmony; soprano, alto, tenor, bass. These may be read as four tunes, or as one tune, each note being read with that immediately above or below it, to form chords and harmony. Although there will always be the same total time value to the tunes, the notes may not always synchronize. There may be ornaments, for example. However, the places where the notes coincide to form harmony are the significant points. Barth reads stories as though they were lines in harmonic music. Where they coincide, (the repeated elements) he learns theological lessons; [527] where they differ, he regards this as embellishment or ornament; interesting but not vitally important. Such a reading is that suggested by structuralism because the repeated elements are the 'deep structures' of the stories. [528] Subconsciously, or unconsciously, these were the lessons that the story teller aimed to tell. [529] It is interesting that Barth himself

thinks of stories harmonising in this way, [530] or as pictures superimposed upon one another. [531]

Barth does not only draw lessons from patterns within single or groups of stories, he also draws lessons from the roles played by groups or individuals within a story. This may be seen in the extended discussion of 1 Kings 13. [532] The story has seven sections, [533] and includes three crises. [534] However, it is the people mentioned and the interchange of roles [535] which claims Barth's attention. The contrast between the man of God and Jeroboam is introduction to the real conflict between the old prophet of Bethel and the man of God. [536] At first the man of God stands over against the Bethel prophet who with the shrine comes under God's condemnation, but after the man of God has been deceived, "the roles are reversed". [537] But, "...the liar who has now spoken the Word of God against the man of God... does not let the matter rest with the reversal of roles". [538] The proper burial of the man of God is taken to show that "the roles are exchanged once more". [539]

Twice Barth remarks that the real subject of the story has not emerged, [540] and suggests that the contrast between the two prophets and the two nations are so interwoven "that we obviously have to consider both in order to understand it". [541] It is therefore "... difficult to decide which of the figures, representing the two sides, stands, as it were, in the centre as the victorious hero of the story..." [542] These kinds of questions are often asked by structuralism in order to ascertain the 'deep' meaning of the stories. [543] Barth identifies two "double pictures". [544] There is both election and rejection for the man of God and Josiah, as there is for the prophet of Bethel and Jeroboam. The fact that Barth suggests that "all that follows is already announced and prefigured in this story" [545] shows how close the prophetic and typological role of a story can be. It is discussed here however, because it is characteristic of Barth's use of story. Theological lessons are drawn, not from the incidents themselves, nor from the statements contained within the story, but from the patterns of events, the inter-

change of roles, which enable Barth to conclude that the elected man of God is rejected, but then finally shown to be elected, [546] and that the rejected prophet of Bethel is elected but eventually overshadowed by his counterpart. This is obviously very central to Barth's understanding of Jesus as both elect **and** rejected. [547]

Another example of Barth's practice highlights the novelty of his method. The contrasting roles of Mary and Judas in the story of annointing of Jesus gives Barth the illustration which adds 'flesh' to the 'bones' of Jesus' own explanation of the nature of Judas' sin. [548] It is the second in a series of three stories, all characterized by their emphasis on the contrasting roles found within them. Indeed, in this case, Barth draws his theology from that alone which is what makes it seem very curious, because it is so unusual, although it is precisely what structuralists advocate. [549] In the anointing story, the contrast is between Mary who believes that nothing is too good for Jesus, and Judas who thinks some things certainly are. "This view, this attitude of Judas is what makes him unclean." [550] Concerning this 'uncleanness' Barth learns from the feet washing episode that although all are washed clean save one, there is need for continual washing, which suggests a "remaining uncleanness" in the eleven. [551] "The uncleanness of the wholly clean, the unclean feet of the apostles is represented by Judas Iscariot." [552] And "...it is Judas who is in a special sense the bearer and representative of this remaining uncleanness of theirs." [553] This seems a strange contrast to the talk of Jesus Himself as bearer of men's sins which is usually found in orthodox Christianity. The third story, is the thirty pieces of silver. Here, by contrasting the roles of the original prophet in Zechariah (whose prophecy the gospels suggest Judas fulfilled) Barth is able to draw the conclusion that

> "The sin of Judas is that, with all Israel, he wants this reward with which the punishment already begins; that for him Jesus can be bartered for this evil reward. This sin makes it clear that

> as far as he was concerned Jesus was present with the disciples in vain...In it there is exposed an uncleanness which was the uncleanness of all the apostles and needed a special cleansing." 554

Barth argues that despite the formal correspondence between Judas and Zechariah," and therefore of Yahweh Himself", [555] actually "Judas himself - obviously representing the whole flock - is the sheep which withdraws itself from the Good Shepherd and makes all His care nugatory."[556] In these examples, therefore, Barth draws theological lessons from contrasting and corresponding roles played by characters in the stories.

Barth considers that other stories may be said to have only one meaning. In the case of Jacob wrestling at Jabbok, this is not, in Barth's view, an obvious point. [557] Rather it is seen to teach that a Christian "man stands wholly and utterly against God" [558] and His grace; he "is marked by God" [559] but praying for a blessing, receives it. This story is almost used typologically, that is, Jacob almost represents or foreshadows a Christian.

In the book of Jonah, the reader is not told whether Jonah 'learned his lesson'. But Barth suggests that "... we must obviously learn from his story who and what God is and is not".[560] This story's lesson is identified by Barth as "the truth of God's patience with Nineveh and with himself [Jonah] for his own salvation is the ultimate message of this Scripture." [561] In the same way, David's dancing before the ark in 2 Sam 6.1f. gives grounds for Barth's contention that "...confession will always cause headshaking among serious people..." [562] When stories are used in this way, they parallel Barth's use of biblical statements, that is, they function as data from which Barth draws deductions.

Stories are occasionally used paraenetically. [563] However, Barth does not usually employ them in this way. Indeed he rejoices in three biblical stories of suicide, Saul, Ahitophel and Judas, who

> "...are representatives of the sin of the elect people of Israel, and even of the twelve apostles, namely, of the flouting of the faithfulness and mercy of God. This is the sin in expiation of which Jesus died on the cross..." 564

The reason why Barth avoids such use must be grounded in his understanding of the nature of Scripture. It is a witness to Christ, not a handbook of examples to follow. To regard it as the latter would run contrary to the Protestant principle of salvation by faith alone. [565]

Despite the fact that some stories have only one meaning, others, like biblical statements, have different meanings in the context of different theological doctrines. For example: in the context of the assertion that "Brotherhood arose among men because Jesus created it between Himself and individual men..." [566] the story of Cain and Abel is adduced in an excursus. "How little natural brotherhood is to be expected between us men...is shown by the story of Cain and Abel..." [567] This story may be read both as a warning and a promise, because the New Testament takes it in both ways. [568] Once again, statements give the guidelines along which Barth works. It leads him to a Christological understanding of the story because Abel's faith is commented upon by Hebrews. Barth concludes that this is "because of the new brotherhood based on the fact that his sacrifice is prophetic of Jesus Christ and His sacrifice." [569] Barth's Christological interpretation helps him to regard the story as prophetic, and brings him near to a typological interpretation.

The story of Cain, as Barth interprets it at length without New Testament help, in the section "The Patience and Wisdom of God" provides an interesting contrast. [570] There, both Cain and Abel seek the grace of God by their offerings, although Cain sought it "...with the object of gaining God for himself". [571] Not receiving it, his hatred resulted in murder for which he felt no responsibility, Barth argues. But because of the way that the story ends, Barth suggests that "...the story has as its theme the patience of God which receives pointed expression in the decree that death must not be the punishment of the murderer". [572] The sign which God set upon him is that of "the homicide", [573] but,

> "this very mark is the protective sign which God has given him. In fact it is a covenantal sign by which Yahweh admits Himself to be the Avenger and Saviour of this murderer; by which - for the first time in the Bible - God binds Himself to sinful man in a kind of treaty." 574

This same story is cited by Barth as "this in some sense classical example" [575] of election and rejection in a section dealing with the same. [576] Here Barth's different interest leads him to put a different slant on the subject: whereas in the context of patience Cain's motives in making his offering are the cause of God's rejection, [577] here Barth suggests: "The difference between the two is not based on any previous mark of distinction between them, but clearly and from the outset it rests on a decision of God concerning them." [578] Thus Barth is led almost to contradict himself in this respect, because of the different theological contexts in which he deals with the one story.

Thus, although there are obvious points of contact between the three interpretations, [579] there are nevertheless, great contrasts. These are due in part to the different methods of interpretation that Barth uses, but also to the different theological contexts to which Barth thinks the story can speak.

In this kind of case, one cannot say of any interpretation that it is right or wrong. A story has no one meaning. Here, above all, it is appropriate to apply that kind of exegesis which leaves the text more meaningful for the reader than it found it; but which recognises that it can never be reduced to any theological statements or propositions, without remainder. However, the diversity of interpretation which is possible by one person, highlights the importance of Barth's regulative use of theological statements, which show the ways which interpretation should, or should not take. Barth himself recognises that different theological contexts draw out different meanings. [580]

There is no doubt that stories play an important role in Barth's movement from exegesis to dogmatics. However, there are few sections in the Church Dogmatics where stories predominate in the Scriptural

material cited. One of the few exceptions to this is § 30:3 "The Patience and Wisdom of God". [581] The stories of Cain, Noah, Jonah and the Judges are all examined at length, but they are not the only material cited. Theological statements confirm and guide the understanding which Barth built up from his examination of the stories. [582] The same pattern is found in the section entitled "The Elect and the Rejected". [583]

Whereas biblical theology emphasized the events which lie behind the stories, and "...thereafter gave comparatively little attention to the actual narrative form of Old Testament literature - necessarily so, since the actual character of the events, as understood, was far remote from the way in which they are described in detail in the text", [584] we have seen that Barth's method is exactly opposite. He refuses to reconstruct events from the text, and at all points his thinking is guided by the complete and final text form. [585] His purpose is to encounter Christ the Subject of the texts, and to deepen his understanding of God thereby. J.Barr suggests that a similar purpose lies behind the Old Testament texts, and that this is therefore the appropriate way to read them. "This would imply that the reading of the story is the way to meet the God whom they [the Jews] met, and this might mean that the explication of the story for itself, as a story, is the right form for a biblical theology." [586]

J. Rogerson argues that "We have gone on using the Bible as material for reconstructing entities that lie behind it... we have given far more guidance in how to use the Bible as a means to an end, and not sufficient on how to read it as an end in itself." [587] Although Barth has not discussed at length the way in which to read the Bible, his method is a bold and imaginative venture in the use of story which must certainly go far to rectify the trend pointed out by Professor Rogerson. H. Frei, whose book traces "the eclipse of the biblical narratives" suggests

> "that Barth's biblical exegesis is a model of the kind of narrative reading that can be done in the wake of the changes I describe in this book. He distinguishes historical from realistic reading of

> the theologically most significant biblical narratives without falling into the trap of instantly making history the test of the meaning of the realistic forms of the stories." 588

By so doing Barth escapes the problem of talking about God equivocally, which others in the 'biblical theology' school stand accused of, by L. Gilkey. 589

Barth himself is not unaware of his own method. He argues that:

> "In the act of Christmas and Good Friday and Easter, in the whole of life, death and conquest of the Jesus Christ attested in the New Testament, which as it took place then takes place today and will again take place tomorrow, in the course of which He is the living Jesus Christ, in which we now, today and here are invited to participate with supreme realism...Why such realism? Because and as He overcomes the barrier of His own time and therefore historical distance..." 590

This skill, of expecting Jesus Christ to be present as the Scriptural stories are read, Barth attributes to his childhood's singing of A. Burckhardt's hymns.

> "All very naive, and not worth mentioning in academic circles? Yes, it was very naive, but perhaps in the very naivety there lay the deepest wisdom and greatest power, so that once grasped it was calculated to carry one relatively unscathed... through all the serried ranks of historicism and anti-historicism, mysticism and rationalism, orthodoxy, liberalism, and existentialism, and to bring one back some day to the matter itself." 591

In making this point, Barth puts his finger on something very important. A. Koestler argues that "knowing is seeing", 592 that perceptions are to a large extent governed by expectations. The novelty of Barth's position lies in his fresh perception of the biblical stories, which sprang from a pattern of expectation learned in childhood. In allowing his imagination to work, he was able to break out of the thought patterns laid down by his predecessors, who had devised rules of interpretation.

Thus Barth has made a major contribution to our understanding of how Scriptural stories may be read realistically, and by taking them in the context of interpretative statements found in other parts of Scripture, he is able to employ them as data for dogmatic theology.

Typology

The Church Dogmatics offers many examples of theological propositions which are based in typology. Despite the fact that Eichrodt addressed himself to the question "Is typological exegesis an appropriate method?",[593] this discussion of Barth's use of typology is included quite deliberately under dogmatic usage rather than exegesis. Although Barth himself described it as "exegesis",[594] typological interpretation must be seen as part of the movement from exegesis to dogmatics because it goes beyond what the text means to consider how the figures or events which the text describes may be understood in the wider context of Scripture as a whole.[595] Herein they may be seen to symbolise or prefigure other characters or events. Such understanding may lead on to dogmatics,[596] and should not be included under exegesis proper.[597] Eichrodt himself notes that:

> "Daniélou, following St Thomas Aquinas, states: 'Typology is in fact not a meaning of the text, but a meaning of the things. It is a correspondence of the realities of the two testaments. Thus the text has only a single meaning, the literal, that which was intended by the writer. The realities on their part have a figurative significance which is the object of typology." 598

Even though typological writing may be found in the New Testament[599] and although it was prevalent in early Christian interpretation,[600] the method fell into disrepute. This was partly because of the insistence of the historical critical method upon a single literal meaning of the text, and partly because this insistence was coupled with a tendency to fragment the Scriptures.[601] Typology assumes some continuity of Revealer,[602] revelation,[603] and thence Scripture.[604]

Shades of opinion vary between those who regard any typology as basically mistaken, and who would therefore disregard its use in the New Testament,[605] and those who regard it as such an appropriate method of interpretation that it may be used in places where the New Testament authors did not see typology.[606] It would appear that many of the problems which scholars

face over this method arise because they consider it to be an exegetical rather than an interpretative and dogmatic method. A brief consideration is therefore included of current discussion before Barth's position is examined.

Although Lampe's arguments for the legitimacy of typology are persuasive, he overlooks the fact that they are based on theological considerations. For example, he suggests that typology "...is simply a method of discovering and interpreting the implications" [607] of the biblical witness to Christ. Or again, "Jesus himself envisaged his mission in terms of Old Testament prophecy and typology..." [608] Granted these theological positions, one must agree with Lampe that there is "...no objection to a typology which seeks to discover and make explicit the real correspondence in historical events which have been brought about by the recurring rhythm of the divine activity". [609]

Lampe argues strongly for historical typology in which "there is a genuine correspondence with the pattern of history between the type and the anti-type". [610] Woollcombe points out that gnostic typology related biblical material to the world of ideas; a procedure which the fathers rejected. [611] He insists that the identity between type and anti-type must be real and intelligible. [612] However, Palmer suggests that the whole programme is nonsense, based on an ambivalent use of the word 'history'. [613] This argument may not be conceded. The arguments for typology are like Anselm's ontological argument for God: both work only when applied to God, and are not shown to be fallacious simply because they do not work when applied elsewhere. Theological typology is based on the conviction that God's constancy manifests itself in repeated patterns of self-revelation. This enables man to recognise new revelations, and, by comparison and reflection to understand them. Resemblances between the Battle of Britain and the Armada, real, or dependent on narrative reminiscences are not theologically significant because these are not events through which God has chosen to reveal Himself definitively.

This is what Barr implies by arguing against Lampe and Woolcombe that it is not the method itself, but the purpose for which it is used, which determines whether or not it is acceptable.[614]

Typology does not only see patterns of correspondence, but also of antithesis within the framework of redemption. "One may speak, then, of 'synthetic' and of 'antithetic' typology to distinguish the way in which a type, to one degree or another, either corresponds to or differs from the reality of the new age."[615] Ellis argues against Bultmann,[616] that "New Testament typology is never mere repetition but is always combined with a change of key in which some aspects of the type are not carried over, and some are intensified."[617]

Davidson rightly points out two dangers of typology.[618] "There is the danger of regarding an Old Testament event and character as important solely because of the way in which it is usable as a type, pointing forward to the New Testament." This is another reason for insisting that typology be used in dogmatics, not exegesis, where due consideration should be given to the text in its own right. The second danger is of concentrating entirely on typology and neglecting other parts of the Old Testament. This danger is present whatever method one uses.

We have already noted that there are close connections between typology and story; there are similar connections between typology and allegory. A discussion of allegory however, will be included in the next section. Barth's use of figures is included in this section on typology because for the most part this use amounts to typology. We turn, in the light of these comments, to a consideration of Barth's practice, which is closely related to his theological and christological framework. Thus, the stability of God's nature and purposes guarantees parallels in His dealings with His people, which providentially are recorded in Scripture. Similarly, the pre-existence of Christ makes possible the 'copies' or 'shadows' of Him in the Old Testament, which in their turn point forward to the Incarnate Christ.

Barth is quite prepared to employ figure-typology, on the basis of New Testament thinking. Following Hebrews, he recognises Melchisedek as a type of Jesus Christ.[619] However, he extends this to a whole group of biblical figures who have in common that they are not part of the Jewish faith. Barth argues that:"It is therefore not merely legitimate but obligatory to regard the figure of Melchisedek as the hermeneutic key to this whole succession."[620] Although Barth recognises that Melchisedek "...is the type of Jesus Christ Himself and of His supreme and definitive priesthood",[621] he nevertheless suggests that the other Old Testament figures should be regarded typologically. This cannot but be regarded as an error, since the very thing which Melchisedek and Christ have in common, their priesthood, is lacking to the others mentioned. No doubt this is the reason why Barth looks for another similarity, which he finds in the quality of compassionate neighbourliness. Thus he argues that "What happens is rather that in them Jesus Christ proclaims Himself to be the great Samaritan..."[622] A.T. Hanson's comment on this kind of approach is pertinent:

> "One thing is certain: if Jesus was present in any event in Old Testament history, there can be no question of that event representing a type of Jesus. We cannot have both Christ and a type of Christ at the same time and place." 623

Barth's enthusiasm for typology tends to overflow so that he identifies the type with Christ. Thus, he argues that the image of God is Christ, because as the "first born of all creation"[624] "the last Adam is already the first", so that man is created as a "copy and imitation" of the "original and prototype".[625] Adam was "the promise and guarantee and even the pre-supposition of the 'man from heaven' who was to come according to the divine disposing and promise", and consequently "Adam is already Jesus Christ and Jesus Christ is already Adam."[626] Barth's reason is stated plainly: "In the relationship of prophecy and fulfilment in which Paul conjoined the Old Testament with Jesus Christ, this identification is valid for all the self evident differences."[627]

Barth does not confine typology to figures or events which prefigure Christ. Moses is a prototype of all those who in both testaments experience the divine overcoming of their human reluctance to witness.[628] This example has no Scriptural basis to be treated typologically, and one could make the case that the excursus follows the thematic method; but because the theme is an action (speech) rather than an idea, (such as love) it seems that Moses has been treated as a prototype. In fact, he is merely the first example in the group. Indeed, the relationship of Moses to the others, seems exactly the same as that of Job to the poor in spirit. He is spoken of as the "Urbild", the ideal, rather than the prototype.[629]

Barth develops the parallels between Solomon and Christ, at the suggestion of the New Testament,[630] but in a typological way, which again demonstrates the length and breadth of Barth's imagination.[631] An extended paragraph about Solomon considers the nature and manifestations of his wisdom in such a way that Barth is able to draw extensive parallels to the wisdom of Christ. This example is particularly interesting because Barth combines it with a double allegory.[632]

Elsewhere figure-typology depends not on the particular individuals, but on the function which they perform: the daily sacrificial offerings by the priests foreshadows Christ's full, sufficient, sacrifice.[633] The kingly function of Solomon is "...at least in outline, likeness and prototype" the forerunner of the kingly spirit which rested on the Messiah Jesus.[634]

Not all the types who point to Christ are recognised by the New Testament in Barth's view, although he recognises that typology is used in the New Testament.[635] Job is an example of an Old Testament figure that Barth thinks "...belongs to the context of the witness of the history of Israel which is only moving towards the history of Jesus Christ."[636] There are sufficient similarities between Job and Jesus, that despite some dissimilarities "...we may well speak of an analogy in relation to Jesus Christ, and with suitable qualifications Job may

thus be called a type of Jesus Christ, a witness to the true witness." [637]

Barth's typology is not confined to people, it extends to the ritual use of animals; the birds of Lev 14 and the goats of Lev 16. [638] An extended examination of these two examples, which concentrates on features such as the contrasting roles, as if they were stories, leads Barth to conclude that the sacrificial rituals are closely related to "...the stories of the elect and the rejected..." [639] in such a way that "...it is clear enough that the stories themselves are only witnesses - confirmed by the counter-witness of the ceremonies; repeated, as it were in the ceremonies - and that they, too, point beyond themselves." [640] Indeed, Barth speaks of the sacrificial rituals as "commentary", [641] on the stories which he regards as teaching about election. In an important paragraph, he argues:

> "The elect individual in the Old Testament...is always a witness to Jesus Christ, and is indeed a type of Christ Himself. It is He, Jesus Christ, who is originally and properly the elect individual. All others can be this only as types of Him, only as His prototypes or copies, only as those who belong to Him,...only as in different ways His witnesses. In this sense, Jesus Christ is each of the four creatures in Lev 14 and 16." 642

Barth's typology occasionally extends to events. [643] For instance, the Exodus and the Last Supper both prefigure the saving passion and death of Jesus. [644] Or indeed the Sabbatical year and the Sabbath are both regarded as types of "...the times which God has adopted for His purpose and therefore made His own". [645] The former is used in this way with biblical precedent. [646]

Things are rarely interpreted typologically. However the blood and water which flowed from the side of the Crucified Jesus are taken as types of the life of Jesus and the life giving power of the Spirit. [647]

Barth does not regard all typology as legitimate. He described the antithetical typology between Eve and Mary found in the Early Church as "not always too happy". [648] If the parallel is to be admitted at all, Barth suggests that Eve's role in the Fall is never considered to be independent of Adam, leading one to conclude that Mary's

role in the redemption must be construed analogously. However, more important for this particular parallel is the whole picture of the person of Mary which Barth builds up from the New Testament evidence, [649] and which is then taken as the yardstick to measure the unsatisfactory nature of Roman mariology. [650] Elsewhere he addresses himself to the reasons why Gen 3 must be regarded as the prototype of all that is evil, and not of all that is progressive. [651]

The reason why Barth uses typology is that he believes that there is a Divine plan behind the patterns in the biblical history, [652] which is directly related to the Divine plan for salvation. [653] This is made quite clear in some remarks Barth makes in an excursus which seeks to understand the doctrine of election from a typological base. "The extent to which God is the electing One...is revealed in the remarkable way in which the promise is constantly fulfilled only to be renewed, until at last the fulfilment is before us in all its singularity, itself the true promise unequivocally revealed." [654] Hence, "there is always a similarity in this /Old Testament/ history, but there is never simple recurrence." [655] Barth undoubtedly thinks that the reason for this recurrent pattern is that the "...Word which created Israel, and accompanied and directed it, as prophetic Judge and comforter - the Word itself became flesh. The Word Himself became the Son of David." [656] He therefore reads the Old Testament history as a "narrowing down" [657] towards "...the man who is the fulfilment of the promise and hope of His people, and the meaning and purpose of its existence and history." [658] Those selected for special mention in Scripture, and the "special cases" [659] who had an "intimate connexion" [660] with the rest of the Jewish people, were not chosen for any reason other than their ability to witness to Christ [661] or to God Himself. [662]

Barth writes : Israel's

> "...life was directed towards an individual figure. Whose is that figure? If we take the Old Testament... only in and for itself, then without doubt we must return at once the answer: the figure of King David." [663]

But the excursus goes on to make it clear that David is only the foreshadowing of his even greater Son, Jesus, [664] so that the New Testament must be read with the Old.

> "The promise to Israel had been conclusively fulfilled in the figure of David, but it now became clear that that fulfilment was only the repetition of the promise. Even the reign of David as such was only a sign. Indeed, it was upon the Son of David that David himself fixed all his hopes..." 665

However, in Barth's words, Solomon "...could not himself be the Son promised and awaited, but could only act as another of his representatives." [666] Even Jeconiah, "... in his function as a powerless, dethroned and exiled king... represented the promised Son of David no less than Solomon." [667]

The Old Testament period

> "...ended with the birth of the promised Son of David Himself, the one who in His own person was David and Solomon, Jeconiah and Zerubbabel, and more than they all. After all that had gone before, none but God Himself could take the throne as David's Son, fulfilling all the promises at one blow." 668

The Old Testament figures are all seen as types of Christ; pointing forward in different ways to their Messianic fulfilment. [669]

The theological method in this excursus shows that Barth's use of typology is not based on a cyclic view of history, [670] nor does it depend simply on the nature of God in relation to salvation history. [671] Rather, it is basically Christological. Old Testament figures prefigure Christ, because as the Word of God, He accompanied them in their dealings with God. Barth's use of typology is therefore inextricably linked with his understanding of prophecy. For him the relationship between prophecy and fulfilment must be seen in a very broad way. [672] It is not confined to the literal fulfilment of specific prophecies; it includes the 'summing up', or recapitulation of those prophetic witnesses to Christ, [673] in Christ Himself. [674]

Barth considers that this concept of prophecy accords well with the ideas of those who composed the canon. He argues that it was only because the post-exilic community regarded the 'history' of the monarchy as prophetic, that they were able to include it in the

canon, and find it edifying.[675] "It would be difficult to substantiate the idea that it was purely historical interest, or aesthetic or romantic delight in a great past, which led them to honour these passages, and to receive them into the Canon and read them as the text of revelation."[676] He therefore goes on to argue that "It is only eschatologically and therefore only as prophecy that they can read and understand these texts, if at all, as the texts of revelation which for them they certainly were."[677] And Barth notes that "they are in fact classified under the nebiim in the Canon."[678] Barth concludes that to read the stories prophetically must mean more than picking out the occasional prophetic oracle. Rather, it means recognising the prophetic nature of the figures depicted in the stories,[679] as the first disciples did. The apostles recognised that the true subject of the Old Testament is Jesus Christ, "... because the Old Testament (Lk 24.27f.) was opened up to them by its fulfilment in the resurrection of Jesus Christ, and because in the light of this fulfilment Old Testament prophecy could no longer be read by them in any other way than as an account of this subject".[680]

The basis of Barth's use of typology does not stand or fall with changing views of history therefore; it depends for its justification on a theological understanding of the witness of the Old Testament to Christ.[681] Ultimately, Barth recognises that the choice of Christ as the "subject of the Old Testament witness", is a question of faith.[682]

Because this is the case, Barth avoids the 'nonsense' accusation of Palmer against typology, and avoids the narrow limitations set down by Lampe and Woollcombe. His use of typology is not confined to examples given in the New Testament, but because his purpose is Christological, his method must be justifiable on the criteria offered by Barr.[683]

Because Barth's typology is predominantly Christological, it leads him to regard Old Testament figures as types, who would not normally be treated thus. Although the New Testament does not explicitly refer to

these figures as types, Barth thinks that his position is the only way to understand the Old Testament once New Testament exegesis has occurred. Granted the unity of the two testaments, which is assumed by Barth; if the New Testament teaches that Jesus is both "...the Elect of God and the Rejected of God", then

> "...We must understand the election stories of the Old Testament...as a prophecy of Christ even in their striking duality. In other words, we have to recognise Jesus Christ not only in the type of Abel but also in the very different type of Cain; not only in the type of Isaac and his sacrifice, but also in the very different type of Ishmael and his expulsion and miraculous protection; not only in the type of the chosen stock of Leah, but also in the very different chosen stock of Rachel; not only in the type of the Israelite nation but also in the very different type of the excluded and yet not utterly excluded heathen nations...we do not recognise Him in any of these types in exactly the same way as in the others...He is understood as the individual in whom we recover both the unity of that which they all commonly attest, and that which is the peculiar individuality of each." 684

Such a Christological understanding is undoubtedly a major factor in Barth's exposition of the doctrine of election and rejection.

Barth is forced to this position because he believes that "Jesus Christ is not accompanied by any Cain, Ishmael, Esau or Saul." 685 The separation of the Old Testament types; "the blurred double-picture of the love and wrath, the grace and judgement of God is brought into focus..." 686 in the one man, Jesus Christ, elect and rejected. This broadly based Christological typology faces a much more serious problem than that faced by historically based typologies. It may be paralleled by the problems of natural theology. In the same way that the natural theologian is hard put to establish criteria for deciding which features of creation may justifiably be seen to speak of the Creator, 687 Barth's extensive use of Christological typology needs to establish which Old Testament figures may justifiably be considered to prefigure Christ. Because he fails to establish such criteria, he ends up with the problem of concluding that all may so do.

Hence Barth argues that

> "the elect king of the Book of Samuel...is, in all his potentialities and in every aspect of his widely divergent appearances, a witness of Jesus Christ. In himself, he is never more than His prototype and copy, but in type always He Himself. The fact that this king takes several forms...characterizes them as prophetic figures in distinction from the fulfilment actualised in Jesus Christ." 688

Their lack of unity about the Israelite monarchy confirms "...the fact that they are prophecy. The kingship of Jesus is the actuality, the subject which they attest." 689 There is therefore a real sense in which Barth is able to regard the 'true significance' of a passage as only discoverable in its typological fulfilment. 690

Great emphasis is put on "das Vorbild oder Nachbild", "prototype or copy", because for Barth these Old Testament figures are both; prototypes "who prophesy and exhibit the King", 691 only because they are copies of "the King Jesus Christ [who] is the true subject and hero of these stories of the kings." 692 However, Barth's typology is not confined to parallels between the Testaments, it extends to parallels found within the New Testament itself.

On some occasions, Barth's use of figures in this way, combines with typology features we have examined above in his use of story. 693 Such a combination in one instance may fairly be said to lead to disaster. Barth's discussion of Judas in the "Determination of the Rejected" fails to conform to his usual practice of taking Scripture seriously, and this leads to severe theological distortion, based on a contrasting role play which an accurate attention to Scripture would <u>not</u> allow. Barth's discussion of the "Determination of the Rejected" centres on Judas where "the problem of the rejected is concentrated and developed in the New Testament." 694

The excursus depends heavily on Barth's contention that "...we can hardly deny that it is really Paul who took over Judas' place and the work abandoned by him". 695 It is out of character for Barth to write: "whether the Acts of the Apostles really intended to say this implicitly is another question." 696 This deliberate

preference for his own interpretation of events, rather than Scripture's plain assertion that Matthias replaced Judas [697] is a very unusual occurrence in the Church Dogmatics, and the beginning of Barth's problems in this section. It enables him to contrast and compare the figures of Judas and Paul; "...the Paul whose place prior to Jesus' death had been occupied by Judas", [698] and the Judas "whose ...picture can only negatively reproduce that of Paul".[699] Barth argues that "...in view of Judas and Paul, we have to bear in mind that the elect always occupies what was originally the place of a rejected, and that the work of the elect can only be the amazing reversal of the work of the rejected." [700]

This is the conclusion of an excursus which has been developed along typological lines. Judas, unquestionably a disciple and the betrayer, symbolises or typifies all the disciples for Barth.

> "This uncleanness of the wholly clean, the unclean feet of the apostles is represented by Judas Iscariot. It is to be noted that he represents it;...It is also to be noted that this remaining uncleanness of all the apostles...is actually washed away by Jesus ... But it is Judas who is in a special sense the bearer and representative of this remaining uncleanness of theirs." 701

However, Judas does not represent the disciples alone; he also represents the apostasy and tendency to idol-worship which characterised the Jewish people.

> "Within the apostolic group - and this shows us what is meant by the uncleanness of the feet of all the apostles - he obviously represents the Jews, the tribe from which both David himself and his promised Son sprang." 702
> "By his act the tribe of Judah testified that it rejected the promised Messiah who has now been given. By his act even the apostolic group made itself guilty of this rejection." 703

Barth's discussion of the two accounts of the end of Judas does not concern us here; but his conclusion does: "Both accounts of what happened to the reward of Judas confirm the fact that both Judas and Judah - Judas as the embodiment of Judah, and Judah as the embodied Judas - have, in fact, no future as such and in and for themselves." [704] This identification is extended to include Jerusalem.

> "Judas can only be that which is past in the Church, and Judas means Judah - the Judah which delivered the Son of David to the Gentiles. Judas means Jerusalem - the Jerusalem that 'would not'. This Judah and Jerusalem can only perish and disappear, to make way for another." 705

Barth argues that Matthew saw Judas' suicide as corresponding to "The downfall of Jerusalem and the whole national and religious life of the Jews". 706

Despite Barth's earlier assertion that Jesus is typified by Ishmael, Esau, Pharaoh and Saul - as well as the contrasting partners, Isaac, Jacob, Moses and David, 707 yet he argues that "In Judas - and not only in Judas, but in all the apostles as children of Abraham according to the flesh - Ishmael lives on in spite of Isaac, Esau in spite of Jacob, Pharaoh in spite of Moses, Saul in spite of David." 708 Elsewhere he puts it thus:"For the nature of Ishmael and Esau, Pharaoh and Saul, whose rebellion breaks out in the person and act of Judas, is no less the nature of Peter than it is of Judas." 709 These considerations lead Barth to the conclusion that:

> "For all the dissimilarities, is it possible to overlook the likeness in which Judas alone of all the apostles stands face to face and side by side with Jesus? or the more than chronological proximity of his very different death to the death of Jesus?.. There remains only the similarity that he too, like Jesus, suffered his death in the place of others;... and represented in the person of this one there went all the dead of the Old Covenant which Israel had continually broken, those whose death could only be a punishment, Ishmael and Esau and Pharaoh, Saul and Ahitophel and all their kind." 710

This whole argument of Barth rests on a fallacious reading of Scripture, drawing the conclusion that

> "...before His death Jesus had an apostle beside Him as a witness to the divine rejection of men which He bore and bore away, just as after His Resurrection He had an apostle beside Him as a witness to the divine election of men which was bestowed upon Him and which He Himself had fulfilled. The fact that Judas had the former function, as Paul subsequently had the latter, is something which remains to Judas...it is Jesus Christ who stands dominatingly in the midst, as the unattainable but mighty prototype of both..." 711

A word study of παραδοῦναι brings Barth to a similar conclusion, that the negative 'delivery' of Judas is related to the positive apostolic 'delivery' of the tradition. "The two 'deliveries' are obviously mutually determinative, so that Paul is set in the shadow of Judas, as Judas is set in the light of Paul." [712] But Barth makes even this parallel a typological one:"... are we not forced to ascribe a positive meaning to the act of Judas, to the extent that in all its faithlessness, it foreshadows the act of faithful apostolic tradition?" [713] Characteristically for Barth this relationship depends on a divine prototype:

> "...we observe that according to the New Testament, apart from the παραδοῦναι of Judas and the apostolic παραδοῦναι and as a prototype of both, there is above all a divine παραδοῦναι, in which we can hardly fail to see the interrelation of both,...even though we may be profoundly horrified by its inner paradox, and in which we are clearly shown that the formal correspondence between them cannot depend upon a semantic accident. It is actually the prototype of both. [714]

This excursus has been discussed in great detail, because it is a good example of a subsection which is built almost entirely upon a typological interpretation of Scripture. The story of Mary annointing Jesus' feet, the word study of παραδοῦναι, and reference to theological statements in Scripture, [715] do not contribute alternative bases, rather they serve to support the typological argument which runs throughout the excursus. However, this typology depends upon a deliberate misreading of Scripture which yields a more striking parallel than is actually the case: Judas and Paul offer more material for comparison than Judas and Matthias. It involves a kind of double typology, which is not considered even-handedly; the Old Testament figures of the rejected prefigure Judas and ultimately Jesus; but the Old Testament figures of election prefigure Jesus directly: there is no hint of them pointing first to Paul. [716] Perhaps it is this double prefiguration, and the lack of balance in its Christological interpretation which magnifies Barth's misuse here.

We turn to a brief consideration of Barth's use of biblical figures. Sometimes they are used as illustrations for his theological contentions, [717] in such a way that they may be said, on occasion to epitomise his position. John the Baptist is a good example of this. Barth argues in § 14 "The Time of Revelation" [718] that both "...as the Old Testament time of expectation and as the New Testament time of recollection", God's time is also the time of witness to the event of Jesus Christ. [719] He collects material about John the Baptist from the gospels; notes that "...the account of his preaching constitutes the beginning of all four gospels and thus the beginning of the whole New Testament" but recognises that in the synoptics "his function is almost wholly Old Testament." [720] By emphasizing the Baptist's dual role of prophecy and recognition, expectation and recollection, Barth is able to conclude: "...this figure in particular would have to be eliminated from the New Testament witness if the intention was to separate the object of its recollection from the object of Old Testament expectation, i.e., to make a cleavage between recollection and expectation, instead of explaining the one by the other from the standpoint of their object." [721] Such argument is imaginative, subtle and persuasive. It almost appears to be allegorical. However, Barth is saved from this because he does not suggest that this is the true significance of John the Baptist; rather he argues that because the Baptist embodied both expectation and recollection, therefore we must recognize that they belong together.

Elsewhere, Abigail and Nabal are types of the expressly wise and foolish, [722] and there are a whole series of vocation stories, which are taken as typical of Christian vocation. [723] Often figures are simple examples. Moses, Solomon and David all ask God to forgive the sins of their nation, and it is only on the basis of God's mercy that they can so intercede, Barth argues. Here again, it is the role played by the Old Testament figure which gives a basis to Barth's argument. [724]

Similarly, the figure of Peter, whose role is explored at length, is an illustration of Jesus' words "without me ye can do nothing".[725] The angel Michael is discussed because he is typical of the Angels:"... what is said of Michael in particular, is to be said of angels generally."[726] Figures are not always used as good examples. David's sin is an example of Barth's suggestion that even the elect are not perfect.[727]

The preceding discussion has made it very clear that Barth's use of typology is predominantly Christological, occurring chiefly in connection with election and rejection in the Church Dogmatics. Although Barth includes New Testament use of typology, he goes further than the New Testament quite confidently. The reason for this is that he is convinced that the Old Testament books witness to Christ, not only in the passages which are explicitly Messianic prophecy, but throughout. Many of the Old Testament passages can be understood to speak of Christ, only if they are taken typologically. This is particularly true of the stories and figures which appear in the Old Testament. Consequently Barth looks for examples of the doctrines with which he deals.

There is no doubt that this dogmatic building block is an important one, and one which can, on occasion, predominate in a subsection.[728] There is no doubt that the "Election of the Individual" (§ 35), relies heavily upon this method. However, several points must be noted. Even here, it is not the only 'building block' which Barth employs. The first subsection gives some attention to themes;[729] the second subsection deals with words;[730] theological statements,[731] stories[732] as well as typology.[733] The third subsection begins with theological statements,[734] and moves to a thematic treatment of the apostles.[735] Thus the predominance of typology in the fourth subsection must be seen in the light of the whole section, where it is undoubtedly influential but never normative. There is reference to the theological interpretation of the New Testament throughout.

This dogmatic building block presupposes the unity of the two testaments, and the possibility of

discovering a fuller meaning of an Old Testament passage available only to faith in the Christian era. This fuller meaning of the Old Testament is not contrary to the literal meaning, however; indeed the Old Testament may be said to require it, in as much as it looks forward to a fulfilment it does not contain. [736] Barth's use of typology is comparable to his use of stories for it enables him to deal with long sections of Scripture, not just fragments. It may even be thematic or collective, in so far as Barth must collect the material about a particular character before he can suggest a typological meaning.

Although it seems a dangerous method open to distortion, Barth generally cannot be attacked on these grounds. The reason is twofold. Firstly, there are regulative features to Barth's methods which guard against extremes, such as his acceptance of the unity of Scripture, and his recognition of the necessity to interpret Scripture by Scripture. [737] Secondly Barth combines this approach with other dogmatic methods so that whole doctrines do not depend on this method alone. Hence, when he looks for typological illustrations in the Old Testament, he already holds the New Testament 'key', Jesus, in his mind.

Allegory and analogy

In moving from exegesis to dogmatics, Barth is prepared to base his argument upon allegorical interpretation of biblical passages, or upon analogies drawn between diverse parts of Scripture. Neither method is universally accepted, so that although they are not of major significance in Barth's movement, a brief description of the problems associated with each procedure introduces the exposition of his practice.

"An allegory is a statement or a story which says one thing and means another." [738] Hence, allegorical interpretation of Scripture makes the text "...yield a meaning which is other than its literal or surface or historical meaning." [739] Such interpretation is not at

present fashionable,[740] despite the fact that both testaments use it.[741] The early church was not entirely opposed to this method:[742] the Alexandrine school of exegesis favoured it,[743] adapting it from the Greeks.[744] However, "it cannot be said that antiquity discovered any means of regulating the allegorical method and applying it with any kind of objectivity; the result was that each interpreter succeeded in reading out of his text the ideas that he had brought with him and placed within it."[745] In brief, this is the chief problem of the method whoever uses it. Despite attempts to regulate the way in which a spiritual meaning could be read out of any passage in Scripture,[746] M. Wiles concludes that it is "...so flexible that by means of it virtually any conclusion could be drawn from any passage of the Bible".[747] However, traditionally there have been two significant boundaries, which are closely related; the first is the requirement that no allegorical interpretation should be contrary to any other part of Scripture, the second is that the allegory must increase the faith of the readers. These bounds have been thought to make it legitimate.[748]

Allegory had in any case been regarded as secondary in the Middle Ages,[749] but it was probably the Reformation and particularly the exegesis of Luther which gave primacy to the literal interpretation.[750] Erasmus was equally insistent on the importance of the grammatical sense.[751] "In Protestantism generally the allegorical method was renounced and in the seventeenth and eighteenth centuries there prevailed everywhere a literalist biblicism..."[752] One of the chief reasons for this was that allegory ignores the historical context of the words,[753] looking only for 'another meaning' beyond that which the plain sense offers.[754] Often it interprets the minutiae of the text, and is always closely related to the exact wording. Negatively it functioned as a means to make passages of the Old Testament which were offensive to Christians, more palatable for them, and in this it functioned in a way comparable to contemporary demythologizing.

Lampe argues that

> "...it rests upon false presuppositions and no allegorist can claim to be interpreting Scripture or to be a Biblical theologian. The use of allegory, in fact, vitiates the appeal to Scripture for the establishment or confirmation of doctrine and renders invalid any teaching which depends upon it for authority." 755

Barr argues for the same conclusion in a very different way. He does not think it is possible to distinguish allegory and typology as <u>methods</u> in the way that Lampe and Woolcombe do, and suggests that it is more appropriate to examine what kind of allegory is being employed. Sometimes the 'inner' meaning is quite different from the interpreted text; at other times, it is closely related. Barr labels these "heterogeneous and homogeneous resultant systems." 756 For the second type,

> "...the criticism that it is the imposition of a quite foreign system may be beside the point. The possible criticisms are rather : firstly, that some of these things, while taught indeed in the New Testament, are not taught in it <u>here</u>,... and secondly, that the procedure does not sufficiently encourage the testing of the homogeneous system..." 757

Barr suggests that the potent argument against this method is that it makes a "form-mistake". 758 That is, it mistakes the type of literary genre with which it deals.

There can be no doubt that allegory has been used to establish a relation between the biblical text and christian doctrine. Indeed, Barr points out that "for scholars who are...respectful of and grateful for the achievements of the early christian doctrinal development, the fact remains unavoidable that many of these achievements are implicated at least in part in an allegorical use of Scripture." 759 However, the use of allegory as part of the dogmatic method rather than as an exegetical tool must be assessed in a different way. It is obviously the case, that granted the narrow definition of exegesis above, 760 allegorical interpretation can only be part of exegesis where the text offers or demands it. The real problem is identifying where that is the case!

That part of the biblical material most often given allegorical exegesis in modern times has been the parables. However, much debate seems to have brought

New Testament scholars to the conclusion that parables are not allegories, they have one not many significances.[761] Barth does not agree with this position; indeed his major use of allegory occurs in interpreting the parables of Jesus. We turn to a consideration of this.

Barth does not question the allegorical interpretation offered for some parables:"We recall the parable of the four different soils where the seed is expressly called the Word of God..." [762] He recognises that it is allegorical, but paradoxically says, "...that it one-sidedly rivets our attention on only one of the many elements in the rich content of the parable...", [763] quite ignoring the customary modern insistence that a parable is told to illustrate one main point. He goes on to identify three things of which the parable speaks, [764] interpreting them allegoricaly.

Sometimes a general application is made without any suggestion in Scripture that the parable may be taken this way. [765] For example, the Christian is identified with the publican in the temple, the prodigal son, and the wretched Lazarus, [766] in just the same way as he is compared to non-parabolic figures. [767] The main figure in a whole series of parables is identified as "... the creator with which we have to do when we encounter Jesus", [768] while "... the man in the parable who when invited to a wedding did not take the chief place but the lower (Lk 14.10)..." is identified with Jesus. [769]

A parable may be cited to make one point, as the parable of the Pharisee and publican is taken to illustrate "how a man thinks and speaks ἐν πνεύματι ". [770] Even when this is the case however, allegorical identification of participants may occur, as Barth recognises the "Son of Man" or "King" in the parable of the sheep and goats as Jesus, [771] and the unjust judge as a "picture of God". [772] The prodigal son is taken as Jesus Himself, [773] although elsewhere the father of the prodigal is a "closely related figure" to Jesus. [774]

Barth's interpretation of the parable of the Good Samaritan is undoubtedly based on allegory. Beginning with Jesus' question as to who was the neighbour in the

parable, Barth suggests that it was the Samaritan. This Samaritan must be neighbour not only to the man who fell among thieves, but <u>also</u> to the lawyer, in Barth's view: "...the lawyer had first to see that he himself is the man fallen among thieves and lying helpless by the wayside..." [775] But, "...above all, he has to see that he must be found and treated with compassion by the Samaritan," [776] who Barth hints must be understood as Jesus:

> "The good Samaritan, the neighbour who is a helper and will make him a helper, is not far from the lawyer. The primitive exegesis of the text was fundamentally right. [777] He stands before him incarnate..." [778]

Barth falls into this allegory because he ignores one of the fundamental principles which he maintains strictly elsewhere. That is, he does not deal with the final form of the text, in a way which gives full attention to the command of Jesus "Go and do thou likewise." [779] If it were the case that Barth could argue that the parable was originally told without this final command, his interpretation would fit very neatly indeed, allegory or no. As it is, Barth finds it hard to accommodate this command. One cannot help suspecting that Barth leans towards allegory because it enables him to link the parable with his understanding of man's need for grace.

Similar allegorical features may be found in a lengthy consideration of the parable of the wise and foolish virgins. This centres on the significance of the oil. Taking the virgins to be the Christian community, the lamps to be the "witness of the community", [780] Barth argues that "...the oil represents something which makes this /Christian/ witness vital and strong not only now but then..." [781] which he goes on to identify as "...the self witness of Jesus by the Holy Spirit..." [782] This identification of component parts of a parable as representing something else, is classical allegorization.

The extended exposition of the Prodigal Son is also allegorical. Barth suggests that the scribes and Pharisees "...correspond to the elder son..." [783] and that

there is a "...relationship between the lost and re-found younger son, the sinful but penitent 'am ha'aretz of publicans and sinners, and the election, calling and redemption of the Gentile world as it turns to the Gospel..." [784] He acknowledges that this is not directly said by the text, but suggests that the Gentile interest of this third gospel makes it a plausible interpretation. In the same way, he argues, it is indirectly related to Christology.

> "In the parable, then, Jesus is 'the running out of the father to meet his son'. Jesus is 'hidden in the kiss which the father gives his son'. Jesus is the power of the son's recollection of his father and home, and his father's fatherliness and readiness to forgive. This is the indirect exegesis. And it is not allegorical but legitimate if there is to be an exposition of the parable in the context of the whole of the Third Gospel and the whole New Testament message." 785

However, Barth does not confine himself to this kind of approach, suggested by Gollwitzer; he goes on to a kind of typological interpretation, which he obviously thinks is legitimate, whereas allegory is more questionable. [786] The real proto-type is the incarnation and exaltation of Jesus which is taken by Barth to be a fore-shadowing of the journey away from home and back home by the prodigal. The clue to this for Barth is the father's remark that "this thy brother was dead and is alive again, was lost and is found." [787] Of course, the parable intends the first phrase to be taken metaphorically, the second literally, but in applying them to Jesus, this order is reversed. This cannot be regarded as proper typology, for that requires a real correspondence between actual events, and not a correspondence between a story and an event. What Barth in fact is doing here, is using his rather sophisticated methods of approaching a story, which he usually employs typologically, in order to construct an elaborate and ingenious allegory.

> "What is the fatal journey of the lost son as seen from this standpoint? Surely it is only a sorry caricature of the going out of the one Son of God into the world as it took place in Jesus Christ... But it is obviously its carricature...It is similar for all its dissimilarity, like the being of Adam in relation to that of Jesus Christ: τύπος τοῦ μέλλοντος (Ro 5.14)." 788

In another context, Barth argues that all Jesus' parables are a prototype of the new order, [789] because they are likenesses of the kingdom. [790] Jesus "tells them, so that the narrative is no mere metaphor, but a disclosing yet also concealing revelation, self-representation and self-offering of the kingdom..." [791] In such cases as these, it must ultimately be a matter of personal judgement whether there are sufficient similarities for a typological relationship to be acceptable. However, it has been argued above that typology depends very closely on prophecy and fulfilment. On this ground, a story Jesus told cannot prophesy typologically, his own Incarnation which has already taken place. It is significant in the first example that Barth himself let this interpretation slip when he suggests later that "This is the 'way back' of <u>man</u>, the way of <u>man</u> as he turns to God in repentance and sorrow, sincerely and therefore without claim..." [792] However, he suggests that

> "More than a copy, an analogy, a type of his entry, the way of the refound son in the parable and therefore of the man reconciled with God, cannot possibly be. But on the other hand it cannot possibly be less." 793

The way of man back to God

> "...is not the original. It is only a copy. But it is the copy of this original, and therefore to be understood only in its relationship to it." 794

This discussion has shown that Barth uses the parables allegorically and typologically whatever claims to the contrary may be presented. It does not follow that allegorical interpretation is incorrect or inappropriate. That must be the subject of further discussion below.

Allegorical interpretation flies in the face of the interpretative context of the gospels. For example, Barth suggests that "Holy Scripture will always be like the leaven which is really hidden in three measures of meal (Lk 13.21)", [795] even though in the gospel the parable is introduced by Jesus with the words "Whereunto shall I liken the Kingdom of God?" [796] This is especially noteworthy because Barth later recognises that "Everything Jesus said revolved implicitly, and in the parables explicitly, around the coming kingdom..." [797] This allegory

is therefore maintained at the expense of ignoring context, which is not Barth's usual custom.[798] When Barth applies the parable of the talents to a practical setting, he also uses allegory. The servant who buries his treasure is the church which "...despite the purity of its doctrine, does not make proper use of it and therefore cannot be said to teach pure doctrine."[799] Elsewhere this parable is used to make a similar point, but the talents are identified as "His Gospel and His Spirit",,[800] whereas on another occasion the parable is used to make clear the individual's responsibility to pray.[801] Thus allegorical interpretation enables Barth to draw different dogmatic lessons from the same passage of Scripture.

Barth does not always take parables allegorically however.[802] For example, he suggests: "According to Lk 15 it is the lost sheep, the lost coin and the lost son that are the object of the Messiah's work..."[803] And parables of judgement are taken as teaching about that, in conjunction with other verses about the same theme.[804] The wedding feast is explained as a parable, with full attention to the complete text,[805] and to the context,[806] and it is not until this has happened that the wedding guests are identified with the disciples of Jesus. There are other similar examples.[807]

Although Barth's chief use of allegory is in interpreting the parables, he does at one point suggest that miracles must be interpreted this way too. "...There is probably no account of any such action in the Gospels which...does not also have what we may boldly describe as a symbolical quality."[808] Hence, "...the miracles are not accidental but meaningful historical acts."[809] He goes on to argue that

> "...while Jesus does actually make history in the actions reported they are also parable. The fathers were very conscious of this, and for that reason they were at this point far better exegetes than those who in a panic-stricken fear of what is condemned root and branch as 'allegorising', refuse to look in this direction at all."[810]

This excursus pin points several facets of Barth's method. Firstly it

makes it clear that there is a certain confusion between parables and allegories in his thought. This has already been noted above, as too his attempt to take them typologically. The distinction between these is a fine one, and as he recognises the validity of all methods, it is not surprising that he does not always recognise the difference. Secondly, the lessons which he draws from the miracles of Jesus, in the example above, are not strictly speaking dependent on using either the parabolic or allegoric method. They are drawn by analogy.

The analogical method is frequently employed by Barth. An analogy is "a process of reasoning from parallel cases", [811] more explicitly, it is "inference or procedure based on the presumption that things whose likeness is known, will be found or should be treated as alike also in respects about which knowledge is limited to one of them". [812] In suggesting that Barth interprets Scripture analogically, several things must be noted. This discussion is not directly concerned with Barth's betrothal of the analogia fidei and rejection of the analogia entis, [813] because although the former is the only basis upon which Barth considers one can know God, it does not necessarily give rise to an analogical interpretation of Scripture. Rather, this springs from Barth's expectation that all passages are capable of yielding doctrine, so that analogies may be perceived between Scripture and doctrine. Further, it is recognised that parables may be understood as extended analogies, so that an insistence on the term 'analogically' rather than 'parabolically' interpreted may seem pedantic. However, the term has been chosen deliberately to avoid confusion. 'Parable' inevitably carries the overtones of a technical term for the stories which Jesus told. 'Anology' does not have the same problem.

Analogy may be understood in a broad or narrow sense. Broadly, it may be argued that a parable offers an extended analogy, and typology depends on partial analogical correspondence, which is set in a framework of prophecy and fulfilment. [814] Where Barth draws an

analogy between two or more passages of Scripture, his practice is closely related to typology; where he sees analogies between Scripture and doctrine his practice is closer to the parabolic method. Barth suggests that the early Christian community itself drew the former kind of analogy. A discussion of miracles includes this comment:

> "When it heard about the feedings in the wilderness the very wording of the description of these acts of Jesus made it inevitable that it should think also, if not exclusively, of the Lord's supper which was so constitutive to it, and beyond that of the great feast to which it could itself invite thousands and thousands of those who hungered in the world,and whom it could already feed." 815

This narrower, non-specialist kind of analogy is characteristic of Barth's thought and method. The Church Dogmatics offers many examples which are the fruit of an extensive knowledge of Scripture and a lively imagination. [816] Thus, as God showed Eve to Adam, so Paul showed Christ to the Corinthians: in each case betrothal followed. [817]

These analogies are sometimes so slight and insignificant as to be classified as merely comparisons. Thus no significant theological point depends on this analogy: "When the canon, the staff which commands and sets moving and points the way is moved by a living stretched-out hand, just as the water was moved in the pool of Bethesda that it might thereby became a means of healing, then it bears witness..." [818] In the same way, Barth suggests: "The business of the reader or hearer of this type of ethics is tacitly to supplement and correct its more doubtful...presuppositions(as Paul did in Ac 17.28...)"[819]

Some analogies, by contrast, argue from one known case to all other possible cases. Thus Barth writes of revelation :

> "One cannot produce it oneself, as the priests of Baal wanted to do on Carmel in 1K18. Nor can one control revelation, as was vainly attempted when Jesus was asked for signs." 820

This is quite a common method. Barth himself calls it analogical, [821] when he compares his theological point to two instances; Paul speaking to the Corinthians, and

Paul speaking of Abraham: both are taken as examples of the Christian who is confident before his contemporaries, but not before God. [822]

But analogy may be the means to draw highly significant theological conclusions. Thus, interpreting Jn 8.3-11, Barth says of Jesus' writing that :

> "the most obvious explanation of this striking action is that He thus indicates what God did on Sinai (Ex 34.1; Deut 4.13 etc). He writes the Law..., thus proclaiming Himself to be the Author and therefore the competent Expositor of the command which arraigns and condemns to death this adulteress." 823

This analogy echoes through the excursus, as Barth repeatedly calls Jesus the "Author and Expositor of the Law". [824] It is coupled with another analogy from Jer 17.1f. which adds weight to Barth's argument that Jesus' action of writing was theologically significant.

Barth sometimes sees analogies between two different parts of Scripture. Thus he suggests that "the picture of the virgins escorting the bridegroom with their lamps in Mt 25 is reminiscent of a similar eschatological saying in Dan 12.3..." [825] Hence, the promise of the parable is that "when Jesus is finally revealed, the Church of the interim will stand at His side, with its testimony to the whole world." [826] Similarly, the Judges of the Old Testament, and the Judge, Jesus of the New, bring first redemption and only secondarily condemnation. [827] One story may be seen to have more than one analogy; David against Goliath is thus like Jesus facing death and corruption, [828] and Christians facing persecutors. [829] Barth implies that there is a real analogy in the way that the world treats the Scriptures, the disciples, and Jesus. Because the latter two suffered opposition, "it would be stupid to bear ill-will to the world, to reproach it, so to speak, because confronted with Holy Scripture it appears to possess and exercise victorious power". [830] Sometimes the analogy is recognisably defective, as that which exists between light and darkness, and Jacob and Esau for example. [831]

An assessment must be made of the allegorical and analogical method used by Barth. Two considerations will enable a fair judgement to be made. Firstly it must

be noted that Barth does not usually rely on this method alone for his theological conclusions. For example, the allegorical interpretation of the sower [832] follows a discussion of theological statements whose contentions the parable is understood to illustrate or amplify. [833] However, it has to be recognised that his understanding of the neighbour as "...the bearer and representative of the divine compassion" [834] does depend entirely on the allegorical interpretation of the Good Samaritan, although it is only one point in a sub-section. It would seem from a dogmatic point of view that if Barth should be criticised here, it could not be on the grounds that he is using allegory, but rather because he uses it to demonstrate what cannot be supported elsewhere in Scripture. [835] However, he might rightly contend that it was not a wrong conclusion since it was not directly contrary to other parts of Scripture.

Secondly, any assessment must recognise that Barth's method is dogmatic not exegetical. That is to say, Barth employs it to draw out the theological significance of the text's meaning which has already been exegeted, using convential tools. Granted that this is the case, one must be wary of marshalling all the arguments which are directed quite rightly, against allegorical exegesis.

The reasons are complex, and have to do with the nature of the dogmatic enterprise. Dogmatics cannot deal simply with the literal meaning of the biblical texts, although it starts there. It has to select, classify, and work out the implication of the raw material. Allegories may help to do this because the stories interpreted this way may give a new insight into the relationship of theological concepts gleaned from elsewhere, or confirm patterns already established. They cannot yield new information, but they can give new perspectives. [836] Providing that the allegorical interpretation is homogeneous with the story, the theologian is not making a form-mistake when he uses this method in dogmatics. [837] To suggest that biblical material may only ever be used in one way is being as narrow minded as thinking that

the inner tubes of car tyres should never be used as life belts. The dogmatic theologian who uses allegorical interpretation is comparable to the Christian who reads Jn 4, not with the author's intention uppermost in his mind, but to discover techniques of evangelism, or to find clues to the church situation in which it was written.

Similarly, the fresh juxtaposition of doctrines and stories; or the comparison of one part of Scripture with another, is an imaginative work, whose results cannot be settled by a critique of the methodology alone. In doctrine, it must include some personal assessment of the viability of the allegorical interpretation or the analogy.[838] Barth himself is aware of this when he admits that 'direct exegesis' cannot yield his understanding of the Prodigal Son; but he wants to "...do full justice to the passage", and not "...to miss what is not expressly stated but implied in what is stated, and therefore necessary to what is stated, as that which is said indirectly."[839]

This is not to suggest that there are no bounds outside which theologians may not go. But it is to suggest that inside these boundaries there is room for fresh developments, which may give rise to changing patterns in dogmatic theology, because "Typical analogy has a... venturesome and exploratory character."[840]

This chapter has explained the chief ways in which Barth groups biblical material, and the most significant methods in his complex movement from exegesis to dogmatics. Such diversity of practice might be thought to lead to diversity of results. The reason why this is not the case will be made plain in the final chapter.

CHAPTER FOUR

The Control Features in Barth's Movement from Exegesis to Dogmatics

The first three chapters presented a detailed examination of Barth's movement from exegesis to dogmatic theology. This chapter offers a contrasting analysis of the way in which Barth's methods dovetail to form a coherent whole. Although Barth took the context of individual biblical passages seriously, yet his commitment to the principle of the unity of Scripture never faltered: indeed, it always retained supremacy over the interpretative principles. Furthermore, it influenced both Barth's selection and arrangement of material. The unity of Scripture was seen by Barth to be lodged in a single point of reference, Jesus Christ.

In order to substantiate these contentions, we begin with an examination of the significant role of context in Barth's interpretative method. The discussion will be confined to the part played by the immediate literary context of any portion of Scripture which Barth expounds. The other meanings of the word 'context', namely the historical background of the book, or the wider context of Scripture as a whole, are examined separately.[1] In this section, context refers to the relation of the parts to the whole from which they come.

Scholars are agreed in principle, if not in practice, that the immediate literary context of a word, a phrase, or a sentence[2] is usually of primary importance in the interpretation of the same. E.J. Kissane asserted that "the context is the guide to interpretation and disregard of the context leads to chaos",[3] and J. Barr suggests that "context is basic because it forces the interpreter to examine the entire line of thought of the writer";[4] he concludes that "a text without a context is only a pretext".[5] It is nevertheless the case that the context may be equally uncertain, so that although consideration of the context is imperative, it may not be decisive.[6]

Where exegesis of a whole biblical book is offered in a commentary, it is usually the case that the context of each part will be uppermost in the mind of the exegete; he has just explained the preceding verses, he will move

on to the next verses. Consequently, context must play a significant part in his understanding.[7] Cross references to other parts of the work, although they may not make specific mention of 'context' are evidence of this process. Barth's exegesis in Romans and Philippians is no exception to this pattern. Cross references abound.[8] There can be no doubt that Barth struggles to see the parts in the closely connected whole. There are, moreover, specific affirmations about the significance of context in Philippians. Thus, writing of "joy" at Phil 1.4, Barth suggests "the context in which it appears should not be overlooked..."[9] and contextual considerations guide his detailed exposition.[10] But the same is not true of the commentary on Romans. Because Barth is most concerned to make Paul's meaning clear to his contemporaries,[11] he passes over the detailed consideration more normally found in commentaries.[12] Consequently, he does not generally give space to discussion of the contextual reasons which brought him to his conclusions about the meaning of individual passages. The absence of comment must not be interpreted as an indication that context was not important in Barth's thinking. All the later evidence, including the shorter commentary on Romans, show that Barth had come to his conclusions, taking context into account.[13]

In dogmatic theology, the theologian who gives serious attention to Scripture, must inevitably do so on a selective basis.[14] Consequently, the context of individual passages to which he refers are not necessarily uppermost in his mind.[15] Thus it is significant that Barth frequently shows knowledge of the context in the Church Dogmatics, and often uses it in his exegesis, not only to understand the passage, but to guide his dogmatic use of the same.

We proceed, therefore, to a detailed examination of the role of context in the Church Dogmatics.

Quite frequently Barth begins with the context,[16] and occasionally he tries to see a verse both in its immediate and broader context.[17] A passage may be understood in the context of the work in which it comes, so that

Barth discusses "Ye shall be holy as I am holy" in the light of Leviticus as a whole.[18] Similarly Barth takes the passages dealing with predestination in Ephesians along with their context so that he can support his contention that the purpose of election is not individual gain but God's glory.[19] The first two chapters of Genesis are understood in the light of the whole section, chapters 1-9.[20] Most often, contextual considerations are confined to the section in which the sentence stands.[21] It is characteristic of Barth to describe the context of a verse as its "decisive commentary".[22] Smaller fragments are equally seen in relation to their immediate context, so that in ascertaining the precise meaning of a word[23] or the significance of a phrase[24] Barth recognises that context is an important factor. Thus, a Pauline phrase must be interpreted "...according to the sense in which Paul himself...takes and uses it in this particular context...",[25] or the context may suggest the reason behind a saying of Jesus.[26]

It is usually the case that Barth lays great stress on the context when there would be some doubt as to the strength of his theological position, were he not able to interpret all passages as demonstrating his point of view.[27] Conversely, he does not appeal to context where his exegesis is generally accepted by contemporary scholarship. Thus, he argues that "those handed over to Satan"[28] are so used, in order that they may ultimately see the salvation of the Lord. From this basis, Barth maintains the same case at Ac 7 and Ro 1, by searching the context in each case for similar hints. He finds this at Ac 7.55 where Stephen's vision is of the universal Lordship of Jesus, and in Ro 3.20, which makes clear the twofold revelation of God: wrath and grace. Barth considers that "we have only to study the contexts carefully"[29] to recognise that his interpretation is correct. Similarly, contextual considerations preclude 1 Cor 7.14 being taken as a hint that infant baptism was practised in the early church.[30] Thus, Barth was aware that reference to the context was an interpretative principle of the first importance. He regards it "...as a basic rule of interpretation... that a text must be read in the light of its context..."[31]

Further, Barth often includes asides asserting the importance of context. For instance, of Mt 16.18 he writes: "We ought never to explain the 'Thou art Peter...' independently, separating it from the context... or from its relationship to the second part of the gospel record which culminates in the passion story." [32] Similarly, in discussing "The Determination of the Rejected" Barth argues: "Attention must be paid to the importance of the contexts in which the subject is this divine handing over." [33]

In the Church Dogmatics Barth does not regard the context as controlling simply the exegesis of biblical passages; it may also direct the ways in which one may apply the passages today, [34] or draw dogmatic conclusions from them. [35] Thus the ten commandments "...are fairly exhaustively interpreted by their immediate context" [36] so that, for example, the precise nature of adultery is abundantly clear. They were addressed to the people of Israel standing in covenant relationship to God; thus they may not be applied in a universal way to mankind at large; "...the command is an event which forms a particular step in the nexus of the history of divine grace, and which in fact can be understood only in this context". [37] In a similar way, "The context /of Rev 1.8/ leaves us in no doubt that the speaker is not God in abstracto but God in concreto, God in His identity with the man Jesus." [38] Thus Barth relies on contextual hints for his dogmatic interpretation. [39]

It must not be supposed that Barth always keeps to the principle of understanding a verse in its context. Sometimes he disregards the original context completely, [40] and quotes a passage merely because it expresses an idea in a convenient way. Thus Ac 26.19 is quoted with no mention of Paul's speech before Agrippa from which it comes, and with little thought to the significance which Luke intended the words to have. [41] Likewise, Barth uses Paul's phrase "I forget those things which are behind" to apply to natural theology, where as the context of Phil 3 makes it clear that for Paul it was Pharisaical Judaism that was left behind. [42] Barth admits that he takes 2 Cor 5.19 out

of context, although later he admits that both context and wording are important there.[43] Occasionally, an idea[44] or verse is surprising in its context,[45] and rarely, the context is indeterminative.[46]

Thus, it has been demonstrated that the literary context of words, phrases and statements is of great importance to Barth; a sure ground on which he may refute others, build doctrinal patterns, and be helped to see not only the meaning,[47] but the significance of any passage.[48] Indeed, there is a real sense in which the context of a passage may be said to be one of the controls in Barth's dogmatic uses of Scripture. It guards him both from misunderstanding and from misapplication, and consequently is an important feature of his practice.

But however important literary context was in Barth's thinking, it was never as influential in his theology as his belief in the unity of Scripture. This issued in an interpretative principle of only understanding a passage in such a way that, along with the interpretation of other prima facie contradictory passages, it could become the basis of a theological synthesis. We move, therefore, to a consideration of the role of the unity of Scripture in Barth's method.

In contemporary theology, there can be no more heated debate than that which rages over the unity of the Bible. The question has two parts: firstly whether there is unity at all in the Bible, and secondly how this unity may be described. An answer to the first question depends on the successful answer to the second. The tendency in modern critical biblical study has been increasingly to see the diversity within one or other of the testaments,[49] and hence in Scripture as a whole.[50] In the face of such differentiation, those who would argue for the unity of Scripture must deal with a doubly complex problem. First, they must demonstrate that there is unity to be found in each testament; and then that the testaments are intimately related one to another.

It is the contention of this thesis that Barth presumes that such double unity may be demonstrated, and further, that this presumption enables him so to do. But

Barth does not adopt a simple formula for unification; the strength of his position lies in the complexity of the model of scriptural unity with which he works. In order to make his method clear, this section begins with an outline of the models of unity with which other theologians have worked in constructing Old Testament, New Testament or biblical theologies. In the light of these, Barth's method may be assessed.

First we consider the suggested foci for unity in the separate testaments. Hasel's classification is adopted here for both.[51] He identifies several methods of constructing an Old Testament theology, all of which clearly assert that unity may be found. These are the descriptive method,[52] which concentrates strictly upon what the Old Testament originally meant; the confessional method,[53] which approaches the diverse literature from the common standpoint of the faith, both of reader and writer; the cross-section method,[54] which selects concepts which are found in all the disparate parts; the diachronic method,[55] which gives attention to the chronological sequence of the traditions in the various books as they are interpreted there-in; the new 'biblical theology' method,[56] which attempts to ascertain the theology of the Old Testament for today, through New Testament and church interpretation. Finally, there is the old Religionsgeschichte approach, which deals with the history of the development of Old Testament theology.[57]

For the New Testament, similar approaches have been espoused. These may be classified as the straight 'historical development' line,[58] the concept or thematic approach,[59] the salvation - history approach,[60] and the existentialist approach.[61] Since each method has both its supporters and critics, none may be said to have demonstrated that there is either a New or Old Testament theology; hence those who would construct a biblical theology face serious methodological questions.

A classification of the methods employed in constructing a biblical theology is offered by D.L. Baker's fascinating and exhaustive study of the modern approaches to the problem of "Two Testaments, One Bible".[62]

He suggests that there are eight models of scriptural unity, delineated below. Although he classifies Barth as an example of one of these models, he admits that "there is no detailed study of his view of the relationship between the Testaments." [63] Though this section of the thesis does not only aim to examine the relationship between the testaments in Barth's method, it inevitably has to deal with the subject thoroughly. This investigation will show that Baker's classification does not recognise the complexity of Barth's approach.

There are three groups of biblical theologians, according to Baker's classification: those who give priority to the Old Testament, those who give priority to the New, and those who seek to keep them balanced. The first group includes two modes of thought examplified by Van Ruler and Miskotte. Van Ruler regards "the Old Testament as the essential Bible, and the New Testament as its interpretative gloss", [64] whereas Miskotte maintains that "the Old Testament is an independent witness of 'the Name', the New Testament its Christian sequel." [65] The second group includes R. Bultmann, who argues that "the New Testament is the essential Bible, the Old Testament its non-Christian presupposition", [66] and F. Baumgärtel who thinks that "the New Testament shows the Old Testament to be a witness to the promise of Christ." [67] Finally, those who give equal weight to the testaments are represented by W. Vischer who regards both testaments as "...equally Christian Scripture" because "everywhere the Scripture is about Christ alone", [68] and by von Rad, who considers that "the Old and New Testaments form one salvation history." [69] This final group also includes those who relate the testaments by typology, besides scholars who suggest that "the Old and New Testaments are continuous and discontinuous." [70] This final group, including Th.C. Vriezen, H.H. Rowley and C.H. Dodd, emphasize prophecy and fulfilment as a mode of unity, recognizing an historical unity or progression besides the discontinuity which follows fulfilment, and springs from a new covenant.

The viability of these methods is of little significance here: they are included as helpful tools for

the analysis of Barth's methods. But it should be remembered that Barth does not aim to write Old or New Testament theology, nor even biblical theology: his purpose is to describe the Church Dogmatics.

It must be recognized that the unity of Scripture is of importance to dogmatic theology in a way that it cannot be for straightforward exegesis or even biblical theology. The reason for this is that the exegete who deals with a single book is only concerned with other biblical material as it sheds light on his document. He often feels free to ignore what is unrelated or contrary. The biblical theologian who deals with one or other of the testaments, or more rarely, both, may seem to have the same problem over the unity of Scripture as the dogmatic theologian, but in fact, does not. Whether he deals topically or sequentially with the biblical material, he is free to see some parts as more significant than others, or to recognize conflicting views; but he may simply note that one cannot arrive at a uniform conclusion. The reason for this is that whatever model of unity he employs, his task is basically descriptive.

However, the dogmatic theologian is not simply concerned with what Paul said, or the Old Testament teaches: he is concerned with truth; with what may be said of God, Jesus or baptism, because it actually is the case. [71] This is the reason that he cannot confine his attention to Scripture, he must consider natural theology, the arts and sciences, even if, like Barth, he finally abandons them. But if, like Barth, the dogmatic theologian asserts that the truth about God may only be known through God's revelation of Himself, in Christ, in Scripture and in proclamation, then the unity of Scripture becomes crucial. Those who admit other evidences, may accept them, and excise parts of Scripture. Those for whom sola Scriptura is an absolute base, must struggle to discover God's single truth about Himself, His Son, or His relation to mankind; and in so doing must devise a method of approach to Scripture which can maintain a realistic unity despite the diversity. If the diversity is too great, and the unity too elusive, the sola Scriptura base evaporates beneath them, and they are

forced to hold a canon within the canon, or to make an interpretative key their ultimate base. [72]

However, whatever the advantage of having a firm doctrine of the unity of Scripture, one must recognize the veracity of G. Downing's warning in this connection that "the clearer its supposed authority, the more pressing the demand to find in it what is convenient or orthodox and the less real notice is taken of it itself..." [73] With these remarks in mind, we pass to a consideration of Barth's working method in the Church Dogmatics.

It has already been made clear above that in order to trace a theological concept [74] or theme, [75] Barth assumed the unity of Scripture. This section examines the way in which this assumption was worked out. Whenever Barth interprets one passage of Scripture in the light of another, rather than of its own immediate context, he is allowing the unalterable principle of the unity of Scripture to control his dogmatics. It operates whenever a passage is taken in the light of Scripture as a whole, or even in the light of the corpus within Scripture to which it belongs. [76] It may be seen to be particularly influential when Barth deals with doublets, but is perhaps most interesting when he resolves the problems of passages which are in apparent conflict. This section will also consider the way in which Barth relates the testaments, so that the full extent of this very important control factor in Barth's thinking may be made clear. [77] The assessment of this major control in Barth's dogmatic use of Scripture will make reference to his theoretical method, as well as to his practice.

Taking the unity of Scripture seriously, means for Barth, taking all of it, and not ignoring parts which are not, for any reason, congenial to the reader. Thus, he writes critically of "...R. Bultmann's Jesus (1926) that he ignores this insistent demand of the texts and construes Jesus one-sidedly in terms of his sayings." [78] And he asks "What gives us the right to take passages like Jn 15.26, which speak of the procession of the Spirit from the Father, and isolate them from the many others which equally plainly

call Him the Spirit of the Son?" [79] There is much evidence to suggest that Barth's method was to collect all the biblical passages pertaining to the subject he is treating, and to examine them together. [80] Thus he is in a position to write of "the impression we receive from the whole Bible..." [81] He implies that he never knowingly overlooks biblical material relevant to the topic with which he is dealing. [82] Since his concept of unity makes him inclusive in his attitude, it will be instructive to comment here on the statistical analyses which show how very far from all-inclusive Barth's use of Scripture was.

In the Church Dogmatics, Barth makes no reference to 46.9% of the whole of Scripture. This total represents 54.3% of the Old Testament, and 25.2% of the New Testament. [83] These average figures cover some biblical books which are cited in full, [84] and one book which receives no mention at all: Esther. Barth cites less than half the text of more than half of the Old Testament books, [85] but more than half the text of more than three quarters of the New Testament books. [86] This discrepancy between the testaments is significant.

However, it is important to discover what the figures represent. In the gospels, for example, although it seems as though Barth makes more extensive reference to John than to the Synoptics, [87] it has to be recognised that it is often the case that uncited verses are single verses giving 'stage directions' [88] or are verses cited in a parallel account. [89] Hence, even Matthew's 24.5% uncited is not disproportionately high.

It is interesting to note those passages to which Barth makes no reference. For example, in 2 Corinthians it is chiefly the passages where Paul is making detailed personal address to the Corinthians, [90] whereas the more overtly theological sections are employed. [91] In the Old Testament, Barth does not make reference to tables of descent, [92] or to much of the case law [93] or even to the details about making the tabernacle. [94] Many proverbs are uncited, [95] and much prophecy unheeded. [96] But such observations are not in themselves significant; unless it

could be shown that they represented features of biblical theology with which Barth not only did not, but could not deal. Such a case cannot be made.

Therefore, it is more important to realise that Barth does not make mention of all the biblical references to themes or concepts which he discusses. For example, there are many references to angels in Scripture which he does not cite in his section on "The Ambassadors of God and their opponents". [97] Barth admits as much himself:

> "There are many interesting and pregnant passages upon which we have only touched in passing if at all. But I know of none which would really lead us any further in the subject. Our present purpose is not a complete angelology. We have simply taken the most important examples to illustrate the decisive matters which claim our attention in dogmatics." 98

So there is a kind of ambivalence in Barth's method; his purpose is inclusive, his method at times selective, and his claim that such selection has been made on dogmatic grounds, because dogmatic theology cannot be equated with biblical theology. More significant is his deliberate refusal to give detailed consideration to the angels of darkness, on the grounds that it would be unhealthy. [99] Consequently, it is not surprising to discover that he omits references here too, such as Paul's assertion that "Satan disguises himself as an angel of light." [100] Most of the biblical material which Barth ignores falls into three sharply defined categories. Some are theologically insignificant, [101] others are irrelevant to the doctrinal themes to which Barth gave his chief attention, [102] yet others duplicate, theologically if not linguistically, passages which are considered. [103] However, in the section on angels, it must be suggested that the omissions are not consistent with Barth's avowed intention. Rather,his theological schema has already driven him to devote a whole section to "Gott und das Nichtige", [104] for which he offers no biblical substantiation. [105] To discuss the biblical view of demons, after he has already decided that their "origin and nature lie in nothingness", [106] can therefore only go against a doctrinal standpoint which he has already adopted. One is forced to the conclusion that Barth here abandoned his usual principles of taking all of Scripture

seriously, and submitting all to Scripture, in favour of an exposition of the nature and status of evil, which he found more acceptable philosophically, than the *prima facie* biblical view.

What may reasonably be concluded from this discussion is that Barth's inclusive intention was practically impossible; and the extent of that impossibility is reflected in the statistics discussed above. Further, he has a theological explanation for his practice. In principle he must be open to God speaking through any part of Scripture, but in practice he can only deal with these parts through which God did speak. Thus he writes: "It is really not laid upon us to take everything in the Bible as true *in globo*, but it is laid upon us to listen to its testimony when we actually hear it." [107]

Barth recognised that taking the unity of Scripture seriously implied more than a determination to be inclusive in his use of Scripture in the *Church Dogmatics*. No passage, or series of passages is interpreted in a vacuum, but always in the context of both testaments. [108] Thus, Ecclesiastes 3.1-11 is read "in the context of Ecclesiastes and the rest of the Old Testament and New Testament, and in the context of the Old Testament with the New Testament..." [109] There can be little doubt that Ecclesiastes has a special significance in the context of the canon, which an exegete would not discover were he to concentrate on the meaning of the text alone. Barth for example, considers it as "...the sharpest expression of a consciousness of time and life really shattered by the presence of God." [110] Elsewhere he is sharply critical of earlier exegetes who read Gen 1-3 with "...far too little attention to the rest of Genesis and the rest of the Old Testament". [111] Barth consistently understands individual verses in the context of the testament from which they come. Thus Barth writes of Job and Psalms "...we must not read them outside the context of the Old Testament". [112] Even a most casual reading of the *Church Dogmatics* will supply innumerable examples of Barth using part of the same testament to explain a verse, often by a different author. [113] Indeed, very few excursūs have exegesis of one passage alone.

Often he refers to other parts of Scripture as a "decisive commentary" on the passage with which he is dealing.[114] For instance "Ezek 37 is thus the most powerful commentary on Gen 2.7",[115] or "The book of Proverbs...can be read as a large scale commentary on the fifth commandment..."[116] Frequently the Johannine presentation of a feature of the gospel story enables a right understanding of the synoptics.[117] Barth implies that we need the differing perspectives offered to us by various authors, to see the whole picture. Thus John's gospel supplements the others:"We must have this glorified picture before us to understand the account of the synoptics."[118]

Barth frequently explains something in one testament in the light of the other. This is not unexpected, when an idea found in the New Testament consciously builds on the Old,[119] but it is more unusual when the Old Testament passage is used to elucidate a New Testament passage where there does not appear to be a direct relationship.[120] Sometimes it is simply the case that two passages taken from different testaments together form the basis for his case.[121] Either way, Barth clearly holds that to read one testament without the other is a recipe for disaster.[122]

Where there is unity, Barth regards this as significant not accidental.[123] Indeed, where the testaments agree this is often a result of a conscious emphasis in the witness of the New Testament books,[124] or indeed of Jesus himself.[125] Thus Barth uses places in the New Testament which specifically refer to Old Testament passages to elucidate the latter.[126] Thematic unity may equally be deliberate. "It may surprise us that the ideas of man's being in death are not mitigated or even displaced in the New Testament as compared with the Old...in fact they are accentuated as never before."[127]

But such unity in witness does not blind Barth to contrasts. He refers to "...the contrast between Law and prophets in the Old Testament, and in the New Testament the corresponding contrast between Gospels and Epistles".[128] Elsewhere, he makes much of the "...complete shift of theme and interest in the historical presentation of the Old

Testament..." [129] at the watershed marked by the establishment of the monarchy,which leaves "...an obscurity both of the matter itself and also of its unity". [130] After making clear the extent of the problem, Barth suggests that the basic question is whether God's will is simple or twofold. "These are the difficulties of the text with regard to the unity of that which it attests." [131] But the sharpness of the problem forces Barth in this case to a resolution, namely to recognise that "The kingship of Jesus Christ is the actuality, the subject which they attest - but which they can only attest." [132] Sharp formal difference frequently overlies great material agreement. [133]

Occasionally Barth is prepared to concede contradiction. For example, the end of Judas recorded in Matthew, "...provides information which is, of course, partially contradicted by that given in Ac 1.18f."[134] Similarly, the Old and New Testament views of divorce are directly opposite:"The gulf between the Old and the New Testament view of the matter is unmistakeable." [135] And in the Resurrection narratives "...we are confronted by obscurities and irreconcilable contradictions..." [136]

When passages in Scripture appear to contradict, Barth employs his belief in the unity of Scripture with characteristic skill to control the interpretation of both passages. This method is made plain early in the Church Dogmatics, in a discussion of Exod 19-20 and Jer 31; the old and new covenants. This discussion is typical of his treatment of Old Testament contradictions. Barth rejects the usual reactions to this kind of problem. He will have nothing to do with "harmonising exegesis" [137] because it does violence to the texts; [138] nor will he seek "to balance the one by the other" [139] so that they are levelled out. Neither will he allow any attempt "to measure the one by the other" [140] so that the message of one is cancelled out. [141] Rather,

> "a historical analysis of the two texts will in its own way show us at once that a systematic conspectus of both is impossible. Hence we can listen either to the one or the other at the one time." 142

This is an excellent example of Barth's method, which he pursues in other parts of the canon. For example, it is

imperative to hear both the threat and the promise in the prophetic corpus, as it is important to hear separately, but equally, both the humanity and the divinity of Jesus in the gospels. In Barth's view, it is not the job of the dogmatic theologian to construct a false unity or system, [143] where Scripture offers dialectical tension. [144]

> "We can listen only to the one or the other, realising what is said by the one or the other, and then, in spite of the concealment, we can also in faith hear the other one. These are just some of the great one-sidednesses of the Bible written and received as God's Word." [145]

This procedure gives Barth the freedom to concentrate first on one side of the biblical witness about a topic, then on the other. [146] One of the crucial questions therefore must be, how he knows when to emphasize which side. There is no evidence to suggest that this is ever more than a simple matter of judgement. [147]

In the New Testament, conflicting accounts are found by Barth predominantly in the gospels, [148] and his method is parallel to that already examined in connection with the Old Testament. An example of this may be found in his discussion of the apostolate. The differences between parallel accounts are noted without embarrassment. [149] For example, Barth records

> "the so-called great commission which in Luke, the spurious conclusion of Mark and Acts precedes the story of the Ascension... It is worth noting that Matthew (28.16) transfers the event to Galilee...But according to Lk 24.36f. the same event obviously takes place in Jerusalem..." [150]

Other variations are noted. However, Barth refuses to reconstruct the events by harmonising the accounts:

> "The actual teaching given us by these variants is obviously more important than the historical difficulty which we may legitimately feel...The two aspects are both true and have both to be considered..." [151]

So Barth employs a similar method here to that which was discovered in his use of story; [152] he reads each account for itself, [153] establishes the common ground, [154] and discovers the theological significance of that. [155] In this case, Barth concludes that the disciples can do nothing without Jesus. [156] Elsewhere, the same method leads Barth to assert that the contradictory accounts coincide "not perhaps in externals, but certainly in material content". [157]

Effectively, Barth's method is to examine the material, note the differing emphases which are reflected by contradictory accounts, but seek to discover the theological unity by listening to the different accounts in turn; [158] and finally to ignore the differences because they can only be an embarrassment at the historical level, the level of what actually happened or was said, and to this Barth pays little attention, as it has already been demonstrated. [159] This method is highlighted by an aside from a discussion of the different accounts of the anointing of Jesus. Barth comments: "But again, the historical complications in which we may find ourselves because of this discrepancy are of little consequence compared with the instruction which is yielded by the inconsistency." [160] On the basis of this inconsistency, Barth is able to draw out the theological implication that "...what Judas said on this occasion could have been said by others of Jesus' company". [161] This method is quite consistent with Barth's view of Scripture, as "divine and human product ", [162] dependable as a single revelation, [163] but with a "capacity for errors" [164] as a product of human authors.

Despite Barth's intentions, there can be no doubt that his determination to understand passages in the light of one another sometimes controls his exegesis to the point of distortion. Thus, he argues "love cannot be lost" [165] on the basis of 1 Jn 4.18 and Mk 12.30. But, prima facie, Mt 24.12 and Rev 2.4 offer a different message, against which Ro 11.29 and 6.14 are adduced. [166] Barth is forced to conclude that the love spoken of in Matthew and Revelation is not Christian love, but something different in each case. Two things are noteworthy here. Firstly, that Barth does not 'listen' to both sides, which is his usual practice, but does see one side in the light of the other. Secondly, he makes an attempt to reconcile his understanding with the immediate contexts in both cases. It must therefore be concluded that Barth does not listen to either side here because he is genuinely convinced that there is only one side to hear in this case. [167] Such a conviction is chiefly a matter of personal judgement, springing from the individual's perception of the relation between the texts.

When contradiction appears between the testaments, as over the law and gospel, Barth makes no attempt to maintain a dichotomy, or to see the law as overthrown by the advent of Christ. Rather, the Pauline emphasis on obedience which echoes Jesus' talk about servants should put us "...on our guard against thinking that the commanding, ordering or law giving of the Old Testament belong specifically to the Old Testament..." [168] Only the Law "...as it is heard unspiritually and without Christ..." is impotent for the Christian. [169] The reason why Barth rejects part of Luther's thought here, is that his

> "...scheme cannot honestly be maintained in the face of the apparently more complicated but in truth far simpler testimony of Scripture. In Scripture we do not find the Law alongside the Gospel, but in the Gospel..." [170]

In another case Barth makes it clear that there is no possibility of giving equal weight to two lines of thought in the biblical witness, because to admit the second would be to deny the first. He is prepared to admit difference or contrast, but not theological contradiction. "It is on the 'without contradiction' that we have to insist." [171] Thus his initial concession of prima facie contradiction [172] is not allowed to pass over into the interpretation and application of these passages. Consequently, although in the preceding excursus Barth referred to passages which might suggest that man has an independent relationship to God apart from His grace, Barth views them as "a side line" [173] which cannot be genuine because they weaken "the main line". [174] Therefore, Barth reviews this material in such a way that it is made to "underline" and "confirm" the main biblical line, [175] sometimes because the side line may be seen as a temporary arrangement. [176] For Barth, not only may theological ideas found in Scripture prove to be a "side line", but parts of Scripture itself must be understood as "marginal texts" [177] although this does not mean they may be ignored.

The crucial question here is how Barth establishes when there must be dialectical tension, when one line must be sublimated to another, or when a higher resolution can be found. [178] The answer appears to be that sublimation must occur where logical contradiction would otherwise follow.

But dialectical tension may sometimes be theologically necessary, as in the case of the God-man. Then it is not inherently illogical; indeed, theology aims to show that the apparent contradiction has a logic of its own, by offering a higher resolution of the problem. Once again, it appears to be a matter of judgement, and perhaps will or ability. If Barth had been able to perceive a logical reconciliation of the biblical evidence for natural and revealed theology, his argument in the Church Dogmatics would doubtless have been different. Ultimately his theological position depended upon his judgement that such reconciliation was impossible, except by way of sublimation; his lack of willingness to work at the problem, [179] and perhaps his inability to find such a solution. [180] Thus, Barth's insistence on unity without uniformity, and his method of achieving the same, has been made clear by this examination of his use of the Old and New Testaments.

However, where the testaments give advice which does not immediately concur, Barth gives priority to the New Testament. Thus, in the matter of the proper parental attitude to children, Barth notes the advice to beat children in Proverbs. However, New Testament guidance is sought, and Barth suggests "...the fact remains...that although Heb 12 calls these well-known admonitions to mind it does not confirm them as such, much less advance them independently, and the same is true of the rest of the New Testament." [181] Consequently, Barth concludes that the encouragement of parental discipline in Proverbs should not be regarded as the first and final word. [182] Theologically, Barth is bound to take this position because the Old Testament is only rightly understood in the light of the New: the New Testament contains real theological novelty. Hence, Barth concludes on this issue: "In the aeon inaugurated by the first parousia of Jesus Christ, the task of parents is not primarily and decisively to attest the Law to their children, but primarily and decisively the Gospel." [183] Old Testament language can "fall short of the true New Testament insight", [184] or the New Testament may just express an idea more clearly than the Old. [185]

Why does Barth allow the unity of Scripture to be so influential in his thinking? It depends on the fact there is one Revealer, [186] one Revelation, [187] and one person revealed, Jesus Christ. [188] In the New Testament, this unity may be attributed to its single content. "The content of this New Testament witness is the message of the Resurrection and ascension which runs through all the Gospels and Epistles and is the main stay of everything." [189] This main theme, of Jesus dying for us, is regarded from different points of view even in the New Testament: "...the witness to Christ in the New Testament moves towards this statement (in the Gospels) in order to proceed from it (in the Acts and Epistles)." [190] But Barth recognises that "what the New Testament says about Jesus Christ is all said in the light of Easter and Ascension..." [191] Although there are slight variations in Barth's view of the exact focus of the New Testament, [192] these are not significant because they are all closely related to one another. [193] They are in fact different ways of expressing his conclusion that the true content is Jesus Christ himself. Even when the New Testament presents different theological accounts of "hope", Barth writes: "...the sure conclusion /is/ that within the totality of New Testament thinking on hope and without bursting the limits of this totality, there are so many variations which in their very variety indicate the persistent unity of the christological basis." [194] Unity is equally to be found in the Old Testament because it witnesses to Christ "...as prophecy and announcement..." [195] Barth considers that "...the living Jesus Christ - and His righteousness as man's righteousness - is the scarlet thread which runs through the rest of Holy Scripture." [196]

Such an understanding of the unity of Scripture and such a determination to interpret every part in the light of the whole, inevitably leads Barth to adopt an interpretative stance close to those who advocate the <u>sensus plenior</u> of Holy Scripture. [197] Thus he writes :

> "As distinct from the apostles, the prophets were not 'witnesses of the Resurrection' (Ac 1.22). But the Resurrection was their final meaning." 198

Indeed, Barth would go so far as to assert that the sensus plenior is their only meaning. He argues: "If Christ has risen from the dead, then the understanding of the Old Testament as a witness to Christ is not a later interpretation, but an understanding of its original and only legitimate sense." [199] Further, he suggests that their meaning could not be grasped before Christ; "...the advent of the Son of Man.../gives/ to Gen 2.18-25 a meaning which it could never have had to its Old Testament reader..." [200] Without the 'interpretative key' given us in the New Testament, namely, Christ, the Old Testament records are "enigmatic"; [201] indeed,

> "it can hardly be disputed that their writing is in fact perplexing. That it is necessarily so is best explained if we concede that the fact of which they wrote was itself perplexing, and if we are ready to learn from the New Testament what the riddle in these data was, and at the same time how profoundly they were filled with hidden and revealed divine truth." [202]

These comments about the Old Testament monarchy stories, make quite clear that Barth regards their true significance to be the sensus plenior, only discoverable when they are read in the light of the New Testament events, without which their spiritual significance may go unrecognised. [203] But some passages have a double application. [204]

There can be no doubt that for Barth the legitimation of this sensus plenior depended theologically on the prophetic nature of the whole Old Testament in relation to Christ. [205] Thus,

> "now that He, the Saviour, the Christ and Lord had come and was revealed, now that the crown and climax of Old Testament history had appeared, the crowd of witnesses to this history sounded out again with new life and vigour, and had to be heard again and genuinely understood...Each /testament/ was intelligible only in the light of the other." [206]

For Barth, (in the words of an annonymous author) the Old Testament "does not merely contain prophecies, it is from first to last a prophecy." [207] Consequently, Barth regards ceremonial passages in the Old Testament, as well as "...the election stories of Genesis /as/ prophecies of Jesus Christ..." They are "...pictures and stories which find their meaning and fulfilment in Him", [208] as too do the Old Testament personalities, [209] the Law, [210] and Proverbs. [211] For Barth, such prophecy and fulfilment, because of their remarkable correspondence, must always

be regarded as a uniting factor in biblical theology. [212]

However, the sensus plenior extends to the New Testament, for early sayings of Jesus were only fully understood by the disciples after the Resurrection, and their significance can only be grasped today in the light of that event. [213] Thus, the Last Supper which originally looked forward to the Cross and Easter events, now points forward to the Parousia. [214]

Barth's devotion to the principle of the unity of Scripture has forced his interpretative method close to the position of those who accept the possibility of a sensus plenior. [215] It is particularly interesting because it is a position chiefly espoused by Roman Catholic theologians; [216] indeed, he could agree with their assertion that

> "...a passage or even a book of the Bible receives /a fuller meaning/ when placed in the context of the whole Bible. The whole of scriptural revelation gives more meaning to any one part, just as a whole view of a tapestry gives meaning to the individual threads." [217]

Yet here, as elsewhere, Barth cannot be identified simply with such a group, because his theological position gives even this method characteristics not found elsewhere. In order to make this clear, it will be necessary to outline contemporary thinking on the sensus plenior. [218]

The sensus plenior or fuller sense is usually distinguished from the literal sense of Scripture, [219] although some scholars argue that the author had to be conscious that some such fuller meaning of his words was possible. [220] However, R. Brown convincingly maintains that this is not necessary because "...were we to ask the human author now whether or not he meant what we see in his inspired writing, he would have to be able to assure us, with his increased understanding, that he did mean it." [221] Hence, Brown defines the sensus plenior as "...that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book) when they are studied in the light of further revelation or development in the understanding of revelation." [222]

Brown equally distinguishes this sensus plenior from the "consequent sense" of Scripture, that is, from anything which might be considered to be implicit or virtually contained in the text, and thus available to the reader by a logical process of deduction. [223] Brown insists that although the sensus plenior may chiefly be seen in the Old Testament after it has been illuminated by the New Testament, it may be equally well found in the New Testament as a result of later deeper understanding of doctrine by the Church. [224] However, it is not completely open; Brown suggests two criteria for assessing the validity of any proposed interpretation which might be considered to be part of the fuller sense. Firstly, it must be homogeneous with the literal sense, and secondly there must be evidence that God intended a fuller sense in the text. [225] These criteria are an important part of Brown's defence against those who would criticise his position on the ground that it is really accommodation of the words of Scripture to a sense which they were never intended to have. [226]

For Barth, as for Brown, the sensus plenior is not read into a text, on the basis of New Testament revelation; rather the latter "...helps us to see something already existent but hitherto unknown." [227] Barth offers a theological rationale for such a view which is more far-reaching than the doctrine of inspiration upon which Brown appears chiefly to rely. [228] For Barth, it is not simply that "God inspired the human author to choose unconsciously words apt to carry a more profound meaning" [229] but rather that because both testaments witness to Christ, their fuller meaning can only be ascertained with reference to Christ. [230] But here Barth goes further than Brown, because he holds that this fuller meaning is the true meaning, and that those who would stop at the literal meaning discovered by historical-critical methods of exegesis have not perceived the true nature of the object of their studies, and therefore have not discovered what they mean, only what they say. [231] For Barth, therefore, the possibility of a sensus plenior is both an a priori assumption that springs from his christological interpretative base, and also an a posteriori conclusion from the fact that without this key, the Old Testament is incomprehensible. Whereas Brown argues on a posteriori grounds and is unwilling to enter the debate on a priori

assumptions, [232] Barth considers both to contribute to his position.

Because Barth employs this method without nomenclature, and because it arises in the context of dogmatic theology as a result of his emphasis on the unity of Scripture, it might be more satisfactory to classify it by Spicq's term as a "theological sense", [233] although Barth does not regard it as one among several possibilities, but as the final sense. [234] For the New Testament, any such "fuller sense" is certainly a theological sense which may be known as a result of the full revelation of the whole gospel in the complete New Testament canon. But in the Old Testament, as has been made clear, Barth regards the "fuller sense" as the true sense, so that anything less is not satisfactory. Thus, the Old Testament cannot be read by the Church as the religious literature of the Jews, in Barth's opinion, because it must be read referentially. That is, it must be read in the light of that to which it refers, and there can be no doubt in Barth's mind that the Old Testament as much as the New Testament refers to Christ. [235]

For Barth, this sensus plenior or theological sense, is undoubtedly the meaning of the text and not a significance consequent upon the meaning. [236] He would argue that not only is it a legitimate part of the dogmatic method to look for the sensus plenior because it is committed in principle to dealing with all the biblical books, but that exegesis must aim for this too. But the admission of a sensus plenior in dogmatic interpretation does not threaten the importance of the literal sense in exegesis. It is not a "retrogression toward the exaggerated spiritualizing of the past", [237] but a recognition that the different methods employed by exegesis and dogmatics give rise to different but complementary results. Thus, different interpretative techniques make the reader aware of different levels of meaning. Providing that such levels of meaning relate closely to one another, and are not in plain contradiction, this does not present intolerable problems. Indeed, there are parallels in secular writing: F.Schegel suggests that "a classic is a work that is never fully understood." [238] because it has no single meaning capable

of simple summary. In the same way Gadamer argues that understanding a work of art is progressive because "...its total content usually transcends what we actually see in it at any given moment and perhaps even the conscious intentions of the artists." [239]

Barth is concerned to elucidate as full a meaning as possible, never content to confine himself to the prima facie meaning. Thus, he admits the possibility of multiple fulfilment of prophecy; [240] for example, Ps 109.8 may be referred both to Judas and the Jews. [241] Prophecies may be fulfilled in contemporary society as well as supremely in Jesus. [242] Barth's concept of prophecy extends beyond the individual fulfilment of prophecies, although that is part of it. [243] It is not that Jesus merely fulfilled a saying or a passage; for Barth, we have seen, the whole of the Old Testament covenant history is prophecy, its figures, its stories, and its ceremonies. Even that which was immediately fulfilled, still points forward to Jesus.

> "Hence the references to the Old Testament which we find in the New tell us that the history and time of Israel were prophetic, their meaning and perfection consisting in the fact that the history and time of Israel were prophetic, their meaning and perfection consisting in the fact that they moved towards the history and time of the man Jesus." [244]

Yet it must be remembered that the New Testament is not all fulfilment, because it too looks prophetically to the future. [245] Thus Barth does not see any difficulty in admitting both a literal meaning, intended by the author, and a fuller meaning, seen only in the larger context. For him, the difficulty is rather that he considers any attempt to stop at the former is unsatisfactory.

Having examined Barth's methods of perceiving biblical unity, some comments concerning his theory are noted before an explanation and critique of this important feature of his thought is offered. Although the chief concern of this thesis is how Barth works, there are some comments in his excursūs which reveal his thinking. He often refers to "the unitary testimony of Holy Scripture" [246] or to "the witness of the Old Testament" [247] or "the witness of the New Testament" [248] or to "the biblical witness". [249] He writes of the unity of the testaments,

> "Note that the relation between the two aeons is the relation of a decision. The decision is made... that is the proper content of the New Testament witness...And that is also why the Old Testament does not disappear in the New Testament...And that is why the Old Testament cannot stand alone." 250

Indeed, to abandon the Old Testament, as Marcion did, is tantamount to abandoning the whole New Testament. [251] Because Barth regards the testaments as so inter-related, he can assert that an idea derives "...from the New Testament and therefore, implicitly and explicitly, from the Old". [252] Indeed, he assumes that nothing could contradict a conclusion, rightly drawn, from a single Old Testament passage. [253]

However, Barth does not write of this unity between the testaments as though it were simply uniformity, rather there is a "...total change, as compared with the Old Testament even in the total unity which exists..." [254] This is because the Old Testament "...is historically distinct and limited as compared with..."the New Testament. [255] He argues that

> "Only two distinctions really remain : the first consists in the fact that in the Old Testament Christ is not attested as the One who has already appeared, whereas in the New Testament He is not attested as the One who has not yet appeared...There is a second irreversible distinction...between the various... writers....in the biblical witness." 256

The relationship between the testaments is also described as prophecy and fulfilment, Christ fulfilled the Old Testament, so that the church "...naturally had to claim or read as its own the book of expectation and prophecy." [257] Similarly, the New Testament provided "...repetition and confirmation..." of parts of the Old Testament. [258] Elsewhere the relationship is seen as one of similarity. God commissions His prophets to speak His Word, as Jesus commissions His disciples. "And at this point we have striking evidence of the unity between the Old Testament and the New." [259] But Barth does not accept all similarities without question. Thus, the initiation rites of circumcision and baptism are not to be equated. [260]

Such a unity can therefore be described as a simple continuity of the basic ideas, [261] or an amplification

of Old Testament thought in the New; [262] as an inclusion of the Old in the New; [263] or of a new dimension still hidden in the Old. [264] It may also be seen as question and answer. [265]

However this unity is expressed, it is to be found in the single object to which they both point : the Incarnation. [266] Both Testaments "...have as their distinctive feature to attest in the one case the Messiah who is to come, and in the other case the Messiah who has already come." [267] Their unity of object is so strong that distinction "...is relativised by the unity of what is said by all these individuals." [268] And Barth describes this unifying object as "...the proclamation of the name of God..." [269] Thus Barth considers that the unity is also lodged in the one story which together they relate: "...the story of the divine election and calling and ruling of Israel, the story of the Messiah of Israel, the story of the founding of the Church as the true Israel". [270] In a passage which discusses this unity in a more sophisticated way, Barth refers to the two forms of the covenant found in the two testaments, [271] which are not separated despite their particularity. [272] They are not contradictory, distinct or competitive, [273] "...since the New Testament is latent in the Old..., and the Old is patent in the New..." [274] Both are concerned "in their different ways..." [275] with "...the one Prophet of the one covenant in its twofold form, first concealed and then revealed...Jesus Christ." [276]

It has been shown that Barth employs several models of Scriptural unity, all of which are consistent with his theological position. [277] Thus, although Barth is prepared to employ the descriptive method occasionally, [278] he will not use it to uncover different theologies in Scripture because "...to the best of my knowledge there is not... any single trace of the notion of a plurality of divine revelations..." in either testament. [279] His approach is similar therefore to the attempt of biblical theology to draw out the implications of the Old Testament by examining the understanding of it in the New Testament and the Church. [280] It is quite clear in Barth's thinking that it is the common standpoint of faith alone which enables

him to perceive Scriptural unity : he could certainly affirm Credo, ut intelligam.[281] Although he employs the cross-section method when he examines themes and concepts, Barth is very little interested in the chronological sequence of traditions lying behind the testaments, or indeed the development of theology.[282] Undoubtedly for Barth, there is one story of God's grace unfolding, so he comes close to the salvation history approach,[283] and his method is not unrelated to the existentialist insight that Scripture is united in its address to me today.[284]

In Barth's relation of the Old and the New Testament, it has been seen that he undoubtedly attempts to hold both together, although ultimately the New Testament must always take priority.[285] But the Old Testament is regarded by Barth as an independent witness to Christ. Therefore, he is prepared to relate them typologically, recognising their continuity and discontinuity, partly as a result of their status as prophecy and fulfilment.[286]

Thus Barth borrows or employs nearly all the suggested models of Scriptural unity offered in the analysis found in the introduction to this chapter. The one that he is unable to use is that associated with the idea of progressive revelation. The kingdom announced by Jesus is so incompatible with much that preceded it, that this model of unity is inadequate.[287] The most characteristic pictures of Scriptural unity in Barth's thinking are of threads interweaving,[288] or of a main stream to which much contributes.[289] Before a consideration is offered of these models of unity employed by Barth, it is important to realise why he considered it so significant.

Without doubt, the most revealing of all Barth's remarks on this subject is his assertion that "it is only in this unity that the biblical witness is the witness of divine revelation."[290] This is the reason why he takes the matter so seriously; and it is not unexpected that Barth's reason is theological. Both in his exegesis and interpretation, it is the reason that Barth does not employ any of the divisive methods of his time.[291] This is not because they are necessarily inappropriate, as

G. Maier would have it; [292] but because if Barth is to deal with Scripture dogmatically, he must seek the divine revelation contained therein; and he can only do this as he listens to it all.

But it has also been made clear that Barth's acceptance of the unity of Scripture is by no means an unthinking or restricting measure as J. Barr suggests.[293] Unity is never uniformity, rather it is "differentiated unity", [294] which is prepared to see surface variations but to seek for united foundations; [295] or which is prepared to recognise that the one divine will may express itself differently to separate people, or in different aeons, while it never jeopardises its essential unity.[296]

A scientific parallel may help to clarify this. H. Schilling in his book The New Consciousness in Science and Religion suggests that the world must be understood as a hierarchy of structures, each level interrelated to the others, but having its own internal logic. For example, there is the meta-world of solar systems and stars; the macro-world of animals, mountains and tables, and the micro-world of sub-atomic particles. [297] It is most easy to perceive the unity and uniformity in one of these levels, such as the macro-world. However much a uniform system may correspond to that level, it is not the whole truth. This is comparable to the approach described by B. Lonergan as "undifferentiated consciousness", usually manifest as a "common-sense approach". [298] But Barth's approach to Scripture may be compared to the differentiated consciousness of the scientist, who recognises that the pluriformity of truth does not necessarily negate its essential unity. What Barth sought to do with Scripture, was to perceive the truth as it was manifest at the intersection of the two frames of reference. [299]

A. Thiselton provides an illuminating theological illustration of this point. Discussing the Christian's claim that he is both iustus et peccator, he suggests, "we are dealing with two different evaluations or verdicts each of which is valid within its own frame of reference." He continues, "These two frames belong, respectively, to eschatology and to history." [300] Consequently, the differentiation has shown how both may be true, and that

without resorting to the idea of paradox.

Although Barth does not describe it in this way, the discussion above suggests that his apprehension of the unity of Scripture is a differentiated unity. Consequently, that is precisely the kind of unity which he discovers therein. An excellent example of this approach of differentiated unity is Barth's contention that

> "...it is meaningless to emphasize that in Holy Scripture there are, of course, many human subjects. This is true; but it is more important to realise that in virtue of the unity of their theme, the many human subjects of Scripture are visible and operative both to themselves and others as a single subject - of His fulness have we all received. (Jn 1.16)" 301

More succinctly he argues: "The Bible says all sorts of things, certainly; but in all this multiplicity and variety, it says in truth only one thing - just this : the name of Jesus Christ".[302] Even the Old Testament which contains so much diverse literature displays this differentiated unity.

> "When we look at Jesus Christ we cannot fail to see how the apparently varied threads in the Old Testament witness of God all intertwine, His election, His wrath, His forgiveness of sins, His commandments, His graciousness and His holiness; and that according to the Old Testament witness, the Lord who deals with Israel is the one God in all this diversity." 303

In this matter, as in many others, the circularity of Barth's method may be perceived. Thus, he takes into his procedure the three separate stances enunciated by J. Barr as being mutually exclusive. These are : firstly, the recognition that Scripture is authoritative only when it is taken as a whole; secondly the recognition that "the individuality of particular passages was obscured if one always sought a pan-biblical comprehensiveness", and thirdly, the recognition of biblical unity as "a principle of interpretation...something to be sought; not a starting point but a goal of the process of study, interpretation and theological thinking".[304] If these are viewed as three points on Barth's circle, his method is made plain. Barth has been shown to recognise that Scripture is only authoritative when taken as a whole, but this does not imply for him, flattening it into a two-dimensional jigsaw puzzle. This is because Barth realises that to take all of it seriously means to listen to the parts, which

is Barr's second position. Barth recognises that one cannot at first allow any one part to cast a shadow over another; they must be heard separately. But finally, Barth does employ the concept of unity as a principle of interpretation.[305] Indeed, this discussion has made it clear that it is the single most significant control in his dogmatic method. But Barr fails to realise that a goal must be a starting point; one has to have the aim in view at the beginning, and clearly Barth had that aim. Equally clearly he believed that he had achieved his aim.[306] This thesis will now assess whether that may be said to be the case.

If Barth's concept of biblical unity does not suffer "...from the tyranny of reduction to a single principle"[307] then the complexity of his concept of biblical unity forces him to use a variety of methods in order to arrive at a biblical dogmatic theology. But one may question whether his concept is defensible, or whether in avoiding uniformity he has not simply espoused inconsistency and confusion. This question may be settled in two ways. The first is to examine the internal logic of his position to discover whether the various methods are mutually compatible. This will be done below. The second, and perhaps more important, is to discover whether his methods are appropriate for the material he is handling. This question is the key scientific question as Professor T. Torrance has shown.[308]

Barth arrived at a complex concept of biblical unity as a result of his recognition of the complexity of the biblical material. This included, for example, the recognition of the different kinds of literature, as well as a recognition of the qualitative difference between the Old and New Testaments. One of his greatest strengths is his determination to hear all in its variety, and never to force an inappropriate uniformity from this. Consequently it may be argued that Barth has dealt scientifically with his material.

But it could be argued that the variety is so great that Barth is unable to maintain a real unity. This would be comparable to the accusation that "talk about

God has died the death of a thousand qualifications ",[309] epitomized in the case of "Jane is a good cook, but she cannot bake cakes, make gravy, toast bread or stew fruit", etc.[310] It may be that Barth has argued for the unity of Scripture, but has so respected the variety that there is no unity left at the end of the proceedings. This is the first question. And if this were to prove the case, one might be forced to conclude that since he has handled his material scientifically, his material is not a unity.[311]

However it is not the case that Barth is unable to maintain unity within the diversity. Because he has not opted for systematic unity any more than he has opted for uniformity, Barth is able to maintain a referential unity[312] so that all of Scripture refers to the one Person, Jesus Christ.[313] This option allows him flexibility[314] with which to operate; indeed it is its basis. Not all parts of Scripture refer in the same way; some refer prophetically, others poetically, some historically, others typologically, some conceptually, others concretely, but all refer, whether directly or indirectly to the one Person, Jesus Christ.[315] In places, Barth may be seen to consider this question. Dealing with the prodigal son parable, he writes:"...we can ask whether this is not finally a direct as well as an indirect christological reference, and therefore need of a christological exposition..."[316] As J. Thompson has rightly pointed out,[317] and indeed, as Barth himself makes clear,[318] this is not just an interpretative rule, because the point of reference is a <u>person</u>.

> "Thus, in asserting that 'theology must begin with Jesus Christ' and that 'theology must also end with Him ', Barth thinks that 'the <u>voice</u> by which we were taught by God Himself, concerning God, was the voice of Jesus Christ', /and/ ...we found that that name was the very subject, the very matter with which we had to deal."[319]

Elsewhere he condemns attempts to understand sin apart from what we know in Jesus Christ. The reason for this is "<u>Not because we can produce another and better method, the christological</u>, but because Jesus Christ Himself is present living and speaking and convincing..."[320]

Although one may describe Barth's method as christological he clearly did not see it in terms of a method at all. Rather the texts forced him to conclude that their subject matter was this same Jesus Christ. [321]

We turn therefore to a detailed examination of the way that Barth operates this referential unity. Barth begins with exegesis, by which he comes to know the meaning intended by the author. On the basis of this, he is in a position to make a decision about how each part of Scripture refers to its centre. [322] Some parts of Scripture refer closely, others more distantly to Jesus; so that Barth's method could be represented diagrammatically as a map in which all roads were shown leading to one central place, and from which their distance was measured:

> "...it is well to note that in the New Testament the name Jesus Christ is the beginning, middle and end, on which the various pointers to the reality of revelation converge. By reference to it, every attitude will have to be orientated and gauged." 323

The decision as to whether a biblical passage refers directly or indirectly to Christ, is not entirely an objective matter; it depends in part on the work of the Holy Spirit in making clear the Christological reference of each of the parts; but also on the imagination or perception of the theologian, who in seeking to relate all to the centre should thereby discover their interrelation, one to the other. It could be argued that in creating this model and operating it with such consummate skill, Barth has made a major contribution to the debate about the viability of a biblical or dogmatic theology.

An example will make this clear. In his discussion of "the miracle of Christmas", [324] Barth deals with the relevant chapters in Matthew and Luke at an exegetical level to discover what they say and mean. However, he is forced to make a dogmatic decision as to their significance, whether they relate closely and directly to Jesus Christ, or whether they are related only indirectly, and are peripheral in our understanding of Him. Thus he writes:

> "The final and proper decision is whether in accordance with the demands of Church dogma, this testimony is to be heard, and heard as the emphatic statement of the New Testament message, or whether in defiance

> of Church dogma it is not to be heard, i.e. only to be heard as a sub-statement of the New Testament message which is not binding...It certainly was not their age and source value that brought the narratives of the Virgin Birth into the text of the gospels and out of this text into the creed. But a certain inward, essential rightness and importance in their connexion with the person of Jesus Christ first admitted them to a share in the Gospel witness..... The question to which we must address ourselves here and give a serious answer is, whether this rightness and importance, which they must have had at the rise of the canonical New Testament and then again at the framing of the dogma, are so compellingly illuminating for us, that we, too, must acknowledge the essential rightness and importance of the narratives of the Virgin Birth...sub conditione facti." 325

This example shows clearly that Barth's decision is influenced by canonical and traditional matters, but it is essentially a matter of inspiration and intuition; whether these texts so speak to us that they convince us of their direct relation or indirect relation: whether this rightness and importance is compelling or not. Barth's decision that they are closely related, and significant for our understanding of Jesus, shows us clearly his method at work. He goes on to relate this tradition to another, "that Jesus Christ is the Son of God come in the flesh", [326] so that his decision as to the significance of the Virgin Birth may not be misunderstood.

> "The man Jesus of Nazareth is not the true Son of God because He was conceived by the Holy Spirit and born of the Virgin Mary. On the contrary, because He is the true Son of God...therefore He is conceived by the Holy Spirit and born of the Virgin Mary." 327

Even where Barth recognises only indirect reference to Jesus, and where the human authorship of Scripture is to the fore, there is still evidence of God's relationship with men:

> "At the very point where he /man/ seems to speak most strongly, say in Job, or Ecclesiastes or in many Psalms, or, in the New Testament, in 2 Corinthians, where Paul seems to have such a surprising amount to say about himself, he /man/ is most securely bound to that relationship...which precedes all the expressions and experiences of his life with God..." 328

Such human emphasis does not preclude its dogmatic usefulness. Although Barth makes little use of the personal passages in 2 Corinthians, [329] which may therefore be

understood in his terms as peripheral to the central witness of Scripture, Job is considered extensively,[330] because Barth recognises its indirect relationship with Jesus Christ.

Even the peripheral passages of Scripture must not be disregarded because they too bear witness to Jesus Christ, however indirectly. Thus Barth writes:

> "...the Old Testament pointed most powerfully beyond itself to the king given to Israel...Jesus Christ. Because they had him objectively in mind, passages such as Gen 2 and the Song of Songs could only form the fringe and not the centre of its witness, its central witness being to the Son, the expected one. But in view of this it may be seen that that centre could and had to have this fringe..." 331

Barth's decision concerning the direct or indirect relationship of biblical material to Jesus Christ, may be regarded as inspired, intuitive, or imaginative: in places it relies on the examples found in Scripture itself;[332] in other places it is close to earlier theological use,[333] but it may contain genuine novelty.[334] Where Barth concludes that verses refer directly to the centre, as in parts of the gospels, he employs exegesis as his dogmatic method. Where the reference is indirect, exegesis is the necessary first step, which must be followed by typology, allegory, thematic or other treatment. The whole method is closely related to a creative act, which A. Koestler discovers behind humour, science and art; it is "'bisociative' - perceiving a situation or event in two habitually incompatible associative contexts."[335]

> "The creative act, by connecting previously unrelated dimensions of experience, enables him to attain to a higher level of mental evolution. It is an act of liberation - the defeat of habit by originality." 336

Undoubtedly, Barth's connection between christology, and election is such an original "act of liberation".[337]

This analysis of Barth's method at work shows how comparatively insignificant is the classical notion of canon for him. It is, in any case, theoretically open.[338] But Barth regards the relationship between the unity of Scripture, the canon of Scripture, and the content of Scripture, in a new way.

Because he views Jesus Christ as the true content of all Scripture, he finds the unity of Scripture in its

central referential point.[339] What might be termed canonical, is thus, anything which witnesses in a harmonious way with those books which already operate in this fashion. The traditional position that the canon is inspired, hence it is a unity, which is found to witness to Christ, is thus reversed.[340] Barth's position is summed up in a classic discussion concerning the gospels, which must be quoted at length:-

> "The community in which the New Testament originated looked back to this history...to His completed work... and...to His person...The totality of His being in its scope for them and the whole world was identical with the totality of His activity. It is of this, and in this sense of His history, that the living tradition within the community attempted to speak. The tradition itself was an undertaking which even in its original form (in view of the incommensurability of what had to be handed down) could never do adequate justice to the task, or make any claim to do so. And the Gospels which then arose were even more inadequate attempts to preserve the tradition of the life-act of Jesus. The community never went beyond certain of these attempts which we now have before us in what became the 'canonical' Gospels. And it obviously thought that it ought not to do so. But it was surely evident - no one could fail to see their lack of external coherence - that none of these Gospels was more than one attempt among others. What finally counted was their internal coherence, which differentiated these Gospels from other unusable attempts of the same kind, proving that they were trustworthy and could therefore be used as a rule or canon for the true consideration - retrospective, concurrent and prospective - of the man Jesus. And this internal coherence, which was achieved in spite of all the external inconsistencies in presentation, consisted in the unmistakeable unity of the picture which they drew of the totality of the activity of Jesus. The basic features of this portrait proved to be the same in all these recognised Gospels - that is why there were recognised. And in the attested picture of His activity, which agreed in all its basic features, the self-constituting community saw Jesus Himself, and heard the witness of His own Spirit, the one Holy Spirit. It had to be content therefore, as it could be, with these attempts to preserve the tradition concerning Him. Although they are obviously not more than attempts (and could not be), they have approved themselves in the Church in every age and place." 341

Thus the canon imposes itself upon the church because of its content : Jesus Christ.[342] Von Dobschütz, discussing Luther's view of the canon, which is parallel in parts to Barth's, suggests that this move is effectively

"the abandonment of the canonical idea ".[343] In the Church Dogmatics, an examination of Barth's practice has forced the conclusion that there is a transformation of the canonical idea.

A similar transformation may be seen in the dogmatic method. Because Barth selected Jesus Christ as the point of referential unity in Scriptural interpretation, he was bound to make Jesus Christ also the central point of his dogmatic schema.[344] The most outstanding example of this process at work is his explanation of his departure from the Reformed doctrine of predestination, to which reference has already been made; here the Christocentricity of his dogmatics is made very clear.[345] "Where the parting of ways comes is in the question of the relationship between predestination and Christology."[346] Barth insists that there is continuity between Christology and predestination, and the resulting upheaval in traditional doctrine is well known. Barth makes a double decision at this point: firstly to relate predestination to Christology, and secondly, to relate it directly and very closely. It is the second decision which gives his doctrine a very different emphasis from that which went before. Exactly the same procedure may be seen to be at work in the development of his doctrine of sin.[347]

Doctrines, as much as Scriptural passages, relate in different ways to Christology. For example, "the history which we consider when we speak of the Christian community and Christian faith is enclosed and exemplified in the history of Jesus Christ."[348] But all doctrinal work must begin from the centre point, from Christology.[349] Thus, for example, "all ecclesiology is grounded, critically limited, but also positively determined by Christology...",[350] because "Dogmatics has no more exalted or profound word- essentially, indeed, it has no other word - than this: that God was in Christ reconciling the world unto Himself. (2 Cor 5.19)."[351] Barth consciously takes the path of Christocentricity; he approves it in the theology of others and renounces those who fail to espouse this in a thoroughgoing manner.[352] Nothing is allowed to threaten the centrality of the events associated with Jesus.[353] Thus

Barth argues that the collapse of modern dogmatics was caused "...because the necessary connexion of all theological statements with that of Jn 1.14 did not receive the obvious attention required at this point..." [354] He continues: "One cannot subsequently speak Christologically if Christology has not been presupposed at the outset." [355]

As Barth develops the Church Dogmatics, he does not only conceive of Christology as the centre of the circle which is his doctrinal thought, but he also conceives of each of the doctrines as circles, which, while relating to Christology, may also have their own centre or focus. Thus, Mt 6.10 is regarded as of "central importance" for understanding the Kingdom of heaven, [356] and among the many passages about the love of God, "...we recall the central saying of Jn 3.16..." [357] Thus, when Barth examines passages relating to one doctrine, or a group of associated persons or stories, he often regards one of them as the key to them all. [358] So, Ro 9-11 is "...the chief New Testament passage" concerning election [359] and Deut 6.20f. "...is the basis of biblical ethics..." [360] Similarly "it was in the effaceable but representative singularity of his existence as this man that Peter uttered his confession of the Lord's Messiahship which is the alpha and omega of all biblical testimony." [361] Barth may recognise that there is a dominant idea, [362] a dominating truth, [363] or a most emphatic expression, [364] of a doctrine; and a theological concept can have central or peripheral overtones. [365] On occasion, it is not just one but several passages, which together yield "a basic schema" in a doctrinal area. [366] But Barth recognises that this method is not always feasible. [367]

Although at times, it appears as if Barth has several 'key' or 'central' ideas, this is not actually the case : Jesus Christ is always central. [368] For when Barth deals with an area of doctrine, he sees that in terms of circles too. Each little circle is related clearly to the big circle with Jesus at its centre. [369] Each little circle has a central point, which enables Barth to see how the whole is related to Jesus. Thus a

series of statements may be seen from the vantage point of one statement which appears to embody or encapsulate them all. [370] Barth assesses the comparative significance of passages in order to relate them all to the central referential point. Thus while some are important, [371] others are less significant. [372] A series of incidents may be seen to be 'modelled' by one of the series, which has all the chief characteristics; a concept may be found in many places, but typically in one place. [373]

Barth comments on his method thus: "If Christology in particular insists upon this truth and its recognition, it thereby describes as it were, an inner circle surrounded by a host of other concentric circles in each of which it is repeated and in which its truth and recognition must be maintained and expounded." [374] Thus the statements, the stories or the concept each point from their focal point to Jesus Christ. "The King, the priest, the Law, sacrifice, the tabernacle, the temple, the holy land; all of them have to be assessed as a coherent group of signs pointing to a common centre." [375] And, contrariwise, "...all the concepts and ideas used in this report (God, man, world, eternity, time, even salvation, grace, transgression, atonement and any others) can derive their significance only from the bearer of this name and from His history, and not the reverse." [376] Thus each doctrinal area relates to the central point, namely to Jesus Christ Himself. In an interesting aside Barth makes this clear, by comparing the doctrine of justification by faith to a building:

> "...the terms 'justification' and 'faith' are like the two sides of the foundation of a Gothic building, from which the two pillars or arches rise up, first parallel and then converging until they finally come to rest in a vortex and keystone, thus acquiring meaning as the bearers of the vault which, in a perfect structure of this kind, seems rather to float above them than to be borne up by them. The comparison is quite a good one for the doctrine of justification by faith, which, like all doctrines, necessarily has something of the character of a building. And in it we cannot overemphasize as <u>tertium comparationis</u> the floating of the vault (i.e., the ultimate truth of God) above the pillars and the keystone. As regards the thing represented in this construction, we must be clear that in this matter <u>Jesus Christ is not the last word, but the first, not the climax but the</u>

foundation (in 1 Cor 3.11 the θεμέλιον) of the whole." [377]

Barth's dogmatic method has been shown to move from exegesis, through interpretation, on to the establishment of the sensus plenior, but it goes beyond that to what may be termed the sensus consequens, which is "a consequence drawn from biblical meanings". [378] In order to draw out the consequences of Scripture, Barth arranges his material in different ways, bringing together a variety of sources, and drawing conclusions as to what may be said. [379] Before some general remarks are offered about the way that Scripture functions in Barth's thinking, [380] it must be noted that, although his chief source is Scripture, Barth makes continual reference to other dogmatic theology, which undoubtedly influences his thinking. [381] Whereas Scripture is the final base from which Barth works, other dogmatic theologians are never more than 'consultants'; they can only be considered to provide authoritative guidance if they are themselves biblically based and measure up to Barth's particular way of viewing both Scripture and doctrine. [382]

It is now possible to describe the process by which Barth constructs dogmatic theology. He selects his topic, chooses the relevant material, arranges it, and on the basis of this he draws out the doctrinal implications which are then marshalled into a coherent exposition of the subject. [383] Although this description is simple, the process is complex, as the discussion below must make clear.

There is a close relationship between the purpose of a doctrinal discourse and the data available which may helpfully be compared to the relationship between the datum and object of proof in a geometric theorem. Thus the datum must be a right angled triangle if the objective is to prove that the square of the hypotenuse is equal to the sum of the squares of the two other sides. In a corresponding way, there are a limited number of objectives which can take a square as datum. Barth is aware of this close relationship, and consciously decides his theological objectives on the basis of Scriptural data; indeed he refuses to answer certain questions because Scripture offers him no basis on which to proceed. [384] Despite the fact

that there is a real sense in which the objectives dictate the data, it must always be remembered that in Barth's case, the data have already dictated the objectives.

In the case of the geometric examples, the second phase, selecting the data, offers little room for manoeuvre. But in doctrinal discourse the selection of data is one of the most significant features. [385] Although there may be general agreement about most of what constitutes data for a doctrine such as the Atonement, dispute may occur over material included as data which others consider irrelevant; or over material ignored which others consider significant as data. At this point two things must be noted. There is a tendency to be inclusive in theology generally, [386] which we have also seen in Barth. [387] Thus, in order to avoid dispute, it is important to examine all that might be considered data, and to offer reasons for its rejection where appropriate. [388] Secondly, new material which is introduced as data, may require justification. But whatever reasons may be offered, the adoption or rejection of material has as much to do with creative imagination as it has to do with reason. [389] Thus connections may be seen which have not been perceived before, [390] and an "act of creation" takes place, similar to that which occurs when a scientific hypothesis is discovered. [391] Such selection of material, in departing from the well worn paths, is therefore, initially a personal and imaginative decision, for which rational arguments are later offered, as in the scientific case. [392]

The process of selection complete, the theologian must devise methods of arrangement which are appropriate to the material he has selected. [393] But these methods must also form an appropriate basis to argue his objective. Thus there must be a double correspondence, in either part of which he may be faulted. An example will make this clear. Granted the objective of demonstrating Jesus' care for people, and granted the selection of miracle stories as data, the method will be to read the miracles as acted parables of mercy. This thematic arrangement of material offers the basis from which to argue that Jesus cared for people. However, either of the necessary correspondences

might be questioned in this example. Thus it might be argued that there was inappropriate use of material because miracles were not intended to be taken this way. [394] Or it could be argued that the method is inappropriate because it provides insufficient basis for the conclusion: if miracles are to be read as acted parables, it must first be established that they occurred. This plainly cannot be done to everyone's satisfaction. Consequently, they cannot form the basis for the objective. [395]

Leaving aside the rights and wrongs of the example and its objections; it raises two key issues. The first concerns the role of the author's intention. Although it has been shown that Barth takes this seriously, [396] in his endeavour to understand individual texts, the author's intention cannot regulate the selection of material, or the way that it is arranged. Further, it cannot dominate the implications deduced from the text. There is a logical reason for this, of which Barth appears to have been instinctively rather than consciously aware. Simply, it is this: to establish what the text says and means is the essential pre-requisite of selection, arrangement and deduction. But selection depends on seeing the individual books in the context of Scripture as a whole, which we have already argued, involves Barth in the sensus plenior: that is, in a sense beyond that of the author's intention. Arrangement depends not only on the form chosen by the author for his passage, but on the forms chosen by all the other authors of relevant passages. Again, intention cannot be regulatory. Finally, deductions may be made from documents, for which the author gave grounds quite unconsciously. In the last analysis, deductions can only be validated on logical grounds. [397]

The second key issue raised by the example concerns which material may be taken as data for a particular dogmatic objective. Firstly, it must be granted that it may be necessary to employ several groups of material as separate data, which together form an adequate base. Secondly, it must be recognised that a datum may be used as the basis of many proofs. Thus geometrically, several theorems may begin with a circle. Similarly, several theological doctrines may need to take account of one event. [398]

It has already been demonstrated in the discussion of the function of theological statements in Barth's dogmatics, [399] that Scripture is employed as data for Barth's argumentation. [400] Even where statements are employed as concealed or imported data, they could, in principle, be regarded as the explicit data of a separable theorem. [401] It is the contention of this thesis that Scripture always functions in this way for Barth, and indeed, can only function in this way in doctrinal discourse. [402] The detailed analysis of Barth above has not produced any examples to challenge that contention. [403] Thus whatever kind of biblical material Barth used, and in whatever contexts, it operated as data for his theological conclusions.

It is further contended, that at this point of arrangement and argumentation Barth relied upon imagination as well as the rules of logic. N.G. Smith suggests that it is "...the creative imagination which is capable of making inferences from observed facts, setting them in a new pattern, and envisioning the possible results." [404]

There are five steps in the movement from exegesis to dogmatics, and at each stage there is considerable room for variety of opinion. Barth aims to solve the problems of each stage by reference to biblical data, wherever possible. The first step is the decision as to whether Scripture is the only data available. [405] In deciding for Sola Scriptura, Barth takes Scripture as his data. [406] Indeed, he only employs concealed or imported data which could separately be demonstrated on a Scriptural basis. [407] The second step is exegesis, in which it has already been established that Barth takes seriously every indication of how a passage should be understood. [408] In so doing he rejects attempts to allow philosophy to influence exegesis. [409] The third step is to decide what are reasonable objectives in theological discourse, which includes abandoning the attempt to answer questions for which Scripture does not offer a sufficient basis. [410] It is at the fourth and fifth steps that it is most difficult to proceed on the basis of Scripture alone. The fourth step is the choice of relevant parts of Scripture

as data, and the fifth step is the argumentation from data to thesis. It has already been shown that the final stage may be faulted in two ways, neither of them simply Scriptural; and it must be recognised that Scripture offers no advice about how to select material.

However, one of the most interesting features of the Church Dogmatics, and one of the reasons that it is so long, is that Barth is aware of the steps he needs to make to create doctrine. This awareness came through practice rather than theoretical reflection, so that his awareness is manifest through the asides and comments that he makes as he works, chiefly in the excursūs. Consequently he draws attention to the Scriptural data from which he has worked out his method.

But this account of Barth's procedure would be deficient if it were not to mention two other important features of his thinking. The least significant is that he seeks to make his dogmatic theology a coherent and consistent whole, as any other discipline would be.[411] Consequently, besides the data of Scripture, Barth continually imports the 'data' of other doctrines which have equally been based on Scripture. As has been established above, in Barth's case, this is not simply a matter of extensive cross reference; but of establishing a relationship between each area under discussion, and the central area of Christology.[412] This is a methodological decision which Barth believes he has made on the basis of Scripture. Further, Barth's related and prior decision that Jesus Christ is the point of referential unity in Scripture, is equally established on the basis of Scriptural data. Together, these two features of Barth's method exercise an enormous influence on his theology, because it is the referential unity of Scripture which enables and assists Barth's selection of material, and its arrangement, whereas it is the doctrinal unity which controls the arguments which he offers.

Thus, it is not without justification that in the middle of the Church Dogmatics, Barth claims that he has worked "out his own proof from Scripture".[413] This thesis has shown that it is not only his doctrine, but his method;

not only his selection, but his argument; not only his exegesis but his coherent conclusions which he worked out on the basis of Scriptural data.

At several points in this chapter it has been necessary to emphasize the part played by creative insight or imagination. It is interesting that Barth himself comments on this. For him, imagination is not just a faculty of the theologian, but of the biblical authors too. He regards it highly :

> "Imagination, too, belongs no less legitimately in its way to the human possibility of knowing. A man without imagination is more of an invalid than one who lacks a leg. But fortunately each of us is gifted somewhere and somehow with imagination, however starved this gift may be in some or misused by others. In principle each of us is capable of divination and poetry, or at least capable of receiving their products." 414

Consequently, he suggests that Scripture does not just contain historical accounts, but imaginative work as well, which is no less true than the historical. "For after all, there seems no good reason why the Bible as the true witness of the Word of God should always have to speak 'historically' and not be allowed also to speak in the form of a saga." 415 Thus Barth quotes with approval A. Schlatter's comment about the biblical author:"if his eye fails, his imagination steps in and fills the gaps... that he must serve God not only as one who knows and thinks, but also as one who writes and dreams, lies in the fact that he is a man and that we human beings cannot arrest the transition of thought into poetry." 416 This does not mean that the author has complete freedom, however, for

> "...there can be meaningful as well as meaningless imagination, and disciplined as well as undisciplined poetry...Both imagination and poetry can be ordered by orientation on the subject and its inner order." 417

Hence, the truthfulness of the biblical documents is guaranteed by their Subject, which is itself true. 418

Barth argues that in principle all human beings are capable of perceiving such poetic and prophetic work, and of understanding it appropriately. 419 But he condemns the "ridiculous and middle-class habit of the Western mind which is supremely phantastic in its chronic lack of imaginative phantasy, and hopes to rid itself of its complexes

through suppression." [420] Because Barth recognises Gen 1 and 2 for example, as "an intuitive and poetic picture of a prehistorical reality of history..." [421] he commends Luther's exegesis of Gen 1.6f. because he "was more imaginative and stuck exemplarily to the text". [422] As we have already seen, Barth considers it essential to have an intuitive recognition of the kind of literature with which we deal in Scripture, [423] and equally, an imaginative grasp of the realities to which it refers. [424]

Consequently, an important part of Barth's theological method is the creative use of his imagination. In his major study of "The Uses of Scripture in Recent Theology", David Kelsey suggests that this is the case for all theologians. [425] The way in which Scripture functions as an authority for the different theologians, depends, he argues, on their religious experience, so that "...at the root of a theological position there is an imaginative act in which a theologian tries to catch up in a single metaphysical judgement the full complexity of God's presence, in, through, and over-against the activities comprising the church's common life..." [426] Although Kelsey admits that his sample studies are not "...necessarily representative of the work of the theologians from whom they are taken", [427] yet he operates as if they were; and it is on this ground that some criticism must be offered. We confine our remarks to the discussion offered about Barth. Kelsey's suggestion that Barth construes Scripture "in the mode of concrete actuality" by taking God "...to be present in and through an agent rendered present by Scripture" [428] accords well with the contention argued above that Barth deals with the complexity of Scripture by seeing that it has a referential, if differentiated unity, in Jesus Christ. But unless one is to suggest that Barth is plainly inconsistent, [429] one must take account of the fact that in using concepts, themes or even theological statements as major building blocks in his dogmatic theology, Barth comes closer to what Kelsey terms "the ideational mode" which "...happens when God is taken to be present in and through the teaching and learning of the doctrine asserted by Scripture". [430] But on Kelsey's thesis this would require that Barth should have had a different religious experience giving rise to a

different way of construing Scripture. Since that is the case, Kelsey's suggestion that it is the theologian's imaginative act or discrimen which "largely shapes his decisions about how to construe and use particular passages of Scripture" [431] must either be abandoned, or it must be recognised that his analysis of Barth has not been sufficiently extensive to provide a full account of Barth's method. That is, either it must be possible for a theologian to have more than one discrimen, which would destroy Kelsey's thesis, or it must be recognised that as in Barth's case, a discrimen may be a very complicated attitude to Scripture, not reducible to a simple formula. The evidence of this thesis suggests that there are several ways of handling Scripture available to Barth, all of which are consistent with his understanding of its unity and character. It is important to see that Barth's concept of the referential unity of Scripture is capable of accommodating both the "ideational mode" and to a lesser extent, "the mode of ideal possibility," [432] because, as we have seen above, part of Barth's genius is his capacity to grasp the complexity of the way in which Scripture operates. It must therefore be concluded that Barth's religious experience gave rise to a rather more complex apprehension of Scripture than that for which Kelsey makes allowance.

What Kelsey concluded at the end of a sophisticated twentieth century analysis, Anselm recognised in the eleventh century when he acknowledged "credo ut intelligam" [433] which itself depended on exegesis of Isa 7.9 "unless I believe, I shall not understand." [434] Until the modern period, there was no alternative position for Christian theologians but to operate their theological method within the framework of faith. [435] And there can be no doubt that for Barth, brought up in the liberal Protestant tradition, it was his grappling with Anselm's Proslogion which precipitated his deliberate and complex theological method. In his preface to Anselm: Fides Quaerens Intellectum, written in 1931, Barth wrote, it "...produced within me a compelling urge to deal with Anselm quite differently from hitherto", [436] because he found "more of value and significance in this theologian than in others". [437] Although he considered this 'proof'

"a model piece of good penetrating and neat theology", [438] he "would not and could not identify myself completely with the views of its author". [439] Barth turned straight from this book to work on the Church Dogmatics. Indeed, it was undoubtedly his work on Anselm which caused him to revise his Christliche Dogmatik so extensively. [440] Writing in 1958, in his preface to the second edition of his Anselm book, he commented, "my interest in Anselm was never a side issue for me", indeed it "has influenced me" and "been absorbed into my own line of thinking". [441] Consequently, he asserted that "in this book on Anselm I am working with a vital key, if not the key, to an understanding of that whole process of thought that has impressed me more and more in my Church Dogmatics as the only one proper to theology." [442] It is therefore of immense importance to examine Barth's understanding of Anselm's attitude to Scripture in the Proslogion. [443] Barth took from his study of Anselm clues for his own theological method, although that theological method, when fully developed, differed in certain respects from that of Anselm. The reason for the difference is to be found in the different content which the two theologians gave to their Credo.

The point from which Anselm began was his faith in God, which came from hearing the word of Christ through preaching. [444] However, because he believes, he writes, "I do desire to understand Your /God's/ truth a little, that truth my heart believes and loves." [445] This implies that faith does not understand completely everything to which it assents: one can believe in God without understanding about Him completely. Consequently, Barth took as the title to his discussion of Anselm's Proslogion, "Fides Quaerens Intellectum", echoing Anselm's words, "I believe so that I may understand. For I believe this also, that 'unless I believe I shall not understand.' (Isa 7.9)." [446] It is this process of faith seeking understanding which Anselm would term theology.

There is no crisis for Anselm's theology. [447] There is no "uncertainty as to whether in Holy Scripture God has done his work well; uncertainty because of the existence of unbelieving, /or/ serious consideration of the possibility

of rejecting revelation". [448] Theology can neither confirm nor deny faith, it can merely elaborate and make plain what is already known by faith. [449] Consequently, theology cannot say, 'I know better than faith,' it cannot question to what extent reality is as Christians believe it to be, because the truth of a proposition is an inner truth guaranteed by the One who has revealed it, and not by any human arguments concerning it. In these respects, Barth's understanding of the nature of theology coincided exactly with what he considered Anselm to be asserting.

It is necessary to consider the part that Scripture played for Anselm, in this process of "faith seeking understanding". Barth suggests that "the concept 'Holy Scripture' is itself according to Anselm, to be understood in a fundamentally broad sense, at all events those inferences that are consistent with its text join the text with equal weight and authority." [450] Discussion elsewhere suggests to Barth, that Anselm considered "the Church, either as a virtual second source alongside Holy Scripture or simply as a norm for the interpretation of Scripture". [451] This is not to imply that either Scripture or the church's interpretation are of themselves truth. Anselm is quite clear that only God Himself is truth, so that tne truth contained or hidden in Scripture

> "must reveal itself in order to make itself known to us. It does this however, only if, and in so far as the truth, God himself, does it." 452

According to Barth, Anselm considers that

> "as sons and heirs of Adam, we are not confronted by the truth revealed in Scripture in such a way that when the hearing or reading of the outward text is crowned by faith (certain as it is that this text is the full revealed truth) we are then absolved from the task of understanding it as truth, which though divinely given, has still to be sought by human means." 453

Although it is clear to faith that Scripture is a sound foundation "it is still a problem for our understanding". [454] That this is so can be seen from the questions asked, even by Christians, about the contradictions within and the meaning of Scripture. Therefore it is not sufficient "to bring to remembrance a text of Scripture which confirms the contents of an article of faith." [455] "The recital of 'proof texts' as confirmation would do no more than state

the problem all over again and would contribute nothing to its solution." [456] It was for these reasons that Anselm refused to appeal to Scripture as an authority in theology.

Barth suggests that Anselm's understanding of the relation between Scripture and theology is as follows: "If a proposition accords with the actual wording of the Bible, or with direct inferences from it, then naturally it is valid with absolute certainty, but just because of this agreement it is not strictly a theological proposition." [457] Indeed, since the creeds express beliefs which "accord with the actual wording of Scripture" these are not to be considered as theology. Consequently, Anselm appears to consider that theology proper begins where Scripture ends, but that theology should continue in the same direction as Scripture.

> "If...it is a strictly theological proposition, that is to say a proposition formed independently of the actual wording of Scripture, then the fact that it does not contradict the Biblical text determines its validity. But if it did contradict the Bible, however attractive it might be on other grounds, it would be rendered invalid." 458

Therefore, while Anselm considers that it is legitimate to use the Bible as a "measuring rod", or a source of credal statements, he does not consider it valid to appeal to it during the course of theological argument, as though to a final court of appeal. This is an interesting self-limitation which Barth argues Anselm consciously accepts. In Barth's words,

> "It is abundantly clear from this [Cur Deus homo] that not for a moment do Scripture and Credo cease to be the presupposition and object of his thinking, only that whenever he comes up against a particular problem where he is concerned with its scientific answer, he refrains from drawing upon the statements of the Bible or the Credo for his answer, <u>or basing his answer upon their authority</u>." 459

He adds, to make it quite clear, "Anselm is in fact the exponent of a method of theological exposition that almost completely dispenses with supporting quotations." [460]

It is already possible to see in what ways Barth coincides with and differs from Anselm. For Barth, too, theology must be faith seeking understanding; it must begin where Scripture ends; and it must use Scripture for

its data. But the presence of extensive biblical excursūs in the Church Dogmatics shows that Barth differs from Anselm in seeking to show the grounds for his argument at every point.[461] The reason for this is that Barth's credal affirmation unlike Anselm's, includes a good deal more about revelation and Scripture,[462] and a good deal less about tradition and natural theology.[463] Indeed, although Barth is prepared to consider tradition, only revelation through Scripture is taken as his basis, whereas Anselm is prepared to admit other presuppositions.[464]

When Anselm passes from prayer to theology 'proper', he bases his whole discourse upon his 'definition' of God. The whole Proslogion is an examination of the implications of this "Name of God" as "that than which no greater can be thought".[465] The central question for this analysis is whence he derives this Name. In his Preface, Anselm says that when he was about to give up his search, "there came to me, in the very conflict of my thoughts, what I had despaired of finding, so that I eagerly grasped the notion [of the Name of God] which in my distraction I had been rejecting."[466] It is certain that this Name of God is not a direct quotation from Scripture. There are, however, if Barth was right in his analysis of Anselm's understanding of the theological method, two further categories into which it could fall. The first is the credal category which "accords with the actual wording of Scripture",[467] and the second is theology proper, which is "formed independently of Scripture".[468] Barth makes it clear into which category he thinks it falls. He says, for example, that "it is a genuine description, one Name of God, selected from among the various revealed Names of God" as though it were credal. He suggests that Anselm regarded it in this way because he introduced the Name, with the words "we believe you are...",[469] and his account of the discovery of the name in Barth's words, is an "account of an experience of prophetic insight".[470] According to Barth, it is for this reason that "it does not admit of proof by appeal to any text that was authoritative for him."[471]

Thus it may be concluded that Anselm actually used Scripture in the way in which he deliberately chose to do.

Starting from a credal formula, (the Name of God) and from other propositions which are of a similar category he develops his reasons for believing the Christian faith without appeal to Scripture as an authority, indeed, only citing it incidently. [472] His use of Scripture in the Proslogion shows that Barth has correctly understood Anselm's plan.

Barth follows the framework of Anselm's method, but gives new content to its parts. Thus, for Barth, as for Anselm, theology is faith seeking understanding. He recognized "...that he had to free his thought in quite a different way 'from the last remnants of a philosophical or anthropological...justification and explanation of Christian doctrine'", [473] so that the parody of Barth cited by Professor Sykes contains a certain ironical truth: "The theology of Barth lacks nothing - except a basis..." [474] But Barth deliberately offered no apologetic basis; he only invited his readers to share the position of faith from which he began his theological investigations.

However, the credal affirmation is more extensive for Barth than it seems to have been for Anselm. It included belief about the nature of revelation, [475] and the inability of man to appreciate God without revelation, [476] which led him to the extreme fideist position which it is unlikely that Anselm ever held. [477] Barth must therefore be seen as taking from Anselm what he considered to be the essence of his theological method; but equally he must be seen to have transformed it by his very different starting point. [478] As J. McIntyre so aptly remarks:"Barth in his efforts to show that St.Anselm is not a 'natural theologian' seems almost to forget what he himself so emphatically affirmed, namely, that St. Anselm does not argue from the authoritative given-ness of Scriptural or credal sentences to certain dogmatic conclusions." [479] It is for Barth, rather than for Anselm, that the credo ut intelligam "... does not imply transition from faith to another genus but an αἰχμαλωτίζειν πᾶν νόημα εἰς τὴν ὑποκοὴν τοῦ Χριστοῦ (2 Cor 10.5)." [480]

If one were to seek the formative influences in Barth's life, which brought him to such a credal affirmation, in the manner suggested by D. Kelsey, one would have to

suggest that they were as follows: firstly, the childhood experience of singing Abel Burckhardt's songs, which gave Barth a sense of the reality of Jesus born, crucified and risen, "...so that once grasped it was calculated to carry one relatively unscathed - although not, of course, untempted or unassailed - through all the serried ranks of historicism,...and to bring one back some day to the matter itself";[481] secondly, the experience in Safenwil which began to show him the bankruptcy of the liberal Protestant tradition which he had learnt, reinforced by the 1914 manifesto;[482] thirdly, the reading of an overtly theological part of the New Testament, Romans,[483] in which Barth discovered "the strange new world within the Bible":[484] "the world of God".[485] Because Barth had himself heard God speak through the reading of the Bible, he was able to regard it as Word of God. But he recognized that this "is a confession of faith, a statement of faith which hears God himself speak through the Biblical word of man."[486]

Thus, it must be concluded that although Barth took from Anselm the theological method which moves from faith to understanding, yet because Barth had a different content to his credo, perhaps as a result of the formative influences outlined above, his process of understanding, or dogmatic theology, was far more bound to the text of Scripture than was that of St Anselm.[487]

Thus it must be concluded that although reference to the immediate context is characteristic of Barth's practice, by far the most significant cohesive control factor is his perception of Jesus Christ as the centre not only of Scripture but also of his dogmatic theology. Although the framework of his method owes much to Anselm, this framework is filled with a content which is distinctive, and which owes much to his own creative insight. It is aptly described as a movement from exegesis to dogmatic theology, for as we have seen, critical methods form the prelude to exegesis proper, which itself is the basis for a simple movement into dogmatics. But equally there are complex movements from exegesis to dogmatics, whose chief arrangements of Scripture have been delineated above. Always it is the referential and differentiated unity of Scripture

which governs Barth's selection and arrangement. Thus Barth is justified in his claim that his "dangerous" movement away from exegesis "is not made arbitrarily". [488]

H. Cunliffe - Jones suggests that

> "...the churchly use of the Bible means the use of the Bible as a whole and as it stands. As we shall see, the main effort of Biblical studies in modern times has been analytic and this needs to be balanced by a synthetic understanding." 489

Karl Barth's method has been shown to be synthetic, but not over-simplified. He stands alone in the modern period, as the scholar not afraid to face the flood; an unacknowledged example of the way in which a dogmatic theologian may both give attention to the critical methods, and yet construct a cohesive dogmatic theology.

FOOTNOTES Chapter 1.

1. Barth himself refers to dogmatics as "...a relative movement away from exegesis".
K.Barth The Church Dogmatics (Eng. trans. of Die Kirchliche Dogmatik) Edinburgh 1936-74.
I/2 p.883 S.989 /Throughout this work, the page number of the English translation is followed by the page number of the original passage in German, without repetition of the title, where reference is made to works by Barth. The German page number is designated S (=Seite)./

2. The title The Church Dogmatics will be abbreviated to CD in the footnotes.

3. E.g. D.Ford Biblical Narrative and the Theological Method of Karl Barth in Church Dogmatics.
(Unpub. Cambridge Ph.D. thesis 1977)

4. E.g. W.V.Puffenberger The Word of God and Hermeneutics in the theology of Karl Barth and Gerhard Ebeling.
(Unpub. Boston Ph.D. thesis 1968)
cf. J.C.Livingstone A critical study of Karl Barth's biblical hermeneutics. (Unpub. Columbia Ph.D. thesis 1965)

5. This has been described by many authoritative scholars.
E.g. T.F. Torrance Karl Barth : An Introduction to his Early Theology 1910-31 London 1962 p.30ff.
A full bibliography of works about K.Barth may be found in W.Härle Sein und Gnade Berlin & New York 1975. pp. 352ff.

6. Such an assessment could well form the topic of another research programme.

FOOTNOTES (Chapter 1 contd.)

7. K.Barth. Romans (Eng.trans. of Der Römerbrief) London 1953 p.1 s.v. /abbreviated hereafter to Romans/.

8. Ibid.

9. E.g. It would be irrelevant to discuss the problems of 'family groupings' of N.T. manuscripts, in the section on textual criticism, since research has shown that Barth almost ignores this.

10. Evidence for this may be found through the Church Dogmatics Thus, CD IV/1, is almost average in its Scripture citations (cf. Appendix 1 p.445) CD IV/1 p.1-100 show 58 Greek citations and only 11 Hebrew. This does not imply that Barth is unable to use his Hebrew O.T.; indeed the detailed exegesis of CD III/1 deals predominantly with the Hebrew. However, Barth normally worked with the O.T. in translation, and the N.T. in Greek. /This was confirmed in conversation by H.Stoevesandt, keeper of the Barth archive in Basle, who assisted Barth./
Cf. CD IV/2 p.xiii S. x, and CD IV/3 p.xiii S. ix.

11. E.g. Romans
cf. K.Barth Philippians (Eng.trans. of Philipperbrief) London 1962. /abbreviated hereafter to Philippians/.
cf. K.Barth The Resurrection of the Dead. (Eng.trans.of Die Auferstehung der Toten) London 1933.

12. "No 'beetle-in-a-box' model of the relation of meaning and language fits the facts..." G.Downing "Meanings" in M.Hooker and C.Hickling (ed.) What about the N.T.? London 1975 p.128. Downing argues that words convey meaning: hence a change of wording, as in textual criticism, changes the meaning.

13. Cf. J.N. Sanders "Textual Criticism of the Gospels" in C.E.B.Cranfield St Mark Cambridge 1963 p.22 "Since exegesis must go hand in hand with textual criticism the student of the interpretation of the New Testament needs to have some acquaintance both with the materials for establishment of the text of the New Testament, and with the principles governing their use for that purpose."

14. B.M.Metzger The Text of the New Testament. Oxford 1964. p.v.

15. E.g. In the New Testament, Westcott and Hort estimate that seven eighths is beyond reasonable doubt. B.F.Westcott and F.J.A.Hort The New Testament in the Original Greek. London 1896 Vol II p.2f.

16. A.E.Housman Selected Prose (J.Carter ed.) Cambridge 1961, p.132

FOOTNOTES (Chapter 1 contd.)

17. Ibid.

18. B.M. Metzger op. cit. p.209

19. B.M. Metzger op. cit. p.182-184

20. A.E. Housman op. cit. p.142

21. Title of the paper by Housman, cited above n. 15

22. Cf. Romans p.14 S. xvii f. Preface to Second Edition.

23. It is inherently unlikely that Barth considered such external evidence, and made his decision on that basis, but then confined himself to the discussion of other criteria in print.

24. Romans p.412 S.397

25. Op. cit. p.117 S.92

26. Op. cit. p.149 S.125

27. Op. cit. p. 117 S.92

28. Op. cit. p. 149 S.125

29. Op. cit. p. 522 S.506

30. Ibid.

31. C.E.B. Cranfield Romans Edinburgh 1979 p.809
cf. C.K. Barrett Romans London 1962 p.10ff.

32. Romans p. 522f. S. 507

33. Op. cit. p.522 S.506

34. Op. cit. p.522 S.506f. "The theme" is theological, although it might be classified as a literary consideration.

35. Op. cit. p. 523 S.507

36. Op. cit. p. 287 S. 270

37. Op. cit. p. 117 S. 92
cf. op.cit. p.520 S.504 "A copyist, not noticing the sentence (v.22a) is a question, may have inserted ἦν before ἔχεις in order to ease the construction."

38. Op. cit. p. 450 S.435
Barth does not seem to know that καιρῷ and κυρίῳ might easily be confused since they were abbreviated to κῳ and κρω .
cf. W. Sanday and A.C. Headlam Romans Edinburgh 1902 p.362, who decide for κυριῳ on textual evidence alone.

39. Romans p.533 S.517

FOOTNOTES (Chapter 1 contd.)

40. Op. cit. p.117 S.92
cf. op.cit. p.537 S.521

41. Op. cit. p. 149 S.125

42. Op. cit. p. 287 S.270

43. In Romans, on my calculations 21 times. Internal transcriptional evidence is cited 11 times, whereas external evidence is only used once.

44. 11 times.

45. Cf. A.E. Housman op. cit.

46. Romans p.535 S.519

47. Op.cit. p.522 S.506

48. Op.cit. p. 523 S.507

49. Ibid.

50. Op.cit. p.287 S.270

51. Cf. A.E. Housman op.cit. p.132f.

52. Romans p.331 S.315
cf. "When he /Paul/ is dealing, as in ix.5, with the religious, ecclesiastical point of view, God is quite simply the God of Israel. Paul does not, of course, stop here." Barth continues to discuss Paul's idea of God in so far as it is relevant to his conjectural emendation.

53. Op.cit. p. 259 S.241

54. Op.cit. p. 424 S.410

55. Op.cit. p. 535 S.518

56. Op.cit. p. 450 S.436

57. Op.cit. p.523 S.507

58. Op. cit p.331 S.315

59. Op. cit. p.330 S.314
N.B. Barth later rejected this conjectural emendation without making clear his reasons for doing so.
cf. CD II/2 p. 206 S.226

60. E.g. 2 Cor. 2 Thes. Tit.

61. Romans p.330 S.314

62. Ibid.

FOOTNOTES (Chapter 1 contd.)

63. Op. cit. p.450 S.435

64. Op. cit. p. 330 S.314

65. Theodoret. Romans p.149 S.125

66. E.g. Romans p.149 S.125 Lietzmann.
p. 259 S.241 Hofmann, Zahn etc.
p. 287 S.270 Zahn, Lietzmann.
p. 374 S.358 Zahn, Kühl.
p. 450 S.435 Jülicher, Lietzmann.
p. 510 S.494 Zahn, Kühl.
p. 535 S.518 Lietzmann.

67. Romans p. 374 S.358

68. Op. cit. p. 330f. S.315 (Nearly half a page of small print.)

69. A total of 22 occur in Romans.

70. In more than half the cases, Barth uses less than 5 lines; and only three require more than 10 lines: Ro 9.5, 12.11c, 14.21.

71. E.g. Romans p.510 S.494 γάρ

72. E.g. op. cit. p.535 S.519 Μαριάμ

73. Op.cit. p.287 S.270 Ro8.11

74. Op. cit. p. 522f. S.506ff.

75. Op. cit. p.14 S. xvii f. A. Jülicher's review(1920) may be found in: J. Moltmann (ed.) Anfänge der dialektischen Theologie I. München 1966 p.87-98.

76. Op. cit. p. 81 S. 55 Ro 3.6
" " p.149 S. 125 Ro 5.1
" " p.152 S. 128 Ro 5.2
" " p.287 S. 270 Ro 8.11
" " p.330f. S.314f. Ro 9.5
" " p.412 S. 397 Ro 11.6
" " p.450 S.435 Ro 12.11c
" " p.522f. S.506ff. Ro 14.21
" " p.526 S.510 Ro 15.7 (perhaps)
" " p.535 S.518 Ro 16.6
" " p.537 S.521 Ro 16. 25-27 (This is closely linked to 14.21.)

77. Op. cit. p. 535 S.519 Ro 16.6

78. Op. cit. p.259 S.241

79. Op. cit. p.149 S.125

FOOTNOTES (Chapter 1 contd.)

80. Cf. op.cit. p.4 S. viii "It is quite irrelevant when Jülicher and Eberhard Vischer announce triumphantly that I am -- a theologian! I have never pretended to be anything else." N.B. K.Barth A Shorter Commentary on Romans London 1959, does not include detailed textual discussion because it was originally lectures to those who knew no Greek. (cf.p.8.)

81. Philippians p.7 (The German preface has no page number.)

82. Romans 1st edition August 1918
2nd edition September 1921
Philippians September 1927

83. Cf. Philippians p.96 S.91 Phil 3.4

84. A rough calculation suggests that this is the case.
E.g. Average number of lines in apparatus in Romans = 8.4
" " " " " " Philippians = 7.9
(British & Foreign Bible Society text 1958, Nestle and Kilpatrick)
The difference is magnified somewhat by the equivalent increase in the number of lines of actual text per page found in Philippians. There being no means of measuring the comparative significance of the variants in each case, this has not been attempted.

85. Philippians p.11 S.3

86. Op.cit. p.13 S.5

87. Op.cit. p.13 S.6

88. Op.cit. p.30 S.23

89. E.g. The International Critical Commentaries published by T. & T. Clark.

90. This is only so, if Phil 1.16 & 17 (p.30 S.23) is not regarded as genuine textual criticism.

91. Cf. n.11 above.
Wherever the Greek quotations have been checked in the CD this is the case, but obviously all have not been checked. This assertion was confirmed in conversation, by the keeper of the Barth-archive in Basle, Dr. H.Stoevesandt, on the basis of his own research.

92. E.g. CD II/2 p.220 S.242 Exod 9.15f.
cf. CD III/1 p.135 S.151 Gen 1.6-8
cf. CD III/1 p.172 S.192 Gen 1.20f.
cf. CD III/1 p.220 S.248 Gen 2.1f.

93. E.g. CD III/1 p.179 S.201 Gen 1.25 (blessing)

FOOTNOTES (Chapter 1. contd.)

94. A 'random sample' of such passages were taken from V.Taylor The Text of the New Testament London 1961. Taylor selected 34 passages where there is generally agreed to be difficulty; (op.cit. p.76) 26 of which are cited in CD.

95. The four where textual criticism is mentioned are:

Mt 1.16	CD I/2	p.175f.	S.191
Jn 5.3b-4	CDIII/3	p.408+501	S.474 + 586
Mk 1.1	CD I/2	p.14	S.15
Mk 16 9-20	CDII/2	p.448	S.496f.

The twenty two where textual problems are ignored, are:- Mt 16.2f.; Mk 1.41; 6.3; 10.2; 10.12;12.23; 14.62; Lk 2.5; 22.19b-20; 22.43f.; 23.34a; Jn 1.13; 1.18; 3.13; 3.25; 4.1; 7.53-8.11; 19.29; Ro 5.1; Eph 1.1; Heb 2.9; 4.2.

96. CDIII/2 p. 479f. S.576
cf. CD IV/2 p.256 S.284 Jn 19.29
cf. CD III/2 p.469 S.563 Heb 4.2
cf. CD III/2 p.458 S. 550 Heb 4.2
cf. CD IV/4 p.121 S. 132 Jn 4.1

97. CD IV/4 p.112 S.122

98. CD III/4 p.204 S.229
The fact that V.Taylor, op.cit. p.86, concludes that the external evidence and the intrinsic probability point to their exclusion is not relevant to this analysis of Barth's method. No opinion is offered concerning his methods or conclusions.

99. CD III/4 p.205 S.229

100. CD III/2 p. 211 S.252

101. At Mt 20.34, and Lk 7.13

102. CD III/1 p.163 S.182

103. Barth does not refer to this parallel passage in his excursus, although he does cite others with a similar theme. /Ēxcursus (singular) is distinguished throughout from excursūs (plural)/

104. CD III/2 p.503 S.604f.
CD IV/2 p.137 S.153

105. CD III/2 p.503 S.604f.
Mt 26.64 Σὺ εἶπας πλὴν λέγω ὑμῖν...
Lk 22.70 Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι

106. CD III/2 p.503 S.605

107. E.g. Mk 1.41 CD III/2 p.211 S.252

FOOTNOTES (Chapter 1 contd.)

108. E.g. Jn 1.13 CD III/4 p.143 S.158 συνεργός

109. E.g. CD IV/3 p.600 S.688 1Thes 3.2

110. CD III/2 p.328 S.395
CD III/2 p.469 S.564
CD IV/2 p.163 S.182

111. V.Taylor op.cit. p.91

112. Barth used the 15th edition of Nestle, published 1932 in which the disputed words are bracketed. Dr.H.Stoevesandt, keeper of the Barth-archive, was kind enough to show me Barth's Greek New Testament.

113. CD III/2 p.328 S.395 There are other places to which Barth could refer for his illustration.

114. CD III/2 p.469 S.564

115. CD IV/2 p.163 S.182

116. CD III/3 p.501 S.566

117. CD IV/1 p.265-268 S.295-297

118. CD IV/4 p.64 S.71

119. CD II/2 p.487 S.527

120. CD III/4 p.111 S.122

121. CD IV/2 p.179 S.199
cf. CD IV/2 p.805 S.913

122. CD IV/3 p.413 S.477

123. CD IV/2 p.260 S.288
cf. CD IV/4 p.97 S.107 Lk 23.34

124. V.Taylor op.cit. p.98. Taylor concludes "the objections to the genuineness of the section in Jn are conclusive."

125. CD III/4 p.232 S.261

126. CD III/4 p.233 S.261

127. K.Barth Die Kirchliche Dogmatik III/4 S.263 (=p.234) /Hereafter abbreviated to KD/

128. Many commentators would, however, regard it as an early and perhaps reliable story about Jesus.
Cf. C.K.Barrett John London 1967 p.490f.
Cf. B.F.Westcott John London 1882 p.125

FOOTNOTES (Chapter 1 Contd.)

129. V.Taylor op.cit. p.98
It might even be part of Luke's gospel,
cf. C.K.Barrett John p.491

130. Cf. Chap.4 pp.250ff.below.

131. CD III/1 p.140 S.151

132. CD III/3 p.438 S.511 (my emphasis)

133. Cf. CD III/3 p.436 S.508 where the verse is in translation.
cf. CD I/1 p.401 S.421 where only the earlier part of the verse is quoted in the original.

134. CD I/2 p.22 S.24

135. CD III/4 p.472 S.541

136. Cf. G.Bonner "Ausustine as Biblical Scholar" in P.R.Ackroyd and C.F.Evans (ed .) The Cambridge History of the Bible Vol I p.556 "...Augustine is fully prepared to accept variant readings without any attempt to discriminate between them..."

137. CD I/1 p.401 S.421

138. "Jn 1.18 (according to the correct reading)..." Ibid.
N.B. It is unusual for Barth to mention the variant where he is not going to adopt it.

139. CD I/1 p.425 S.447
NB. The English translation is not accurate here.

140. CD II/1 p.208 S.213

141. CD IV/1 p.206 S.225 "...He is the Son of God, the only Son, the only begotten Son of God, Filius Dei unicus, as was added from the very first (cf. Jn 1. 14-18)."

142. CD IV/1 p.71 S.76

143. CD IV/3 p.233 S.267

144. Cf. Jn 1.13 which is used in a similar way at:
CD I/1 p.148 S.166; CD I/2 p.159 S.174;
CD III/4 p.143 S.158; CD IV/2 p.562 S.636;
CD IV/3 p.235 S.269; CD IV/4 p.9 S.9
Contrast CD I/2 p.373 S.410
cf. Jn 5.3b-4 used similarly at CD III/3 p.408 S.474
Contrast CD III/3 p.501 S.586

145. CD II/2 p.473 S.524

146. Romans 1st edition deleted
2nd edition reinstated
CD II/2 p.305 S.335 deleted
cf. n.59 above.

FOOTNOTES (Chapter 1 contd.)

147. 1 Jn 5.7f. These verses are generally agreed to be an interpolated gloss.
cf. B.F. Westcott The Epistles of John London 1902 p.202ff.

148. CD I/1 p.313 S.330 (my emphasis)

149. Mt 6.10 CD III/3 p.444f. S.518
Mk 1.1 CD I/2 p.14 S.15
cf. CD IV/4 p.78 S.85 Lk 11.2

150. E.g. CD III/3 p.518 S.607 Mt 18.10

151. E.g. CD IV/3 p.791 S.905 Codex D.

152. CD IV/4 p.120 S.132
cf. CD IV/4 p.125 S.127 Jn 19.34

153. CD IV/4 p.95 S.104

154. CD IV/4 p.100 S.110

155. CD I/2 p.174 S.190

156. CD I/2 p.175 S.191
N.B. Barth quotes in translation, not in Greek.

157. Ibid.

158. Op.cit. p.176 S.192

159. Ibid.

160. Op.cit. p.176 S.192f.

161. Op.cit. p.176 S.193

162. Op.cit. p.177 S.193

163. This is discussed at length in Chap.4 pp.262ff. below.

164. Op.cit. p. 176 S.192

165. CD I/2 p.202 S.221

166. CD II/2 p.448 S.496
cf. CD II/2 p.432 S.479
cf. CD IV/1 p.290 S.319

167. K.Stendahl "The Implications of Form Criticism and Tradition Criticism for Biblical Interpretation." JBL,LXXVII,(1958) p.33

168. Cf. G.Stanton. "Form Criticism Revisited" in M.Hooker and C.Hickling (ed.) What about the N.T.? London 1975 p.13. "The scholar's methods are also his presuppositions." Cf. H.Palmer The Logic of Gospel Criticism. New York 1968 p.183 "... the result is not determined by the arguments, but rather by the assumptions we make when applying them."

FOOTNOTES (Chapter 1 contd.)

169. E.g. K.Koch The Growth of the Biblical Tradition: the Form Critical Method. London 1969 p.14 "Literary types are units of expression into which all human utterances if they wish to be intelligible, naturally breakdown."

170. Cf. S.Travis "Form Criticism" in I.H.Marshall (ed.) N.T. Interpretation. Essays in Principles and Methods. Exeter 1977 p.162 "...an appreciation of form is necessary for understanding any literature..." cf. K.Koch op.cit. p.6

171. E.g. Modern man may misread myths as if they were history. cf. K.Koch op.cit. p.34

172. E.g. H.Gunkel (1862-1932) applied form criticism, developed for use on folk tradition by J. & W. Grimm, to Scripture. cf. K.Grobel "Form Criticism" in The Interpreter's Dictionary of the Bible II p.320f. But Stanton (op.cit. p.21) warns against assuming that folk-lore studies are relevant to gospel material.

173. Cf. K.Grobel op.cit. p.320f. "The fundamental insight underlying this method is the recognition that folk-memory - the vehicle of tradition - operates with small units often no larger than a single couplet of poetry."

174. E.g. H.Gunkel The Legends of Genesis : the Biblical saga and history New York 1964 p.98f. (Cited E.V. McKnight What is form criticism? Philadelphia 1969 p.11) "...the popular legend cannot permanently remain the same - slowly and hesitatingly, always at a certain distance behind, the legends follow the general changes in conditions, some more, others less."

175. The debate over this point is outlined by G.Stanton op.cit. p.18f.

176. Cf. K.Koch op.cit. p.55 "Transmission history is the only means by which the gap between archeological discoveries and the Old Testament narratives can be bridged." cf. H.Palmer op.cit. p.184

177. Cf. K.Koch op.cit. p.33 "...No biblical text can be adequately understood without a consideration of the setting in the life of its literary type."

178. Cf. K.Grobel op.cit. p.320 "Tradition is never preserved for its own sake with conscious antiquarian intent, but only because some need or interest of the community presses it into service." cf. S.Travis op.cit. p.154 "During the oral stage these 'units of tradition' assumed particular forms according to the function they performed in the Christian community...whether it be worship or apologetic or catechesis or some other function."

179. Notably by B.Gerhardsson Memory and Manuscript Lund 1961.

FOOTNOTES (Chapter 1 Contd.)

179. contd. His main thesis is that form criticism ignores the concept of tradition which was part of the milieu in which Jesus and the early church operated. E.g. p.10 cf. H. Riesenfeld The Gospel Traditions and its Beginnings. A study in the limits of 'Formgeschichte'." London 1957
cf. J. Rogerson "Recent Literary Structuralist Approach to Biblical Interpretation", The Churchman, 90,(1976) p.166 Structuralists "denounce form and traditio-historical methods as too hypothetical, and, in turn, they concentrate on interpreting the extant text..."

180. Cf. B.S. Easton The Gospel before the Gospels. New York 1928 p.80f. (Cited E.V. McKnight op.cit. p.46) Form criticism"... can tell us that the manner of phrasing is conventional, and it can explain the conventions. It can tell us why a certain wording was used, why certain details were added or omitted. And it can tell us - within limits - something of the use to which the material was put. But the study of forms as forms cannot carry us further." It " cannot give us even the relative ages of the special forms it identifies, and the absolute ages lie totally beyond its reach. Nor can it aid our historical estimate of the contents of any story."

181. Cf. W.G. Doty "The Literature and Discipline of New Testament Form Criticism ", Anglican Theological Review 51,(1969) p.319 "Certainly our traditional, essentially Aristotelian, dichotomy between form and content has been overcome in critical perception both within and without of theology." Doty comments on the assumption of demythologizing that form and content may be separated thus:"... it may be that demythologizing is at times inappropriate, that the myth is the only way to score the point." (ibid)

182. Cf. G.Stanton op.cit.p.20 "The form and content of oral traditions have again been considered separately. But form and content are interdependent, their relationship needs to be examined much more carefully."

183. Cf. J.Muilenburg "Form Criticism and Beyond", JBL, LXXXVIII, 1969 p.5 "Form and content are inextricably related. They form an integral whole. The two are one." Consequently he argues that it is necessary to go beyond the generalisation of form criticism, to take account of spontaneity in any particular manifestation of a general form.

184. Cf. H.Palmer op.cit.p.176 "The form of a story may suggest that it was designed, say, for preaching use, and so connect it with the group of misionaries of Christianity... This dating and placing applies to the form and not to the content. The story itself may go back earlier."

FOOTNOTES (Chapter 1 contd.)

185. E.g. E.B. Redlich Form Criticism, its value and limitation London 1939 p.13 "Form critics claim that the forms assumed by the narratives and sayings ...during the formative period are an index of their historicity." But H.Palmer op.cit. p.193 points out that if such historical judgement were to be possible, "...classification would need to be dovetailed with independent knowledge of groups producing, preserving, or altering stories cast in one or another 'form'. We have no such knowledge.

186. E.g. F.C.Baur "perpetually impressed upon his students the fact that each biblical writing was determined by the 'tendency' or 'bias' (Tendenz) of its author, and was therefore to be viewed mainly as a source for the history of the time of its composition." K.Koch op.cit. p.71

187. Hence the presence of a 'form' in the pericopae of Mark's gospel does not rule out the possibility of a Petrine origin of these narratives.
cf. H.Palmer op.cit. p.183 "A story told often enough does tend to take on a fixed and classic shape."

188. "Sitz im Leben" = life situation.
cf. S.Travis op.cit. p.154 "It is important to understand that for form critics Sitz im Leben is primarily a sociological term, denoting a whole 'area' or function of the community's life (e.g., worship or missionary preaching). Only in a secondary sense is it applied (as often by Bultmann) to the particular historical situation which gave a rise to a particular story or saying."

189. E.g. The "Sitz im Leben" of the Old Testament Psalms has variously been, the Jewish temple, the exilic worship of the Jews, the post exilic temple and synagogues, and the worship of the Christian community. Some of these changes of "Sitz im Leben" may have caused changes, others do not seem to have done so.

190. Romans p.423 S.409
cf. CD III/1 p.162f. S.182 Gen 1.16
cf. CD III/1 p.173 S.193 Gen 1.21
Barth suggests in both cases that the Genesis redactor broke the Babylonian myth.

191. Ibid.

192. "The phrase" is Ro. 11.36 ὅτι ἐξ αὐτοῦ καὶ δι αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.
CD III/3 p.59 S.68

193. Cf. chap.2. pp. 83ff. & chap.4 pp.217ff. below

194. Philippians p.11f. S.4

195. Philippians p.69 S.63

FOOTNOTES (Chapter 1 contd.)

196. E.Lohmeyer, Kyrios Jesus: Eine Untersuchung zu Phil 2, 5-11 Heidelberg 1928
Cited by R.P. Martin Philippians London 1964 p.106-109

197. J.Jeremias. Zur Gedankenführung in den paulischen Briefen: Der Christushymnus. Haarlem 1953.
Cited by: R.P. Martin Carmen Christi. Philippians ii 5-11 in Recent Interpretation and in the setting of early Christian worship. Cambridge 1967 This gives extensive references to other literature.

198. R.P. Martin Philippians p.106 "Lohmeyer's conclusion ... is now generally accepted, that what we have here is an early Christian confession which belongs to the literature of liturgy rather than epistolary prose."

199. CD II/1 p.516 S.580 (my emphasis).
N.B. Although Barth refers to "the older theology" here, it must be understood in the light of the citation of Polanus as an example of such "older theology". Thus, Barth did not envisage the possibility of a theology older than Paul's at Phil 2. 5-11.
cf. CD I/1 p.400 S.420 "... Paul refers in Phil 2.10..."
cf. CD III/2 p.45 S.52 "... Phil 2.7 where Paul says..."

200. CD II/2 p.247f. S.272

201. CD IV/1 p.160 S.175

202. CD IV/1 p.164f. S.180

203. CD IV/3 p.487 S.560 "What is meant by the conclusion of the Christological hymn in Phil 2.10f., that...?"

204. There seems to be two chief approaches to the problem. (1) A conservative argument that the historical-critical method is inappropriate for Scripture; consequently dogmatics should ignore critical procedures such as form-criticism. E.g. G.Maier The End of the Historical-Critical Method. St.Louis 1977.(2) An assumption that critical methods are primary for dogmatics because form and tradition criticism has shown there to be many theologies in the Bible. E.g. E.Krentz The Historical Critical Method London 1975 p.30. "It is difficult to overestimate the significance the nineteenth century had for biblical interpretation. It made historical criticism the approved method of interpretation... The variety in the Bible was highlighted; its unity had to be discovered and could no longer be presumed."

205. R.P. Martin New Testament Foundations II Exeter 1978 pp. 248-275
The passages are Ro 1.3f.; 6.1-11; 8.29f.; 8.31-39; 10.9; 10. 13-15.

FOOTNOTES (Chapter 1 contd.)

206. E.g. CD I/2 p.175 S.191 "... Jesus' descent from David, so important to Paul (Ro 1.3, 2 Tim 3.8)..." cf. CD IV/2 p.325 S.363 "... Ro 1.3f., where Paul describes His twofold historical descent..."

207. CD II/2 p.248 S.272 "die Formel"

208. CD IV/1 p.299 S.330 "The confession that He is the Lord is based on the faith that God has raised Him from the dead (Ro 10.9)."

209. CD I/2 p.10 S.11

210. CD II/2 p.372 S.411
cf. CD II/2 p.379 S.418f. 1 Kings 7 and 1 Chron 22
cf. CD IV/2 p.774 S.878 "According to the explicit testimony of earlier and later tradition alike, the history of Israel consisted in an almost unbroken series of breaches of covenant."

211. CD IV/2 p.194 S.215
cf. CD IV/1 p.321 S.354 "... these latter formulations... are the necessary consequence... of the earlier formulations."
cf. CD IV/2 p.174 S.193f. "... the tradition likes to see Jesus speaking in direct or indirect quotations from the O.T..."

212. CD III/2 p.479 S.575"The baptism of Jesus... belongs to the same cycle of the tradition as the transfiguration."

213. CD IV/2 p.210 S.233 "The Gospels, and obviously the preceding tradition, did not think it worth while to give an account of any other activity of Jesus... The well meaning apocryphal record of His work... belongs to a later period with different interests."

214. CD IV/3 p.188f. S.215
cf. CD IV/1 p.225 S.247. "...vaticinia ex eventu..."

215. CD I/I p. 385 S.415 (my emphasis)

216. CD III/4 p.344 S.390 "The explicit biblical form of the command is the 'Thou shalt not kill' of the Decalogue. ... What is demanded as respect for human life is very clearly expressed in this formula... Both in form and sense this Old Testament command is impressive by reason of the very fact that it has a purely negative and therefore a purely defensive character."

217. CD I/1 p.313 S.330 (my emphasis)
cf. CD II/2 p. 393 S.434 Concerning Amos, Barth writes, "... what we have here... is a fragment of ancient tradition... and the content of the passage, <u>from whatever period it may have originated</u>, is so meaningful and so instructive for our particular question that it is well worth considering."(my emphasis)

FOOTNOTES (Chapter 1. Contd.)

218. E.g. A.H.McNeile. The Gospel according to Matthew London 1965 p.435 "As to their genuineness, the divine claims made by Christ in v.18b, 20b /of chap. 28/ cause no difficulty, but they are closely related with v.19 which presents considerable difficulty; and the section must probably be regarded as the expression by the evangelist of truths which the church learnt as a result of the Resurrection, and on which it still rests its faith."

219. CD IV/2 p.205 S.228
cf. CD IV/1 p.308 S.340 "... one group in N.T. tradition."

220. CD IV/2 p.207 S.229f. "If we recognise the first gospels along the lines suggested by the fourth, we see... that in the preaching of the Baptist the word of the O.T. transcends itself as such."

221. CD I/2 p.14 S.15 'Kerygma' became a technical term in form critical circles. It is not certain if Barth was aware of C.H. Dodd's classic work on the Kerygma in Acts, The Apostolic Preaching and its developments London 1936. Technically it may have been possible as CD I/2 was published in 1939.

222. CD I/2 p.417 S.460
cf. CD II/2 p.627 S.697 Mk 10.28-30
cf. CD IV/2 p.796 S.903
cf. CD IV/3 p.733 S.838 Mk 4.35-41
[although 'pericopa' is not a critic's neologism, it is almost a technical term for a short passage of Scripture. cf. C.T. Onions op. cit. Vol.ii p.1473]

223. CD IV/2 p.194 S.216

224. CD IV/3 p. 398 S.460

225. CD III/1 p.148 S.165" ... the first strophe of Ps 46. 2-4..."

226. CD III/1 p. 136f. S.152 The book by Eichrodt cited in this passage is: W.Eichrodt Theol. d.A.T. Vol II (1935).
cf. CD III/1 p.87 S.95
cf. CD IV/1 p. 578 S.645 Ps 51 "is a simple prayer in I- Thou form."
cf. CD IV/1 p. 755 S.844 which refers to "I-Psalms in the Bible.

227. E.g. CD III/3 p.155 S.176 The "Song of the Red Sea" (Ex.15.18) and "the second song of Balaam" (Num 23.21).
cf. CD IV/1 p.29 S.29f. Ebed-Yahweh Songs.
cf. CD IV/3 p.63 S.68 Exod 17.8f. "closes with (v.15) the report that Moses built an altar and gave it the name Jehovah-nisi, in play upon which there is introduced what sounds like the verse of a very old hymn: 'By the banner of Yahweh..."

FOOTNOTES (Chapter 1 contd.)

228. CD III/2 p.466 S.559
cf. CD III/2 p.451 S.542) all of which refer to
cf. CD III/3 p.470 S.550) 1Tim 3.16 as a hymn
cf. CD IV/2 p.325 S.363)
cf. CD IV/2 p.197 S.219 Mk 11.9f. called a "little hymn".
cf. CD III/3 p.467 S.546 Rev 5.9 called "a hymn".
cf. CD III/3 p.468 S.547 Rev 4.11
cf. CD IV/1 p.392 S.433 Eph 5.12f.

229. CD IV/2 p.183 S.204

230. Cf. pp.53ff. below.

231. E.g. CD III/3 p.59 S.68 Ac 17.28 is recognised as falling into the same category, which "either Paul or the author of Acts now uses in order to indicate the perfect rule of God over all creatures as fulfilled in the sending and raising again of Jesus Christ..." cf. Ro 11.36 discussed above p. 30f.

232. CD II/2 p.393 S.434

233. CD III/3 p.466 S.543 "To be sure this is a liturgy, but it is the kind of liturgy which can find a true correspondence on earth only when earthly creatures join the heavenly with the same self-evident totality as is described in 5.13. For this reason we should bring it into indirect and not direct relation... with the liturgy of the Church..."
cf. CD IV/3 p.291 S.336 "The citation in 1Tim 3.16 from...a liturgical text...should be allowed to speak for itself in this connection...The passage is introduced into the epistle as a comprehensive definition of what is...the one great 'mystery of (Christian) godliness'..."

234. CD IV/1 p.274f S.302 "For example, the Jesus Christ who gives Himself for us is called the 'Lamb of God' ...when this happens, we are clearly using cultic language." Barth criticises older theological expositions of the work of Christ because "...they did not bring out the specific features in the cultic standpoint and terminology."

235. CD II/1 p.364 S.408
cf. Chap.4 pp.221ff. below.

236. CD III/1 p.34 S.36

237. Cf. C.E.B.Cranfield "1 Peter" in M.Black and H.Rowley (ed.) Peake's Commentary on the Bible London 1962 pp.1026f. Those supporting this view are listed as:
H.Windisch - H.Preisker, HNT, 1951
F.L.Cross 1 Peter a Paschal Liturgy 1954
C.F.D.Moule "The Nature and Purpose of 1 Peter", NTS, 3 (1956) pp.1 ff. Cranfield concludes that "...the most likely suggestion is that in a composition

237. contd. of a letter to the churches indicated in 1.1, the author (or authors) decided to incorporate some material that was already in existence (1.3-4.11 probably a sermon to the newly baptized) because it seemed eminently suitable for the purpose, along with fresh material composed with the present situation of these particular churches in mind."

238. CD II/2 p.429 S.476 "Nor is it by chance that in this letter..." Although this was written in 1942, perhaps before Barth could be expected to take such theories into account, he is equally sceptical later.
cf. CD IV/4 p.47 S.52 (pub.1967) "...baptism is never a major theme. The one great exception is the account of the activity of John the Baptist...in all 4 gospels." Later he adds, "One might even try to claim and expound larger sections of the epistles, or even the whole of 1 Peter, as baptismal sermons, with similar hypothetical amplifications to fill out material which is obviously inadequate." He notes that 1 Peter contains "only one unequivocal reference to baptism..."

239. E.g. CD I/2 p.492-5 S.545-8 "The idea against which we have to safeguard ourselves at this point is one which has tacitly developed in connexion with modern theological historicism. It is to the effect that in the reading and understanding and expounding of the Bible the main concern can and must be to penetrate past the Biblical texts to the facts which lie behind the texts." This method of regarding the Bible as a source for revelation which is thought to be located in the facts themselves, has always been mistaken in Barth's view, "...because at bottom it means succumbing to the temptation to read the Canon differently from what it is intended to be and can be read - which is the same thing." A text can only be understood in the light of its theme; so Barth continues, "The form cannot therefore be separated from the content, and there can be no question of a consideration of the content apart from the form." He therefore concludes that exegesis of biblical books must be "according to their present status and compass" which is "in the last resort the only possible goal of biblical scholarship." He recognises that it means "a radical re-orientation concerning the goal to be pursued, on the basis of the recognition that the biblical texts must be investigated for their own sake to the extent that the revelation which they attest does not stand... behind or above them but in them."

240. E.g. CD I/1 p.120-4 S.124-8 Barth emphasizes "The Unity of the Word of God" which, although it has a threefold form, is not "three different words of God".
cf. CD II/1 p.364f. S.409 "the N.T. witnesses... desired to speak and did in fact speak in conscious unity with the O.T."

241. C.D. IV/2 p.194f. S.216 That Barth's analysis might be questioned (e.g. by B.Gerhardsson Memory and Manuscript Lund 1961) is irrelevant to this thesis, which seeks not to judge whether or not Barth was right, but to discover how he worked.

242. CD IV/2 p.195 S.216

243. Op.cit. p.195 S.217

244. Ibid.

245. Ibid.

246. Cf. CD IV/2 p.247f. S.275 Barth deliberately outlines dogmatic policy here which he has followed in the preceding section, where he saw Jesus as "He was seen by the community in which the N.T. arose... For this purpose we have deliberately pre-supposed as the 'N.T.' -not naively, but deliberately and consciously - a fixed form of the tradition denoted by this term; not a form which is hypothetical, but one which is as a whole well-known to us historically. We have thus refrained (again deliberately) from any critico-historical construction or reconstruction of this presupposition."(my emphasis)

247. CD I/2 p.728 S.817

248. The work of linguistics has added weight to this assertion. E.g. N.Chomsky emphasizes both the dual structure of language in sounds and words, which operate in grammatical patterns, and the creative possibility of language which enables individuals to construct new communications, using old words and patterns. cf. J.Lyons Chomsky Glasgow 1970.

249. K.Koch op.cit. p.67

250. Romans p.11 S.xiv "It is my so-called 'Biblicism' and 'Alexandrianism' which forbid me to allow the mark of competent scholarship to be that the critic discloses fragments of past history and then leaves them - unexplained."

251. Cf. A.Richardson A Dictionary of Christian Theology London 1969 p.81 "Source criticism refers to the investigation of the sources (e.g.the J(Jahvist) source in Genesis, or the Q source in the synoptic gospels)."
cf. R.N. Soulen Handbook of Biblical Criticism London 1977 p.99 It "seeks to explicate the intention and achievements of the author through a detailed analysis of the component elements and structure of the text itself."

FOOTNOTES (Chapter 1 contd.)

252. Cf. O.Eissfeldt The Old Testament: An Introduction Oxford 1965 p.130 Although smaller units prevailed in oral tradition, "all the books presuppose the existence already of literary compilations and arrangements of the smallest units."
cf. op.cit. p.153 "...for the majority of the Old Testament,...we must reckon with the fact that they presuppose books of smaller compass..." These sources are indicated e.g. at 1Kings 11.41, Nu 21.14; Jos 10.13
cf. R.Grant A Historical Introduction to the New Testament London 1974 p.117 "Enthusiasts for sources have rarely found a happier hunting ground than when they dealt with the synoptic gospels."
cf. op.cit. p.72 where he suggests that 2Peter revised Jude, and Ephesians revised Colossians.

253. E.g. H.H.Rowley "The Literature of the Old Testament" in M.Black and H.H.Rowley (ed.) op.cit. p.88 "so far as Joshua and Judges are concerned, the compilers probably used ancient traditions which had probably been handed down orally for a long time before they were embodied in the written sources drawn on."
cf. R.P.Martin New Testament Foundations I Exeter 1975 p.146 Having outlined the arguments, "we may conclude that many scholars today speak less confidently of Q as a document, preferring to call it a 'layer of tradition'..."

254. For a full historical discussion of these developments see K.Grobel op.cit. pp.408ff.
cf. R.E.Clements A Century of Old Testament Study London 1976 pp.7-30

255. Cf. W.Neil "The Criticism and Theological use of the Bible 1700-1950" in S.L.Greenslade (ed.) The Cambridge History of the Bible Vol.III Cambridge 1963 p.291 "Streeter's view that four 'documents' lie behind the existing synoptic Gospels - two documents containing the material peculiar to Matthew and Luke as well as the recognised basic document of Mark and Q - has not been universally subscribed to, but that four distinct sources must be recognised whether oral or written is still a basic presupposition of Gospel study."

256. E.g. Source critics suggest that behind the book of Isaiah were two or three prophets or perhaps a prophetic school.
cf. H.H.Rowley op.cit. p.88

257. E.g. Ibid. The compilers "...passed lightly over what was of no use to them - giving, for instance, only a few verses to the important reign of Omri - and preserving more fully what they found edifying."

258. Cf. R.Kittel The Scientific Study of the Old Testament. London 1910 p.61 "Criticism means separating, distinguishing - the separation of the truth of traditional conceptions and theories from the false and then to establish the former as historical."

FOOTNOTES (Chapter 1 contd.)

258. Contd. cf. R.Davidson and A.R.C. Leaney The Pelican Guide to Modern Theology Vol III Harmondsworth 1970 p.74f. "Literary criticism had employed an analytical method in its search for such individual characteristics as provide clues to the author, or authors, or editors of a particular piece of literature."

259. Cf. R.Soulen op.cit. p.99 "Radical shifts in content, style, point of view, and vocabulary... within a single book... pointed, it seemed, either to the use of multiple sources in composition or to the hand of a later redactor or compiler."
cf. R.Kittel op.cit. p.66ff.
The Assumption behind this is criticised strongly by M.Hooker in "In his own Image?" in M.Hooker and C.Hickling (ed.) op.cit.p.29

260. E.g. H. Gunkel (1862-1932) challenged J.Wellhausen's conclusions concerning the Pentateuchal documentary sources.
cf. R.E. Clements op.cit. p.14
cf. W.Neil op.cit. p.290

261. E.g. The arguments advanced in B.Gerhardsson op.cit., and H.Riesenfeld op.cit.

262. Barth was a University student from 1904-1909. The first edition of Romans was published in 1919, Church Dogmatics was published from 1932 onwards. Gunkel's form critical work was chiefly done between 1901-1933; Eissfeldt's Introduction to the Old Testament was published in 1934. In the New Testament field, M.Dibelius and K.L.Schmidt published their findings in 1919, and R.Bultmann from 1921 onwards. Consequently source criticism went virtually unchallenged while Barth was at University, but form critical work had been produced before he began the Church Dogmatics.
cf. J.Rohdes Rediscovering the teaching of the Evangelists London 1968 p.1 "Literary criticism and source criticism reached a climax towards the end of the nineteenth century and at the beginning of the twentieth."
cf. E.Busch Karl Barth London 1976 p.33
"Barth heard lectures on the Old Testament from Karl Marti, 'a strict pupil of Wellhausen', 'who was also a great scholar ... but what he had to say was a hopelessly dry kind of wisdom'." Barth records "what I owe to these Berne masters, despite everything, is that they taught me to forget any fears I might have had. They gave me such a thorough foundation in the earlier form of the 'historical-critical school' that the remarks of their later successors could no longer get under my skin or even touch my heart- they only got on my nerves."
Cited E.Busch op.cit. p.34

FOOTNOTES (Chapter 1 contd.)

263. E.g. I.Engnell Critical Essays on the Old Testament London 1970 p.53f. "... the whole literary-critical system is based upon a complete misunderstanding of the actual situation. It reflects a modern, anachronistic book view, and attempts to interpret ancient biblical literature in modern categories, an interpretatio europaeica moderna... No parallel, continuous, written sources of the Pentateuch like those which literary critics pre-suppose have ever existed."

264. CD II/1 p.117f. S.129f. Gen 1 & 2 are the only examples.

265. There is a marked change in Barth's method in CD II/1; there is little sustained exegesis in the first two part volumes. Cf. Chap 2 p. 114 below.

266. There are about twice as many references to source criticism in discussion of the Pentateuch as in discussions about other parts of Scripture. It is difficult to be precise because references are not always explicit, or they may extend over several pages so that it would be distortion of the evidence to consider them as merely one use of source criticism.

267. CD I/1 p.159 S.165 "which in Deutero-Isaiah is..."
cf. CD I/2 p.425 S.469
cf. CD II/1 p.608 S.686
cf. CD II/2 p.117 S.126
cf. CD III/1 p.114 S.126
cf. CD III/4 p.675 S.777
cf. CD IV/1 p.23 S.23
cf. CD IV/3 p.488 S.561 "... We find this no less in Deutero and Trito-Isaiah than in..."
It appears that in 1955 Barth still thought of Isaiah in two parts, for he wrote in CD IV/2 p.500 S.566 "The reference is to the Holy One of Israel, to use the term which dominates both parts of the book of Isaiah." This suggests that Barth did not know the arguments which had encouraged scholars to suggest a "third Isaiah" until after he had written CD IV/2. Such theories had long been promulgated.E.g. by O.Eissfeldt op.cit. p.342 "Just as Duhm's commentary of 1892 was epoch-making for the distinguishing of the 'Ebed-Yahweh songs, so it was too for the separation of lvi-lxvi as as an independent entity. Duhm ascribed these chapters to a prophet whom he named 'Trito-Isaiah' who lived in Jerusalem in the period shortly before Nehemiah, roughly contemporay with Malachi." Barth refers to the "Ebed Yahweh songs" CD IV/1 p.29 S.29

268. CD IV/2 p.427 S.481 "The story belongs to the records of David's experiences and activities, when... he is forced into exile by the attacks of Saul."

FOOTNOTES (Chapter 1 contd.)

269. CD IV/2 p.464 S.524 (The English text is incorrect. The German, has the reference correctly.)

270. Ibid.

271. In Barth's excursus on Job, he notes that Yahweh "is predominant in the explanatory opening chapters... but that in the whole of the central section...it is replaced by the generic names Elohim and Shaddai, only to recur quite suddenly in the introductory verses to the divine speeches in 38.1, and 40.6, and to become predominant again in c.42."
CD IV/3 p.427f. S.493
The paragraph in which this occurs draws theological lessons from the variation, and makes it plain that God's unity is maintained.

272. CD IV/1 p.28 S.29 The source critic would consider that such verbal agreement must imply that the author of Isaiah had a copy of Micah in front of him or vice versa. Form critics, however, would argue that such oracles were floating in the oral tradition so it was not always clear to whom they should be attributed.

273. CD IV/2 p.431 S.485

274. CD IV/1 p.437 S.485
cf. op.cit. p.438 S.486 "According to the tradition..."
cf. op.cit. p.440 S.488 "...traditions in the Book of Samuel..."
cf. op.cit. p.444 S.492 "...According to one tradition..."
cf. op.cit. p.444 S.493 "According to the other tradition..."

275. CD IV/1 p.445 S.493
cf. op.cit. p.443 S.491 "But the texts seem to have regarded the relationship as quite distinct."

276. CD IV/2 p.774 S.878

277. CD IV/2 p.660 S.746 where Barth twice cites Colossians as parallel to Ephesians. The order itself is significant, since it is generally supposed that Ephesians is secondary. However, it is not those questions which Barth wishes to explore, merely the theological teaching which may be drawn from both epistles together.

278. CD IV/3 pp.384-478 S.443-551 (intermittently)

279. CD IV/3 p.384 S.444

280. Cf. Chap.4 pp.228ff.below.

281. CD IV/3 p.386 S.447

282. CD IV/3 p.398 S.460

FOOTNOTES (Chapter 1 contd.)

283. CD IV/3 p.425 S.490

284. CD IV/3 p.428 S.494

285. CD IV/3 p.401 S.463

286. CD IV/3 p.398 S.459

287. Ibid.

288. CD IV/3 p.406 S.468
cf. op.cit. p.422 S.487 Barth talks of "the overriding purpose of the whole span of the Book."
cf. op.cit. p.425 S.490 where he regards an "interposition" (p.422 S.487) "as a preparation for the decision towards which the Book is moving..."

289. CD IV/3 p.428 S.494

290. E.g. CD IV/3 p.387 S.447 Barth assumes that the book of Job may be explained as a whole: "The emphasis laid by W.Vischer on this 'for naught'...was...something quite new in explanation of the Book, but it is something which we cannot now dismiss."
cf. CD IV/3 p.388 S.448 Barth is continually attempting to explain the book of Job from the different perspectives of his theological discourse. Broadly speaking, these perspectives are the "True Witness", the "Falsehood of Man" and "the Condemnation of Man". Hence he can write of Job, "He strides through the hell of affliction to his liberation by and for the free God."

291. E.g. CD IV/3 p.386 S.447 Barth sees unity throughout the processes of compilation of Job. "To the author of the saga, and the author or authors of the speeches, and the redactor of the whole, it seems to have been self-evident that they should not raise this question."

292. CD III/1 p.63 S.67
cf. CD III/1 p.89 S.97
cf. CD III/1 p.100 S.109
cf. CD II/1 p.117 S.129

293. CD III/1 p.80 S.86f.

294. CD III/1 p.276-8 S.315-7 "The literary unity of Gen 2. 8-17, has been assailed...But it may be asked whether we are not demanding too great precision from a passage of this kind if we allow ourselves to be so concerned about such obscurities that we are incited to break up the sources." He makes a similar point about Gen 2.15: "Here, too, a contradiction is to be seen only if we demand from the saga a pragmatics which as a saga it cannot and will not offer."

295. The Priestly code is identified as Gen 1.1-2.4.
CD III/1 p.100 S.110
CD II/1 p.117 S.129

FOOTNOTES (Chapter 1 contd.)

296. The Yahwistic account, (J) is identified as Gen 2.5-25 or 2.5-3.24
CD II/1 p.118 S.130
CD III/1 p.63 S.68
CD III/2 p.291 S.351
Barth rejects the suggestion that this is not really a second creation narrative very firmly, CD III/1 p.239 S.271

297. CD IV/1 p.26 S.26 P "is making use of an older tradition as is proved from the immediately preceding J passage in Gen 8.20-22."

298. CD III/1 p.233 S.264

299. CD III/1 p.242 S.274 Karl Barth, citing Gunkel.

300. CD III/1 p.241 S.273

301. CD III/1 p.105 S.116

302. CD III/1 p.105 S.115

303. CD III/1 p.242 S.274 Barth citing Gunkel.

304. CD III/1 p.233 S.264

305. CD III/1 p.232 S.263

306. E.g. CD IV/1 p.26 S.26 The two accounts of Noah: Gen 8.20-22 and Gen 9.1-17.
cf. III/4 p.312 S.352 "We have in Gen 10.1-11.9 two distinct accounts of the separation of the peoples..."
cf. IV/1 p.24 S.24 "...the covenant between God and Abraham which is narrated in two versions in Gen 15 and 17..."

307. E.g. CD II/1 p.118 S.130 "J in his creation narrative...obviously turns his attention to man."
cf. CD III/1 p.112 S.124 "...this emphasis on the creative Word of God is a distinctive feature of the P account..."

FOOTNOTES (Chapter 1 contd.)

307. contd. cf. CD III/4 p.353 S.401 "It is clear that P intends to exclude the idea...Even in the J source traces...emerge..."

308. E.g. CD III/1 p.100 S.110 "Simply but effectively the author at once establishes the dogma that God has created the world."
cf. CD III/1 p.103 S.114 "If the author had really had this in mind..." (my emphasis)
cf. CD III/1 p.110 S.128 "Describing God's utterance as His creation, the biblical author - whatever he may have thought of it in detail..." (my emphasis)
cf. CD III/1 p.138 S.154 "It is not enough to say that the author of this passage, and the rest of the O.T. accepted the view of a celestial ocean."
Although Barth does not use the same word for author or writer in all these passages, the phrases underlined show that Barth considered that they were not merely 'transmitters' of material, but that they had consciously chosen the words they had written. (For a discussion of 'intentionalism' in the interpretation of the text see p. 304 n.388 below).

309. E.g. CD III/1 p.229 S.259f. "... Gen 2 is neither a supplement to Gen 1 nor a commentary on it, but a new and different history of creation. It is true that it does not contradict the first...And... for all the differences in detail, there can be no doubt about the unity of the theme and therefore the material agreement of the two accounts...Our best course is to accept that each has its own harmony, and then to be content with the higher harmony which is achieved when we allow the one to speak after the other. Hence the second of the accounts must be read as if it were the only one."

310. CD III/1 p.132 S.147

311. E.g. CD III/1 p.191 S.215 where Barth suggests the notion of Divine plurality is found in P and J.
cf. CD III/1 p.291 S.332 Gen 2.7 is "in harmony with Gen 1.24."
cf. CD III/4 p.312 S.352 Gen 10 and Gen 11.1-9 are said to be "agreed in substance", "for all their literary differences."
cf. CD IV/1 p.26 S.26 Of Gen 8. 20-22, and Gen 9.1-17, Barth writes: "Both passages speak of an obligation which God imposes upon Himself.

FOOTNOTES (Chapter 1 contd.)

311. contd. In both passages we can see a corresponding obligation of the part of man." It is significant that Barth refuses to read theological lessons from any passage which is contrary to those gleaned from the parallel source. Hence, he argues that because the two accounts of creation do not agree about how creation occurred, one should not try to construct history from them. Cf. CD III/1 p.80 S.87 "...what might be considered 'historical'...does not come under this common denominator, so that even if it were intrinsically possible to construct a 'historical' picture from the narratives we cannot actually do so without doing violence to one or the other or both... What is written - and this may be said independently of all source-hypotheses - is ill-adapted in its juxtaposition of two different accounts to mediate a 'historical' substratum. We can only do violence to it if we read and interpret it in this way."

312. Cf. Chap.3 pp. 179ff.below.

313. CD III/1 p.100 S.109

314. CD IV/1 p.508 S.567 N.B. Barth excludes basing a theological point on a questionable exegetical procedure but manages to base that same lesson more soundly elsewhere!

315. CD IV/2 p.432 S.486 perhaps hints that there were common sources behind 2Sam 3.3 and 1Chron 3.1

316. CD IV/1 p.424 S.471

FOOTNOTES (Chapter 1 contd.)

317. CD IV/2 p.482 S.545

318. CD IV/1 p.495 S.551

319. CD IV/1 p.508 S.567 More usually, the Yahwist or J Text is located where God is named Yahweh, and the Elohist or E text where God is named Elohim. Barth consistently names the E text as P. While it is appropriate in an examination of the movement from exegesis to dogmatics, to consider how far the historical-critical method influences his exegesis, it would not be appropriate to consider whether Barth's use of these methods is 'right', nor is it necessary to discover whose analytical theories influence him most.

320. CD III/1 p. 191 S.215
cf. CD IV/1 p.26 S.26

321. E.g. CD III/1 p.104 S.114 When Barth exegetes Gen 1.1f, he argues for an antithesis between the two verses thus: "All expositions which overlook or weaken this antithesis...forget that the author undoubtedly knew this mythical conception but that his only possible object - and the later we put P the more sure we can be of this - is to contest it, to interpret and illumine it in malem partem."

322. Cf. Romans p.11f. S.xv "It is my so-called 'Biblicism' and 'Alexandrianism' which forbid me to allow the mark of competent scholarship to be that the critic discloses fragments of past history and then leaves them - unexplained."

323. Cf. K.Barth Natural Theology London 1946.
cf. CD II/1 p.92ff. S.101

324. E.g. J.Bowden Karl Barth London 1971 p.114 "From the beginning Barth has paid at least lip service to the work done by scholars over the past century in discovering the circumstances in which the Bible came into being. In the preface to the second edition of Romans he went so far as to say that 'the critical historian needs to be more critical.' (p.8) In his actual writings, however, it is difficult to find any indication that he has taken his own advice; any indication that he seriously concerned himself with historical criticism again after his student days." Bowden doubly misunderstands Barth. First, in the preface he was asking the historian to be critical of his own methods; second, this is precisely what this thesis has shown that Barth does. He rejects any suggestion that critical methods should be abandoned.
cf. CD I/2 p.494 S.547

325. M.Hooker op.cit. p.32 uses the metaphor of shifting sand for the 'results' of critical methods.

FOOTNOTES (Chapter 1 contd)

326. E.g. CD III/1 p.138 S.154 In an analysis of seventeenth century orthodoxy, Barth remarks: "Its weakness, however, lay in the fact that - like a modern historicism such as that of Gunkel - it was strangely rigid and inflexible when it ought to have estimated and understood theologically individual data which it had correctly established and maintained exegetically."

327. CD II/2 p.432 S.479

328. CD III/2 p.452 S.543

329. CD IV/1 p.290 S.319
cf. CD IV/2 p.147 S.164

330. CD IV/2 p.238 S.264

331. CD III/2 p.499 S.601

332. CD III/2 p.500 S.601 "This is how the special Matthaen source means us to take it."

333. E.g. III/2 p.619 S.754

334. CD IV/2 p.212 S.235

335. CD IV/2 p.759 S.861 (my emphasis)
cf. CD IV/2 p.190 S.211 Mt5.3f./Lk6.20f.
cf. CD IV/2 p.550 S.623 Mt10.34f./Lk12.52f.

336. Barth groups the synoptic gospels (Mt,Mk & Lk) over against Jn in the usual way. E.g. CD I/1 p.385 S.405, cf. p.390 S.411, where he contrasts "the so-called synoptics" with the "Johannine tradition".
cf. CD I/2 p.22 S.24

337. CD IV/2 p.253 S.281

338. This may also be the reason that Barth uses form criticism so very little in the gospels. Gospel material is hardly considered in the section on "Form Criticism" because there is none.

339. CD IV/2 p.796f. S.903

340. Ibid.
cf. CD IV/2 p.556 S.629 Mk 10.23f. & par. Rich Young Man.

341. E.g. CD I/1 p.452 S.474 Mk 9.2f. & par.
CD I/2 p.11 S.12 Mk 13 & par.
CD IV/2 p.137 S.154 Mk 1.28 & par; Mk 9.2 & par.
There are <u>many</u> other examples.

342. E.g. CD I/2 p.22 S.24 Mt 3.17 & par; Mt 17.5 & par.

FOOTNOTES (Chapter 1 contd)

343. These three passages were:
The stilling of the storm: Mt 8.23-27; Mk 4.35-41; Lk 8 22-25. The call of Levi/Matthew: Mt 9.9-13; Mk 2.13-17; Lk 5.27-32. The question about fasting: Mt 9.14-17; Mk 2.18-22; Lk 5.33-39. They were chosen as representing a miracle, a narrative about Jesus, a passage of Jesus' teaching. The last week of Jesus' life was deliberately omitted because Barth gives so much attention to that, it would be difficult to assess characteristic methods at work.

344. The two passages were:
The Lord's prayer. Mt 6.1-15; Lk 11.2-4
The Centurion's Servant. Mt 8.5-13; Lk 7.1-10
The choice represents teaching and a miracle. [Not all scholars agree that the Lord's Prayer was contained in Q. Cf. I.H.Marshall The Gospel of Luke Exeter 1978 p.454 f.]

345. The two passages were:
The call of the first disciples. Mt 4.18-22; Mk 1.16-20.
The strange exorcist. Mk 9.38-41; Lk 9.49-50.
The choice of the passages referred to in notes 343-345 and their examination was based on A.Huck Synopsis of the First Three Gospels Oxford 1963.

346. Case one: CD II/2 p. 447 S.496
Case two: CD IV/3 p. 733f. S.838-40.

347. Mt 8.25

348. "Peace be still" CD IV/2 p. 232 S.257

349. CD III/1 p.35 S.38
CD IV/2 p.136 S.153
The Markan form of the question is: "Who then is this, that even the wind and sea obey him?" [N.B. The translator on both occasions has given the Matthaean form of the question: "What sort of man is this, that even the wind and sea obey him?" and omitted the Markan reference. Barth wrote the Markan question and its reference.]

350. CD IV/2 p.234 S.259

351. CD IV/2 p.221 S.245

352. CD II/1 p.606 S.683 The words "a man whom wind and sea obey" are found in Mt and Mk.
CD III/2 p.330 S.397 The words "Jesus slept in the ship" occur in Mt, Mk, and Lk.

353. CD IV/3 p.586 S.671

354. CD II/1 p.278 S.312

355. CD I/2 p.434 S.480 "I require mercy not sacrifice."

356. CD IV/2 p.169 S.189
CD III/2 p.60 S.70
CD IV/1 p.244 S.268

FOOTNOTES (Chapter 1 contd.)

357. CD I/2 p.487 S.539
CD II/2 p.124 S.133
CD IV/2 p.221 S.245
CD IV/2 p.535 S.606
CD IV/3 p.483 S.555

358. E.g. CD IV/2 p.535 S.606
cf. CD IV/3 p.483 S.555

359. cf. Appendix 2 p.466ff.
Although in frequency the descending order of citation is John, Matthew, Luke, Mark, when this has been adjusted to take account of the relative length of the gospels, the order is: John, Matthew, Mark, Luke.

360. CD III/2 p.472 S.566

361. CD II/2 p.588 S.653
CD IV/2 p.175 S.195
CD IV/2 p.177 S.196
CD IV/2 p.259 S.287
CD IV/4 p.82 S.90

362. CD IV/2 p.501 S.567
CD IV/4 p.76f.S.84
In both cases Mt 6.9-15 is cited as well as Lk 11.2-4.

363. For all examples see Index Volume of Church Dogmatics p.78.

364. CD III/1 p.35 S.37
CD III/3 p.434 S.505
CD IV/1 p.210 S.230
CD IV/2 p.162 S.180
CD IV/2 p.170 S.190
CD IV/2 p.234 S.259
CD IV/3 p.725f. S.830
CD IV/3 p.810 S.928
CD II/2 p.674 S.752

365. E.g. Mk 9.38-41 is cited in:
CD IV/2 p.159 S.177
CD IV/3 p.208 S.237
CD IV/4 p.182 S.200 This example adds "and par".

366. E.g. CD II/2 p.674 S.752 This is a Matthean excursus.

367. E.g. CD III/1 p.144 S.161 Barth argues against reconstructing any source behind Gen 1 which gives eight or ten acts of God instead of six days.
cf. CD III/1 p.276f. S.315f. Gen 2.8-17.

368. CD III/1 p.80 S.87 (my emphasis)

369. CD III/3 p.489 S.573

370. CD III/1 p.229 S.259f.
cf. CD III/4 p.318 S.359f. Barth urges concerning Gen 10 & 11 that "we pay equal attention to these two important standpoints..."

371. R.N.Soulen op.cit. p.142f.
cf. N.Perrin What is Redaction Criticism? London 1970 p.1

372. Cf. J.Rohde op.cit. p.19 "...most of the scholars who use the redaction critical method /in gospel research/ start from the two source theory and try to grasp the specific theology of the individual evangelist by comparing the synoptists."
cf. p.10 "Common to them all, is the fact that they are based on form criticism and have continued to build on its results."

373. Cf. J.Rohde op.cit. p.11 "...source criticism imagined the redactor as one who assembled the sources willy-nilly with scissors-and-paste to form a gospel."

374. Cf. J.Rohde op.cit. p.5 "The evangelists collected the small units and strung them loosely to form their gospels."
cf. R.N.Soulen op.cit. p.143 "The literary setting given to the traditions by the gospels, their functions and their meanings, were all passed over as irrelevant..." by the form critics.

375. Cf. J.Rohde op.cit. p.9 Redaction critics "... recognised that the evangelists were not only collectors and transmitters of traditional material. In their work as redactors they had also to some degree to be regarded as authors in their own right."

376. E.g. H.Conzelmann The Theology of Luke New York 1960 This book uses redaction criticism to make Luke's sophisticated theological scheme plain.

377. Cf. J.Rohde op.cit. p.19 "Redaction criticism... takes a wider view of the framework and regards it as the real achievement of the author..."

378. Cf. R.N.Soulen op.cit. p.143 "Redaction criticism functions, then, only where identifiable sources are present within a composition, such as the gospels, the book of Acts in the N.T. or Deuteronomy and Judges in the O.T."

379. Cf. R.H.Stein "What is Redaktionsgeschichte?" JBL, lxxxviii(1969)p.54 "Redaktionsgeschichte seeks to discover the qualitative and quantitative uniqueness that distinguishes the evangelists from their sources, and, having ascertained these, it then seeks to ascertain the Sitz im Leben out of which each evangelist wrote and the particular purpose for which he wrote his gospel."

380. Cf. Ibid. "...redaction critics have effectively restored the synoptic writers to their rightful place as theologians of the early Church."

381. Cf. J.Rohde op.cit. p.258 "...redaction criticism excludes the problem of historicity of what is reported. It does this quite deliberately, in order to be able first of all to grasp fully the evangelists' purpose in producing their account and what they intended it to impart."

382. A clear example of this is found in N.Perrin op.cit. p.52f. It is so blatant that it is worth quoting at length. Concerning Mk 8.27-9.1, he writes: "this narrative is the watershed of the Gospel. Lives of Jesus without number have been built upon the supposition that there was a 'Galilean springtime' in the ministry of Jesus, that was followed by a darkening 'via dolorosa' which led to Calvary, and that the transition from the one to the other came at Caesarea Philippi. That this supposition has so long endured is mute testimony to the skill of Mark as an author, for,...this narrative is certainly designed by him to introduce his particular theology of the cross. That he chose to do this in the form of narrative rather than theological treatise is his business; that his work has had such a tremendous impact upon subsequent generations is testimony to the effectiveness of his choice...the Marcan schematization of the ministry of Jesus has become part of the lifeblood of Christian devotional thinking. It is perhaps not out of place to add that the validity of the Marcan presentation is not dependent upon whether Caesarea Philippi 'actually happened' but upon the meaningfulness of the cross as presented to Christian devotion in this way." Later, he writes: "Mark has the right to be read on his own terms, and after several generations of being read mistakenly, as a historian, he has earned the right to be read as a theologian." This narrow view of the intention of the author, even if it were right, disregards the fact that for this 'watershed' to be an effective theological treatise, it must be <u>believed</u>. The point is well made in another context. "For if poetry then had influence, that was in part because poetry was more than poetry or was at least thought to be more. It was history and prophecy. And myth was more than myth. It was believed. Today, when professors of poetry know too well what poetry is - a way of ordering our impulses, or of self-expression, or of private ritual - there must be small use in appealing to poetry to do the things it did best in the pre-Homeric age - unless in some cynical indulgences of braintruster scorn for the mass mentality." W.K.Wimsatt & M.C.Beardsley <u>The Verban Icon</u> Kentucky 1954 p.279 It will be my contention that it is part of Barth's greatness that he did not use his critical knowledge to destroy the feasibility of the historical happening; because

382 contd. he believed it, he took the story at its face value and did not over-analyse its composition. Thus he was able to draw theology from the narrative in a way that Perrin and other redaction critics cannot do.

The possiblity of a writer having an historical intention is excluded by Perrin in another context because "...so very much of the material in the Gospels must be ascribed to the theological motivation of the evangelist or of an editor of the tradition, or of a prophet or preacher in the early church..." (N.Perrin op.cit. p.69) "...redaction criticism...reveals to us how very much of the material ascribed to the Jesus who spoke in Galilee or Judaea must in fact be ascribed to the Jesus who spoke through a prophet or evangelist in the early church." (N.Perrin op.cit. p.73) "It makes clear the fact...that the evangelists and the tradition they represent are indifferent as to whether this expression is ultimately related to anything said or done in Galilee or Judaea before the crucifixion." (N.Perrin op.cit. p.74) Professor Hooker asks simply and pertinently whether theologians are not concerned with what happened! (M.Hooker op.cit. p.35)

383. Cf. K.Koch op.cit. p.70 "Literary criticism is the analysis of biblical books from the standpoint of the different linguistic usage, with the object of discovering what the individual writers and redactors contributed to a text, and also its time and place of origin."

384. Cf. R.H.Stein op.cit. p.53 "We are not primarily concerned with all that the evangelists believed. Rather we are concerned with ascertaining the unique contribution to and understanding of the sources by the evangelists."

385. Professor Hooker doubts if we have the tools to write a history of the traditions which will enable us to construct a reliable redaction criticism: "...we are in danger of building our redaction critical house on foundations of shifting sand." M.Hooker op.cit. p.32.

386. Cf. J.Rohde op.cit. p.14 "...a warning is needed for care in those cases in which the new method of investigation does not produce the hoped for answers in case the text is distorted by over-interpretation which reads ideas into it."

387. K.Koch op.cit. p.58 He goes on to say that one may regard it as composition because "from the material they appropriated they took in their opinion what was no longer topical or what was misleading, and worded the piece in the language of their own times. They added explanatory details, perhaps chronological, or

387. contd. geographical. They provided the text with a central theme, thus giving it unity."

388. J.Barr The Bible in the Modern World London 1973 p.63 suggests "The modern scholarly expositor of the Bible works primarily...with the intentions of the writer in his historical setting."
J.Rogerson "Recent Literary Structuralist Approaches to Biblical Interpretation", The Churchman,90 (1976) p.166 points out that those "intentions" are often "hypothetical and involve circular reasoning. In some cases, there is little else with which to construct the background to a text than the text itself; or the procedure is impossible to verify..." Consequently, both Barr and Rogerson suggest approaches which take seriously the suggestion made about literature generally by Wimsatt and Beardsley. (op.cit. p.5) E.g. they argue "The poem is not the critic's own and not the author's (it is detached from the author at birth and goes about the world beyond his power to intend about it or to control it). The poem belongs to the public." In an article entitled "The Intentional Fallacy" they suggest that literature can and should be judged and understood by standards of public knowledge, that is "through our habitual knowledge of the language..." and culture.(op.cit. p.10) Consequently, "the fundamental premise of redaction criticism" which is "that the pericopae can be analysed from the perspective [for example] of a Marcan purpose" (N.Perrin op.cit. p.42) is in fact challenged by this new approach. M.Hooker suggests we have to conclude that "the author's own purposes are immaterial, and that the meaning of what is written is found in the interpretation given to it by the reader." M.Hooker op.cit. p.31.

389. R.P.Martin New Testament Foundations Vol.1 Exeter 1975 p.138 suggests that Marxsen's "...innovation was to rescue Mark's gospel from a piecemeal form critical dissection. By reinstating it as the work of a theological author, he has enabled us to stand back from the Gospel and see its architecture and message as a whole rather than being concerned with the minutiae of the structure, size and shape of each pre-Markan brick and with the constituency of the cement and mortar."

390. Cf.R.N.Soulen op.cit. p.144 "The term Redatkionsgeschichte was coined by Willi Marxsen (1954)..." Others have worked in the same way, e.g. H.Conzelmann; G.Barth; G. Bornkamm; and H.J.Held. It was preceded in the field of O.T. research by the work of G.von Rad, who did not however, use the term redaction criticism. (He is considered to have used this method in "Das formgeschichtliche Problem des Hexateuch", BWNT IV,24, Stuttgart 1938. Cited by R.E.Clements op.cit. p.30)

FOOTNOTES (Chapter 1 contd.)

391. E.g. W.Wrede Das Messiasgeheimnis in den Evangelien:Zugleich ein Betrag zum Verständnis des Markusevangeliums Göttingen 1901 Cited by R.N.Soulen op.cit. p.104
cf. N.Perrin op.cit. p.8 "Wrede showed once and for all that it was impossible to read Mark as a vivid, simple record unless one read as much into Mark as he read from it, and he showed that the narratives in Mark are permeated through and through with a theological conception..." A similar approach may be found in :R.H.Lightfoot, History and Interpretation in the Gospels New York 1934.
Cf. A.Schlatter Der Evangelist Matthäus Stuttgart 1929 in which he "endeavours to deduce from the gospel of Matthew not only the conditions of the church represented by Matthew, but also the other problems which in Schlatter's opinion may have agitated this community of the Palestinian church. Schlatter is already using the redactional-critical method in his work to the extent, but only to the extent, that he endeavours to determine a quite definite place in the history of primitive Christianity, a third Sitz im Leben for the first gospel." (J.Rohde op.cit. p.43f.)
Rohde argues that this is a "contribution towards the consideration of the synoptic gospels in terms of redaction criticism..." J.Rohde op.cit. p.46
cf. J.Weiss Die Schriften des Neuen Testaments Vol I, 1906 p.62 who writes: "The task of the expositor of the gospels is a many sided one. His duty is first to understand the author, to realise what he wishes to tell his readers..." (Cited by J.Rohde op.cit. p.16f.)

392. It would be unreasonable to expect Barth to use redaction criticism on genuine letters, such as Philippians and Romans in view of the nature of the discipline. His commentaries cannot therefore be included here.

393. These occur only at CD I/1 p.458 S.481 "Remarkably, and certainly not by accident, this is the same cry as the Gospel narrative (Mk 14.36) puts on the lips of Jesus when he is at prayer in Gethsemane", and at CD II/1 p.108 S.119 "...we certainly have to reckon with the fact that at any rate in the final redaction of the Psalter no regard was had for this purity of the side line, but it was upset and destroyed by additions."

394. Cf. Appendix 3 p.472ff.below.
It cannot be argued that Barth only used this discipline after 1954 when the word was first coined. KD II/2 was published in 1942.

395. E.g. CD IV/2 p.464 S.524 "...the incident was supplied by another source in the book of Samuel..."
cf. CD IV/1 p.5 S.3 "The three passages in Isaiah seem to belong to three independently transmitted oracles.

395. contd. In the redaction of the book of Isaiah they were all related to that remarkable period when Assyria began to emerge as a world power..."

396. E.g. CD II/1 p.108 S.119 (quoted above, n.393)
cf. CD III/2 p.9 S.8 "the redactors of Genesis"
cf. CD IV/1 p.423 S.470 "the final redaction of the Pentateuch"
cf. CD IV/1 p.474 S.527

397. CD IV/2 p.824 S.935
cf. CD IV/2 p.170 S.189 "Matthew adds at this point the saying about the labourer..."
cf. CD IV/2 p.171 S.190 "...according to the commentary of Matthew on the parable of the wicked husbandmen (21.43)..."
cf. CD IV/2 p.797 S.903f. "the Evangelist notes..."

398. CD IV/2 p.177 S.197

399. E.g. CD III/4 p.310 S.351 Of Gen 1-9, Barth writes: "It is obviously designed to conceal the fact that there is any such thing" as world history.
cf. CD III/1 p.164 S.183 Ps 19
cf. CD III/1 p.289 S.330 "The peculiar light...shed on... Gen 1.27 cannot be an accident but was surely intended by the redaction which combined the two sagas."

400. CD IV/3 p.578 S.663 "The particular task of Joshua in continuation and completion of that of Moses is the motive which according to the Deuteronomic presentation controls his particular existence."

401. CD IV/3 p.485 S.557

402. CD IV/2 p.186 S.206

403. CD II/2 p.437 S.484
cf. III/1 p.328 S.375 "...it may...be concluded that the narrator is the spokesman..."
cf. CD III/4 p.234 S.263 "The narrator adds the comment..."
cf. CD IV/3 p.426 S.491 where the addition has probably been made "by an apprehensive scribe".

404. CD III/2 p.602 S.732 "And the Evangelist frankly calls this reaction an ἐπιτιμᾶν ."

405. Cf. CD III/1 p.116 S.128 where Barth reads deep theological significance in the biblical author's choice of words.
cf. CD III/1 p.304 S.347 Although Gen 2.24 is "obviously a reflexion of the editor", it is taken "in Mt 19.4 as a Word of the Creator Himself".

406. Cf. n.294 above.

407. CD III/1 p.276f. S.315f.

408. Cf. CD IV/3 p.426f. S.492 "This...has been regarded as the addition of a redactor... But even if this is true, it still emphasizes that the answer of God does not mean that God suddenly reveals Himself to Job as..."
cf. CD IV/1 p.572 S.639 "Whether or not this conclusion is the work of a later redactor of the book of Job does not make the slightest difference. Whoever may be the author it is as it should be."

409. CD IV/3 p.384 S.444

410. CD III/1 p.276f. S.315f. Gen 2.8-17
cf. CD II/2 p.372 S.411 "...the meaning of both was properly understood when they were interwoven and worked in the whole of our present text."

411. CD IV/2 p.253 S.280
cf. IV/2 p.259 S.287 "...as the Gospels see it..."

412. CD III/1 p.281 S.321

413. CD II/2 p.436 S.483
cf. CD IV/1 p.5 S.3 "In...Isaiah...they were all related..."
cf. CD IV/1 p.178 S.195 Mt 11 and Lk 10.
cf. CD IV/2 p.183 S.204 "Luke has incorporated two hymns in his infancy narratives."
cf. CD IV/3 p.652 S.747 Separate gospels "have brought into connection" different sayings.

414. E.g. CD IV/2 p.548 S.629 Mt 5.42 is "severely sharpened in Luke 6.35..."
cf. CD IV/2 p.767 S.872 "the parallel in Mark 7.27 being even more emphatic..."
cf. CD II/2 p.437 S.484 "And this command is even more sharply emphasized by the other Evangelists..."

415. CD IV/2 p.139 S.156 (my emphasis)
cf. CD IV/3 p.585 S.670f.

416. CD IV/2 p.155 S.173
cf. CD I/1 p.458 S.481 (quoted above in n.393)
cf. CD IV/1 p.164 S.179 "this Gospel causes Jesus to say..."
cf. CD IV/3 p.201 S.230 "...the words put in the mouth of Ananias..."

417. CD IV/1 p.6 S.4 "As the Evangelist sees it, it is this time the great change compared with which what took place before was only from his point of view a prelude." (Concerning Matthew's use of Isaiah.)

418. CD IV/2 p.199 S.221 Lk 4.16 and Ac 17.2 are emphasized "obviously for the benefit of Gentile Christians".
cf. CD II/2 p.463 S.513 ""The Synoptists obviously try to understand the sin of Judas in the same way

418. contd. as John..."
cf. CD IV/2 p.647 S.732 Luke "is the only one of the New Testament writers who is so obviously concerned about the numerical increase of the community".

419. E.g. CD IV/2 p.22 S.22 "Was it not definitely in the mind of the third Evangelist with his very pronounced universalistic interest?"
cf. CD IV/2 p.169 S.188 "It is common knowledge that... the Evangelist Luke...emphasizes..."
cf. CD IV/2 p.646 S.731 "It is clear that for Luke with his universalistic outlook..."

420. CD III/2 p.497 S.587f.
cf. CD IV/2 p.211 S.234 "...the presentation of the Fourth gospel..."
cf. CD IV/2 p.208 S.231 "...the Johannine term..."
cf. CD IV/2 p.256 S.283f. "This is the Johannine emphasis in the farewell discourses which replace the predictions of the passion, and not only in these particular chapters, but throughout the Gospel."

421. CD II/2 p.480 S.576f.
cf. CD II/2 p.383 S.423 where although the accounts vary, according to Barth, both redactors see David's sin as an integral part of their presentation. Both 2Samuel and the Chronicler find this "absolutely indispensable to this presentation."

422. Lk 2.9ff.

423. CD IV/1 p.474 S.527

424. Ibid. "The oracle reproduced in the short chapter 45 does not belong to this final period but, as v.1 plainly tells us, it dates back to the conflict between Jeremiah and king Jehoiakim almost twenty years before." Barth follows Duhm here.

425. CD IV/1 p.423 S.470 "...the tradition which was normative for the definitive form of the Pentateuch viewed...the covenant of grace with Israel as an action which could in some inconceivable way be interrupted..."

426. CD IV/1 p.25 S.25 "Certainly between the two obligations [of Israel and Yahweh to keep the covenant] there is a correspondence brought out particularly by Deuteronomy."

427. Barth's word is often Darstellung and cognates.
CD IV/1 p.224 S.246 "...the stimulating singularity of [the death of Christ] which we may so easily overlook, especially in the form in which it is presented in the synoptic Gospels."

427. contd. cf. CD IV/1 p.495 S.551 "The history of the chosen people of Israel, especially in the Deuteronomic sections, is presented as an unbroken series of divine acts of grace, in the prophetic interpretation of which..."
cf. CD IV/2 p.447 S.504 "The presentation given in the book of Kings..."
cf. CD II/2 p.463 S.513 "...the Johannine presentation..."

428. CD IV/1 p.190 S.207 "...(Mt 5.3f.) the blessing of the poor in spirit — taken simply as praise of the poor in Luke's Gospel and the Epistle of James..."
cf. CD IV/2 p.169 S.189 "...the Matthean version of the beatitudes..."

429. CD IV/2 p.230 S.255

430. CD IV/2 p.640f. S.724

431. CD III/1 p.191 S.215

432. CD IV/2 p.158 S.176

433. CD IV/2 p.170 S.190

434. CD IV/2 p.325 S.363

435. CD II/2 p.223f. S.246 Ro 9.20f. "Already in Paul's Old Testament sources..."

436. E.g. CD IV/3 p.425 S.490 Barth writes of Job 28.1-17, "We have also to ask whether it was really the intention in the final redaction to include it at this point..."
cf. CD III/1 p.277 S.316 "...the text must have had a good coherent meaning in its present and not merely in certain underlying forms, so that it is... obligatory to ask concerning it."

437. CD III/3 p.490 S.573f.

438. Cf. T.F.Torrance Karl Barth p.22 who suggests Schlatter influenced Barth's exegesis in another way.

439. Cf. n.391 above.

440. E.Busch op.cit. p.42f.

441. Cf. K.Barth How I changed my mind Edinburgh 1969.

442. Romans p.7 S.xi

443. E.g. CD III/3 p.477 S.558 where he refers to Schlatter's "short and dubious doctrine of angels".

444. CD III/3 p.409 S.475

FOOTNOTES (Chapter 1 contd)

445. E.g. CD II/2 p.98 S.105 where he follows Schlatter's interpretation of Jn 1.2.

446. CD I/2 p.176 S.192

447. CD III/1 p.83 S.91

448. CD IV/2 p.194 S.216

449. CD III/1 p.304 S.347

450. E.g. CD IV/3 p.384 S.443f. Barth comments on the "generally recognised hypotheses" which he takes for granted in dealing with the literary problems of the book of Job.
cf. Romans p.7 S.x.

451. E.g. CD I/2 p.492-5 S.545-8

452. Romans pl.S.v. (my emphasis).
cf. K.Barth Credo London 1936 p.188f.

453. The same argument could not be applied to Barth's commentaries on Romans and Philippians where there is the same lack of discussion of historical-critical considerations. It is simply a feature of his style that he concentrates his attention on the theological import of the text and usually only uses the historical critical method to assist that. The reasons for this appear in the text below.

454. E.g. CD I/2 p.715 S.802 "The necessary and fundamental form of all scriptural exegesis that is responsibly undertaken and practised in this sense must consist in all circumstances in the freely performed act of subordinating all human concepts, ideas and convictions to the witness of revelation supplied to us in Scripture."
cf. op.cit. p.715-740 S.802-830
cf. CD I/1 p.283-6 S.299-304
cf. CD I/2 p.466f. S.526f.

455. E.g. CD III/1 p.87ff. S.95f. Gen1-3

456. Cf. Chap.3 below.

457. E.g. CD I/2 p.457 S.505 "The word of God is God Himself in Holy Scripture" and soon afterwards he asserts: "We have not sought or found this answer at random. We have taken it from the Bible."
cf. CD I/2 p.462 S.511 "...the right doctrine of Holy Scripture cannot claim abstract validity, but its confirmation must always be sought and found in exegesis and therefore in Holy Scripture itself."
cf. CD I/2 p.465f. S.515 Barth argues that his hermeneutic principles are drawn from Scripture: "We therefore arrive at the suggested rule, not from a general anthropology, but from the Bible, and

457. contd. obviously as the rule which is alone and generally valid, we must apply it first to the Bible."

458. E.g. One of Barth's explicit hermeneutic rules was that a text must be read and understood in the light of its intended purpose. Consequently, one should not read a Scriptural text to discover details of Jewish purification rites for instance. Where criticism supposes that one should, and shapes its methods accordingly, Barth takes issue with it. cf. CD I/2 p.492ff. S.545ff.

459. E.g. CD I/1 p.16 S.15 "...dogmatics as such does not ask what the apostles and prophets said but what we must say on the basis of the apostles and prophets." Many sections of the Church Dogmatics could be given to illustrate this, and the point is developed below, but see e.g. CD IV/1 p.22-66 S.22-70 "The Covenant as the Presupposition of Reconciliation" where Barth begins the section with a word study on 'Covenant' including much biblical material (pp.22-34); builds on it in the main text (pp.34-44); checks it by some New Testament passages (p.44); and demonstrates his disagreement with theologians on biblical grounds (p.49f., p.52f., and pp.54-66) while continuing to build in the main text.

460. Cf. CD I/1 p.117 S.120 "The unity of revelation guarantees the unity of the biblical witness in and in spite of all its multiplicity and even contradictoriness."
cf. Romans p.3 S.vii Barth acknowledges that in continued study of Paul, although "my manner of working has enabled me to deal only with portions of the rest of the Pauline literature,...each fresh piece of work has brought with it new light upon the Epistle to the Romans."

461. Cf. Barth's preface to the English edition of Romans p.ix "I must assure them /my readers/ that, in writing this book, I felt myself bound to the actual words of the text, and did not in any way propose to engage in free theologising." (my emphasis)
cf. CD IV/2 p.253 S.280 where Barth rejects attempts to discover "the actual words used by the 'historical Jesus'" because "...however illuminating this procedure may seem to be, it involves a destruction of the way in which the Gospels actually saw and wished to see the Passion." The latter, for Barth, is sacrosanct.

462. E.g. CD I/2 p.79 S.86 "However brilliantly and happily conceived, the 'history of Israelite religion' is not the 'biblical theology of the Old Testament'."

463. Cf. CD I/2 p.528f. S.587f.

FOOTNOTES (Chapter 1 contd)

464. E.g. CD I/1 p.111 s.114 "As it is God's word it /the Bible/ bears witness to God's past revelation, and it is God's past revelation in the form of attestation."
cf. CD I/1 p.111f. S.114 "If we understand them as witnesses, and only as such do we authentically understand them i.e., as they understand themselves..."
cf. CD I/1 p.145 S.150 "As men, even religious men, the biblical witnesses were not singled out in principle from later Church teachers or from us or even from the teachers and leaders of other religions. Yet in their office as witnesses they were and are in an absolutely once-for-all and unique position compared to all the rest of us."
cf. Barth Credo p.187

465. E.g. CD I/1 p.165 S.171 "The Bible is also in fact the historical record of a Near Eastern tribal religion and its Hellenistic offshoot. Jesus Christ is also in fact the Rabbi of Nazareth who is hard to know historically and whose work, when He is known, might seem to be a little commonplace compared to more than one of the other founders of religions and even compared to some of the later representatives of His own religion."

466. E.g. CD IV/2 p.195 S.217 Barth follows the early christians who were not very concerned with Jesus' actual words because His word "still reached and touched and enlightened and instructed and convinced the community as the Royal Word... That is why the originality could not be augmented by any approximation to the more primitive forms or texts that might have been discovered."

467. E.g. CD IV/2 p.478f. S.541 Where Barth recognises distinctions in a single narrative of 'history' and 'saga', but there is also a "composite view" to which "we must pay particular attention in our reading of these stories if we are to understand them, for they usually give us an indication of the purpose which led to their adoption into the texts."

468. E.g. CD I/1 p.180f. S.187f. Both Exod 19-20, and Jer 31 covenants must be heard: both Jesus' humanity in the synoptic gospels, and his divinity in John's gospel must be heard: "...we can only misunderstand both if, as the historical critical school once did, we try to measure the one by the other..."

469. E.g. CD I/2 p.208 S.227f. Neo-protestantism's rejection of Paul in favour of Jesus.

470. CD IV/2 p.674 S.762
cf. J.Barr Modern World p.63

FOOTNOTES (Chapter 1 contd.)

471. E.g. CDI/1 p.168 S.174 "We are not to try to show that the Bible is a credible and commendable book from various human standpoints, as was usually done in the age of orthodoxy and the Enlightenment..."

472. E.g. CD I/2 p.64 S.71 "The so-called historical-critical method of handling Holy Scripture ceases to be theologically possible or worth considering, the moment it conceives it as its task to work out from the testimonies of Holy Scripture (which does ascribe to revelation throughout the character of miracle), and to present as the real intention, a reality which lacks this character..."

473. I am indebted to H.Frei The Eclipse of the Biblical Narrative New Haven 1974 for the framework of my thought. He argues that before historical criticism predominated, Western Christendom read the Bible both literally and historically, accepting its framework of meaning. This was overturned when the critical methods submitted Scripture to various secular philosophies. It has been reversed in Barth's theological method.

474. Cf. CDI/2 p.78 S.86 "... the eyes and methods with which we seek to read and understand the texts of the Old Testament today have been changed by the host of the textual, literary, historical and particular religio-historical problems...because our interpretations of these texts have become more fluid, varied, and concrete and much more conservative than those of all the Early Church... In itself, perhaps, this betokens an enrichment and deepening of our biblical knowledge... it may be said today that the same modern method of interpretation is fitted at long last to render the content and the force of the relations in which these New Testament texts stand, not obscurer, but clearer;..." Chap.2 will make it clear that Barth also used such methods to understand the historical setting of the text, and to elucidate linguistic problems.

475. CD I/1 p.325 S.343

476. Ibid.

477. Ibid.

478. Ibid.
cf. J.D.Smart Revolutionary Theology in the Making London 1964 p.36. "How frightfully indifferent I have become about the purely historical questions": Barth to Thurneysen.

479. CD I/1 p.326 S.344

480. CD I/1 p.327 S.345

481. Ibid.

FOOTNOTES (Chapter 1 contd.)

482. CD I/2 p.64f. S.71

483. CD I/2 p.464 S.513 (my emphasis)

484. CD I/2 p.467 516

485. CD I/2 p.466 S.516

486. Ibid.

487. CD III/1 p.82 S.89

488. Ibid. "For, after all, there seems no good reason why the Bible as the true witness of the Word of God should always have to speak 'historically' and not be allowed also to speak in the form of saga. On the contrary we have to recognise that as holy and inspired Scripture, as the true witness of God's true Word, the Bible is forced to speak also in the form of saga precisely because its object and origin are what they are, i.e., not just 'historical' but also frankly 'non-historical'."

489. CD III/1 p.90 S.99

490. Romans p.6-10 S.x-xiii

491. Romans p.9 s.xiii
cf. op.cit. p.6 s.x.

492. Romans p.6 S.x "Aber nicht die historische Kritik mache ich ihnen zum Vorwurf, deren Recht und Notwendigkeit ich vielmehr noch einmal ausdrücklich annerkenne..." English translation "I have nothing whatever to say against historical criticism." It is better interpreted: "I do not blame historical criticism for them." This translation fits far more satisfactorily with my interpretation of Barth and with the facts, because he did, on occasion, criticise historical criticism. But he could not however blame a method for commentaries whose exegesis hardly goes beyond the preliminary stages to wrestle with and interpret the subject matter of the text.

493. Romans p.7 S.x.
cf. CD I/2 p.723 S.811 "For this purpose I use the methods of source-criticism, lexicography..." etc.
cf. CD I/2 p.464 S.513 "...the Bible should be read, and understood and expounded historically..."

494. Ibid.

495. Romans p.8 S.xii

496. Ibid.

497. Op.cit. p.12 S.xv

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498. Op.cit. p.8 S.xii

499. Op.cit. p.16-20 S.xix-xxiii "He asks me to think and write WITH Paul, to follow him into the vast unfamiliarity of his Jewish, Popular-Christian, Hellenistic conceptions; and then suddenly, when the whole becomes too hopelessly bizarre, I am to turn round and write 'critically' ABOUT him, and against him - as though, when all is strange, this or that is to be regarded as especially outrageous." p.18 S.xxi

500. Romans p.18 S.xxi

501. Op.cit. p.19 S.xxii

502. CD I/2 p.492 S.545

503. Op.cit. p.493 S.546

504. Ibid.

505. Op.cit. p.493f. S.547

506. Op.cit. p.494 S.548 (my emphasis) "...sondern in ihnen steht..."

507. Op.cit. p.493 S.546

508. Ibid.

509. Op.cit. p.493 S.547

510. Op.cit. p.494 S.548 "...eine radikale Neuorientierung..."

511. E.g. G.Maier op.cit. p.25 "...because this method is not suited to the subject, in fact even opposes its obvious tendency, we must reject it."

512. M.Franzmann "The Hermeneutical Dilemma: Dualism in the Interpretation of Holy Scripture ", Concordia Theological Monthly,36,(1965) p.508 following K.Frör Biblische Hermeneutik München 1961 suggests that the growth in the historical-critical method has resulted in a dualism in interpretation: first the historical approach, then the theological or spiritual. In many cases the first is emphasized exclusively or performed so sceptically that the latter becomes impossible.

513. J.Bowden "The Future Shape of Popular Theology" in R.H. Preston(ed.) Theology and Change London 1975 p.18 argues for a similar conclusion on rational not theological grounds, because firstly, "for most of Christian history the Bible has been used without historical criticism..." and secondly, "much of it is not in fact historical".

FOOTNOTES (Chapter 1 contd.)

514. CD I/1 p.106 S.109

515. Romans p.1 S.v

516. H.M.Rumscheidt Revelation and Theology Cambridge 1972 p.32 K.Barth to A.von Harnack.

517. Cf. Romans p.8 S.xii

518. Cf. C.E.Braaten "How new is the New Hermeneutic?", Theology Today,xxi,(1964) p.232 "...the consensus of theologians, by and large, is that in fact Barth did choose against the critical-historical method and in favour of inspiration - his own inspiration."

519. Christliche Welt January - May 1923.
cf. H.M.Rumscheidt op.cit.

520. Cf. A.von Harnack "Fifteen Questions to the Despisers of Scientific Theology", Christliche Welt 37, no. 1/2, January 1923. Cited H.M.Rumscheidt op.cit. p.31 "...how else can the basis for reliable and communal knowledge of this person /Jesus Christ/ be gained but through critical-historical study...?"

521. Cf. A.von Harnack "Open letter to Professor Karl Barth", Christliche Welt 37, no.9/10, March 1923. Cited H.M.Rumscheidt op.cit. p.39 "This point of view... dissolves the historical ingredient of our religion..."

522. K.Barth "Fifteen Answers to Professor Adolf von Harnack", Christliche Welt 37 no.5/6 February 1923. Cited H.M.Rumscheidt op.cit. p.35

523. Ibid.

524. Cf. H.M.Rumscheidt op.cit.for a careful assessment of how much of Barth's work was known by Harnack.

525. J.Hamer Karl Barth Maryland 1962 pp.107 ff.

526. J.Hamer op.cit. p.108

527. J.Hamer op.cit. p.116f.

528. Ibid.

529. Ibid.

530. J.C.Livingstone A Critical Study of Karl Barth's biblical hermeneutics Columbia University Dissertation 1965 p.v. Livingstone attributes this to Barth's dialectical theory of Scripture as both Word of God and man. Because "Scripture possesses the possibility of serving as a vehicle of the Word of God, no critical examination of the texts, no matter how radical, can have any significance in altering its revelatory character. Thus every text of Scripture is finally impervious to criticism." op.cit. p.162

FOOTNOTES (Chapter 1 contd.)

530 contd. Cf. E.Dinkler "Principles of Biblical Interpretation", JRT, XIII(1956) p.22 "There is no doubt that Barth... made no use of historical critical scholarship." cf. J.L.Mays Exegesis as a Theological Discipline Richmond 1960 p.4 "Barth seems to freeze the Biblical text in a dogmatic suspension that is free of historical qualification..."

531 Cf. W.Nicholls Systematic and Philosphical Theology Harmondsworth 1969 p.98f. "...in devising a doctrine of revelation even more uncompromising in its assertion of man's remoteness from God than anything in orthodoxy, he /Barth/ could not follow its example in locating revelation in the inspired propositions of biblical documents" so he did not believe "...that revelation was at the mercy of biblical criticism".

532. J.Barr Old and New in Interpretation London 1966 p.92f.
cf. p.96 Barth's "argument means a virtual annulment of the quests and interests of biblical criticism".
cf. J.Barr Modern World p.21
cf. J.Barr Fundamentalism London 1977 p.218f.

533. J.Barr Modern World p.22
cf. B.S.Childs Biblical Theology in Crisis Philadelphia 1970 p.111 who vigorously refutes this.

534. D.F.Ford Biblical Narrative p.13
cf. D.F.Ford "Barth's Interpretation of the Bible" in S.W.Sykes (ed) Karl Barth - Studies of his theological method Oxford 1979 p.57 Barth's "... virtual lack of theological concern about historical criticism" Ford attributes to Barth's belief that it is not appropriate for the Bible story.

535. J.McConnachie The Significance of Karl Barth London 1931 p.253

536. H.Hartwell The Theology of Karl Barth: an Introduction London 1964 p.59

537. R.D.Newton The Method of Biblical Theology in Cullmann Barth and Bultmann Columbia University Dissertation 1960 p.246 cf. op.cit. p.248 "...there can be no understanding of the text which fails to carry out its work in these areas to the fullest degree possible. There is no short cut to revelation. There is only the approach through the form chosen to be its sign."

538. O.Cullmann "Les Problèmes posés par la méthode exégétique de l'école de K.Barth.", Révue d'histoire et de philosophie réligieuses, VIII(1928) p.71

539. O.Cullmann op.cit. p.76

FOOTNOTES (Chapter 1 contd)

540. G.Hendry "The Rediscovery of the Bible" in F.W.Camfield (ed.) Reformation Old and New London 1947 p.144
cf. W.M.Horton Contemporary Continental Theologians London 1938 p.100

541. G.Hendry op.cit. p.144

542. B.S.Childs op.cit. p.111
cf. J.D.Smart The Divided Mind of Modern Theology. Karl Barth & Rudolf Bultmann 1908-33 Philadelphia 1967 p.81 Barth "...was willing to grant the indispensability of linguistic, literary and historical investigations, but these seemed to him to be only preparatory, and to stop short of the real task, which was to let the ultimate context of the text as a revelation of God to man be heard..."
cf. P.Stuhlmacher Historical Criticism and Theological Interpretation of Scripture Philadelphia 1977 pp.49ff.

543. Cf. The end of R.Bultmann's review of K.Barth's Resurrection of the Dead in Theologische Blätter V pp.1ff.(Cited by J.D.Smart op.cit. p.171f.)

544. H.M.Rumscheidt op.cit. p.126

545. K.Runia Karl Barth's Doctrine of Holy Scripture Grand Rapids 1962 p.63 He has been led astray partly by Hoskyns' mistranslation "I have nothing whatever to say against historical criticism" (Romans p.6)
cf. n.492 above.

546. K.Runia op.cit. p.64

547. R.Smend "Nachkritische Schriftauslegung" in E.Busch J.Fangmeier, and M.Geiger (eds.) Parrhesia. Karl Barth zum 80 Geburtstag Zürich 1966 p.217

548. R.Smend op.cit. p.215
cf. op.cit. p.218f.

549. R.Smend op.cit. p.233

550. J.A.Wharton "Karl Barth as an Exegete and his influence on biblical interpretation", The Union Seminary Quarterly Review,28(1972) p.7

551. J.A.Wharton op.cit. p.12 In so far as Wharton echoes Smend's position, he is open to the same criticisms.

552. E.g. F-W.Marquardt "Exegese und Dogmatik in Karl Barths Theologie. Was meint: 'Kritischer Müssten mir die Historisch-Kritischen sein!'?" in K.Barth Die Kirchliche Dogmatik, Registerband, Zürich 1970 p.661 "Karl Barth war keine sekunde seines Wirkens ein Verächter des historisch-kritischen Verfahrens."
cf. W.V.Puffenberger op.cit. p.181 "Barth's objective is not to do away with the critical-historical

FOOTNOTES (Chapter 1 contd)

552. contd. method of studying the Bible and history, but to find a relevant place for it."

553. F-W.Marquardt op.cit. p.664
cf. op.cit. p.668 where he describes Barth's "Radikalisierung" of the form critical questions.

554. W.V.Pufferberger op.cit. p.299

555. W.V.Puffenberger op.cit. p.280

556. This must be attributed in part to his reluctance to discuss hermeneutics, preferring always to interpret, rather than to talk about interpretation.
cf. E.Busch op.cit. p.389f. & p.466

FOOTNOTES Chapter 2

1. Cf. CD I/1 p.106 s.109 "The exegesis of the Bible should rather be left open on all sides..." The need for this has been perceived in the modern hermeneutic debate. cf. A.C.Thiselton The Two Horizons Exeter 1980 p.21f.

2. Cf. CD I/2 p.821 s.917 "Biblical exegesis is the decisive presupposition and source of dogmatics."

3. The word was first used in 1619, meaning explanation or exposition. cf. C.T.Onions(ed.) Shorter Oxford Dictionary Oxford 1947 Vol.1 p.650

4. H.G.Liddell and R.Scott Greek English Lexicon (abridged) Oxford 1909 p.236

5. E.g. At times it has included typology or allegory.

6. L.E.Keck and G.M.Tucker "Exegesis" in K.Crim(ed.) Interpreter's Dictionary of the Bible Supplementary Vol. Nashville 1976 p.302

7. E.g. Questions of syntax. cf. W.Schwarz Principles and Problems of Biblical Translation Cambridge 1955 who has established that any translation depends on exegesis.

8. While exegesis of hypothetical "source documents" is in principle possible, their reconstruction is no part of the exegetical task.

9. Cf. A.Thiselton Two Horizons pp.124-133 for an extensive discussion of this.

10. It is recognised that perfect balance is almost impossible to attain because of the nature of human limitations.

11. B.Lonergan Method in Theology London 1975 p.153. He cites Euclid's geometry as an example, the correct understanding of which is unique, so that there is no room for interpretation.

12. The recognition of this gulf has given rise to the modern hermeneutic debate. cf. A.Thiselton Two Horizons pp.10-17.
cf. D.Nineham The Use and Abuse of the Bible London 1976 who so emphasizes the gulf that he suggests that genuine understanding may be impossible.

13. N.B. The form or the content of most documents often give hints of the author's purpose.

14. E.g. R.Bultmann's conviction of the kerygmatic purpose of the N.T. which leads him to demythologize.

15. Cf. P.J.Achtmeier An Introduction to the New Hermeneutic Philadelphia 1969 p.13f.

FOOTNOTES (Chapter 2 contd.)

16. Cf. B.Lonergan op.cit. p.156 "The student reads a text to learn about objects that as yet he does not know...the exegete...to know what happened to be the objects, real or imaginary, intended by the author of the text."

17. Cf. A.Thiselton "The Use of Philosophical Categories in N.T. Hermeneutics", The Churchman 87,(1973)p.93. Summarizing the work of Gadamer,Dilthey and others, Thiselton writes: "Hence the goal of hermeneutics is to reach the place at which the two sets of horizons merge into each other."

18. Cf. E.Dinkler op.cit. pp.20-30. Barth takes a similar view in his preface to Romans.

19. Cf. D.Patte What is Structural Exegesis? Philadelphia 1976 p.3ff. "Exegesis aims at understanding the text in itself, while hermeneutic attempts to elucidate what the text means for the modern interpreter and the people of his culture. Exegesis and hermeneutic must be distinguished from each other despite the fact that the very function of exegesis is to lead to hermeneutic."

20. In P.R.Ackroyd and C.F.Evans (ed.) The Cambridge History of the Bible Vol I. Cambridge 1970, pp. 199-232.

21. Cf. J.Packer "Hermeneutics and Biblical Authority", The Churchman 81,(1967) p.11 "Exegesis means bringing out of the text all that it contains of the thoughts, attitudes, assumptions and so forth - in short, the whole expressed mind - of the human writer. This is the literal sense, ... we would call it the 'natural' sense, the writer's 'intended meaning'."

22. Cf. J.Robinson "Critical Enquiry into the Scriptural basis of Confessional Hermeneutics", The Journal of Ecumenical Studies,3,(1966)p.37 "...exegesis seems to suggest critical historical exegesis focused upon what the document meant in its original setting while interpretation seems to suggest the translation of that original meaning into its meaning for today..."

23. E.Fuchs "The hermenentical problem" in J.M.Robinson (ed.) The Future of our Religious Past p.277f.

24. N.B. Implications are not necessarily theological. E.g. Mk 5.40 implies that there were five witnesses to the raising of Jairus' daughter, although it does not say so explicitly. Hence the drawing out of implications is not per se the first step in the dogmatic method.

25. The distinction between what the text said to the original readers; means for today; implies for doctrinal inquiry, and its relative significance,

FOOTNOTES (Chapter 2 contd.)

25. contd. has been drawn, following the argument offered in E.D.Hirsch Jr. Validity in Interpretation New Haven 1967 chapters 1-2.

26. See above Chap.1 p. 53ff.

27. Philippians p.11 S.3f.

28. E.g. Paul's love and longing for the Philippians helps to elucidate chap.1. op.cit. p.18ff.S.10f.

29. E.g. op.cit. p.92 S.87f.

30. Op.cit. p.72 S.67

31. Ibid.

32. Op.cit. p.73 S.67

33. W.K.Wimsatt & M.C.Beardsley op.cit. pp.2-18 argue that it is fallacious to look for the author's intention.
However E.D.Hirsch op.cit. pp.10-23 offers careful qualifications to this sweeping claim.

34. Romans p.425 S.411

35. Op.cit. p.421 S.407
The English translation, by adding words for clarity, has missed the meaning of the original.
"Was Paulus (und nicht nur Paulus!) meint, wenn er von Gott, Gerechtigkeit...redet, was für Kategorien anzuwenden sind, um diese Urworte zu buchstabieren, das entscheidet sich am Verständnis oder Unverständnis dieser Stelle."

36. E.g. Romans (11.16) p.407 S.392f.
c.f. op.cit. (11.17) p.408 S.393

37. E.g. Romans (9.3) p.335 S.319f.
cf. op.cit. (7.25) p.270 S.253
cf. op.cit. (12.13) p.458 S.443

38. E.g. He assumes that his readers understand who and what the Pharisees were; op.cit. p.335 S.319.
However, he does comment on the "circuitous route" mentioned at Ro 15.22-9, op.cit p.534 S.518

39. E.g. CD III/4 p.400 s.456 "...die Botschaft des Ezechiel..." It is not clear whether Ezekiel is referred to as author, or as the title of the book.
cf. CD IV/2 p.562 S.636 "Even in the passionate Hosea we find the pointed saying..."

40. E.g. the books Genesis to Deuteronomy were ascribed to Moses. "Nevertheless, already at any early date doubts were voiced both by Christians and by Jews concerning the absolute reliability of this tradition..."

FOOTNOTES (Chapter 2 contd.)

40. contd. O.Eissfeldt op.cit. p.159. Scarcely any O.T. authors are generally agreed.

41. cf. Chap.1 p.53ff.above.

42. CD. IV/3 p.578f.S.664 "It is surely no accidental co-incidence that the greatest record of the confession...of the individual and collective experience of salvation, the Book of Psalms, has been brought into such close relationship with the name of this hero and ruler...David."

43. CD IV/3 p.55 S.59 "Where did its authors...?"

44. CD IV/2 p.425 S.478 "...its authors..." ("...ihren Urhebern...")

45. CD IV/2 p.426 S.480 "We have to take note of the surprising words of Agur the son of Jakel (30.2f.)..."

46. CD III/4 p.675 S.777

47. CD IV/1 p.470 S.523 "...Jeremiah wrote to the exiles (29.1f.) advising them..."

48. CD IV/1 p.474 S.523
cf. Chap.1 p. 53ff. above.

49. CD IV/2 p.445 S.502
cf. CD IV/1 p.458 S.508

50. No hint of Barth's views about the authorship of 2 and 3 John or Jude may be found. (CD I/1 p.228 S.240 refers to Jude as a book not as the author.)

51. CD IV/2 p.160 S.178

52. E.g. CD II/2 p.204 S.225 "...the Acts of the Apostles written by (the Gentile Christian?) Luke..."

53. In assuming that the author of Luke-Acts was Luke the physician and historian, Barth followed Harnack's position, whose seminars on Acts he attended 1906-7 (E.Busch Karl Barth London 1976 p.39) Barth cannot have been unaware that Harnack thought these books had been "...written by one who was a Greek by birth, rather than a Jew." (W.Ward Gasque A History of the Criticism of the Acts of the Apostles Grand Rapids 1975 p.147) Since he did not argue against Harnack, it is likely that this is a mistake.

54. E.g. CD I/2 p.73 S.80 "...Luke's Acts..."
cf. CD II/1 p.121 S.134 "...Luke adds in explanation..." Ac 17.21
cf. CD III/3 p.509 S.596 "Nor is it any accident that we owe this account /Ac.1.10f./ to the author to whom we are also indebted for Lk 1 - 2."
cf. CD IV/2 p.646f. S.732 "...the same Luke..." writes the Gospel as Acts.

FOOTNOTES (Chapter 2 contd.)

55. CD IV/2 p.163 S.181f.
cf. CD III/2 p.472 S.567 Luke "...has the reputation of being an historian..."

56. CD III/2 p.329 S.397

57. CD I/2 p.417 S.460

58. CD III/2 p.339 S.408

59. CD IV/2 p.199 S.221 "...Luke emphasizes this point - obviously for the benefit of Gentile Christians."

60. CD IV/2 p.646 S.731 "It is clear that for Luke, with his universalistic outlook, this /the growth of the Church/ was an important matter."

61. CD II/2 p.435 S.481f. "The conclusion of Luke's account (24.49) is to the same effect when with a distinctively Lukan connection with Pentecost He says..."

62. CD IV/1 p.212 S.232

63. CD II/2 p.446 S.494

64. CD II/2 p.468 S.519
cf. Ibid. "Matthew takes..." and "Mathew sees it..."
cf. CD II/2 p.469 S.520 "Matthew's account"
cf. CD II/2 p.470 S.521 "Matthew sees"
cf. CD II/2 p.465 S.516 "It is Matthew who..."
cf. CD IV/1 p.178 S.194 "Matthew connects it..." etc.

65. CD IV/1 p.6 S.4

66. A brief examination of the Church Dogmatics will show this to be the case. E.g. CD IV/2 p.234 S.259
cf. CDIV/2 p.548 S.620

67. E.g. CD IV/2 p.136 S.153 "in Joh.6,69 "
cf. CD IV/2 p.138 S.154 "nach Luk 9,31..."
cf. CD IV/2 p.140 S.157 "nach Joh.1,29"
cf. Ibid "nach Joh.19,30"
(German has been cited because English translations do not always offer exact equivalants.)

68. E.g. CD IV/3 p.12 S.11 "darum kann Paulus sagt..."
cf. CD II/1 p.43 S.46 "So hält Paulus..." etc

69. E.g. CD II/1 p.121 S.134 "Und Lukas fügt erklärend hinzu..."

70. E.g. CD III/2 p.602 S.732 At Mt 16.22 "...the Evangelist frankly calls this reaction an ἐπιτιμᾶν. " The evidence is ambiguous in places. E.g. CD III/2 p.479 S.575 "The addition is textually uncertain in Mk 1.10 while Matthew and Luke clearly know nothing of it."

FOOTNOTES (Chapter 2 contd.)

71. CD II/2 p.447 S.495
N.B. English translation is not always accurate.
E.g. CD III/2 p.478 renders KD III/2 S.574 "Mark's comment on this is: 'He wist not what to say'(9:6)" whereas Barth had written "Mr.9,6 ist dazu bemerkt:..."

72. CD II/2 p.447 S.496

73. E.g. CD I/1 p.458 S.480 "...the Gospel narrative (Mk 14.36) puts on the lips of Jesus..."

74. E.g. CD IV/1 p.261 S.287 "Mark does not say..."
cf. CD IV/1 p.268 S.295 "...the angels who according to Mark and Matthew, came and ministered to him in the wilderness..."

75. His silence is remarkable in view of the unanimous early tradition. Cf. C.E.B.Cranfield St.Mark p.5. Barth makes no reference to N.T. verses where Mark is mentioned, and he describes the young man referred to at Mk 14.50f. as "an anonymous youth" CD IV/3 p.627 S.718. Discussions concerning the beginning and ending of Mark's gospel are equally devoid of reference to the identity of the author.
E.g. CD I/2 p.14 S.15

76. E.g. CD I/1 p.112 S.115
cf. CD I/1 p.404 S.424

77. CD I/1 p.404 S.424
cf. II/2 p.425 S.470 "...the prologue to the fourth gospel says of John the Baptist, and through him of John the Evangelist,..."
N.B. Barth never puts "John writes" or words which imply it.

78. CD I/1 p.370 S.390 "bei Johannes..."
cf. CD I/1 p.385 S.406

79. CD I/1 p.390 S.411 "Johanneische Überleiferung"

80. CD I/1 p.454 S.476 "Johanneische Lehre"

81. CD II/2 p.97f. S.103-5
N.B. The English translation is not always exact here: e.g. "des Vierten Evangelisten" is rendered "the writer of the fourth gospel" and "der Evangelist" as "the author".
cf. CD III/2 p.497 S.597 where "Johannes evangelium" is twice rendered "the fourth gospel".

82. CD II/2 p.97f. S.103-5

83. Ibid.

84. Ibid.

85. Op.cit. S.105

FOOTNOTES (Chapter 2 contd.)

86. Op.cit. p.96f.

87. E.g. Barth argues that the author "rejects all other possible interpretations of the concept /λόγος/ in this context..." CD II/2 p.97 S.104

88. Ibid.

89. CD IV/3 p.613 S.702

90. In this Barth is close to Harnack's moderate position. Cf. W.F.Howard (revised C.K.Barrett) The Fourth Gospel in Recent Criticism and Interpretation London 1955 p.55. Although the literal meaning of Jn 19.35 and 21.25 suggests that one of the twelve wrote the gospel, Barth seems unwilling to rely on this internal evidence. Cf. C.K.Barrett The Gospel according to St.John London 1955 pp.83-119 who comes to a similar conclusion on other grounds.

91. CD IV/3 p.612 S.701

92. CD IV/4 p.126 S.139

93. Eg. CD I/2 p.507 S.562 The writers of Scripture are "...men whom we hear as witnesses speak as fallible, erring men like ourselves."
cf. CD I/2 p.508 S.564 "Instead of talking about the 'errors' of the biblical authors in this sphere, if we want to go to the heart of things it is better to speak only about their 'capacity for errors'..."

94. This is generally recognised by scholars.
Cf. R.M.Grant op.cit. pp.171-191 who regards Thessalonians, Corinthians, Galatians, Romans, Philippians, Colossians, and Philemon as definitely by Paul. Ephesians and the Pastoral epistles are disputed.

95. E.g. Philippians p.9 S.1
N.B. There are no introductory sections to this, or the other commentaries about the author, date of composition etc.
cf. CD III/2 p.413 S.495 "...Paul in Phil 1.23..."
cf. CD IV/1 p.189 S.206 "...In Phil 4.12 Paul boasts..." etc.

96. E.g. CD IV/2 p.183 S.203 "In the undisputed epistles of Paul it is applied directly to Jesus only in Phil 3.20. Not until we come to the Pastorals and 2 Peter..."

97. E.g. CD IV/2 p.183 S.203 "...in the whole of the Pauline literature..."

98. CD IV/3 p.198 S.226

FOOTNOTES (Chapter 2 contd.)

99. Barth cites 1Tim 2.12f. four times here, (op.cit. pp.198, 199, 200 & 208) but he gives no hint that he knows of the 'fragments hypothesis'.
Cf. J.N.D.Kelly The Pastoral Epistles London 1972 p.29

100. Op.cit. p.199 S.228

101. CD III/4 p.472 S.541 Paul "...forcefully urges the Christians in his congretations..." to earn their own living. "(1Thess 4.11; 2Thess 3.10f.; Eph 4.28)"
cf. CD I/2 p.273 S.298 "We may recall the equivocal way in which he described himself in Philem 1; Eph 3.1; 4.1; and 2Tim 1.8 as the δέσμιος Ἰησοῦ Χριστοῦ ..." Only Philemon is undisputedly by Paul in this group.

102. E.g. CD IV/3 p.210 S.240 Paul writes "...in personal terms in a passage like Ro 7.7-25..."
cf. CD II/1 p.184 S.207 "Paul calls God invisible (Ro 1.20...)..."
cf. CD IV/1 p.33 S.34 "Paul in Ro 2.14 uses..." etc.
cf. Romans p.27 S.3

103. E.g. CD III/4 p.472 S.541 Paul "...and Aquila worked in Corinth as σκηνοποιοί , and more than once (2Thess 3.8; 1Cor 4.12; 9.6; 2Cor 11.7) he himself refers to the fact that he was accustomed to earn his own living..."
cf. CD IV/1 p.189 S.207
cf. CD IV/1 p.289 S.318 "when Paul (in 1Cor 1.23) writes..."
cf. CD IV/1 p.361 S.399 "...we may recall what Paul wrote in 2Cor 7.8-11..."

104. E.g. CD IV/1 p.637-642 S.712-717 The "...strength of this epistle...lies in the strictness with which Paul... spoke of justification..."
cf. CD III/2 p.365 S.439 "...in Gal 6.18 where Paul's desire for his readers is that the grace of Jesus Christ may be with their spirit..."

105. Cf.p.84 above.

106. E.g. CD IV/2 p.269 S.298 "...in Col 2.2f. Paul speaks of the battle he is fighting for the Church at Laodicea..."
cf. CD IV/2 p.601 S.680 Of Col 1.12, Barth writes: "here Paul twice describes his suffering as ὑπέρ for others..."

107. CD IV/3 p.294 S.339 "...the Thessalonian epistles of Paul..."
cf. CD III/2 p.364 S.437 Of 1Thess 5.23 Barth writes: "...what Paul would then desire for his readers..."
cf. CD IV/2 p.595 S.673 "Paul presupposes in 2Thess 1.11 that in the community..."
cf. CD IV/2 p.817 S.927 "...Paul in 1Thess 4.9 can say to his readers..."

FOOTNOTES (Chapter 2 contd.)

108. E.g. CD III/4 p.244 S.274 "Paul...calls...the slave Onesimus (Philem 10) whom he has begotten in his bonds."
cf. CD IV/3 p.546 S.627 Paul "...can have 'in him' the joy with which he confidently makes his request of Philemon (v.8)."

109. CD III/4 p.472 S.541

110. E.g. CD II/2 p.576 S.640 "This is brought out very clearly by the context of the bold saying of Paul in Eph 5.1..."
cf. CD II/1 p.118 S.131f. Gen 2.24 "...is quoted in Eph 5.31... If Paul has read Gen 2.18 aright - and how could it properly be read in any other sense? -..." etc.

111. CD IV/1 p.673f. S.752
cf. Romans p.331 S.315 n.4. Eph 2.12 "...Paul or someone influenced by him..."

112. E.g. CD I/1 p.228 S.240 "But already in Paul (Ro 12.6; Gal.1.23; 3.22f.; 1Tim 4.1,6)..." etc.

113. CD IV/2 p.201 S.223 "It is only in this setting that Paul can call himself κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος in 2Tim 1.11, and more particularly, although in the same sequence, διδάσκαλος ἐθνῶν in 1Tim 2.7"
cf. CD. I/2 p.515f. S.572 "...we cannot assume that Paul did not take account of an inspiration, even a real and verbal inspiration, of the Old Testament hagiographa. We have therefore no reason to think that the θεόπνευστος of 2Tim 3.16 is non-Pauline."
cf. CD III/4 p.244 S.274 "Paul...calls...Timothy his beloved and faithful child in the Lord...or his true child in the faith (1Tim 1.2 & 18), as also Titus(Tit 1.4)..."

114. CD IV/3 p.4 S.2
cf. CD I/2 p.504 S.559 "The first passage is in 2Tim 3.14-17; where Paul orders Timothy - it is noted that we are almost on the edge of the Canon - to 'continue' in the things which he has learned..."
It is difficult to be certain why Barth regarded 2Timothy as on the edge of the canon. It could either be because apostolic authorship is disputed, so it is not guaranteed a place in the canon; or because some other theological consideration makes it peripheral to the canon. Since apostolic authorship is not a major canonical consideration for Barth and 2Timothy is not cited as one of the books more normally under threat of expulsion, (see CD I/2 p.476f.) it seems unlikely that Barth means to throw doubt on the Pauline authorship of 2Timothy here.

115. E.g.Ephesians in KD IV/1 June 1953
Pastorals in KD IV/3 January 1959
But Romans S.315 re Ephesians September 1921

FOOTNOTES (Chapter 2 contd.)

116. Cf.M.Barth Ephesians 1-3 New York 1974 p.37 "By the beginning of the twentieth century the most vocal German scholars...had accepted the verdict that Ephesians is not authentically Pauline but the product of an unknown student and admirer of the apostle."

117. Cf.D.Guthrie The Pastoral Epistles London 1957 p.15 "The unbroken tradition of the Church until the nineteenth century was to regard the Pastorals as the work of Paul and therefore authentic. The first determined attack against apostolic authorship was made when Schleiermacher (1807) disputed the Pauline authorship of 1 Timothy on stylistic and linguistic grounds...The main advocates of non-apostolic authorship of all the Epistles have been Eichorn(1812), F.C.Baur(1835), de Wette(1884), Holtzmann(1880)...Bultmann(1930) and Dibelius(1931)...). On the other hand, throughout this century and a half of criticism of the Pauline authorship, many careful scholars have maintained the authenticity of these Epistles, among them...have been...B.Weiss(1902), Zahn(1906), Schlatter(1936)..."

118. CD IV/3 p.908 S.1042 "Hence Paul is not guilty of polemical exaggerations but is making a sober statement of fact when he says of the heathen that they have no ἐλπίς (1Thess 4.13, Eph 2.12)"

119. R.M.Grant op.cit. p.217

120. Eg. CD III/2 p.413 S.495 "wenn der Autor Hebr.6,11 begehrt..."
cf. CD III/4 p.261 S.292 "wenn der Verfasser des Hebräerbriefes..."

121. CD IV/1 p.189 S.207

122. E.g. CD IV/1 p.189 S.207 "Why do the authors of the first epistle to Peter (5.5) and the epistle to James (4.6)...?"
e.g. CD I/2 p.504 S.559 "...2Pet 1.19-21 The author had been speaking..."

123. E.g. CD IV/2 p.328 S.366
cf. CD IV/2 p.756 S.858
cf. CD IV/2 p.817 S.927

124. CD I/2 p.53 S.59

125. CD II/1 p.115 S.126
cf. CD II/2 p.604 S.671f. Ps 40.8f.
cf. CD III/4 p.321 S.364 Ac 2

126. CD IV/2 p.139 S.156

127. E.g. CD III/2 p.465 S.558f. Rev1.8
cf. CD IV/2 p.184 S.205 "...in the mind of Luke"

FOOTNOTES (Chapter 2 contd.)

128. CD II/3 p.501 S.586
cf. op.cit. p.506 S.592f.
cf. CD III/1 p.103 S.114 "If the author really had this in mind..."

129. CD III/4 p.86 S.94
cf. CD IV/4 p.61 S.68 which refers to the polemic purpose of John's gospel.
cf. CD IV/4 p.85 S.93 "Luke was concerned to show..."

130. CD II/2 p.469 S.520

131. Op.cit. p.469 S.521

132. Cf. CD II/1 p.37 S.39 "It certainly cannot be the intention of all these New Testament passages to replace or even to complete the concept of faith by that of obedience."

133. CD IV/4 p.113 S.124
cf. op.cit. p.183 S.201 "The Evangelist certainly cannot have imagined...that it should be understood as faith..."
cf. CD IV/1 p.710 S.792 It "...did not appear so to Luke or Theophilus."

134. E.g. CDII/2 p.694 S.775 Mt 7.12 "Jesus did not address this saying to men in general, but to His own..."

135. Cf. CD I/2 p.723 S.811 where Barth explains how he discovers what the author wished to say in a text.

136. S.L.Greenslade (ed.) op.cit. p.79

137. What changes is our ability to appreciate it;
cf. A.Thiselton Two Horizons p.12ff. discussing a parable.
cf. E.D.Hirsch op.cit. p.9 who makes it clear that even though an author's response to his earlier work may change, "an author's original meaning cannot change..."

138. CD I/2 p.723 S.811

139. Cf. Ibid. "I attempt to bring into the most likely inner connexion the words and phrases of which a certain biblical text is composed. For this purpose I use the methods of source criticism, lexicography, grammar, syntax and appreciation of style."

140. The evidence from commentaries and Church Dogmatics is therefore considered together.

141. CD IV/4 p.112 S.123

142. CD III/1 p.145 S.162
cf. Philippians p.35 S.28 μεγαλυνθήσεται

FOOTNOTES (Chapter 2 contd.)

143. CD IV/4 p.57 S.63
cf. CD III/4 p.107 S.117
cf. CD IV/4 p.81 S.89 μετανοιεῖν

144. Philippians p.77 S.71
cf. Romans p.206 S.187

145. E.g. CD III/4 p.243 S.273

146. E.g. Philippians p.59 S.53
cf. op.cit. p.70 S.64
cf. op.cit. p.112 S.109 δεῖ

147. E.g. Philippians p.95 S.91 "It is assuredly 'could' that must be supplied to the ἐγὼ μᾶλλον ..."

148. E.g. Philippians p.56 S.49

149. Romans p.64 S.39 (Ro2.6)

150. CD III/2 p.221 S.263
cf. CD II/2 p.437 S.484

151 E.G. CD III/4 p.390 S.445

152. CD II/2 p.437 S.484

153. E.g. Philippians p.9 S.1

154. E.g. CD III/1 p.192f. S.215f. Gen 1.26

155. There are exceptions: e.g. CD I/2 p.373 S.410 where the aorist of 1Jn 4.10 is noted without comment.

156. Detailed discussion is not offered here because Barth more often employs this in his use of concepts, where it will be discussed.
See below Chap.3 pp. 131ff.

157. See Chap.3 n. 43.

158. E.g. CD III/1 p.104 S.115 A.Jeremias.
cf. CD III/1 p.205 S.231 B.Jacob.

159. E.g. Philippians p.11 S.3 ἐπίσκοποι
cf. op.cit. p.34 S.27 ἀποκαραδοκία
cf. op.cit. p.45 S.39 Koine synonyms
cf. op.cit. p.116 S.114

160. E.g. CD II/1 p.124 S.137 (rakia)
cf. CD IV/3 p.423 S.488 (go'el)

161. E.g. Philippians p.88 S.82f. ἀπόστολος, λειτουργία
cf. op.cit. p.85 S.80 ἰσόψυχοι (LXX)

162. E.g. CD IV/2 p.196 S.218 εὐαγγελίζεσθαι
cf. CD IV/2 p.636 S.719 συναρμολογεῖν
cf. CD IV/3 p.183f. S.210f.
cf. Romans p.104f. S.79

FOOTNOTES (Chapter 2 contd.)

163. E.g. CD III/2 p.415 S.498

164. E.g. Philippians p.35 S.28
cf. op.cit. p.55 S.49 ἐριθεία

165. CD III/1 p.33 S.35 2Cor 4.6
cf. Philippians p.11 S.3 "...as the plural at once shows..."

166. E.g. CD III/1 p.51 S.54 1Jn 2.13f.

167. E.g. CD IV/3 p.11 S.10 (1 Tim 2.6 ⌣ threefold accusative)

168. CD. IV/1 p.75 S.77
cf. CD II/2 p.225 S.248

169. CD II/2 p.220 S.242
cf. CD II/2 p.223 S.246
cf. CD II/2 p.245 S.270
cf. CD IV/1 p.393 S.434
cf. Philippians p.37 S.30 εἰ δέ

170. E.g. CD IV/3 p.630 S.723
cf. CD IV/4 p.81 S.89
cf. CD IV/4 p.98f. S.108f.
cf. CD IV/4 p.121 S.133
cf. Philippians p.30 S.23
cf. op.cit. p.40 S.34 (n.1)
cf. op.cit. p.57f. S.51f.

171. E.g. Philippians p.75 S.69 ὥστε

172. CD IV/1 p.71 S.76
cf. CD IV/3 p.768 S.879 καθώς

173. CD III/2 p.213 S.254
cf. CD III/3 p.95 S.107 διά
cf. CD IV/4 p.90f. S.99f. εἰς, ἐπί, ἐν.

174. CD III/3 p.213 S.254

175. CD III/1 p.197f. S.221

176. CD I/2 p.200 S.219

177. CD I/1 p.385 S.406
cf. CD IV/1 p.749 S.837 Gal 3.9
cf. Philippians p.52 S.46 (n.1)

178. E.g. CD III/4 p.283 S.318 Eph 6.4
cf. CD IV/1 p.194 S.211 2Cor 10.5
cf. CD IV/2 p.196ff. S.218ff. Ro 1.1, and Mk 1.14
cf. CD IV/2 p.624 S.706 Eph 4.13
But see Philippians p.47 S.41 where the opposite is the case. πίστις τοῦ εὐαγγελίου.

FOOTNOTES (Chapter 2 contd.)

179. CD II/2 p.225 S.247 Ro 9. 19-21
cf. CD II/1 p.486 S.546 Col 2.9
cf. CD IV/2 p.207 S.230
cf. Philippians p.45 S.38 (n.1)
cf. op.cit. p.46 S.39
cf. op.cit. p.68 S.62

180. Philippians p.99ff. S.95ff.

181. CD I/2 p.10 S.12

182. CD I/2 p.381 S.419
cf. CD II/1 p.353 S.397 "recurrent formula of Paul"
cf. CD III/3 p.487 S.570 ἄγγελος τοῦ θεοῦ.
cf. Philippians p.70 S.64f. "Paul's style", "Paul's usage".

183. CD II/2 p.95 S.102
cf. CD II/2 p.271 S.298 ἐμαυτῷ
cf. Philippians p.27 S.19 Φανεροὺς ἐν Χριστῷ
cf. op.cit. p.71 S.65

184. E.g. CD I/1 p.323 S.341 2Cor 5.19
cf. Philippians p.98 S.94 (n.1)

185. CD IV/2 p.139 S.155f.

186. Philippians p.15 S.7
cf. CD II/2 p.60 S.64 (Paul's consistent use of καὶ.)

187. Op.cit. p.106 S.103

188. E.g. CD III/1 p.282f. S.323 (Gen 3.22 : Ps 36.9)
cf. CD III/1 p.33 S.35 (2Cor 5.18 : Ro 11.36)
cf. Ibid (Col 3.10 : 2Cor 4.5 : Gal 6.15)
cf. Philippians p.14 S.6 (n.1)

189. E.g. Philippians p.12 S.4
cf. CD II/1 p.455 S.512

190. CD I/2 p.175 S.192
cf. CD IV/2 p.201 S.223 1Tim 2.7

191. CD I/2 p.175 S.192 (my emphasis).

192. CD IV/1 p.77 S.82
cf. CD IV/4 p.118 S.129f. Col 2.12

193. E.g. CD II/2 p.225 S.247f.

194. CD II/2 p.188 S.207
However he is not so definite at
CD II/1 p.60f. S.65f.
cf. CD II/2 p.273 S.301 (τί οὖν)
cf. CD IV/2 p.517 S.585 (ἀλλά and ἵνα)
cf. CD IV/2 p.198 S.219 (καὶ)

195. CD III/1 p.14 S.13

FOOTNOTES (Chapter 2 contd.)

196. CD III/1 p.221 S.250
cf. CD III/3 p.457 S.534f.
cf. CD III/3 p.511 S.599
cf. CD IV/2 p.782 S.887 which refers to English, French and Vulgate translations!

197. E.g. CD II/2 p.233 S.256
cf. CD II/1 p.370 S.415
cf. CD II/2 p.636 S.708
cf. CD III/1 p.278 S.318
cf. CD III/2 p.373 S.447
cf. CD IV/2 p.736 S.836

198. CD III/1 p.104 S.114
cf. CD III/1 p.17 S.16
cf. CD I/2 p.178 S.194 (Isa 7.14)

199. E.g. CD II/1 p.60 S.65f.
It is noticeable that Barth does not cite the Hebrew original here.

200. E.g. CD III/1 p.57 S.61 (Gen 2.7; 7.15; Ps139.7; 104.29f.)

201. E.g. CD I/2 p.532 S.591 Ro 1.17
cf. CD I/2 p.98 S.108
cf. CD II/1 p.432 S.487

202. E.g. CD I/1 p.471 S.495 (ruach and neshamah)

203. E.g. CD I/2 p.806 S.901 Col 4.17
cf. CD I/1 p.408 S.429
cf. CD II/2 p.605 S.673

204. E.g. CD I/1 p.385 S.406 Mt 15.34

205. E.g. CD III/1 p.16 S.16

206. E.g. CD III/1 p.20 S.20 (Gen 2.7)
cf. CD III/1 p.135 S.151

207. See Chap 3 pp. 168ff. for further details.

208. It involves fixing a terminus a quo, earlier than which it could not have been written, and a terminus ad quem later than which it could not have been written. Further precision is sometimes possible within these boundaries, depending on the availability of internal and external evidence.

209. R.Grant op.cit. p.195

210. R.Bultmann Essays Philosophical and Theological London 1955 p.236

211. R.Bultmann op.cit. p.267

FOOTNOTES (Chapter 2 contd.)

212. Cf. B.Childs Exodus London 1974 p.xiv.
His regard for the O.T. context "attempts to deal seriously with the text in its final form, which is its canonical shape, while at the same time recognising and profiting by the variety of historical forces which were at work in producing it."

213. R.P.Martin "Approaches to New Testament Exegesis" in I.H.Marshall (ed.) New Testament Interpretation. Essays in Principles and Methods Exeter 1977 p.221

214. A.Ehrhardt The Framework of the New Testament Stories Manchester 1964 p.9

215. E.Dinkler op.cit. p.22

216. E.g. CD IV/1 p.250 S.275 "There are many N.T. passages from which we may gather that in the most primitive Christian communities there was no need to do more than mention the death of Jesus Christ...because those who read or heard already knew of whom or what they were reminded by it..." Barth cites some N.T. examples and comments: "All these...expressions...certainly could be and needed to be interpreted in the ears of New Testament Christians but...certainly did not sound empty or obscure..."

217. CD IV/2 p.791f. S.898

218. CD IV/2 p.445 S.502

219. CD IV/2 p.447 S.504

220. Ibid.

221. CD IV/2 p.448 S.505
Barth makes a genuine attempt to set Amos against his historical background in this excursus, although the material is chiefly drawn from biblical sources.

222. CD IV/2 p.447 S.504
cf. CD IV/3 p.187 S.214 where Hosea is described as Isaiah's contemporary.

223. CD IV/1 p.468 S.520

224. CD IV/1 p.471 S.523

225. CD III/3 p.155 S.176

226. CD III/3 p.436 S.507

227. CD III/3 p.155 S.175
But see CD II/2 p.375 S.414 Psalms

228. CD III/3 p.436 S.508

229. CD III/3 p.437f. S.510

FOOTNOTES (Chapter 2 contd.)

230. CD IV/3 p.55 S.59

231. CD IV/2 p.162 S.181

232. CD IV/3 p.292 S.337

233. CD IV/3 p.925 S.1062

234. CD IV/2 p.792 S.899

235. CD IV/3 p.591 S.678 "In Phm 9 and Eph 3.1 he describes himself as the δέσμιος Χριστοῦ Ἰησοῦ , and in both passages he surely means not only that he is a prisoner for Christ's sake in Rome but also..."
cf. CD II/2 p.429 S.475 "...Timothy...should not be ashamed...of the testimony of the imprisoned Paul..." (2Tim 1.9)
cf. CD IV/3 p.619 S.708 "...in the case of Paul in Rome (Phil 1.17)..."
Philippians p.27 S.20 shows Barth knew other theories; that Paul wrote from Caesarea or Ephesus.

236. E.g. Acts was dated in the second century by the Tübingen school, and by A.Jülicher;
(Cf. W.Ward Gasque op.cit. pp.40 and 101 respectively) although A.Harnack The Acts of the Apostles London 1909 pp.290-297 suggested an earlier date.

237. CD IV/1 p.194 S.212
cf. CD I/1 p.385 S.405

238. Ibid.

239. CD IV/1 p.226 S.248 "...it is not in the events of A.D.70 that the Gospels...find the decisive divine answer to Israel's rejection of its Christ."

240. CD IV/2 p.160 S.179 John's gospel "...obviously looks back from a rather greater distance both in time and space..."
N.B. The English renders "Johannesevangelium" as "fourth gospel".

241. CD IV/2 p.292 S.337

242. CD II/1 p.384 S.431f. "As is still very plain in the later N.T. witness (2 Pet 1.1)..."

243. CD IV/2 p.425 S.478

244. CD IV/2 p.425 S.479

245. Ibid.

246. CD IV/2 p.163 S.181

FOOTNOTES (Chapter 2 contd.)

247. CD IV/2 p.579 S.654 "... 2Tim 2.25f., where Timothy is exhorted to instruct in meekness..."
cf. CD IV/3 p.613 S.702
cf. op.cit. p.641 S.735
cf. op.cit. p.872 S.1000
cf. CD III/4 p.244 S.274 Titus

248. CD II/1 p.437 S.492
cf. CD II/2 p.637 S.709
cf. CD IV/1 p.571 S.637
cf. CD IV/2 p.590 S.667
cf. CD IV/2 p.695 S.787
cf. CD IV/3 p.188 S.214
In each case Barth makes specific reference to the Corinthians but his knowledge of their circumstances depends on Paul's letters.

249. CD IV/2 p.826 S.938

250. CD III/4 p.228 S.256

251. CD IV/1 p.619 S.691

252. CD IV/2 p.269 S.298

253. CD IV/1 p.639 S.714

254. CD IV/2 p.321 S.359 Barth refers to them simply as "The Galatian Christians".
Cf. R.Grant op.cit. p.184 "In modern times the question of the addressees of the letter has often been discussed, chiefly because scholars have realized that if they could be located in 'South-Galatia' the letter could be dated earlier than the other Pauline epistles..."
cf. CD IV/2 p.769 S.873 "Hence the Galatian communities can and may and must be addressed as 'the Israel of God' irrespective of their composition (Gal 6.16)..." (my emphasis).
But cf. Philippians p.31 S.23 where the opponents of Phil 1.15-18a are considered. "Some have thought it necessary to recognize in the opponents in question anti-Paulinists in the sense of Galatians and in the sense of Phil 3.2f. - Judaizers, probably no other than the fanatical vegetarians with whom he had dealt in Ro 14-15. That is out of the question..."

255. CD IV/3 p.546 S.627 "He can have 'in him' the joy with which he confidently makes his request of Philemon(v.8)..."

256. CD IV/3 p.633 S.726

257. CD IV/2 p.769 S.873
cf. CD IV/4 p.211 S.232 "The Christians of Asia Minor..."

258. CD I/2 p.692 S.776

259. E.g. CD IV/2 p.766 S.869 "...Paul admonishes the Roman Christians to strive together with him in their prayers (Ro 15.30)."

FOOTNOTES (Chapter 2 contd.)

260. E.g. CD IV/2 p.799 S.906 "...Paul in Phil 1.9f. prays that the love of the Philippian community may increase..."

261. CD IV/1 p.453 S.504

262. CD IV/1 p.454 S.504

263. CD III/3 p.210f. S.238f.

264. CD III/3 p.216 S.245

265. CD IV/2 p.199 S.221

266. CD I/2 p.178 S.194 "How did the Palestinian community, to which the Matthaean account in particular points, achieve this innovation?"

267. CD III/1 p.33 S.35

268. CD III/3 p.10 S.10 Barth makes it clear that creation theology was a reaction against the Epicurean denial of the doctrine of creation.

269. CD II/1 p.427 S.481f.
N.B. Barth does not adduce any evidence nor discuss the extra-biblical material in detail.

270. CD III/2 p.283 S.342
cf. CD I/1 p.400 S.420 where Barth asserts that whatever the meaning of κύριος outside the N.T., in Christian writings "...it cannot possibly have happened unawares and unintentially that this word was at any rate used as well to translate the O.T. name of God Yahweh-Adonai, and was then applied to Jesus."
cf. CD II/2 p.96f. S.103f. λόγος

271. CD III/2 p.284 S.342

272. CD IV/2 p.202 S.224

273. Ibid.

274. CD IV/2 p.203 S.225
cf. CD IV/2 p.195f. S.217f. εὐαγγελίζεσθαι

275. CD III/1 p.87 S.95

276. CD III/1 p.89 S.97
cf. CD III/1 p.103 S.113 "...insofar as the author worked with the Babylonian myth [of primeval chaos] the idea could not be strange to him, but that he definitely could not and would not appropriate or reproduce it. It would clash too much with the decisive concepts of v.1,...and above all with the concept of Elohim in this later source."
cf. CD III/1 p.112 S.124 The Egyptian source "Apophis" found at Thebes is discussed.
cf. B.Childs Myth and Reality in the Old Testament London 1960 p.70. He comes to the same conclusion on more technical grounds. "...the study has shown that

FOOTNOTES (Chapter 2 contd.)

276. contd. the O.T. made use of the broken myth in performing a service within its own witness."

277. CD III/2 p.10 S.9

278. CD II/1 p.111 S.123
cf. CD IV/2 p.188 S.209 It is suggested that the beatitudes are modelled on earlier writings, although they are not identical in substance.

279. CD II/1 p.111f. S.123

280. E.g. CD II/2 p.377 S.415f. 2Sam 23 parallels Alexander the Great.

281. CD III/2 p.45 S.52
cf. CD IV/3 p.5 S.3f. Barth writes as background to another idea: "In the Testaments of the Twelve Patriarchs we also meet with the notion that the Kyrios descends both from the tribe of Levi and also from that of Judah..."

282. Cf. Chap.4 p.217ff. below for a full discussion of context as a controlling factor in Barth's thought.

283. CD I/2 p.178 S.194 (my emphasis)

284. CD IV/1 p.169 S.185

285. Cf. Chap.4 p. 218ff. below for a full discussion of the canon operating in this way.

286. Cf. G.Downing op.cit. p.129f.

287. E.g. CD II/1 p.631 S.711 Ro 11.36 "...(and there may perhaps be a verbal connexion with certain ideas found in the mystery religions),..."
cf. Romans p.423 S.409
cf. CD IV/3 p.13 S.12 Josephus may be background to the prophet, priest and king idea.

288. CD IV/2 p.212f. S.235
cf. CD IV/2 p.228f. S.253f. Barth includes a lengthy discussion of the views of demonism held in the ancient world. "Whether and how far it was stimulated and conditioned by O.T. reminiscences on the one hand and Persian or other foreign influences on the other is an interesting historical question, but theologically it is only of minor importance compared with the fact that at this point we find ourselves in a wholly distinctive sphere of actuality..." (my emphasis)

289. CD IV/2 p.213 S.236

290. CD IV/3 p.534 S.613

FOOTNOTES (Chapter 2 contd.)

291. CD IV/1 p.472 S.525
N.B. Barth is dependent on other scholars for his information.

292. Lk 1.46-55 & 1.68-79

293. CD IV/2 p.183 S.204
cf. CD IV/2 p.18 S.18 where Barth mentions the Dead Sea sect in a discussion on monasticism.
cf. CD IV/4 p.84 S.93 Qumran & John the Baptist.

294. This comment takes note of the two facts:-
1. That the Church Dogmatics is a dogmatic work and not intended to be a commentary.
2. That the Church Dogmatics contains a good many passages of extensive exegesis which means that such background notes would not be out of place.

295. There are fewer comments in Romans for all its greater length than Philippians. The latter is more 'normal' inasmuch as its style is closer to other commentaries.

296. The most frequent source of external evidence comes from within the New Testament, from Paul's other letters.

297. Philippians p.29 S.21
cf. Romans p.523 S.507 where Barth includes this information in a footnote.

298. Romans p.31 S.6

299. Romans p.31 S.7

300. Romans p.500 S.483f.

301. Romans p.499 S.483

302. Romans p.32 S.8
cf. Philippians p.28 S.20 where Barth writes:- "The majority of the Roman congregation, which of course was not founded by Paul and thus had no direct connexion with the illustrious prisoner, have grasped the situation..."

303. Romans p.34 S.10 (Ac 14)

304. E.g. Romans p.218 S.199
cf. op.cit. p.219 S.201
cf. op.cit. p.508 S.492 "Roman eaters of vegetables".

305. Philippians p.14 S.6

306. E.g. Philippians p.16f, S.8ff. 7 times!

307. Philippians p.18 S.11

FOOTNOTES (Chapter 2 contd.)

308. Philippians p.26 S.19

309. Philippians p.30f. S.22ff.

310. Romans p.508 (see n.96 above)

311. Philippians p.47f. S.41

312. Philippians p.52f. S.46f.

313. Philippians p.81 S.75

314. Romans p.104f. S.79

315. Romans p.458 S.443

316. The preface to the second edition of Romans makes it quite clear that Barth knew the commentaries of Zahn, Kuhl and many others and was deliberately protesting against them.(Romans p.6).
The bibliography at the end of Philippians (p.128) refers to some modern critical commentaries.
There are many references to such commentaries in the Church Dogmatics.
e.g. CD IV/3 p.384ff.S.443ff. cites W.Vischer, C.G.Jung, S.Oettli, H.Lamparter as scholars whose works on Job Barth has consulted.

317. A.C.Thiselton Philosophical Categories p.95

318. Material for this section has been drawn chiefly from occasional exegetical passages. Extended exegetical excursus are dealt with in the final part of the chapter.

319. CD I/1 p.166 S.172

320. Barth would justify this process by contending that the purpose of all Scripture is theological, if not doctrinal.

321. E.g. CD II/1 p.475 S.534f. ("in God"; "in Christ"; in the Spirit")

322. E.g. CD II/1 p.475 S.535 (The session of Christ at God's right hand.)
cf. CD III/4 p.233 S.261 (Mt 8.38)
cf. CD III/4 p.244 S.274 (1Cor 4.15 etc.)

323. E.g.CD I/1 p.155 S.161 "Just because it is eschatological this ἐγένετο must be taken very literally and seriously."
cf. CD II/1 p.496 S.558 (Ps 18.25ff.)
cf. CD II/1 p.498 S.560 (God's repentance)
cf. Philippians p.84 S.79 (ἐν Κυρίῳ)

324. CD II/1 p.479 S.539 There are many examples in this excursus.

FOOTNOTES (Chapter 2 contd.)

325. E.g. CD II/1 p.480 S.540 "It is poetic exuberance..."

326. CD III/1 p.34 S.36

327. CD IV/3 p.534 S.614

328. E.g. CD II/1 p.124f. S.137f. (Ezekiel's vision)

329. CD II/1 p.124 S.137

330. Cf. CD II/2 p.389 S.430 "What is the will of God for this matter?...is not a question which can be unambiguously answered from the passages themselves."

331. CD II/2 p.389 S.429f.

332. CD III/4 p.205 S.230

333. CD II/2 p.388 S.429

334. CD II/2 p.389 S.429 "...the Old Testament (Lk 24.27f.) was opened up to /the apostles/ by its fulfilment in the Resurrection of Jesus Christ, and because /it/...could no longer be read by them in any other way than as an account of this subject."

335. E.g. CD II/2 p.687 S.766 "...the decisive character of /Matthew's gospel/'s contents is to be sought in its special connexion with the theme of God's kingdom as it has come in the person of Jesus Christ..." cf. op.cit. p.688 S.768 "The Sermon on the Mount is intended to draw our attention to the person of Jesus- to the question of this person..."

336. CD II/2 p.389 S.429

337. Cf. W.Lindemann Karl Barth und die Kritische Schriftauslegung Hamburg 1973 p.32 "Die Auferstehung und das Kreuz Jesu Christi sprengen so den Rahmen der historisch-kritischen Exegese, weil sie auf dieser Ebene nicht verständlich werden können."

338. Such a debate lies outside the scope of this study.

339. E.g. Lev 14 & 16 CD II/2 p.357ff. S.393ff. cf. op.cit. p.388 S.428

340. CD III/2 p.459 S.551

341. CD III/3 p.467 S.546 (Rev 4.9f.)

342. CD III/3 p.502 S.588 (Jn 3.30)

343. CD III/4 p.61 S.66 cf. op.cit. p.410 S.467 (Ro 12.1; Col 3.5)

FOOTNOTES (Chapter 2 contd.)

344. CD I/1 p.158 S.164
cf. CD III/4 p.393 S.448 (1 Cor 6.13 etc.)

345. CD II/1 p.475 S.534
cf. CD II/2 p.689 S.769 (Mt 5.13f.)

346. CD II/2 p.689 S.770 The whole excursus is written in the light of this dogmatic assumption.

347. Title of a book by G.C.Berkouwer.
The Triumph of Grace in the Theology of Karl Barth
London 1956

348. CD III/3 p.50 S.58

349. Romans p.395f. S.379f.

350. CD I/1 p.486 S.510

351. Romans p.441 S.426f.

352. CD II/2 p.202 S.222
cf. Chap.4 pp.221ff. below.

353. CD I/1 p.455 S.477f.
cf. CD II/1 p.53 S.57 "Neither in Paul nor in the rest of Scripture..."

354. CD I/2 p.50 S.55f.

355. CD II/2 p.440 S.488
(N.B. English translation mistakenly has Mt 16.15)

356. CD III/3 p.39 S.45

357. CD III/1 p.281 S.321

358. This does not include parallels for linguistic or grammatical elucidation; it refers to theological or conceptual aids.

359. Cf. W.Lindemann op.cit. p.90 "Es wird für ihn selbstverständlich sein, jede Bibelstelle im Kontext des Kanons auszulegen..."

360. This is implied at CD I/2 p.176 S.192 where Barth says there are no exegetical grounds for contesting the Virgin Birth.
cf. CD II/2 p.150f. S.162f. The challenge to classical Predestination doctrine.

361. CD I/2 p.462 S.511

362. CD III/4 p.123 S.135

363. E.g. K.Holl CD I/1 p.460f. S.483

364. E.g. CD I/2 p.417 S.460 Undemonstrable assumptions

FOOTNOTES (Chapter 2 contd.)

364. contd. might be thought to lie behind Barth's use of allegory. (cf. Chap.4 pp.204ff. below)

365. CD III/1 p.193ff. S.217ff. Gen 1.26

366. E.g. CD III/2 p.448 S.537 "doubting Thomas" Jn 20.24f.

367. E.g. CD III/4 p.193 S.216 Schleiermacher on Eph 5.

368. CD IV/4 p.114f.S.126

369. CD III/2 p.445 S.534

370. There are some exceptions e.g. CD I/2 p.402f.S.443f. cf. CD II/2 p.512 S.567 (Mt 5.48)

371. There is no sustained exegesis in CD I/1; four passages in CD I/2; none longer than two pages; and four passages in CD II/1, none more than four pages.

372. CD II/2 p.267-305 S.294-336 Ro 9-11

373. CD II/2 p.95 S.102 "We shall elucidate these statements by a short exegesis of the passage Jn 1.1-2."

374. The same procedure could have been followed with the Romans excursus, but it would simply have multiplied the examples.

375. E.g. If a text claims to describe the eruption of Vesuvius then the objective reference point will be the archeological evidence.

376. This is usually done by critics of literature, who assess the value of a work, considering whether it is original or an imitation etc.

377. Cf. W.Salmon Logic Englewood Cliffs, N.J. 1963

378. Neither textual criticism, not grammatical construction can be divorced from the meaning of the passage.

379. Cf. appendix 3.,p.472ff.

380. In other places this needs comment. e.g. CD III/1 p.172 S.192 Gen 1.24 cf. Chap.1 p. 8ff. above.

381. CD II/2 p.617f.S.687

382. CD II/2 p.367 S.405 cf. CD III/1 p.281ff. S.321ff. The significance of the trees is assessed by reference to parallel passages. cf. CD IV/1 p.423f.S.470f. Exod 19-31 for Exod 32.1-6.

383. CD II/2 p.368 S.406 "If we look back from this to 1 Sam 8 where it all begins,...we certainly cannot deny that the grace of God...is the significance and intention of this concession..."
cf. CD II/2 p.369 S.408 "Thanks to the grace which is already the significance of his kingship..."
cf. CD IV/1 p.425ff. S.472ff. Exod 32.7f. for Exod 32.1-10. "Such is the later context in which we have to consider and estimate the 'incident' which is our present concern."

384. Barth obviously assumes the results of form critical work here. The tradition is referred to:
CD II/2 p.367 S.405
cf. op.cit. p.370 S.409
cf. CD III/1 p.326 S.373
cf. CD IV/1 p.423 S.470

385. CD II/2 p.367 S.405f.
cf. op.cit. p.371 S.409 The text implies that "... that which is intended and desired by this national monarchy is from the outset and intrinsically... contrary and hostile to the one and only monarchy of God."

386. CD II/2 p.367 S.406
cf. CD III/1 p.326 S.373 Gen 2.21f. "The main point of the verses is that the woman is of man...and thus the wife of man and the climax of his creation."

387. Cf. R.Brown Sensus Plenior of Holy Scripture Baltimore 1955.

388. The fact that they are "hidden" is not reprehensible. Arguments often proceed in this way.
cf. W.Salmon op.cit.
cf. CD IV/1 p.329 S.376 Gen 2.24 alone gives an insufficient basis to deduce the necessity of monogamy.
cf. CD IV/2 p.234ff. S.259ff. Exegesis of Mt9 & Jn9 together with other passages lead Barth to explore the relation between miracle and faith. (p.238f.)

389. There are three reasons for this: (1) Barth never gives this much attention in O.T. exegesis. (2) He is dealing with a story, for which such details are less important. (3) There are no cruces interpretendi for Barth in his passage.

390. CD II/2 p.607 S.675 "Strictly the passage speaks of only one such aim: ἵνα...ζήσωμεν,..."

391. CD II/2 p.607 S.674 "...it is therefore a grace itself...and not a factor which precedes or only follows grace...that carries out our instructions..."

392. E.g. CD II/2 p.607 S.675 "In relation to this positive aim the preceding negative (ἀρνησάμενοι)

FOOTNOTES (Chapter 2 contd.)

392. contd. can only have a preliminary and subordinate position."

393. CD II/2 p.606 S.674 "...this text was rightly used by the Early Church as the epistle for Christmas Day..."

394. CD III/1 p.135ff. S.151ff.
cf. CD IV/2 p.623 S.705 Eph 4.12-15

395. CD III/1 p.135 S.151
cf. CD IV/2 p.624 S.706 e.g. subjective or objective genitive.

396. CD III/1 p.136 S.151f.

397. CD III/1 p.136f. S.152f.
cf. CD IV/2 p.624 S.706 Col 1.17f.

398. CD III/1 p.139 S.155 "What a pity that 17th century orthodoxy...does not seem to have found the courage ...for considerations such as these..."
cf. CD IV/2 p.624 S.706 "...this is the implication of the οἱ πάντες ..."

399. CD III/1 p.138 S.154

400. CD III/1 p.138 S.154
cf. CD III/1 p.173 S.194 Gen 1.24

401. CD III/1 p.138 S.154 "It is not enough merely to say that the author of this passage...accepted the view of a celestial ocean."

402. CD III/1 p.138 S.154 "It is not enough merely to say that in so doing...he drew on Babylonian myth..."
cf. CD IV/2 p.624 S.706 "It may well be that the Gnostic doctrine of a heavenly anthropos or archanthropos was the formal starting point for this distinctive expression. But it is quite explicable purely within the context of the epistle itself without seeking an external derivation of this kind."

403. CD III/1 p.138 S.154

404. CD III/1 p.139 S.155
cf CD IV/2 p.625 S.707 where Barth draws out the implications of the πλήρωμα τοῦ Χριστοῦ.

405. Ibid.

406. Ibid.

407. CD IV/2 p.625 S.708

408. Ibid.
cf. CD IV/2 p.626 S.708 "The world around does not know Christ who is really its Head."

FOOTNOTES (Chapter 2 contd.)

409. The only exception might be the identification of Heb 6.14 as quoted from Gen 22.16f.
CD I/2 p.399 S.439

410. CD I/2 p.399 S.439 "On the basis of this twofold certainty..."
cf. ibid. "On the basis of this very presupposition..."

411. CD IV/2 p.568f. S.642f.

412. CD I/2 p.399 S.440

413. CD IV/2 p.568 S.642

414. E.g. CD I/2 p.399 S.440 "...or as we might say in our own context..."

415. E.g. CD III/1 p.119-133 An excursus which seems to be exegesis of Gen 1.3-5 is really a discussion of the relationship between darkness and light.

416. CD I/2 p.159f. S.174f.

417. Cf. CD II/2 p.95 S.102 where Barth's attention is directed to not only the meaning of "In the beginning" but its theological significance which he assesses by reference to other biblical passages.
cf. CD II/2 p.614 S.683 Mk 10.18
cf. CD IV/1 p.434f. S.481ff. Gen 3

418. CD I/2 p.159 S.174

419. Ibid.

420. Ibid. "That this is the case results exegetically from the context of Jn 1.14."
cf. CD II/2 p.97 S.104 Context of λόγος in Jn 1.1.

421. CD I/2 p.159 S.174 "Although for the Evangelist it is, of course, the presupposition of all that has gone before..."
cf. CD II/2 p.96f. S.104 The evangelist's intention in the Johannine prologue is discussed.

422. E.g. CD I/2 p.159 S.174 "...the external subject now exists...just as anything else or anyone else now exists."

423. E.g. Ibid. "...it points to the centre, to the mystery of revelation..."

424. Op.cit. p.160 S.175 This contention has been established in section I of §15:2.
cf. CD II/2 p.613 S.681 where exegesis of Mk 10.17-21 is done in the light of dogmatic assumption that "It is quite possible to leave or be expelled from a society, but never from the kingdom of Christ..."

FOOTNOTES (Chapter 2 contd.)

425. CD I/2 p.161 S.176 established in section II of §15:2.

426. CD I/2 p.132-171 S.145-187
It is divided into three parts which deal with:-
I ὁ λόγος
II σάρξ
III ἐγένετο

427. CD I/2 p.202 S.221

428. Op.cit. p.181f. S.198f.

429. CD II/1 p.113f. S.125f.

430. E.g. CD II/1 p.113 S.125 This exegesis cannot explain v.2, or the connection between v.4f. and v.9 of Psalm 8.

431. CD II/1 p.113 S.125 "Ought we not to be warned against this exposition by the form of the question...?"

432. CD II/1 p.113f. S.125f.

433. CD II/1 p.114 S.126

434. CD II/1 p.63-128 S.68-141

435. Some passages which offer a direct basis for Barth's view are offered at CD II/1 p.103ff. S.114ff.

436. CD II/1 p.99 S.109 Barth recognised that a stream of passages raised "...the question whether we are not invited and summoned to natural theology by Holy Scripture itself."

437. E.g. CD II/1 p.101 S.112 the whole of Psalm 19.
cf. CD II/1 p.102 S.112 the whole of Romans.
cf. CD II/1 p.119 S.131 " " " "

438. E.g. CD II/1 p.101 S.112 Psalm 19 in the context of the Psalter.
cf. CD II/1 p.121 S.134 Romans is seen as part of the Pauline corpus.

439. E.g. CD II/1 p.104f. S.115f.

440. E.g. CD II/1 p.101 S.112 Not "...dismissed on literary critical grounds."
cf. CD II/1 p.107 S.118 Not "...total or partial disregard for the decisive conclusion..."
cf. CD II/1 p.115 S.126

441. E.g. CD II/1 p.109 S.119f.
cf. CD II/1 p.123 S.136 Biblical man is "...seen at the outset in the light of Jesus Christ..."
For a fuller discussion see chapter 4 below.

FOOTNOTES (Chapter 2 contd.)

442. E.g. CD II/1 p.113 S.115 Psalm 8/Heb 2.5f.

443. See chap. 4 p.217ff. below

444. E.g. CD II/2 p.614 S.683 Mk 10.18/Mt 19.16

445. E.g. CD II/2 p.686-700 S.766-782 An exegesis of Mt 5-7 begins by setting it in a larger context. (p.686ff. S.766ff.)

446. CD II/1 p.435 S.490
cf. CD II/2 p.95 S.102 where Prov 8.22; Col 1.15; and 1 Jn 1.1 are the starting point for exegesis of Jn 1.1f.

447. CD II/1 p.438 S.494 "...three main aspects of the wisdom of God..."

448. CD IV/2 p.824f. S.936

449. CD IV/2 p.825 S.936

450. Ibid.

451. CD IV/2 p.825 S.936 1Cor 13 "...is obviously built around the three statements that love always counts, love alone conquers, and love alone endures."
cf. CD II/2 p.202 S.222 "...this section has arisen as a parallel to these chapters..." Ro 9-11

452. CD IV/2 p.825f. S.937f.

453. E.g. CD IV/2 p.826 S.938 "what Paul had particularly in mind..."
cf. CD IV/2 p.831 S.943 "Paul seems to have had in mind..."
cf. CD IV/2 p.838 S.951 "Paul was not thinking of..."
cf. CD IV/2 p.839 S.952 "Paul was perhaps thinking..."

454. CD IV/2 p.829 S.941 1Cor 13.1 e.g. prophecy, tongues etc.

455. CD IV/2 p.825 S.936

456. CD IV/2 p.828f. S.939ff.

457. CD IV/2 p.832 S.944

458. CD IV/2 p.835 S.948

459. CD IV/2 p.837 S.950

460. Cf. Chap. 3 pp.165ff. below

461. CD IV/1 p.423-432 S.470-479
cf. CD IV/2 p.427ff. S.481ff. 1Sam 25

462. CD IV/1 p.637ff. S.711ff.
cf. CD IV/2 p.478ff. S.541ff.

FOOTNOTES (Chapter 2 contd.)

463. CD IV/1 p.637 S.712
cf. CD IV/2 p.657 S.743 "we will verify what we have said..." by a concept, then by exegesis of Eph. 4.11-16 (p.659 S.745)

464. E.g. on a conceptual basis: CD IV/1 p.614f. S.686f.

465. CD II/2 p.96 S.103 Barth's broad concept of exegesis which draws together the four phases is plain here.

466. CD II/2 p.96 S.103

467. Attention is focused on Ro 1 and 7 because Barth uses these chapters on more than one occasion in the Church Dogmatics.

468. Romans p.42ff. S.18ff.

469. Romans p.53 S.29 (my emphasis)
cf. op.cit. p.52 S.28 materialism, idealism etc.

470. CD I/2 p.304ff. S.332ff.
CD II/1 p.104 S.115; p.107 S.118; p.119ff. S.131ff.
CD IV/1 p.392ff. S.434ff.
cf. Shorter Romans p.24ff.

471. E.g. CD II/1 p.104 S.115
cf. op.cit. p.107 S.118
cf. op.cit. p.119 S.131

472. E.g. CD IV/1 p.393 S.434 "The threefold γάρ ..."

473. E.g. CD IV/1 p.392ff. S.434ff. where Paul is mentioned at least 13 times.
cf. CD II/1 p.102 S.112 "he certainly did not intend..."

474. E.g. CD II/1 p.120 S.132 "...how improbable it is in the light of 1Cor 1 & 2 that Paul should address the church in Rome..."

475. CD I/2 p.297-325 S.324-356

476. CD II/1 p.63-128 S.68-141

477. CD IV/1 p.358-413 S.395-458

478. E.g. V.Taylor The Gospel according to St.Mark London 1952 p.310 "This is a formidable case; but much of it falls away when it is submitted to a cool appraisal."
cf. C.K.Barrett John p.127f. who offers five areas which may be seen as the background to ὁ λόγος.
cf. C.E.B.Cranfield Romans Vol II p.521ff. Ro 10.5 has two interpretations, which are outlined before one is chosen.

479. E.g. CD II/1 p.104 S.115 "Is there a place...?" "Is there a remote possibility...?"

FOOTNOTES (Chapter 2 contd.)

480. Cf. E.Busch op.cit. p.81ff. N.B. p.97 "It was Thurneysen who whispered the key phrase to me, half aloud, while we were alone together: 'what we need for preaching, instruction and pastoral care is a "wholly other" theological foundation'."
Quoted from 'Nachwort' in Schleiermacher-Auswahl p.294

481. Cf. E.Busch op.cit. p.101

482. This does not mean to imply that Barth was unjustly biased. He had changed his mind before, and if he had found reason enough, one might have expected him to do so again.
cf. K.Barth How I changed my mind Edinburgh 1969

483. E.g. Romans p.52 S.28 "In their general view of the world, scientists and historians are in far closer agreement with philosophers and theologians than is normally recognized. It is not merely that the world exists side by side with God: it has taken His place, and has itself become God..."

484. CD II/2 p.591ff. S.656ff.
CD IV/1 p.581ff. S.649ff.

485. CD IV/1 p.568-608 S.634-678

486. E.g. CD IV/1 p.583 S.650 present tense noted
cf. op.cit. p.590 S.658 Greek translation considered
cf. op.cit. p.582 S.649 & p.587 S.654f.) which outline the shape of the section clearly

487. E.g. CD IV/1 p.582 S.649 Paul's intention noted
cf. op.cit. p.586 S.653 " " "
cf. op.cit. p.588 S.656 " " "

488. CD IV/1 p.581f.S.648f.

489. CD IV/1 p.583 S.650

490. CD IV/1 p.577-581 S.643-648

491. CD II/2 p.583 630 S.648-701

492. There are a few such references; e.g. CD II/2 p.591 S.656

493. CD II/2 p.588f. S.653f.

494. CD II/2 p.593 S.658

495. E.g. Romans p.259 S.241 (n.1)

496. E.g. Romans p.270 S.253

497. E.g. Romans p.251-253 S.236-239

498. Romans p.229f. S.211f.

FOOTNOTES (Chapter 2 contd.)

499. CD II/2 p.225 S.247f.

500. This definition does not imply criticism of Barth's broader definition.

FOOTNOTES Chapter 3

1. Appendix 3 gives a list of places where Barth includes extended exegetical consideration of Scriptural passages. It represents 25% of all the Scripture references in the Church Dogmatics at most. Hence, at least 75% of his Scripture references occur in places where he makes use of Scripture selectively.

2. N.B. Barth does not always interpret a verse. He may quote it (e.g. CD I/1 p.12 S.10f. Ro 12.6) or cite it (e.g. CD I/2 p.303 S.331 Jer 10.1-16 & Isa 44.9-20).

3. E.g. Jn 1.14 which dominates much of Barth's theology.
N.B. It occurs once only in CD III/4 (p.577 S.662)

4. Cf. M.Barth Conversation with the Bible New York 1964 p.279 "Each text calls for a form of interpretation appropriate to itself."

5. E.g. The perfections of God are chiefly treated "conceptually". cf. below pp. 138.

6. I.e. theologies of the Bible not theology which is biblical.

7. N.B. James Barr The Semantics of Biblical Language Oxford 1961 p.210 criticises Barth for referring to a biblical word as a "concept" (Begriff). The reason according to K.A.Tångberg "Linguistics and Theology: an attempt to analyse and evaluate James Barr's argumentation", The Bible Translator, 24,(1973) p.305 is that "...the majority of words have vague meaning or more than one meaning so that they can only express thoughts or concepts in syntactical contexts that resolve ambiguity." Barth uses the word "Begriff" responsibly (e.g. KD II/1 S.396 "Wir beginnen unsere Betrachtung der göttlichen Liebe mit der des Begriffs der Gnade..."
N.B. The English translation is not accurate p.353) While "word" denotes any "sound or combination of sounds recognised as a part of speech" (C.T.Onions op.cit. p.2569) a "concept" is an "idea of a class of objects, general notion". (C.T.Onions op.cit. p.388). Thus "concept" is more usually applied to that class of nouns which are abstract, such as love, truth, beauty etc. It may therefore be used of a particular class of nouns legitimately.

8. Cf. B.Childs Biblical Theology p.47 "The word study method became the most immediate avenue to the center of the Biblical mentality...It was not by chance that the enormous task of translating Kittel's Wörterbuch was begun at the height of the Biblical Theology movement."

FOOTNOTES (Chapter 3 contd.)

9. Professor James Barr opened the opposition in his book The Semantics of Biblical Language. Other books elaborated his thesis. E.g. Biblical Words for Time London 1969. Research in semantics by non-theologians has lent some weight to the attack. E.A.Nida's "Implications of Contemporary Linguistics for Biblical Scholarship", JBL, (1972) 91 pp73ff. makes this clear. The arguments are summarised in D.Hill Greek Words with Hebrew Meanings Cambridge 1967.

10. I.e. G.Kittel and G.Friedrich (ed.) Theologisches Wörterbuch zum Neuen Testament Stuttgart 1933-73 (Eng.trans. G.W.Bromiley Theological Dictionary of the New Testament Grand Rapids 1964 ff.) Church Dogmatics indices have only half Barth's references. A full list is included in n.43 below.

11. E.g. J.Barr Semantics pp.208ff.
cf. A.C.Thiselton "Semantics and New Testament Interpretation" in I.H.Marshall (ed.) op.cit. p.88

12. E.g. J.Barr Semantics p.218 "The mistake of supposing /that different designations have the same semantic value/ we may for convenience call illegitimate identity transfer."
cf. E.Nida op.cit. p.86f.
cf. F.de Saussure Course in General Linguistics London 1960 p.114 "Language is a system of interdependent terms in which the value of each term results solely from the simultaneous presence of others." (Cited A.Thiselton Semantics p.82)

13. J.Barr Semantics p.113f. "If we agreed that all the words we used should be interpreted from their etymological background and remote historical connections we should reduce language to an unintelligible chaos."
cf. J.Barr Semantics p.165 where he warns against overplaying the "etymological and allegedly fundamental meaning against all semantic evidence of actual usage".
cf. E.Nida op.cit. p.84

14. E.g. J.Barr Semantics p.25 & p.42 "In general the ideas that differences of thought structure will correspond to differences of language structure seems to be contradicted by facts."
cf. E.Nida op.cit. p.79 & p.84 "Attempts to link grammatical features and national characteristics or world view are doomed to failure, largely because grammatical features are all arbitrary 'fossilized' structures." However, D.Hill op.cit. p.10 argues "...most linguists agree that vocabulary provides some kind of index to cultural emphases and reflects environmental and mental set as well..."

FOOTNOTES (Chapter 3 contd.)

15. E.g. K.A.Tåndberg p.303 "Only a very limited part of the vocabulary of any language is structured in such a way that it constitutes terminology whose distinctions of meaning are based on philosophical, theological or other kinds of systematic reasoning."

16. Cf. e.g.J.Barr Semantics p.174f. concerning πίστις and πιστεύω.

17. Cf. A.Thiselton Semantics p.77 "The meaning of words depends on their setting or non-linguistic situation, even more than upon grammar."
He gives a plain example: "the present king of France".

18. J.Barr Time p.154

19. J.Barr Semantics p.265

20. E.Nida op.cit. pp.73-89

21. E.Nida op.cit. p.86

22. E.g. E.Nida op.cit. p.86f. "...the correct meaning of any term is that which contributes least to the total context, or in other terms, that which fits the context most perfectly."

23. A.Thiselton Semantics p.75

24. A.Thiselton Semantics p.94

25. J.Barr Time p.155

26. J.Barr Time p.156 N.B. However he exonerates Barth's discussion of time in this respect.

27. J.Barr Time p.157

28. A.Thiselton Semantics p.79

29. Ibid.

30. D.Hill op.cit. p.10

31. D.Hill op.cit. p.7

32. Ibid.

33. D.Hill op.cit. p.12f.

34. Cf. P.R.Ackroyd "Meaning and Exegesis" in P.R.Ackroyd & B.Lindars Words & Meanings Cambridge 1968 p.3 "...there must also be a recognition of overtones in biblical material. Such overtones are present in every language which has a literature whether written or oral...a particular word or phrase may evoke a well-known story."

FOOTNOTES (Chapter 3 contd.)

35. O.Barfield History in English Words
London 1956 p.184

36. S.Neill New Testament Interpretation 1861-1961
London 1964 p.81

37. This does not include brief discussions. They are:-

I/1 p.228f.
I/1 p.400
I/1 p.449f.; 451; 453f.
II/1 p.207f.
II/1 p.353f.; 356
II/1 p.360f.
II/1 p.370; 372f.; 381
II/1 p.384f.
II/1 p.427f.; 439
II/1 p.459f.
II/1 p.525
II/1 p.600f.; 603ff.; 605
II/1 p.641; 670
II/2 p.102
II/2 p.429
II/2 p.481-4
II/2 p.576f.
II/2 p.588f.
II/2 p.636-41
II/2 p.642f.; 670
III/1 p.16f.
III/1 p.57
III/1 p.100
III/1 p.279f.
III/2 p.45
III/2 p.166
III/2 p.211
III/2 p.378f.
III/2 p.412f.
III/2 p.435
III/2 p.450
III/2 p.580-82
III/3 p.3f.
III/3 p.155f.
III/3 p.420f.
III/4 p.172
III/4 p.262
III/4 p.375f.
III/4 p.433
III/4 p.600-607
IV/1 p.22-34
IV/1 p.406
IV/1 p.662-668
IV/2 p.162
IV/2 p.183
IV/2 p.195-209
IV/2 p.320
IV/2 p.411f.; 424ff.
IV/2 p.489

FOOTNOTES (Chapter 3 contd.)

37. contd.
IV/2 p.500
IV/2 p.535
IV/2 p.538f.
IV/2 p.564-8
IV/2 p.644
IV/3 p.11f.
IV/3 p.47
IV/3 p.185-5
IV/3 p.292f.; 294f.
IV/3 p.483-6; 503; 525; 535
IV/3 p.570
IV/3 p.611-14
IV/3 p.647
IV/3 p.908

There are a few occasions where Barth re-examines a word. They are:

III/2 p.211; II/1 p.370; & IV/2 p.184
IV/2 p.411 & 424ff.
III/4 p.604-7 & IV/3 p.483

38. E.g. Death: CD III/2 p.588ff. S.715ff.
N.B. Barth deals with all the material related to death here - and not just with the word 'death'.

39. E.g. Son of Man. CD III/2 p.45f. S.51-54

40. There are some notable exceptions to this where Barth discusses biblical use without any examples.
e.g. CD II/1 p.426f. S.480f. σοφία /chokmah
CD III/4 p.375f. S.427f. joy

41. There is one exception to this, but it is very brief. ἁμαρτία is found in the main text in CD IV/1 p.406 S.449

42. CD IV/1 p.22 S.22
'Once' here means once in the context of word study. The only other occasion discusses the derivation of 'providence' but it is not a biblical word.
CD III/3 p.3 S.1

43. Barth refers to the Kittel dictionary in the following places:-

I/1 p.317
I/2 p.23
I/2 p.384f.
II/2 p.117
II/2 p.428
II/2 p.639
III/1 p.17
III/1 p.191
III/1 p.199
III/1 p.201f.
III/2 p.279
III/2 p.295
III/2 p.580

FOOTNOTES (Chapter 3 contd.)

43. contd.
III/3 p.156
III/3 p.487
III/4 p.600
III/4 p.605
III/4 p.685
IV/1 p.22
IV/1 p.73
IV/2 p.195
IV/2 p.202 & 204
IV/2 p.500
IV/2 p.534
IV/2 p.567
IV/2 p.627
IV/3 p.12
IV/3 p.292
IV/3 p.485
IV/3 p.611
IV/3 p.908

44. Three examples chosen at random suffice.

διαθήκη .. .. CD IV/1 p.22) English translation
διδάσκω .. .. CD IV/2 p.195ff.) of Kittel
εὐαγγελίζομαι. CD IV/2 p.195ff.) Volume 2
Barth refers to Kittel in each of these cases, and it provides detailed notes about classical Greek use.

45. CD IV/1 p.22 S.22
Typically Barth writes: "Either way it denotes an element in a legal ritual in which two partners together accept a mutual obligation."

46. CD IV/3 p.292 S.337 [N.B. The Eng. trans. incorrectly has Dionysius.]

47. Ibid. "...cf. for what follows the article by A.Oepke in Kittel."

48. E.g. CD IV/3 p.908 S.1042 "...cf. on this distinction the examples given by R.Bultmann in Kittel II, p.515f."

49. E.g. CD IV/2 p.196 S.218 εὐαγγελίζεσθαι
"The Greek word as such is originally a technical term for 'news of victory'..."
cf. CD IV/2 p.162 S.181 "There can be no doubt, of course, that at that time (as in our modern usage) the title could be applied to eminent personages as a mark of courtesy and respect...it was also used...as a translation of the O.T. name of God and...as a designation of the divine emperor."
cf. CD II/1 p.641f. S.723f. δόξα

50. CD II/1 p.427 S.481f.
Barth's argument here is reminiscent of B.Child's Myth and Reality Cf. chap.2 n.276 above
cf. CD II/1 p.439 S.495
cf. CD II/1 p.600 S.677

FOOTNOTES (Chapter 3 contd.)

51. E.g. CD II/1 p.641 S.723 δόξα
"Like many other words, when the Greek tongue was impressed into the service of the proclamation of the gospel of Jesus Christ, it underwent a decisive and particularly striking change of meaning."

52. Barth does not use word study primarily for exegesis, but for dogmatic purposes. Hence he is not so much concerned with what it means in one context, as with building up a picture of the concept denoted by this particular word.
E.g. CD I/1 p.400 S.420
CD IV/2 p.183 S.203
CD IV/2 p.564 S.638

53. CD II/2 p.483 S.536
cf. CD I/1 p.229 S.240

54. CD IV/1 p.662 S.740

55. Barth's N.T. references in this case are predominantly Pauline. cf. CD IV/2 p.489 S.553 "As is well known, the term σάρξ is ambiguous." Barth devotes a brief excursus to an outline of its meanings.
cf. CD III/1 p.100 s.110 "The concept 'earth' in Gen 1.1 and 1.2 means 'earth' in contradistinction to 'heaven'. But this does not exhaust its meaning. It is more comprehensive than our concept earth..."

56. CD I/1 p.400 S.420 "The name of Yahweh has precisely the same comprehensive and pervasive meaning in the Old Testament..."
cf. CD I/1 p.228 S.240 πίστις "...denotes precisely and comprehensively..." ('comprehensive' in both cases translates 'umfassende'.)

57. E.g. The exact meaning of ζωοποιοῦν depends on the intention of the N.T. writers at Jn 6.23; 1Cor 15.45 and 2Cor 3.6, which Barth considers to be conscious reference back to God's initial creative act. "That the N.T. writers had this connexion in mind is obvious from the fact that in the three references...there is a clear allusion to Gen 2.7..."
CD III/1 p.57 S.61
cf. CD IV/3 p.485 S.557 "This is intended in passages..."

58. CD IV/3 p.184 S.210
cf. CD II/1 p.354 S.398 "Especially the O.T. context in which the word appears makes it clear..."

59. CD I/1 p.451 S.473
cf. CD II/1 p.207 S.233 "It is as well to remind ourselves again at this point, of the meaning and function of the concept of truth as the word is used in the Bible... Again and again it appears in connexion with the great predicates of the revelation and saving activity of God among his people: with God's mercy, goodness, righteousness and light, and

FOOTNOTES (Chapter 3 contd.)

59. contd. in particular, His grace...The N.T. usage does not include any change in basic meaning."

60. CD II/1 p.381 S.428
cf. CD I/1 p.453 S.476 "The very common Pauline formula ἐν πνεύματι ..."
cf. CD II/1 p.353 S.397 "...the recurrent formula of Paul..."

61. CD IV/3 p.11f. s.10f. Amen.

62. CD III/2 p.166 S.199
Cf. CD I/2 p.13 S.14 "But above all note the ἅπαξ or ἐφάπαξ often so impressively added when Jesus Christ's work of redemption is mentioned..."

63. CD IV/2 p.534 S.605
N.B. Barth has drawn a theological point out of a semantic observation here.

64. A.Thiselton Semantics p.83 argues this convincingly, concluding: "...a word has meaning, not autonomously or independently, but only as a part of a whole; only within a field..."

65. He also recognises its limitations! Of Cherubim and Seraphim, he writes: "The linguistic sense of the two terms is so disputed by the experts that it is better for a mere layman to ignore this question, and the same is true for their material role and significance." CD III/3 p.455 S.531

66. CD IV/3 p.485 S.557
cf. CD IV/2 p.183 S.203f. where Barth discusses σωτήρ ,σώζειν and σωτηρία .

67. E.g. CD IV/3 p.292 S.337 παρουσία and ἐπιφάνεια.

68. CD III/1 p.16 S.16
cf. CD IV/2 p.644 S.728 grow and build.
and CD III/2 p.415 S.498 desiring and willing.

69. CD II/1 p.207 S.233 Truth in Hebrew, 'emeth may be translated ἀλήθεια or πίστις .
cf. CD II/1 p.370 S.415 "It is well known how often grace and mercy appear side by side in the Old Testament, the one clearly determining and elucidating the other.
cf. CD II/1 p.37 S.39f. faith and obedience.

70. CD III/2 p.435 S.523

71. CD II/1 p.525 S.591

72. CD IV/2 p.534 S.604

73. CD IV/3 p.292 S.337
cf. CD IV/1 p.339 S.374 "...ought we not to take

FOOTNOTES (Chapter 3 contd.)

73. contd. warning from the lexicographical observation that the word πίστις does not occur at all in the Easter narratives and the word πιστεύειν only in Jn 20?"

74. CD I/1 p.450 S.472
cf. CD II/1 p.642f. S.724 "But these two strands are held together by the decisive central strand in which the δόξα is the δόξα of the Lord Jesus Christ..."

75. CD IV/2 p.187 S.208

76. CD IV/2 p.189 S.209

77. CD IV/3 p.647 S.741

78. CD II/2 p.636-641 S.707-13
cf. CD IV/2 p.424ff. S.478ff. where the same procedure is followed with the word 'fool'.

79. E.g. CD I/1 p.450ff. S.472ff. πνεῦμα
CD I/2 p.277f. S.302f. ἀκολουθεῖν
CD I/2 p.360 S.395f. reconciliation.
CD IV/1 p.22-34 S.22-35 διαθήκη

80. But see CD IV/2 p.567 S.641f. where Barth's discussion of μετανοεῖν and t^e shubah is the exception which proves the rule. The new covenant has changed the nature of repentance. cf. Chap.4 pp. 225ff. below.

81. CD II/1 p.642 S.723f.

82. CD II/1 p.370 S.415-17
cf. CD III/1 p.16f. S.16f. Where bara' is translated ποιέω and δημιουργεῖν is avoided.

83. CD II/1 p.370 S.415-17

84. These words have not been specially selected, they are the first twelve that Barth discusses and correspond to the first twelve references in n.37.

85. Ironically these are the words of D.Nineham who reaches such very different conclusions having the same end in view! D.Nineham op.cit. p.214.

86. "More important" inevitably means for Barth those words which have to do with the central theme of Scripture: "The relation between such a God and such a man and the relation between such a man and such a God, is for me the theme of the Bible and the essence of philosophy" Romans p.10 S.xiii

87. CD I/1 p.115 S.117 "Revelation engenders the Scripture which attests it..."

88. Cf. Chap.4 pp.247ff.below.

FOOTNOTES (Chapter 3 contd.)

89. Cf. K.Barth The Word of God and the Word of Man London 1928 p.43 "It is not the right human thoughts about God which form the content of the Bible, but the right divine thoughts about men."

90. KD IV/3 S.613 p.533 "Here too, the mode of thought and speech found in the Bible will prove our surest guide [for real understanding.]" [Eng. trans. incomplete]

91. CD III/2 p.405 S.486

92. CD III/2 p.434 S.522 "The Bible does not think in terms of this opposition."
cf.CDIII/1 p.17 S.17 "it is true to say that this Greek word, like the Hebrew, indicates the direction of biblical thinking in this matter."
cf. CD IV/3 p.92 S.102 "...an attempt to adopt its [the Bible's] mode of thought as that which is normative for the Christian community..."

93. E.g. CD III/2 p.409-411 S.491-493 "The biblical texts forbid us to call sound what is sick."

94. E.g. F.Ferré Language, Logic and God London 1970 pp.103ff.

95. CD II/1 p.229f. S.259f.

96. Op.cit. p.229 S.259

97. Op.cit. p.230 S.259 "In the same way also, words of such simple content as 'arm' and 'mouth' - which to us are as such incomprehensible - declare their truth only in the place...where the reference is to the arm and mouth of God, His deeds and words."

98. D.Kelsey "Appeals to Scripture in Theology" JR, xlviii,(1968) p.15 suggests that Barth works this way because he holds "a doctrine of inspiration that means in practice that the canon is inerrant, if not verbally, at least conceptually." However, it is not the case that he supposes "that Scripture has the logical character of a system of technical terms." Rather, he considers some biblical concepts are significant, so that dogmatics does well to understand them, before working out the implications of this understanding.

99. E.g. CD III/3 p.143f. S.162f. Barth asserts that the world was created by the word of God, and continues "...it is to be regretted that while the disciples of Cocceius saw this quite clearly they merely indicated the thesis and did not maintain it more strongly."

100. Romans p.12 S.xvi Preface to 2nd edition "...die Bibel sei ein gutes Buch and es lohne sich, wenn man ihre Gedanken mindestens ebenso ernst nimmt, wie seine eigenen."

FOOTNOTES (Chapter 3 contd.)

101. Cf. pp.168ff.below

102. CD I/1 p.xii S.vii (my emphasis)
cf. CD II/1 p.369 S.414 "The word itself teaches us..."

103. CD I/1 p.227-247 S.239-261
The word study is p.228f. S.240f.

104. Op.cit. p.227f. S.239f.

105. Op.cit. p.228 S.240

106. Op.cit. p.244 S.258

107. Op.cit. p.228 S.240

108. Op.cit. p.244 S.258

109. Op.cit. p.228 S.240

110. Op.cit. p.244 S.258

111. E.g. CD II/1 p.204-254 S.229-287
"The Veracity of Man's Knowledge of God" in which a discussion of 'truth' occurs.
op.cit. p.207f. S.233f.
cf. CD IV/2 p.533-553 S.603-626
"The Call to Discipleship" in which a discussion of 'follow' occurs.
op.cit. p.553 S.603-605.
This does not play so significant a part in the section because Barth develops it by examining other portions of Scripture in different ways. Thus, the word study merely happens to be a convenient starting point for Barth.

112. CD IV/1 p.650-725 S.726-809

113. Op.cit. p.650-662 S.726-740

114. Op.cit. p.662f. S.740

115. Op.cit. p.663f. S.741

116. Op.cit. p.664 S.741

117. Op.cit. p.666 S.744

118. Ibid.

119. Unam obviously relies upon the idea of one Body. Sanctam echoes this word study; e.g. p.689 S.770 "The community is holy because and as Jesus Christ is holy...Because it is from Jesus Christ, because it is His body, it cannot cease to be this..." Catholicam has similar echoes; e.g. p.705 S.787 "The Christian is first a member of the Christian community..."

FOOTNOTES (Chapter 3 contd.)

119. contd. Apostolicam includes the plain statement: "In attempting to fill out the first three terms, we could point only to Jesus Christ as the Head of the community which is His body..." p.713 S.796 and later: "...the man who wants to see and recognise it as the apostolic community...must be a living member, and as such must know its basis in the apostles..." p.714 S.798

120. Cf. Appendix 1 pp.445ff. which shows the distribution of Scriptural references.

121. E.g. The longest section of biblical material which occurs at p.673f. S.751-753 is an aside to demonstrate that the Church's unity does not arise from a hierarchical organisation. As such, it contributes to the immediate point but has no far reaching influence through the section such as the word-study has.

122. CD II/1 p.351-607 S.394-685
cf. n.37 above for page numbers.

123. CD II/1 p.412-416 S.463-469
op.cit. p.417f S.469f

124. CD II/1 p.353f. S.397f.
p.355 S.399
p.355f. S.399f.

125. This section is harder to classify because word study is mixed with other methods in places. However the word study occurs at:-
CD II/1 p.381 S.428
p.381-3 S.429f.
p.384f. S.432f.
periodically in p.386-90 S.434-439

126. CD IV/2 p.154-264 S.173-293

127. CD IV/2 p.195 misprints V for IV. There are in fact, only four subsections. Cf. KD IV/2 S.274

128. Op.cit. p.249 S.275

129. Op.cit. p.193 S.214

130. Op.cit. p.195-209 S.217-232

131. Op.cit. p.194f. S.214-217

132. Op.cit. p.209 S.232

133. E.g. CD II/2 p.636-41 S.707-713 Although this stands in the middle of a section (and not at the end) Barth writes: "We propose to elucidate this matter by a consideration of the New Testament group of words, δόκιμος, δοκιμή, δοκιμάζειν.

FOOTNOTES (Chapter 3 contd.)

134. CD III/2 p.405 S.485 "...there is no way of denoting the two extremes of pure external observation on the one hand or pure internal reflection on the other. In the strict sense, Hebrew possesses no equivalent for the pure idea of thinking."

135. J.Barr Time p.155
Cf. pp.155ff.below.

136. E.g. A.Thiselton Semantics p.77 points out that Barth interprets χαίρετε at Phils 3.1 and 4.4 as "Rejoice" whereas "...it is possible that χαίρετε is a form of greeting which is no more a command than 'how do you do?' is a question."
cf. D.Nineham "A Partner for Cinderella?" in M.Hooker and C.Hickling (ed.) op.cit. p.148 "...any interpretation...must always be in terms of some specific set of presuppositions...the word 'fire' will produce one understanding and response when shouted by an usherette in a crowded cinema, and quite another when shouted by an officer in charge of a firing squad..."

137. Cf.p.129ff.above.

138. G.Ebeling "The Meaning of 'Biblical Theology'", JTS, (N.S.) vi,(1955) p.210 identifies two classic meanings of the phrase "biblical theology":
(a) "theology contained in the Bible"
(b) "theology in accordance with the Bible".

139. B.Smalley The Study of the Bible in the Middle Ages Oxford 1952 p.368
cf. B.Lonergan Philosophy of God and Theology London 1973 p.27 "...theology did not seriously aspire to be systematic until the middle ages..."

140. B.Smalley op.cit. pp.73ff.

141. Cf. M.E.Polley "H.Wheeler Robinson and the Problem of organising an O.T. theology " in J.M. Efird The Use of the O.T. in the New and other Essays Durham N.C. 1972 p.149 "Before the rise of historical criticism there was no biblical theology, the use of the Bible in pre-critical times was as a 'proof-text' for orthodox doctrines."
cf. C.T.Craig "Biblical Theology and the Rise of Historicism", JBL, LXII,(1943), p.281 "As long as it was assumed that Bible and dogma were identical in their teachings, there was no point in separating them."
cf. G.Ebeling op.cit. p.212

142. Cf. J.Barr Semantics p.270 "The essentially synthetic method of biblical theology is in fact something created in its modern form very much in reaction to the combined effects of literary criticism of an evolutionary history of religions,

FOOTNOTES (Chapter 3 contd.)

142. contd. which made the message of Jesus something different from that of Paul, and in its turn different from that of John, and so on."
cf. J.D.Smart "The Need for a Biblical Theology", Religion in Life, xxvi, 1,(1956/7) p.25f.

143. Cf. M.Polley op.cit. p.150
cf. R.Schnackenburg New Testament Theology Today London 1963

144. A.B.Mickelsen Interpreting the Bible Grand Rapids 1963 p.343 summarises: "Theological materials are arranged in terms of the same historical period,e.g. eighth century prophets, of the same literary form, e.g. the synoptic gospels, of the same author, e.g. the Pauline letters, or of individual writings which are more general either because of geographical distribution of their recipients or because their contents do not generally pertain to one particular congregation."

145. E.g. W.Eichrodt Theology the O.T. Vol.1. London 1961, Vol 2. London 1967
R.Bultmann Theology of the N.T. London 1952

146. Cf. J.Barr Semantics p.5 who characterizes biblical theology "...as very much concerned to understand the Bible 'as a unity'..."

147. E.g. CD III/4 p.266f. S.299

148. M.Polley op.cit. p.150

149. G.Ebeling op.cit. p.223 disputes this on the grounds that (i) Bible contains theology but is not itself theology, and (ii) all biblical theology must be modern explication.

150. J.Barr Semantics p.273 'Biblical Theology' may mean "...that type of dogmatics which lays a heavy emphasis on the Bible and takes it as the basic or only source of authority."

151. E.g. Dogmatic theology does not simply ask 'what does Paul teach about God's mercy?' or even 'what does Scripture teach about God's mercy?', it asks 'what is God's mercy?' This raises philosophical questions about whether one can think about things in themselves. Some would argue that objects can only be known as they are perceived.

152. R.Davidson and A.R.C.Leaney op.cit. p.141

153. Ibid.

154. B.Lonergan Philosophy p.21f.

FOOTNOTES (Chapter 3 contd.)

155. H.Schlier The Relevance of the N.T. New York 1968 p.4 "...a theology of the N.T. will prove itself to be such by handling the themes set it by the N.T. in the way indicated to it in each case by the various books of the N.T."

156. Cf. Chap.4 pp. 221ff.below

157. W.J.Harrington The Path of Biblical Theology Dublin 1973 p.351

158. Thematic discussion in the main text is rare. It does occur in CD III/1 p.316 S.361f. where the relation between Yahweh and Israel is compared to that of a man and woman. The following excursus outlines God's attitude in this relationship (p.317 S.362f.)
cf. CD IV/4 p.111 S.122

159. Classification is difficult because of the 'blurred edges' between this and other methods. However, there are about one hundred and ten separate examples of it in the Church Dogmatics. Thirty seven of Barth's seventy three sections (denoted §) include thematic treatment of Scripture.

160. E.g. CD III/1 p.53 S.56 (wisdom)

161. E.g. CD III/1 p.36-38 S.39-41 "The right of the Creator to His creature" discusses 22 quotations.

162. E.g. A 'word' theme: CD II/1 p.29 S.30 "The Way".
e.g. An 'idea' theme: CD III/2 p.559 S.678 which deals with the boundaries of human life.
cf. CD I/2 p.29 S.32 God's real absence, which is illustrated by 18 examples from the Psalms.

163. E.g. CD I/2 p.271 S.295f. 'abiding'
cf. CD II/2 p.203 S.224 'Israel's sonship'

164. CD III/4 p.74 S.81
cf. Barth's earlier discussion of 'witness' and 'grace'.

165. E.g. CD I/2 p.271 S.295f.
cf. CD I/2 p.372f. S.409f. love
cf. CD III/3 p.420 S.488f. heaven(s)
cf. CD III/4 p.74 S.80f. praisers of God

166. E.g. CD I/2 p.373 S.410
cf. CD II/1 p.385 S.432f.
cf. CD II/1 p.459 S.517
cf. CD III/1 p.155 S.173

167. E.g. CD I/2 p.415 S.458 ἄνθρωπος
cf. CD II/1 p.207 S.233 truth

168. E.g. CD II/1 p.361 S.405 'the Holy one of Israel is the Redeemer'

FOOTNOTES (Chapter 3 contd.)

168. contd. cf. CD III/1 p.53 S.56 wisdom mentioned in conjunction with creation.

169. E.g. CD II/2 p.204 S.225
cf. CD II/1 p.263 S.295

170. CD II/2 p.218 S.240
cf. CD II/1 p.608 S.686 'from everlasting to everlasting'

171. 'Kingdom of heaven' rather than 'Kingdom of God'.
CD III/3 p.433f. S.504-506

172. Op.cit. p.434 S.506 Barth gives further evidence for this in the following pages.

173. CD III/2 p.220 S.263
cf. CD III/2 p.335 S.403 "Es ist besonders das Johannesevangelium, das diese Linie immer wieder ausgezogen hat..." [N.B. English inaccurately translates this as "the fourth gospel".]

174. CD IV/3 p.612 S.701

175. CD IV/3 p.549 S.630

176. CD IV/3 p.549 S.631

177. CD II/1 p.392 S.440f.
cf. CD II/1 p.504f. S.567f.

178. CD II/2 p.569f. S.632-4
cf. CD II/2 p.597 S.663f.

179. CD I/2 p.68 S.75
cf. CD II/1 p.653 S.736 "The fact still remains that the idea of beauty does not have any independent significance in the Bible. Yet this does not mean that it is unimportant for the Bible or alien to it."
cf. CD IV/3 p.648 S.742

180. CD IV/1 p.615 S.686

181. CD IV/2 p.512 S.579

182. Op.cit. p.511-513 S.579f.

183. E.g. CD IV/3 p.545 S.627 "...this line from below upwards...is not merely no less, but much more noticeable in the N.T. than the opposite line which is original and must thus be regarded as decisive in our description of the whole relationship. It certainly receives more frequent mention."

184. CD IV/2 p.224 S.248

185. This may not always be possible; e.g. CD II/1 p.654 S.738 "...it could be illustrated directly or

FOOTNOTES (Chapter 3 contd.)

185. contd. indirectly from hundreds of other passages." cf. CD IV/3 p.547 S.628

186. E.g. CD III/3 p.448 S.522 "The title does not occur in the Hexateuch, Judges or Ezekiel..."

187. CD II/1 p.469 S.528

188. E.g. CD II/1 p.474f. S.533f.
cf. CD IV/2 p.805 S.913 "The one exception..."
cf. Chap 4 pp.229ff.below.

189. E.g. CD II/1 p.496f. S.558f. Barth deals with passages where God is said to have 'repented' as part of his thematic treatment of God's constancy.

190. The developmental idea characteristic of the 'Religions-geschichte' school is quite foreign to Barth's thinking. The nearest he comes to it is a note that Σωτῆρ "...seems to belong to the later elements of the N.T. witness. But it is easy to see that in a comprehensive retrospect it necessarily forced itself upon the community of the apostolic age, since everything that Jesus had done...could be compressed into... the personal name Σωτῆρ ." CD III/2 p.61 S.71

191. CD III/4 p.205f. S.229f.
"The gulf between the Old and New Testament view of the matter is unmistakeable...the advent of the Son of Man and the reign of His Spirit, which now makes impossible the concession of divorce, giving to Gen 2.18-25 a meaning which it could never have had to its O.T. reader...for the O.T. witnesses were quite unable to think from the standpoint from which the N.T. witnesses are compelled to think."

192. CD II/1 p.482 S.542 (my emphasis)

193. CD III/2 p.459 S.551
cf. CD III/3 p.454 S.530 "It is within this framework that...such other statements as are made concerning them [angels] in the Bible, are to be correlated and become relatively intelligible."

194. CD III/3 p.486 S.569

195. Op.cit. p.489 S.572
cf. CD IV/1 p.275 S.302 where Barth also begins with the easiest material.

196. Ibid.

197. CD III/3 p.490 S.574

198. Op.cit. p.491 S.574

199. Op.cit. p.491 S.575

FOOTNOTES (Chapter 3 contd.)

200. E.g. he could have omitted "the angel" and dealt simply with "angels".

201. On occasion Barth justifies his dogmatic position in the light of a whole group of verses which appear to weigh against him. Hence he argues that the verses which speak of the hiddenness of God point us to the fact that we "...do not know Him apart from His Revelation..." CD II/1 p.50 S.54

202. E.g. CD III/3 p.448 S.523
"The saying of the prophet Micaiah in IK 22.19 and 2Chron 18.18 is particularly illuminating in this respect..."

203. CD II/1 p.554f. S.624

204. E.g. CD II/1 p.18 S.18
cf. CD II/1 p.24 S.24f.

205. CD III/1 p.181 S.202 "ein Faden". This summarises the excursus on p.179-181, S.200-202 (N.B. English wrongly has Ps 36.6)
cf. CD III/2 p.213 S.254 Considering ὑπέρ as it occurs in the context of Jesus dying "for us", Barth writes: "A sum of the whole message of the New Testament may very well be found in the question of Ro 8.31: 'If God be for us, who can be against us?'".

206. CD III/2 p.333 S.401
Cf. CD IV/3 p.857 S.983 "a master concept"

207. CD III/3 p.438 S.511
cf. ibid. "These points are gathered up in the remarkable saying in Jn 3.13..."
cf. CD IV/1 p.537 S.599 "The normative conception..."
cf. CD III/3 p.452 S.528 a "locus classicus"
cf. CD III/4 p.369 S.420 "This is the Divine Magna Carta..."

208. E.g. CD III/3 p.454 S.530 "It is wiser, perhaps, not to adopt any main concept..."

209. Cf. Chap.4 below.

210. CD IV/2 p.233-242 S.258-268

211. Op.cit. p.234 S.259

212. Op.cit. p.235 S.260

213. Ibid.

214. Op.cit. p.235 S.261

215. Op.cit. p.236 S.261

216. Op.cit. p.239 S.265

FOOTNOTES (Chapter 3 contd.)

217. Op.cit. p.240 S.265

218. Op.cit. p.240 S.266 Mk 10.27, and 9.23

219. Op.cit. p.241 S.266

220. CD IV/3 p.639 S.732

221. Cf. Chap.1 pp.61ff. above.

222. E.g. CD IV/4 p.117 S.128 "A full exposition of this passage would be possible only in the context of an analysis of the whole complex Ro 5-8. We can deal with it here only in the special light of the meaning of baptism."

223. CD IV/3 p.856 S.982

224. CD IV/1 p.255 S.280

225. CD I/1 p.409 S.430

226. Ibid.
cf. CD IV/2 p.731-733 S.829-831

227. CD II/2 p.600 S.667
cf. CD III/2 p.328 S.395 of ἑαυτόν, ψυχή and σῶμα Barth writes "The difference in usage is not, of course, unpremeditated..."

228. CD III/1 p.127f. S.141f.
cf. CD III/3 p.82-84 S.94-96
cf. CD IV/1 p.614f. S.686f.

229. CD IV/1 p.273 S.301

230. Ibid.

231. Op.cit. p.274 S.301

232. E.g. financial imagery - a ransom theme
military imagery - a victory theme
cultic imagery - a sacrificial theme

233. CD IV/1 p.274 S.301

234. E.g. Ibid "This strand is relatively slender."

235. Op.cit. p.274 S.302

236. Op.cit. p.274 S.301

237. Op.cit. p.274 S.302

238. CD III/3 p.530f. S.622f.

239. Ibid.

FOOTNOTES (Chapter 3 contd.)

240. The result would probably have been the same. We have already seen that as soon as Barth recognises that material does not seem to fit his previous conclusions, he reconsiders. Cf. p.147 above.

241. CD IV/2 p.175 S.195
cf. op.cit. p.176 S.196 Jesus and the social order; Jesus and the political order.
cf. CD IV/2 p.185 S.205f. the ὄχλοι in Jesus' ministry.

242. CD III/4 p.225 S.252
cf. CD III/3 p.455 S.531

243. CD II/1 p.384 S.432
cf. CD IV/2 p.221 S.245f. Passages which show that Jesus helps the unfortunate.

244. CD I/1 p.457 S.480

245. Ibid.

246. Op.cit. p.457-59 S.480-82
cf. CD I/2 p.147 S.161 "...He became man, true and real man" substantiated in the following excursus by Ro 1.3; Phil 2.7; and Heb 2.14f.
cf. CD I/2 p.156 S.170 "...Our unholy human existence, assumed and adopted by the Word of God, is a hallowed and therefore a sinless existence..." is similarly supported in the following excursus.

247. CD III/2 p.355f. S.427f.

248. E.g. CD III/4 p.433 S.494f.
cf. CD III/3 p.82 S.94 Five verbs are all "...used to describe a specific activity of God or Christ in relation to Christians."

249. E.g. CD I/2 p.695 S.779 "§22:2 Freedom under the Word."

250. CD I/2 p.695f. S.779

251. Ibid §22:2

252. CD III/2 p.44-47 S.51-54

253. CD II/1 p.511 S.574

254. Op.cit. p.120 S.133 "Wir denken daran..."

255. E.g. CD III/1 p.119f. S.132f. Gen 1.3-5 gives rise to a discussion of light.
cf. CD III/1 p.286 S.326f.

256. Ibid.

257. Cf. n.159 above.

FOOTNOTES (Chapter 3 contd.)

258. The four subsections are: "The problem of special ethics", "God the Creator as Commander", "Near and Distant Neighbours", and "Honour".

259. CD II/2 p.340-409 S.375-453

260. Cf. CD III/4 p.408f. S.465f.

261. CD II/2 p.341 S.376

262. Ibid.

263. Op.cit. p.342 S.376

264. CD III/4 p.73-86 S.79-95
The excursus may be found on p.74; 75-77;77;79;80; 85 & 86.

265. Op.cit. p.74 S.80f.

266. E.g. David and the Ark. op.cit. p.77 S.84
Jesus' entry to Jerusalem. op.cit. p.77 S.84
Peter and John on trial. op.cit. p.76 S.83
Daniel in the lions' den. op.cit. p.79 S.86

267. CD III/4 p.87-115 S.95-127

268. These may be found on pp.89;90-91;93;95;106-7; 108; & 111.

269. Op.cit. p.107 S.118

270. E.g. op.cit. p.93-95 S.102-104

271. Those that do not, like Ignatius Loyola's exercises, "can perform a useful function as a means of psychical hygiene, but it has nothing whatever to do with the prayer required of us." !
op.cit. p.97f. S.107

272. Op.cit. p.95 S.104

273. CD IV/2 p.209-247 S.232-274

274. E.g. op.cit. p.232 S.257

275. It is recognised that an excursus may be biblical without including any (or many) citations or quotations from Scripture.
cf. Appendix 1 pp.445ff. for graphs.

276. §47:2 "Given Time" is CD III/2 p.511-553 S.616-671
The excursus is op.cit. p.523f. S.630-632
N.B. There are only two other biblical references in the whole sub-section: p.537 S.648, and p.543 S.657. One occurs in a non-biblical excursus, the other in the main text. The citations are more a convenience than a demonstration of a biblical position.

FOOTNOTES (Chapter 3 contd.)

277. Cf. Appendix 1 pp. 445ff.

278. 1. "Jesus Lord of Time " 65%
4. "Beginning Time" 60%
5. "Ending Time" 57%
These percentages depend on the number of excursūs pages which deal directly with biblical material. They are based on a line count, and expressed as a percentage of the whole subsection.

279. 2 "Given time" 1.2%
3. "Allotted time" 2.6%
The percentages are calculated in the same manner as in n.278

280. E.g. CD III/2 p.367-394 S.440-473 "Soul and Body in their Interconnection." In this subsection, 7% of the text deals with biblical material, compared to 32% which is spent considering other theologians in the excursūs.

281. §47:2 has little of this. Schleiermacher is referred to on p.528 & 529, S.637 & 638, but many of Barth's non-biblical excursūs are more accurately described as Barth "thinking aloud" or at any rate, "thinking in print", e.g. the excursus on p.525 S.633
§47:3 has only one half page of non-biblical excursus.

282. CD III/2 p.512 S.616

283. Op.cit. p.439 S.527

284. Op.cit. p.512 S.616
"We cannot expect to say the same of man in his time; of man in himself and in general."

285. Op.cit. p.520 S.628

286. Op.cit. p.523 S.631

287. Ibid.

288. Op.cit. p.524 S.632

289. Op.cit. p.554 S.671

290. E.g. CD III/2 p.458 S.549f. Sabbath/Lord's day.

291. Cf. F.Ferré op.cit. pp.91-102 and pp.207-233

292. E.g. "I will, be thou made clean" Mt 8.3

293. E.g. "...there came a woman having an alabaster cruse of ointment of spikenard very costly; and she broke the cruse and poured it over his head." Mk 14.3

FOOTNOTES (Chapter 3 contd.)

294. E.g. "...and a great company of priests were obedient to the faith." Ac 6.7

295. E.g. "Now if we put the horses bridles into their mouths, that they may obey us, we turn about their whole body also. Behold the ships also, though they are so great, and are driven by rough winds, and yet turned about by a very small rudder, within the impulse of the steersman willeth. So the tongue also..." James 3.3-5

296. J.Barr Modern World p.90 He suggests that this "...in the form of considered and formulated doctrine, occupies only a fairly limited area in the Bible." E.g. "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." Ro 5.8

297. J.Barr Modern World p.74

298. 'Literal meaning' is the most natural sense of the words, not a word for word, literalistic understanding, i.e. the 'literal meaning' of a metaphor is its metaphorical meaning.

299. This does not imply that Barth ignores the natural context; it highlights the problems of repeated quotation or citation of single verses in dogmatic theology.

300. Cf. Chap.4 pp.225ff.below.

301. The plainest example of this in Jn 1.14. cf. pp.162f. below.

302. A 'proof text' is a phrase or sentence of Scripture quoted as substantiation of an argument.

303. G.N.Stanton "Presuppositions in N.T. Criticism" in I.H.Marshall (ed.) op.cit. p.62

304. B.Warfield The Inspiration and Authority of the Bible. Philadelphia 1948 p.198

305. Cf. W.Salmon op.cit. p.6 "It is not necessary for the premises to precede the conclusion. Sometimes the conclusion comes last, sometimes first, and sometimes in the middle of the argument. For stylistic reasons, arguments may be given in a variety of ways..."

306. A.B.Mickelsen op.cit. p.351

307. J.Barr Modern World p.91f.

308. M.Barth Conversation p.256

309. J.Barr Time p.147

FOOTNOTES (Chapter 3 contd.)

310. CD III/1 p.4 S.2

311. E.g. CD I/2 p.84 S.92 Heb 1.1
cf. CD I/2 p.806 S.901
cf. CD I/2 p.884 S.990

312. E.g. CD III/3 p.34 S.39
cf. CD III/3 p.42 S.49
cf. CD I/2 p.106 S.117

313. E.g. CD I/1 p.34 S.33

314. E.g. CD III/4 p.570 S.654
cf. CD III/4 p.514 S.589
cf. CD II/2 p.582 S.647

315. CD III/2 p.543 S.657

316. E.g. CD II/1 p.154 S.172 where Barth might have written 'Jesus' instead of quoting Ro 8.34
cf. CD II/2 p.332 S.365

317. CD II/2 p.742-763 S.829-854 §39:2

318. Op.cit. p.742 S.829

319. Op.cit. p.748 S.836

320. Op.cit. p.758 S.848

321. Op.cit. p.759 S.849

322. Ibid.

323. Op.cit. p.760 S.850

324. Op.cit. p.763 S.853f.

325. Op.cit. p.ix S.vii (preface)

326. Op.cit. p.x S.vii

327. CD I/1 p.148 S.153
cf. CD II/1 p.510 S.573

328. KD II/1 S.175 p.156 "According to Ro 8.31-39..."
cf. CD II/1 p.187 S.209 "...nach Gen 2.19f..."
cf. CD II/1 p.324 S.364 "nach 1Kor 2.8..."
cf. CD IV/4 p.197 S.217 "...nach 1 Pet 1.3..."etc.

329. CD IV/1 p.216 S.236

330. CD II/1 p.361 S.405
cf. CD III/4 p.106 S.117f.

331. E.g. CD II/1 p.283 S.317
cf. CD I/2 p.241 S.263 Eph 4.15; Ro 8.29; 11.17; Gal 3.27.

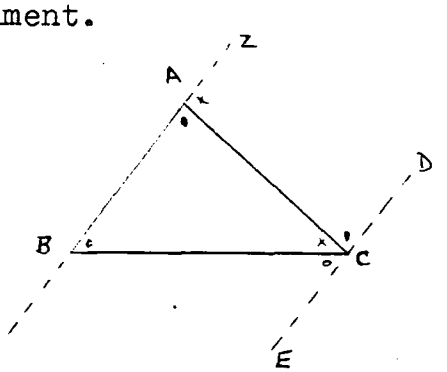
FOOTNOTES (Chapter 3 contd.)

332. CD II/1 p.283 S.317

333. CD II/2 p.578 S.642

334. E.g. CD II/1 p.75 S.81
cf. CD II/1 p.410 S.462
cf. CD I/1 p.408 S.429
N.B. Where verses at the end of an argument are in an excursus one must remember that Barth called them "...the voices which were in my own ears as I prepared my own text..." CD I/1 p.xii S.vii

335. A geometric theorem is included here to illustrate the argument.



Given

a triangle ABC

To Prove

that $\angle ABC + \angle BCA + \angle CAB = 180^{\circ}$

Construction

a line DE parallel to AB; a line AZ parallel to CD

Proof

$\angle BAC = \angle DCA$
$\angle ABC = \angle BCE$

Therefore $\angle BAC + \angle ABC + \angle ACB = \angle DCA + \angle BCE + \angle ACB$
But $\angle DCA + \angle BCE + \angle ACB = 180^{\circ}$ because angles on a straight line $= 180^{\circ}$
Therefore $\angle BAC + \angle ABC + \angle ACB = 180^{\circ}$

Conclusion

$\angle BAC + \angle ABC + \angle ACB = 180^{\circ}$

336. In n.335 above the assumed data are:
i) Angles on a straight line add up to 180°
ii) Alternate angles on a straight line intersecting parallel lines are equal.

FOOTNOTES (Chapter 3 contd.)

337. In n.335 above the assumed data (n.336) may be proved using theorems similar to the one set out here. It might also be demonstrated empirically, and inductive logic would come to the same conclusion.

338. E.g. One can verify that an early christian document contains the words "Christ Jesus came into the world to save sinners" but not that Christ Jesus came into the world to save sinners.

339. E.g. See (i) in the given example.

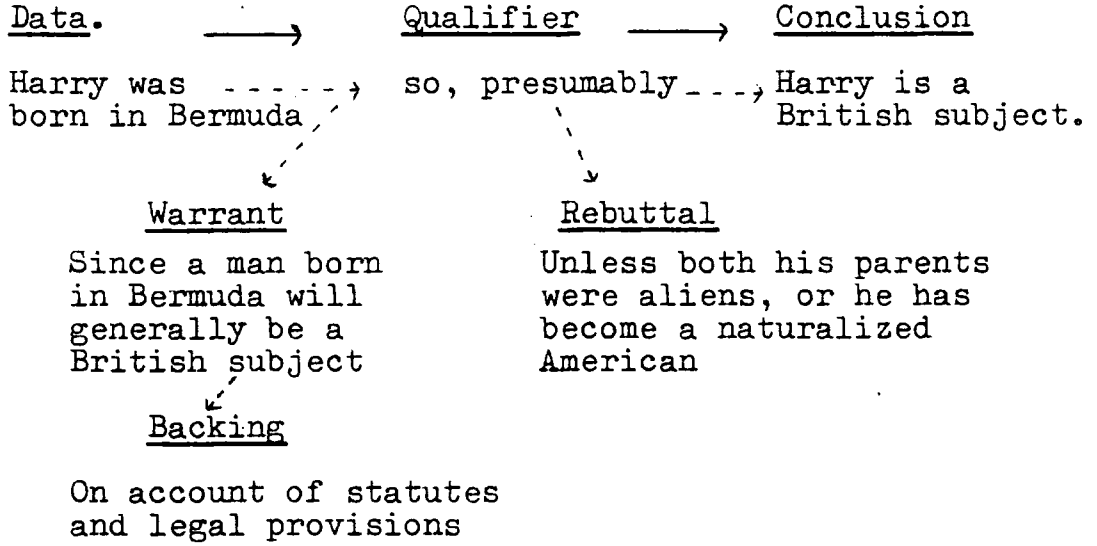
340. E.g. See (ii) and (iv) in the example.

341. E.g. See (iii) in the example.

342. Cf. n.335 above.

343. D.H.Kelsey The Uses of Scripture in Recent Theology London 1975 p.127 He draws his model from S.Toulmin The Uses of Argument Cambridge 1963.

344. cf. D.H.Kelsey Uses p.128 (Cited from S.Toulin)



345. D.Kelsey Appeals p.17

346. Ibid.

347. CD II/2 p.188 S.207

348. Cf. CD II/2 p.463 S.555f. N.T. statements here 'include' Barth's view and hence 'support' it. These verses may therefore be taken as data with which Barth's view is consistent.

349. "Gott behält sich nach dem Zeugnis der Schrift..." KD II/2 S.207 (my emphasis)

350. CD II/2 p.5 S.3f.
cf. op.cit. p.7 S.5 where the same logical argument occurs.

FOOTNOTES (Chapter 3 contd.)

351. There is no doubt that Barth might have cited other verses or passages as he does elsewhere.
e.g. CD I/2 p.580 S.646 where he refers to Eph 2.20 and 3.5

352. CD I/1 p.405 S.425
cf. CD III/3 p.479 S.561 The "begründung", foundation, or proof of Barth's assertion is a series of verses from which he concludes that "Each angel stands in relationship to God..."

353. CD II/2 p.65 S.69 (my emphasis)

354. Ibid.
cf. CD I/2 p.552 S.614 "The argument reveals the basic confusion."
cf. CD I/1 p.86 S.88 The Athanasian creed is not the logical outworking of Mt 16.19 and 18.18.

355. CD I/1 p.87 S.89

356. CD II/2 p.118 S.126
cf. CD II/1 p.404 S.455 Ro 4.24f.
cf. CD III/2 p.499 S.600 Mk 9.1

357. The index volume records 71 uses in the Church Dogmatics.
cf. CD I/2 p.132 S.145 He regards it as "the central N.T. statement".
cf. CD III/2 p.329 S.397

358. CD IV/4 p.74 S.82
CD IV/4 p.93 S.102

359. CD III/3 p.501 S.587

360. CD II/1 p.481 S.541

361. CD III/1 p.14 S.13
CD III/1 p.54 S.58

362. CD II/1 p.151 S.169

363. Ibid. ("knows" is inserted, the English translation is not clear.)

364. §26:2 op.cit. p.128-178 S.141-200
In describing this as concealed data, it is not intended to imply that it is secret or underhand. Indeed Barth more often than most theologians reminds us regularly what his data are.
cf. CD IV/2 p.324 S.362 where Barth takes Jn 3.6 also as data, in order to show "He at once became spirit in the flesh..."

365. CD III/2 p.335 S.403

366. Ibid. This discussion occurs in the sub-section §46:1 "Jesus, Whole Man" where one might expect to

FOOTNOTES (Chapter 3 contd.)

366. contd. find reference to Jn 1.14.

367. CD III/2 p.329 S.397 This occurs in the same discussion as the example given above.
cf. CD III/2 p.441 S.529

368. CD IV/1 p.171 S.187

369. CD IV/2 p.47 S.50
CD IV/1 p.179 S.196

370. CD I/2 p.577 S.642 "The glory and authority of the Church will then be a predicate of His divine glory and authority, as once in the incarnation of the Word human nature was a predicate of His eternal Deity and therefore Deity could be beheld in the flesh according to Jn 1.14"

371. CD I/2 p.159ff. S.174ff.

372. "For we know that Christ being raised from the dead will never die again; death no longer has dominion over him."

373. CD II/2 p.482 S.535

374. CD IV/2 p.313 S.345

375. CD IV/1 p.503 S.560

376. Cf. pp. 127-154 above.

377. Usually he gives the references to draw attention to this; e.g. CD II/2 p.104 S.112 Col 1.15, but this is not always his practice;
e.g. CD IV/1 p.171 S.187 Jn 1.14

378. E.g. CD I/2 p.106 S.117 Ro 12.2
cf. CD III/4 p.73 S.79

379. E.g. CD I/2 p.308 S.336 2Cor 5.19
cf. CD I/2 p.378 S.416 2Cor 5.19
cf. CD I/2 p.716 S.803

380. E.g. CD III/1 p.303 S.346
cf. CD III/3 p.184 S.209 Ro 11.17; 8.19
cf. CD I/1 p.389 S.410 Deut 32.6 & Isa 64.7

381. E.g. CD II/1 p.110 S.122

382. CD II/2 p.101 S.108
cf. CD II/2 p.633 S.703
cf. CD II/2 p.768 S.860 Ro 2.4

383. CD IV/1 p.691 S.772

384. CD I/1 p.197 S.205

FOOTNOTES (Chapter 3 contd.)

385. CD II/1 p.567 S.639 Mt.7.23; 25.12

386. CD I/2 p.505 S.561 "...gives us no cause to adopt either of these explanations."

387. CD I/2 p.163 S.178

388. CD I/2 p.488 S.540

389. E.g. D.Ford Biblical Narrative p.111 "The exegetical method /of Barth/ is reflection on the details and patterns of the story as it is given in the text, with the central concern being their relationship to Jesus". He suggests that no one part of Scripture, such as the law or prophets is equally influential on Barth. "None of these, however, has the pervasive role of the theme I have chosen. The only possible exception is Paul." op.cit. p.4

390. E.g. Jn 13.11

391. E.g. Ps 78 reflects on the Exodus.
Paul's letters reflect on the Story of Jesus, e.g. 1Cor 15.

392. Ro 12.15

393. CD IV/2 p.227 S.251f.

394. E.g. IV/2 p.732 S.831 Lk 7.47 explains 1Pet 4.8

395. Barth draws such theological statements from many places in Scripture. The epistles and gospels predominate, but Isaiah, Psalms and other O.T. books are occasionally used in this way.

396. CD III/2 p.598-607 S.728-739

397. Op.cit. p.598-600 S.728-30

398. Op.cit. p.600-607 S.730-738

399. E.g. Lk 1.79; Mk 15.31; & 16.18; Lk 24.21 etc.

400. E.g. Mt 8.22; Lk 15.22; Ac 1.17; Mt 16.22 etc.

401. CD III/1 p.116 S.129
cf. op.cit. p.120 S.133 "...the prologue of John's Gospel, (which in other respects too is fully related to Gen 1)..."

402. CD III/1 p.44 S.46

403. CD III/3 p.31 S.35

404. CD I/2 p.123 S.135

405. CD I/2 p.123-202 S.134-221

FOOTNOTES (Chapter 3 contd.)

406. CD I/2 p.123-171 S.134-187

407. J.Thompson Christ in Perspective Edinburgh 1978 p.vii

408. CD I/2 p.159 S.174 'decisive factor' is perhaps better translated as 'decisive moment'.
cf. CD III/2 p.27 S.29 where Barth's doctrine of the total depravity of man is based on three biblical statements.

409. Cf. J.Barr Semantics p.271 "Modern circles of biblical theology rather scorn the old orthodox Protestant doctrine of Scripture, on the ground that it offered statements or propositions which were taken to be divinely inspired, and these are disliked as being something like 'static ideas'."

410. Ibid.

411. Cf. J.Barr Modern World p.62ff. who differentiates the author's intention from the referential study of Scripture, thereby disagreeing with Barth's practice here.

412. cf. Chap. 4 pp.218ff. below.

413. cf. Chap. 4 pp.225ff. below.

414. cf. Chap. 4 pp.255ff. below.

415. E.Auerbach Mimesis: The Representation of Reality in Western Literature Princeton 1968 p.21 "...The O.T., in so far as it is concerned with human events, ranges through all three domains: legends, historical reporting, and interpretative historical theology."
cf. J.Barr "Story and History in Biblical Theology", JR, 56,(1976), p.5 "The long narrative corpus of the O.T. seems to me as a body of literature, to merit the title of story rather than history. Or, to put it in another way, it seems to merit entirely the title of story but only in part the title of history..." cf. op.cit. p.7
cf. K.Koch op.cit. pp.148-158 and pp.195-200

416. Cf. H.Frei op.cit. p.9 "...some scholars thought that critical reconstruction of the reported events constituted the subject matter of narrative texts."

417. E.Auerbach op.cit. p.8f.
cf. K.Koch op.cit. p.149 "...the straightforwardness of the story is also typical..."
cf. K.Koch op.cit. p.149 "...all inessentials or matters of chance are left out..."
cf. A.Koestler The Act of Creation London 1964 p.337ff. (cf. p.343) "Economy is a technique designed to entice the audience into active co-operation to make them recreate the artist's vision."

FOOTNOTES (Chapter 3 contd.)

418. E.Auerbach op.cit. p.10

419. E.Auerbach op.cit. p.11

420. Ibid.

421. E.Auerbach op.cit. p.11f.
cf. K.Koch op.cit. p.149 which discusses suspense.

422. Cf. K.Koch op.cit. p.149 "Such sharp delineation of character strikes the modern reader as exaggerated, but for the saga teller this represented reality, for his experience of life was one of stark contradictions..."

423. cf. K.Koch op.cit. p.149 "All characters are polarised, i.e. set in sharp contrast to each other."

424. E.Auerbach op.cit. p.14

425. E.Auerbach op.cit. p.14f.

426. E.Auerbach op.cit. p.15

427. Ibid.

428. Ibid.
cf. K.Koch op.cit. p.153f. "The manner in which God helps the patriarch or the king has a bearing on the relationship of God to those who tell the story... It aims to give the hearer an unconscious awareness of his own place in the world..."

429. E.Auerbach op.cit. p.22f.

430. E.Auerbach op.cit. p.42f.

431. E.Auerbach op.cit. p.43

432. E.Auerbach op.cit. p.44

433. E.Auerbach op.cit. p.45
cf. K.Koch op.cit. p.150 "...the climax is reached in speech which usually takes the form of dialogue."

434. E.Auerbach op.cit. p.47

435. E.Auerbach op.cit. p.47f.

436. J.Rogerson "Recent literary structuralist approaches to Biblical Interpretation", The Churchman,90, (1976), p.172 argues that although linguistic ability in the mother tongue is intuitive, "...there is no such thing as an 'intuitive' literary competence corresponding to our linguistic competence..." However he does acknowledge that literary competence may be learned, as indeed linguistic competence is. However, the word 'instinctive' seems appropriate

FOOTNOTES (Chapter 3 contd.)

436. contd. because Barth had no formal training in literary appreciation.

437. D.Ford "Barth's interpretation of the Bible" in S.W.Sykes (ed.) Karl Barth - Studies of his Theological method." p.57
CD IV/2 p.112 S.125
cf. p.267ff. below.

438. A.Koestler op.cit. p.343f.

439. E.g. CD III/1 deals with Gen 1 as text, by extended exegesis, although it actually also tells a story. cf. CD IV/1 p.264ff. S.290ff. The Gethsemane and temptation stories are treated and referred to as texts. See especially op.cit. p.367f. S.294f.

440. E.g. Stories may be referred to briefly in the midst of a thematic treatment. e.g. CD III/4 p.76 S.83 "...the story of Moses in Ex 4.11f..." is an example of God's command to confess Him. Stories used in this way are not really used as stories; they are quoted for some part of the narrative which is relevant to Barth's thought.

441. Cf. pp. 188ff. below.

442. D.Ford Biblical Narrative

443. E.g. CD III/4 p.665 S.765

444. CD I/1 p.228f. S.240f.

445. CD I/1 p.230-236 S.242-248

446. E.g. CD I/1 p.235 S.238 Ac 17.31

447. Op.cit. p.237 S.250
cf. CD II/2 p.593f. S.659f.
cf. CD II/2 p.670 S.747 Gen 3 illustrates Barth's theological point here.

448. CD I/2 p.156f. S.171f. Phil 2.8; Heb 5.8;12.2; Jn 10.17

449. Op.cit. p.156 S.171
cf. CD IV/1 p.540 S.603

450. CD I/2 p.157 S.171

451. Op.cit. p.156 S.171

452. Op.cit. p.157 S.171

453. CD II/2 p.461 S.511

454. Ibid.
cf. CD II/2 p.474 S.525 "Thus the feet-washing has definitely to be understood in the light of Phil 2.7f..."

FOOTNOTES (Chapter 3 contd.)

455. CD II/2 p.613-630 S.681-701

456. Op.cit. p.625 S.695

457. CD I/2 p.678 S.760

458. Ibid.

459. Cf. also CD III/4 p.314f. S.355f.
The tower of Babel is interpreted by Prov 18.10, and Ps 18.2

460. CD II/1 p.412 S.463

461. Op.cit. p.413 S.464f.

462. Op.cit. p.413 S.465

463. Ibid.

464. Ibid.

465. CD II/1 p.413 S.465

466. Op.cit. p.118 S.130

467. Op.cit. p.118 S.131

468. Op.cit. p.123 S.136

469. CD II/2 p.354 S.391

470. Op.cit. p.355 S.392

471. Op.cit. p.393-409 S.434-453

472. Op.cit. p.409 S.452

473. Op.cit. p.409 S.453

474. Op.cit. p.409 S.452

475. CD III/3 p.74 S.84f.

476. CD I/2 p.168 S.183
cf. CD III/1 p.44 S.46 "...the story of the covenant of grace..."

477. CD I/2 p.510 S.566
(The words in square brackets occur in the German original but are not included in the English translation.)
cf. CD III/4 p.199 S.223 "The content of the Bible is not a corpus of laws. It is the story of the covenant and the message of its fulfilment in the kingdom which has come in Jesus Christ."

478. CD III/1 p.79 S.86

FOOTNOTES (Chapter 3 contd.)

479. KD III/2 S.529 p.441

480. E.g. CD III/2 p.441 S.529

481. CD II/1 p.23 S.24
cf. op.cit. p.600f. S.677f.

482. CD III/2 p.472 S.567 Lk 24.31 "That action was not new and special, but the very action He had performed on the night of His passion when He reinterpreted the Passover as prefigurement of His own passion and death..."

483. E.g. CD IV/1 p.635 S.710
cf. CD IV/2 p.96 S.106f.
cf. CD II/2 p.53 S.56f.
cf. CD I/1 p.404 S.424f.

484. E.g. CD IV/2 p.478f. S.541f. "The term 'history' is to be understood in its older and naive significance... it denotes a story which is received and maintained and handed down in a definite kerygmatic sense." He continues to explain that historical distinctions blur "...the kerygmatic sense in which they are told."

485. E.Auerbach op.cit. p.14f.

486. A.Thiselton Philosphical Categories p.92 citing H.G.Gadamer Wahrheit und Methode Tübingen 1960 p.104.

487. CD I/2 p.338f. S.371

488. CD III/2 p.441 S.529
cf. CD IV/1 p.224 S.246
cf. CD IV/1 p.245 S.269

489. Cf. S.Kierkegaard Philosphical Fragments Princeton 1962 p.130 "The historical fact that God has been in human form is the essence of the matter; the rest of the historical detail is not...important... If the contemporary generation had left nothing behind them but these words: 'we believe that in such and such a year God appeared among us in the humble figure of a servant, that he lived and taught in our community, and finally died', it would be more than enough."

490. CD IV/2 p.675 S.764
cf. R.Bultmann Faith and Understanding London 1969 p.240f. "It is...illegitimate to go behind the kerygma, using it as a 'source', in order to reconstruct a 'historical Jesus'..." D.Bonhoeffer in 1927 noted that "the dialectic of the so-called 'dialectical theology' bears a logical, not a real, character and consequently runs the risk of neglecting the historicity of Jesus." Cited by J.Godsey The Theology of Dietrich Bonhoeffer London 1960 p.22.

FOOTNOTES (Chapter 3 contd.)

491. Cf. Chap.1 pp. 65ff. above.

492. CD III/2 p.470 S.564
cf. CD III/2 p.472 S.567 "The past of Jesus had become a present reality." Barth argues this on the basis of the "story of the walk to Emmaus..." (p.471 S.566)

493. Barth calls this procedure "...tested and critical naivety..." CD IV/2 p.479 S.542

494. E.g. CD IV/1 p.249 S.274f. "As for instance at the action and words at the giving of the bread in the Last Supper: 'This is my body (which is given for you)!' Its strength lies in the fact that it simply points to the event itself. It presupposes that the event speaks for itself, is self-explanatory. It only needs to be indicated. And faith only needs to confess that it has happened." (my emphasis)

495. D.Ford Biblical Narrative
cf. CD IV/1 p.228 S.250 "...we look...to Him, considering and apprehending Him in the history /Geschichte/ in which He has His existence."

496. S.T.Coleridge Biographia Literaria Oxford 1949 (ed. J.Shawcross) Vol.ii p.6ff.

497. CD IV/1 p.224 S.245 "It is his history /Geschichte/ as such. It alone is the basis of faith."

498. cf. CD IV/2 p.118ff. S.131ff.

499. CD IV/1 p.224-228 S.246-250
/N.B. The English translation of Geschichte is not consistent./

500. CD IV/1 p.224 S.246 Galilee
CD IV/1 p.225 S.248 Jerusalem
CD IV/1 p.227 S.249 Easter

501. CD IV/1 p.224 S.246 "Jesus over against and in the midst of His disciples stands out in marked contrast to this whole world of men."

502. CD IV/1 p.226 S.248

503. Ibid.

504. Op.cit. p.227 S.249

505. Op.cit. p.211-283 S.231-311

506. E.g. Ro 6.10; 5.6f.; 1Pet 3.18; Heb 7.27 etc.
op.cit. p.224 S.246
Of the gospel narrative, Barth writes: "There is interpretation only in the lightest and sometimes rather alien strokes...The real commentary... on

FOOTNOTES (Chapter 3 contd.)

506. contd. the whole is, of course, the Easter story..." op.cit. p.227 S.249

507. CD IV/1 p.239 S.263 (my emphasis)

508. CD II/1 p.60 S.65f.
cf. CD IV/1 p.453-458 S.503-508

509. CD II/1 p.59 S.64

510. CD II/1 p.60 S.65 "The form is that of a thorn bush which burns without burning away."

511. Ibid. "Behind the first form there now appears a second. Yahweh speaks."

512. Op.cit. p.60 S.66 "For if the annunciation of this name by God Himself represents, so to speak a third form of the revelation in which He gives Himself to be known by Moses..."

513. Ibid.

514. N.B. The excursus concludes with a brief consideration of a verse which parallels the repeated element: Exod 33.19, op.cit. p.61 S.66

515. Cf. J.Rogerson Recent p.166ff.

516. CD II/1 p.413 S.465
cf. CD IV/1 p.26 S.26f. where the same stories are treated with the same method.
cf. CD IV/1 p.437-445 S.485-494

517. E.g. D.Patte op.cit. p.1 and p.14-17

518. Cf. D.Patte op.cit. p.24 "...a text is meaningful only insofar as it evokes for the reader not only the structures of enunciation, but also other structures which presided over its creation. In most instances this process is not conscious: one simply acknowledges a text as being meaningful. This implies that both the author and the reader could refer to these structures."

519. D.Patte op.cit. p.14 The author's speech "...could not but use the language available to him..."

520. Succinctly, structuralists argue both that the external world is ordered, and that the human brain orders the perceptions of that world. Levi Strauss (cited in R.A.Spivey "Structuralism and Biblical Studies: the uninvited guest", Interpreter, 28, (1974) p.137) writes: "Music and mythology appeal to mental structures that the different listeners have in common."
cf. D.Patte op.cit. p.23

FOOTNOTES (Chapter 3 contd.)

520. contd. The 'deep structures' are "the constraints which impose themselves on any author or speaker." Compared to the loom and wool, which are the constraints of any weaver, they are named 'deep structures' because "they are buried in the unconscious".
D.Patte op.cit. p.24f.

521. Cf. R.A.Spivey op.cit. p.133 "At the heart of structuralism is the assumption that the 'uninvited guest' for all cultural phenomenon is the human brain."

522. CD II/1 p.415 S.467

523. Ibid.

524. CD II/1 p.496f. S.558f.
cf. CD IV/1 p.468-478 S.520-531
cf. CD IV/3 p.577-592 S.662-678

525. Gen 18.20ff.; Exod 32.9ff.; Nu11; Am 7.1-16; Jer 18.1-10; Am 7.7-10

526. CD II/1 p.498 S.559

527. E.g. CD II/1 p.507 S.570f. God speaks - man replies. Gen 3; 18.20ff.; 32.32ff.; Lk18.1ff.
cf. CD II/1 p.570 S.641f. 1Sam 23.11f.; Mt 11.21
cf. CD II/2 p.439 S.487 Peter's confession at Caesarea Philippi and the last supper, yield four theological lessons. "Again...again...again...finally...

528. Cf. R.A.Spivey op.cit. p.135 "It is no accident... that structuralist analysis of biblical or other literature often looks like a musical score with both horizontal and vertical (syntagm and paradigm) dimensions. The horizontal axis represents the linear narrative text while the vertical represents the system of relations which emerge out of the versions of the narrative."

529. Cf. D.Patte op.cit. p.14ff. Structuralism "...no longer aims at what the author meant...The structural exegete attempts to uncover, for instance, the linguistic, narrative, or mythical structures of the text under consideration. Whether or not these structures were intended by the author is not a relevant question. In fact, in most instances it appears quite likely that the author was not aware of using such complex structures."

530. CD III/1 p.229 S.259 Gen 1f. He is "...content with the higher harmony which is achieved when we allow the one to speak after the other."

531. CD III/1 p.105 S.115

FOOTNOTES (Chapter 3 contd.)

532. CD II/2 p.393ff. S.434ff.

533. Ibid.
(a) v.1-5 p.393 S.435
(b) v.6-10 p.394 S.435
(c) v.11-19 p.395 S.436
(d) v.20-26 p.396 S.438
(e) v.27-32 p.397 S.439
(f) v.33-34 p.397 S.439
(g) 2K 23.15-20 p.397 S.439

534. Ibid. Referred to on:
(i) p.395 S.437
(ii) p.396 S.438
(iii) p.397 S.439

535. Cf. IV/1 p.425 S.472 Here, 'the function' and 'role' of Moses is discussed and contrasted with the role of Aaron.
cf. op.cit. p.428 S.475 "the role of Aaron"
cf. CD IV/2 p.427-432 S.481-486

536. CD II/2 p.394f. S.436 "Jeroboam is no more than an introductory figure in the conflict which is to be depicted." cf. "The conflict itself emerges in the third section."

537. Op.cit. p.396 S.438

538. Op.cit. p.397 S.439

539. Op.cit. p.397 S.439

540. Op.cit. p.394 S.436 and p.397 S.439

541. Op.cit. p.397 S.439

542. Op.cit. p.398 S.440

543. Cf. W.Vogels "Structural Analysis and Pastoral Work", Lumen Vitae, xxxiii,(1978), p.485f.
A narrative must proceed from negative to positive; where all is well nothing can happen. "Consequently the narrative is a transformation from something negative to something positive." Hence, "it is extremely important to study the correlatives between the beginning and the end of the text."

544. CD II/2 p.398 S.440

545. Op.cit. p.403 S.445

546. Op.cit. p.397 S.439 "Just as the sin and punishment of the man of God from Judah have in no way altered his mission, so they have not altered his value or his superiority over the prophet of Bethel."

547. Cf. CD II/2 §35 "The Elect and the Rejected" especially p.347 S.382 "Because this one /Jesus/ is the Elect and the Rejected, He is - attested by both -

547. contd. the Lord and Head both of the elect and also of the rejected."

548. CD II/2 p.461 S.511 Jn 17.12
cf. CD II/2 p.471 S.523 "So haben wir...in dem Gegensatz des Judas zu jener Maria den Schlüssel zu der Frage nach der Sünde des Judas gefunden."
cf. CD IV/2 p.796f. S.903f. where Barth deals less with story and more with redaction.

549. Cf. A.Knockaert "Structural Analysis of the Biblical Texts", Lumen Vitae, xxxiii, (1978), p.480 "To conclude, structuralist analysis is not a linear reading of the text but a locating of the various oppositions found in the text."

550. CD II/2 p.462 S.513

551. Op.cit. p.461f. S.512

552. Ibid.

553. Op.cit. p.462 S.512

554. Op.cit. p.465 S.516

555. Op.cit. p.464 S.514

556. Ibid.

557. CD I/2 p.338f. S.371 The story is not about the giving of the name 'Jacob'.

558. Op.cit. p.339 S.371

559. Ibid.

560. CD II/1 p.414 S.466

561. Ibid.
cf. CD IV/1 p.466 S.518

562. CD III/4 p.77 S.84

563. E.g. CD III/4 p.225 S.252
Ananias and Sapphira, Aquila and Priscilla.
cf. CD I/2 p.328f. S.359f. Exod 32 "...the O.T. has exemplary significance."

564. CD III/4 p.408f. S.465f.

565. Cf. S.Greidanus Sola Scriptura, Problems and Principles in Preaching Historical Texts Toronto 1970 who makes clear the problems of using texts as examples by an examination of a Dutch controversy.

566. CD I/2 p.426 S.470

FOOTNOTES (Chapter 3 contd.)

567. Op.cit. p.427 S.471

568. Ibid. The N.T. use of it as a warning is in Mt 23.35 and 1Jn 3.12f. It is used as a promise in Heb 11.4.

569. Ibid. (The English translation is inaccurate. "this is ^ because Abel and Cain..." Not is omitted)

570. CD II/1 p.412f. S.463f.

571. Op.cit. p.412 S.463f.

572. Op.cit. p.412 S.464

573. Ibid.

574. Ibid.

575. CD II/2 p.355 S.391

576. §35:2 "The Elect and the Rejected" CD II/2 p.340-409 S.375-453

577. Cf. n.570 above

578. CD II/2 p.355 S.391

579. The story is referred to again in CD II/2 p.341 S.376, but only as the start of a long series of questions. It does not therefore merit consideration here.

580. CD III/2 p.479 S.575 "We must emphasize the meaning of this event only as it concerns our present context."

581. CD II/1 p.406-439 S.457-495

582. E.g. CD II/1 p.420 S.473 Ac 13.18; 17.30
cf. CD II/1 p.418 S.470 Ro 3.25

583. §35:2 CD II/2 p.340-409 S.375-453 N.B. Some of the stories used in this section are treated typologically and therefore discussed below.

584. J.Barr Story and History p.9

585. Cf. K.Koch op.cit. p.154 who writes as a form critic: "...it is wrong to take out the supernatural, and perhaps also the unlikely elements of a saga, thus reducing it to its historical core, and making it part of a historical investigation as if it were nothing but an extravagant elaboration of historical events."
cf. J.Rogerson op.cit. p.170 Structuralism "... is objective in the sense of being based entirely on the text itself, and not on some unverifiable source or earlier form of the story..."

FOOTNOTES (Chapter 3 contd.)

586. J.Barr Story and History p.16

587. J.Rogerson op.cit. p.174

588. H.Frei op.cit. p.viii

589. L.Gilkey "Cosmology, Ontology and the Travail of Biblical Language." JR,xli,(1961),p.199f.

590. CD IV/2 p.112 S.125

591. Op.cit. p.113 S.125

592. A.Koestler op.cit. p.43

593. This is the title of an essay by W.Eichrodt in C.Westermann (ed.) Essays in O.T. Interpretation Richmond 1963 pp.224ff. (my emphasis)

594. CD II/2 p.366 S.403f. However, Barth also realised that to recognise Jesus as the subject of the O.T. "...is not an exegetical question; it is a question of faith. It is, therefore, to be distinguished from exegesis. But it is inescapably posed by it; and in the answer to this question...exegesis is forced...to speak its final word." op.cit. p.364 S.401

595. Cf. E.Earle Ellis "How the N.T. uses the Old" in I.H.Marshall op.cit. p.211 who suggests that "covenant typology accords with the Jewish conviction that all of God's redemptive acts followed the pattern of the Exodus; it is, then, an appropriate way for Jesus and his community to explain the decisive messianic redemption. More generally, covenant typology approaches the whole of the O.T. as prophecy. Not only persons and events, but also its institutions were 'a shadow of the good things to come'."

596. Cf. J.Barr Old and New p.108, who points out that typology does not necessarily lead to dogmatics: "There are two systems or levels at work: the first is the text, the second is the system in which the interpretation runs out." This second system may be philosophy, dogmatics, mysticism or christological kerygma.

597. Cf. Chap.2 pp.78ff. above.

598. W.Eichrodt Typological p.242 Cited from J.Daniélou in Dieu vivant,16, p.151 (cited after S.Amsler "Où en est la typologie de l'Ancien Testament?" in Études Theologiques et Religieuses,27, Nr.3. État présent des Études Vétéretestamentaires p.78)

599. E.g. Ro 5.14; 1Pet 3.20f.

600. Cf. R.P.C.Hanson "Biblical Exegesis in the Early Church" in P.R.Ackroyd and C.F.Evans (ed.) The Cambridge History of the Bible Vol.I pp.427-9 In such interpretation, the correspondence between

FOOTNOTES (Chapter 3 contd.)

600. contd. O.T. and N.T. events or figures is established.

601. Cf. G.W.H.Lampe and K.J.Woollcombe Essays on Typology London 1957 p.15 "The effects of this attempt [to discover history] was naturally to lay a new emphasis on the diversity of the Biblical writings and the outlook and theology of their authors."

602. Cf. U.Simon Story and Faith in the Biblical Narrative London 1975 p.84 "The Christian pattern evokes unconsciously the correspondence between the spatio-temporal event and the eternal meaning. The story does not prove, nor seeks to prove, this correspondence. It suggests the divine hand in the human fragmentation."

603. Cf. W.Eichrodt Typological p.240 (citing F.Torm Hermeneutik des N.T. Göttingen 1930 p.224) "The meaning of the typological outlook is that it opens to us a view of the unity in God's revelation, and thereby lets us know the lasting significance which every little part of revelation has for the entirety."

604. Cf. G.W.H.Lampe and K.J.Woollcombe op.cit. p.11 He who read typologically, "found a coherent pattern running through every part of Scripture. Each part of it spoke to him of Christ and the Christian life. He still shared the pre-conceptions of the N.T. writers themselves, of their patristic interpreters and of all the preachers and commentators throughout the centuries who had sought to expound the inner meaning of the text and to exhibit the correspondence of types and prophecies with their fulfilment." cf. G.von Rad "Typological Interpretation of the O.T." in C.Westermann op.cit. p.36 "This renewed recognition of the types in the O.T. is simply correspondent to the belief that the same God who revealed Himself in Christ has also left His footprints in the history of the O.T. covenant people..."

605. E.g. A.T.Hanson Jesus Christ in the O.T. London 1965 p.8, who argues that Christ was present in the O.T. and therefore it should not be interpreted typologically. "We cannot have both Christ and a type of Christ at the same place and time."

606. L.Davis "Typology in Barth's doctrine of Scripture", Anglican Theological Review,47,(1965), p.34 "My contention is that typological interpretation is one method of interpretation contained within Scripture itself." Therefore "one can bring to the Bible a method of reading Scripture that is not a mould unnaturally forced upon it." cf. G.W.H.Lampe and K.J.Woollcombe who argue in the same way.

607. G.W.H.Lampe and K.J.Woollcombe op.cit. p.23

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608. G.W.H.Lampe and K.J.Woollcombe op.cit. p.25

609. G.W.Lampe and K.J.Woollcombe op.cit. p.29
cf. L.Davis op.cit. p.44 "Gdd acts in history to reveal Himself. These actions by God have a certain pattern."
cf. G.W.H.Lampe and K.J.Woollcombe op.cit. p.47 "That the N.T. writers recognised the Recapitulative nature of prophecy and of the final redemption of mankind is proved by their consistent representation of the acts of God in Christ as a recapitulation of his earlier acts."

610. G.W.Lampe and K.J.Woollcombe op.cit. p.34
cf. L.Davis op.cit. p.36

611. G.W.Lampe and K.J.Woollcombe op.cit. p.69

612. G.W.H.Lampe and K.J.Woollcombe op.cit. p.75

613. H.Palmer op.cit. p.3

614. J.Barr Old and New p.103ff.

615. E.Earle Ellis op.cit. p.211f.

616. R.Bultmann "Prophecy and Fulfillment" in C.Westermann op.cit. pp.50-75

617. E.Earle Ellis op.cit. p.212
cf. F.Torm op.cit. p.223 Type "...unfolds itself in a fuller richer way". (Cited W.Eichrodt op.cit. p.226)

618. R.Davidson and A.R.C.Leaney op.cit. p.163f.

619. CD I/2 p.426 S.470
cf. CD III/4 p.261 S.292f.

620. Ibid.

621. Ibid.

622. Ibid.

623. A.T.Hanson op.cit. p.8
cf. CD IV/1 p.27f. S.28 A similar little group of outsiders is used simply to illustrate that the election of Israel is always open to outsiders.

624. Col 1.15, cited by Barth in CD III/1 p.203 S.229

625. Op.cit. p.203 S.229

626. Ibid.
cf. CD III/2 p.205 S.224

627. Ibid.

FOOTNOTES (Chapter 3 contd.)

628. CD II/1 p.221 S.249 This list includes Balaam's ass!

629. Op.cit. p.389 S.437

630. Mt 12.42 Cited in CD II/1 p.434 S.489

631. Op.cit. p.433-435 S.487-490

632. The story of Solomon's judgement between two women is firstly taken as an allegory of the two peoples in Israel, and secondly as an allegory of the situation in Jesus' time, when the dead child and the truly bereft mother are both symbols for Christ.

633. CD II/1 p.456 S.514

634. CD III/2 p.333 S.401

635. CD IV/4 p.90 S.99

636. CD IV/3 p.388 S.448

637. Ibid.

638. CD II/2 p.357 S.393

639. CD II/2 p.363 S.400

640. Ibid.

641. Op.cit. p.363 S.401
cf. op.cit. p.366 S.403

642. CD II/2 p.364 S.402

643. E.g. CD III/1 p.44 S.46 creation is a "pattern or veil" of the covenant.

644. CD III/2 p.472 S.567
cf. CD III/2 p.478 S.574 where the transfiguration prefigures the Resurrection.
cf. CD IV/4 p.212 S.233 where the Flood prefigures baptism.

645. CD III/2 p.456f.S.547
cf. CD III/2 p.638 S.777 where the end of Enoch, Moses and Elijah "prefigures" the Resurrection and Ascension of Christ.

646. Isa 61.1f.; Lk 4.17f.

647. CD IV/4 p.125-7 S.137-179 (N.B. IV/4 is rarely typical of the Church Dogmatics as a whole.)

648. CD I/2 p.140 S.154 Barth does not call this typology.

649. CD I/2 p.139-141 S.153-155

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650. Op.cit. p.141-146. S.155-160

651. CD IV/1 p.463 S.514

652. E.g. CD II/2 p.393 S.434 "...the O.T. history is not merely enigmatic but miraculous,...it is a record of the miracle of the grace of God..." The reader must concede "...how profoundly they were filled with hidden and revealed divine truth."

653. E.g. II/2 p.357 S.394 "We understand the law for both these rites...when we perceive that sacrifice accompanies the history of Israel...as a sign and testimony of the divine intention which underlies it and guides it to its goal, and therefore of the meaning of the events and sequences of events in which this history proceeds."

654. CD II/2 p.58 S.62

655. Op.cit. p.57 S.61

656. Ibid.
cf. CD I/2 p.82 S.89 "...Jesus Christ is already the content and theme of this pre-history of the O.T. Covenant."

657. CD II/2 p.55 S.59

658. Op.cit. p.58 S.62

659. Op.cit. p.55 S.59

660. Ibid.

661. Cf. CD II/2 p.149 S.161 "Ishmael and Esau, Pharaoh, too, and Saul and Cyrus, even Judas Iscariot and the heathen both far and near, all these are elected, at least potentially, at least as witnessing to God's electing, and man's election."
cf. CD II/2 p.342 S.367f. Abraham,Moses,Aaron,David Zerubbabel, Jeremiah and Jeconiah "...are necessarily and yet fortuitously...subjects of the biblical witness, and <u>themselves witnesses</u>." (my emphasis)

662. CD II/2 p.343 S.378 "Abel and Cain,Abraham,Isaac and Jacob, Moses and David and all the prophets... do not stand for themselves but for God."

663. CD II/2 p.56 S.59

664. Op.cit. p.56f. S.60f.

665. Op.cit. p.56 S.60

666. Ibid.

667. Ibid.
cf. CD IV/1 p.440 S.488 O.T. kings are "...types of the humility and obedience of the king Jesus Christ."

FOOTNOTES (Chapter 3 contd.)

668. CD II/2 p.57 S.61

669. Cf. CD III/2 p.481 S.578 "Being what they are, the patriarchs point forward to Jesus."

670. Contra: L.Davis op.cit. p.35 "The repetition of history is the primary basis of the typological understanding of Scripture."

671. Cf. Ibid. "If God acted in the O.T. period in accordance with the unchanging principles of righteousness and mercy, and if again and again, in the history of O.T. times, He so acted, then the record of these actions can be typologically interpreted."

672. The distinction is broader than that suggested by L.Davis. It is not simply the difference between poetry and history, it is a distinction between passages which were originally intended as prophecy, whether in poetry or not, and passages which probably originally intended to record salvation history, but which, in the light of the N.T., may be seen to have a prophetic role as well.

673. E.g. CD II/2 p.355 S.392 "And the story of Joseph... is actually far more prophetic of Israel's future, far more Messianic, than the story of any of Leah's sons."

674. CD III/2 p.481 S.577 "...Simeon held the baby Jesus in his arms...what Simeon perceives is not a new but the old salvation prophetically prefigured and expected in Israel."
cf. CD III/2 p.482 S.579 "...the man Jesus was the fulfilment of the prophetic history of Israel."

675. CD II/2 p.385f. S.425f.
cf. CD III/2 p.457 S.548 "O.T. scholars tell us that the provisions of Lev 25 were never actually put into practice, at any rate literally. If that is so, it merely serves to underline the prophetic character of this part of the O.T. Law."
cf. CD IV/3 p.689 S.788f. Gen 1-11 "...cannot possibly be read merely as secular history." Rather "...it can and must be prophecy in virtue of the wisdom of God which rules it."

676. CD II/2 p.385 S.426

677. Op.cit. p.386 S.426

678. Op.cit. p.388 S.428

679. E.g. CD II/2 p.370 S.409 Saul/Judas Iscariot.

FOOTNOTES (Chapter 3 contd.)

680. CD II/2 p.389 S.429
cf. CD III/2 p.480f. S.577
cf. CD II/2 p.388 S.429 "The O.T. history of the kings did have a subject then, according to the apostles Peter and Paul."

681. L.Davis op.cit. p.35 is wrong to argue that historical correspondence is the safest foundation for typology, and that the prophetic nature of the O.T. is only secondary. Barth sees these in the reverse order of importance, and current debates about the philosophical problems of God's intervention in history imply attacks on Davis' basis of typology. E.g. L.Gilkey op.cit. argues that part of the problem for the biblical theology movement was its insistence that God both acted in history and that these events could be explained like any others.

682. CD II/2 p.364 S.401
cf. CD III/1 p.202f. S.228

683. Cf. p. 190 above. Typology may be justified by the purpose for which it is employed.

684. CD II/2 p.366 S.404

685. CD II/2 p.421 S.465 This seems in direct contradiction to:-
CD II/2 p.478 S.532 (discussed below p.200)

686. Op.cit. p.420 S.465

687. E.g. How does he know the beauty of nature, but not its violence reflects the nature of its Creator?

688. CD II/2 p.389 S.430

689. Ibid.

690. CD III/2 p.458 S.549 "The new chronology surely means that the true meaning of the old is brought to light." (my emphasis)

691. CD II/2 p.390 S.431

692. Op.cit. p.391 S.432

693. Cf. pp.181ff.above.

694. CD II/2 p.458 S.508

695. CD II/2 p.478 S.530

696. Ibid.
cf. CD II/2 p.430 S.477

697. Ac 1.26

FOOTNOTES (Chapter 3 contd.)

698. CD II/2 p.479 S.531

699. Ibid.

700. Op.cit. p.480 S.532

701. Op.cit. p.461f. S.512 This is later supported by Barth on the grounds that in John it is only Judas who protested at the wasted ointment.
op.cit. p.471 S.523
cf. op.cit. p.472 S.523

702. Op.cit. p.464 S.514

703. Op.cit. p.466 S.517

704. Op.cit. p.469 S.520

705. Op.cit. p.470 S.521

706. Ibid.

707. Op.cit. p.366 S.404

708. Op.cit. p.472 S.524

709. Op.cit. p.474 S.526
cf. CD II/2 p.505 S.562 "In Judas there live again (as it were in a compendium) all the great rejected of the O.T. who had already had to testify that this elect people is in truth rejected...In view of the act of Judas there can be no further doubt about the rejection of this people and the seriousness of the typical rejection of all these individuals within it."

710. Op.cit. p.478 S.532
cf. op.cit. p.502 S.558 "In one sense Judas is the most important figure in the N.T. apart from Jesus."

711. CD II/2 p.480 S.532f.

712. CD II/2 p.483 S.536
cf. op.cit. p.488 S.542

713. Op.cit. p.483 S.537

714. Op.cit. p.484 S.538 (my emphasis)

715. Op.cit. p.474 S.525

716. The closest Barth comes to this is to compare the contrast between Saul and David to that between Judas and Peter.
CD II/2 p.466 S.516

717. E.g. CD III/4 p.616 S.707 Abraham
cf. CD III/4 p.671 S.772

FOOTNOTES (Chapter 3 contd.)

718. CD I/2 p.45-121 S.50-133

719. Op.cit. p.45 S.50

720. Op.cit. p.120 S.132

721. Op.cit. p.121 S.133
cf. CD II/2 p.426 S.471

722. CD IV/2 p.427 S.481

723. CD IV/3 p.577-592 S.662-678

724. CD II/1 p.389f. S.438
cf. CD III/4 p.92 S.100f.

725. CD II/2 p.441 S.488

726. CD III/3 p.456 S.532

727. CD IV/2 p.464-467 S.524-527

728. E.g. CD II/2 p.449-506 S.498-563 §35:2

729. E.g. CD II/2 p.329f. S.362

730. E.g. op.cit. p.341f. S.376f.

731. E.g. op.cit. p.343f. S.378f.

732. E.g. op.cit. p.355f. S.391f.

733. E.g. op.cit. p.357f. S.393f.

734. Op.cit. p.421f. S.465f.

735. Op.cit. p.430f. S.471f.

736. E.g. CD II/2 p.388 S.428
cf. L.Davis op.cit. p.36 "The O.T. is incomplete and looks forward to the greater acts to come which the unchanging acting God would inaugurate."

737. Cf. Chap.4 pp.228ff. below.

738. M.Barth Conversation p.262
cf. A.B.Mickelsen op.cit. p.230ff.

739. R.P.C.Hanson "Allegory" in A.Richardson (ed.) A Dictionary of Christian Theology London 1969 p.4

740. E.g. R.P.C.Hanson Allegory p.5 "...since the rise of historical criticism it has been seen to be wholly valueless..."
cf. G.W.H.Lampe and K.J.Woollcombe op.cit. p.32 "Pure allegory is still generally discredited, even today, except in some 'fundamentalist' circles.

FOOTNOTES (Chapter 3 contd.)

740. contd. Apart from the plain fact that as exegesis it is for the most part sheer rubbish, it is moralistic rather than evengelical."

741. E.g. Isa 5.1-7; Gal 4.22-26

742. E.g. The Antiochene school opposed it.
E.g. Theodore of Mopsuestia.
Cf. M.F.Wiles "Theodore of Mopsuestia as representative of the Antiochene School." in P.R.Ackroyd and C.F.Evans op.cit. p.507ff.
cf. G.W.H.Lampe and K.J.Woollcombe op.cit. p.57

743. Cf. M.F.Wiles op.cit. p.465ff.
cf. G.W.H.Lampe and K.J.Woollcombe op.cit. p.58f.

744. Cf. C.K.Barrett "The Interpretation of the O.T. in the New" in P.R.Ackroyd and C.F.Evans op.cit. p.379
Cf. G.W.H.Lampe and K.J.Woollcombe op.cit. p.50ff.

745. C.K.Barrett Interpretation p.379

746. E.g. by Origen whose idea of the unity of Scripture precluded some interpretations. Cf. M.Wiles op.cit. p.478ff.

747. M.Wiles op.cit. p.479

748. E.g. by Augustine. Cf. G.Bonner "Augustine as Biblical scholar" in P.R.Ackroyd and C.F.Evans op.cit. p.559

749. E.g. by Aquinas Cf. A.Richardson "The Rise of Modern Biblical Scholarship and Recent discussion of the authority of the Bible" in S.L.Greenslade op.cit. p.303

750. Cf. R.H.Bainton "The Bible in the Reformation" in S.L.Greenslade op.cit. p.24f.
cf. B.Hall "Biblical scholarship: Editions and Commentaries" in S.L.Greenslade op.cit. p.87
cf. A.Richardson The Rise p.303

751. B.Hall op.cit. p.82

752. A.Richardson The Rise p.303

753. Cf. G.W.H.Lampe and K.J.Woollcombe op.cit. p.31 "Allegory takes no account of history."
cf. W.Eichrodt Typological p.227

754. Cf. G.W.H.Lampe and K.J.Woollcombe p.40f.
Cf. J.Barr Old and New p.106 who points out that the "other meaning" may be history.

755. G.W.H.Lampe and K.J.Woollcombe op.cit. p.33

756. J.Barr Old and New p.116

757. Ibid.

FOOTNOTES (Chapter 3 contd.)

758. J.Barr Old and New p.117

759. J.Barr Old and New p.132

760. Cf. Chap.2 pp.78ff. above.

761. The debate was begun by A.Jülicher
Die Gleichnisreden Jesu Tübingen Vol I, 1888,
Vol II, 1899.
Cf. A.M.Hunter Interpreting the Parables
London 1960 p.37
J.Jeremias The Parables of Jesus London 1954 p.89
concludes "... most of the allegorical traits which figure so prominently in the present form of the parables are not original...only by discarding these secondary interpretations and features can we once more arrive at an understanding of the original meaning of the parables of Jesus."
cf. T.W.Manson The Sayings of Jesus London 1949 p.35
cf. I.T.Ramsey Christian Discourse London 1965 p.12

762. CD I/1 p.159 S.165
Cf. CD IV/3 p.188f. S.215 After a consideration of the interpretation offered, Barth concludes "It certainly does not say anything which might not be intended by the parable itself."

763. CD IV/3 p.188 S.215

764. Op.cit. p.189 S.215f.

765. E.g. CD I/1 p.407 S.428

766. CD I/2 p.333 S.365

767. Ibid. Abraham and the guilty thief crucified with Jesus are the examples taken here.

768. CD III/1 p.36f. S.39f.

769. CD IV/1 p.164 S.179

770. CD I/1 p.465f. S.488

771. CD I/2 p.429 S.474
cf. CD III/2 p.507f. S.610f.
cf. CD III/2 p.604 S.735 "...the parables in Mt 25 (in all of which it is Jesus who is the Judge)..."

772. CD II/1 p.507 S.571

773. CD II/2 p.124 S.133
cf. CD IV/1 p.259 S.285 "The one great sinner... penitently acknowledges that He is the one lost sheep, the one lost coin, the lost son (Lk 15.3f.)..."
But contrast CD IV/2 p.23 S.23 Barth writes there "...can be no simple equation of Jesus Christ with the lost son."

FOOTNOTES (Chapter 3 contd.)

774. CD III/2 p.211 S.252

775. CD I/2 p.418 S.461

776. Ibid.

777. This primitive exegesis was allegorical.

778. CD I/2 p.419 S.462
cf. CD III/2 p.210 S.250 where the same interpretation is offered of this parable.

779. Lk 10.37

780. CD III/2 p.505 S.608

781. Op.cit. p.506 S.608

782. Op.cit. p.506 S.609

783. CD IV/2 p.21 S.22

784. Op.cit. p.22 S.22

785. Op.cit. p.22 S.22f.

786. This is implied by his insistence that it is not an allegorical interpretation.

787. Lk 15.32

788. CD IV/2 p.23 S.24

789. CD IV/3 p.113 S.126

790. CD IV/3 p.112 S.125

791. Ibid.

792. CD IV/2 p.23 S.24 (my emphasis)

793. Op.cit. p.24 S.24

794. Ibid.

795. CD I/2 p.677 S.759

796. Lk 13.20

797. CD III/2 p.498 S.599
cf. CD III/3 p.434 S.505

798. Cf. Chap.4 pp.218ff.below.

799. CD I/2 p.847 S.947
cf. CD II/1 p.336 S.378 where a similar use is made of the same parable.

FOOTNOTES (Chapter 3 contd.)

800. CD III/2 p.506 S.609

801. CD III/4 p.90 S.99

802. E.g. CD I/2 p.704 S.789

803. CD II/1 p.278 S.312

804. E.g. CD II/1 p.392 S.440
cf. CD II/2 p.438 S.485 where the parables are related to the second coming.

805. CD II/2 p.588 S.653 "The epilogue (which is wrongly conjured away by many exegetes) tells us..."

806. Ibid. "In Mt 22.1-14 we are told about the great and urgent invitation to the kingdom of heaven..."

807. E.g. CD IV/2 p.770 S.874
CD IV/4 p.98 S.107

808. CD IV/2 p.218 S.241

809. Ibid.

810. Op.cit. p.218 S.242

811. H.W.Fowler and F.G.Fowler The Concise Oxford Dictonary of Current English Oxford 1964 p.41

812. H.W.Fowler A Dictionary of Modern English Usage Oxford 1926 p.598

813. Cf. CD I/1 p.13f. S.viiif.

814. G.F.Woods "The Use of Analogy in Christian Theology", JTS,VII,(1956), p.227 makes it clear that allegory is not analogy, since it offers exact correspondence.

815. CD IV/2 p.218 S.242

816. E.g. CD II/1 p.403 S.453 (Gen 3.8)
cf. CD II/2 p.361 S.398 Analogy drawn between Lev 14 & 16 and a parable.

817. CD III/2 p.303 S.365

818. CD I/1 p.111 S.114
cf. CD I/1 p.218 S.228
cf. CD IV/1 p.691 S.772

819. CD II/2 p.542 S.602f.

820. CD I/1 p.305f. S.322
cf. CD I/2 p.362 S.407 (Lk 5.8)
cf. CD I/2 p.390 S.438

821. Vergleichweise.

FOOTNOTES (Chapter 3 contd.)

822. CD I/2 p.331 S.362f.
cf. CD II/2 p.443f. S.491f. "What the N.T. has to say about the meaning and purpose of election of individuals could not be clearer than it is here", in the call of the disciples.

823. CD III/4 p.235 S.263

824. Ibid.

825. CD III/2 p.505 S.608
cf. CD III/3 p.464 S.542 (1 Jn 1.5)
cf. CD III/3 p.468 S.547

826. Ibid.

827. CD IV/1 p.217 S.238
cf. CD I/2 p.110 S.121 Ro 5.12 and crucifixion.

828. CD IV/2 p.227 S.252

829. CD IV/3 p.629 S.721

830. CD I/2 p.678 S.759f.

831. CD III/1 p.123 S.137

832. CD IV/1 p.188f. S.215f.

833. cf. CD III/2 p.505 S.608

834. CD I/2 p.416 S.461

835. The list of figures offered later in the subsection (op.cit. p.425 S.469) cannot be said to demonstrate his point.

836. Barth refers to this process as an "Illuminating parallel" CD IV/2 p.23 S.22

837. Against J.Barr discussed above p. 206.

838. E.g. CD II/2 p.377 S.416 The analogy drawn between David's treatment of Mephibosheth and the transfiguration seems to have nothing to commend it.

839. CD IV/2 p.21f. S.22

840. G.F.Woods op.cit. p.227
cf. T.F.Torrance Theological Science London 1969 p.239

FOOTNOTES Chapter 4

1. Cf. Chap.2 pp. 97ff. above - historical background.
cf. pp. 221ff. below - canonical context.

2. Cf. A.Thistleton "The Semantics of Biblical Language as an Aspect of Hemeneutics", Faith and Thought, 103, (1976), p.117 "...the basic semantic principle /is/ that meaning is conditioned decisively by context." The classic exception is a proverb.

3. E.J.Kissane The Book of Isaiah II Dublin 1943 p.1xviii

4. J.Barr Semantics p.100

5. J.Barr Semantics p.113

6. Cf. P.R.Ackroyd and B.Lindars op.cit. p.6 "Contexts remains an untrustworthy guide especially when some vital theological question is at issue - the uncertainty about the whole will inevitably lead to uncertainty about the parts."

7. This may not always occur. e.g. where a commentator thinks a passage does not belong to its present context.

8. E.g. Romans p.30 S.6 Ro 1.4 refers to 3.21f.
cf. Romans p.32 S.8 Ro 1.8 refers to 16.19
cf. Romans p.135 S.112 Ro 4.15 refers to 1.18 etc
e.g. Philippians p.10 S.3 Phil 1.1 refers to 3.20
cf. Philippians p.15 S.7 Phil 1.4 refers to 3.12
cf. Philippians p.84 S.79 Phil 2.19 refers to 2.5 etc.

9. Philippians p.15 S.7

10. E.g. Philippians p.35 S.28 (1.20) παρρησίᾳ
cf. Philippians p.92 S.87f. (1.28) ἀντικείμενοι etc.

11. E.g. Romans p.7 S.xi He commends, as his example, Calvin, who "having first established what stands in the text, sets himself to rethink the whole material and to wrestle with it, till the walls which separate the sixteenth century from the first become transparent!"

12. E.g. Romans p.41f. S.16f. He does not explain why at 1.17 he takes the same word πίστις first as faithfulness, then as faith. The reasons are partly contextual, but no mention of them is made in Romans. By contrast, The Shorter Commentary on Romans does include such a comment.(p.22)

13. E.g. At Ro 10.4, τέλος may be taken as the end purpose or the completed end. Barth takes it in the former sense of goal, without discussion in Romans (p.375 S.359). The Shorter Commentary on Romans (p.126) explains why.

FOOTNOTES (Chapter 4 contd.)

14. Dogmatic theology is usually topical, and consequently cannot proceed in the manner of verse by verse commentary.

15. This is a methodological observation. A theologian who cites part of Isaiah or an epistle does not necessarily read the whole book. The commentator's work ensured that he does.

16. E.g. CD IV/1 p.423 S.470 Exod 19.3f.
This is especially true in CD IV/4
Cf. p.112 S.123 (Heb 10.22); p.114 S.125f. (Tit 3.5); p.115 S.127 (Gal 3.27) etc.

17. Eg. CD IV/4 p.115f. S.127 (Gal 3.27)

18. CD II/1 p.356 S.410
N.B. Barth sees this also in the context of related Pentateuch traditions, and the book of Ezekiel.
cf. CD III/3 p.463 S.541 (Rev 4 & 5)
cf. CD IV/2 p.624 S.706 (Eph 4.13) "It is quite explicable purely in the context of the Epistle itself..."
cf. CD II/1 p.119 S.131 Ro 1.18-21

19. CD II/2 p.429 S.475
cf. CD III/2 p.466 S.559f. Heb 13.8 where context is referred to throughout the paragraph.

20. CD III/4 p.310 S.351
cf. CD I/2 p.399 S.440 Heb 6 taken in context of whole letter.

21. E.g. CD III/4 p.281 S.315 Heb 12.9

22. E.g. CD IV/1 p.180 S.196
cf. CD IV/2 p.289 S.321 where Barth takes Col 3.3 'with Christ' in the sense of the preceding verse.

23. E.g. CD III/2 p.405 S.485 "We have only to consider what is meant by the context when the biblical 'See' is uttered..."
cf. CD IV/3 p.184 S.211 "The contexts show and usually state..."

24. E.g. CD III/2 p.484 S.581 1Pet 1.20
cf. CD III/2 p.500 S.601f. Mk 13.20
cf. CD III/3 p.465 S.543 Rev 1.4
cf. CD IV/2 p.650 S.736 Phil 1.12f.

25. CD III/3 p.59 S.68

26. E.g. CD III/4 p.251 S.281 Mk 7.6
cf. CD II/2 p.695 S.776 Mt 7.6

27. E.g. CD IV/4 p.114f. S.125f. Tit 3.5

28. 1 Tim 1.19f.

FOOTNOTES (Chapter 4 contd.)

29. CD II/2 p.487 S.540

30. CD III/4 p.278 S.313

31. CD II/2 p.687 S.766
cf. CD IV/4 p.118 S.129 Col 2.12

32. CD II/2 p.440 S.488
NB. The English translation gives the wrong reference here; Mt 16.15 not v.18)

33. CD II/2 p.489 S.543

34. E.g. CD III/4 p.274 S.308 Gen 38.7-10
cf. CD III/4 p.429 S.490 1Cor 6.1-11

35. E.g. CD III/4 p.185 S.207 Mt 19.11
cf. CD III/4 p.205 S.229 Mal 2.16

36. CD II/2 p.684 S.763

37. CD II/2 p.681 S.760
cf. op.cit. p.680 S.759f.
cf. CD III/4 p.142 S.157 Jer 16.2

38. CD III/2 p.465 S.558

39. Cf. CD III/2 p.483 S.580 "It is equally impossible to interpret any of the other passages cited above in abstracto, as a study of the context will in each case show."
cf. CD III/4 p.123 S.135 Eph 5.32

40. E.g. CD IV/1 p.73 S.78 "We are taking this sentence out of its context..."

41. CD I/1 p.18 S.17
Cf. CD I/2 p.123 S.135 Mt 6.24
cf. CD I/2 p.681 S.763 Lk 19.40

42. CD II/1 p.170 S.191

43. CD IV/1 p.78 S.83

44. E.g. CD IV/2 p.585 S.661 1Cor 4.5 praise

45. E.g. CD IV/4 p.7 S.8 Ro 2.7

46. E.g. CD IV/3 p.422 S.486 "As we have seen, an equal case can be made out on both sides, for the same utterances seem to support both views when read and understood in their context."
cf. CD IV/3 p.645 S.739 2Tim 2.11f.
cf. CD IV/3 p.861 S.987 Mt 18.18

47. E.g. CD IV/3 p.632 S.724 Lk 22.36 which Barth reads parabolically, not literally or spiritually. "That it is impossible to read it along these lines is

FOOTNOTES (Chapter 4 contd.)

47. contd. made quite uncontestable by the immediate context in which it is adduced by Luke."

48. E.g. CD IV/4 p.91 S.99f. Lk 3.3 & Ac 2.38
cf. CD I/2 p.159 S.174 Jn 1.14

49. E.g. O.T.: G.Hasel O.T. Theology: Basic Issues in the Current Debate. Grand Rapids 1972 p.9 "O.T. theology today is undeniably in crisis... the fundamental issues and crucial questions are presently undecided and matters of intense debate."
cf. J.Barr Old and New p.15 "The tradition, the crystallization of which has formed the O.T. is multiplex in character."
E.g. N.T.: J.Dunn Unity and Diversity in the N.T. London 1977 p.371 argues that unity is the minimal "...focus again and again on Christ, on the unity between Jesus the man and Jesus the exalted one."
cf. E.Käsemann Essays on N.T. Themes London 1964 p.100 "Yet this variability is already so wide even in the N.T. that we are compelled to admit the existence not merely of significant theological tensions, but, not infrequently, of irreconcilable theological contradictions."
cf. R.Schnackenburg op.cit. p.20 "Yet one may wonder if the pendulum has not swung too far, and if there is not really a greater unity in Scripture, especially in the N.T. than the atomistic, purely exegetical, purely historical interpretation of 'N.T.religion' takes for granted."

50. Cf. G.Ebeling "The Meaning of 'Biblical Theology'.", JTS, vi,(1955),p.221 "From a historical point of view, it is impossible to regard the statements of the Old and New Testaments as being on one level without any distinction, and by combining them together to produce a single theology of the Bible."
cf. E.Käsemann Z.Th. 54,(1957),p.18 (Cited by H.Schlier The Relevance of the N.T. New York 1968 p.29) "A single biblical theology, springing from one root and pursued in unbroken continuity is wishful thinking and an illusion."
cf. E.Käsemann Essays p.56 "...the canon, looked at in the totality of its writings, does not present a unity of content."
cf. J.Smart The Need p.26 "The recognition of a wide variety of religious ideas and practices in both Testaments seemed to put an end to any thought of a biblical theology."

51. G.Hasel O.T. and G.Hasel New Testament Theology: Basic Issues in the Current debate. Grand Rapids 1978

52. G.Hasel O.T. p.35

53. G.Hasel O.T. p.39

54. G.Hasel O.T. p.42

FOOTNOTES (Chapter 4 contd.)

55. G.Hasel O.T. p.46

56. G.Hasel O.T. p.49

57. G.Hasel O.T. p.23

58. G.Hasel N.T. p.31 (cf. p.102f.)

59. G.Hasel N.T. p.34f. (cf. p.73)

60. G.Hasel N.T. p.36f. (cf. p.111f.)

61. G.Hasel N.T. p.82f.

62. D.L.Baker Two Testaments, One Bible Leicester 1976

63. D.L.Baker op.cit. p.230

64. D.L.Baker op.cit. p.8

65. D.L. Baker op.cit. p.9

66. D.L.Baker op.cit. p.10

67. Ibid.

68. D.L.Baker op.cit. p.11 (He includes Barth in this group cf. p.229f.)

69. D.L.Baker op.cit. p.12

70. D.L.Baker op.cit. p.13

71. Cf. L.Gilkey op.cit. p.204 "...therefore the task of stating what the Word might mean for us today, what we believe God actually to have done... is confessional and systematic theology and its object is what we believe the truth about God, and about what He has done."

72. Cf. R.M.Brown "Is there a biblical theology?", Religion in Life, xxvi,(1956 /7),p.33 "There is a tendency to adopt an overarching principle of theological interpretation and make it normative for the reading of Scripture...This has its dangers, best illustrated perhaps by Luther's famous characterization of James as an 'epistle of straw'...which then is ultimate? Justification by faith or the canon of Holy Scripture?"
cf. J.K.S.Reid The Authority of Scripture London 1957 p.18.

73. G.Downing op.cit. p.140

74. Cf. Chap.3 pp.93ff. above.
cf. CD II/1 p.432 S.487 "...it should be clear at once that the testimony to God's wisdom in the Old and N.T. is not a divided but a united testimony."

75. Cf. Chap.3 pp.146ff. above.
cf. CD I/2 p.273f. S.298f.

76. E.g. wisdom literature, gospels etc.

77. This section has many heavy footnotes. It is inevitably so. There is a great deal of evidence for this central factor in Barth's use of Scripture: without doubt it was more influential in his thinking than context, and perhaps than any other single factor.

78. CD I/1 p.400 S.421
cf. CD III/2 p.330 S.398 "Against the powerful and too spiritualised conception of the picture of Jesus in the eighteenth and nineteenth centuries, it was... necessary to draw attention to...the whole range of the mighty works of the N.T."

79. CD I/1 p.480 S.503f.
cf. CD III/4 p.261 S.292 where Barth will not eliminate celibacy passages.

80. E.g. CD I/2 p.16 S.18 The excursus surveys N.T. evidence, and notes "...in St. Paul, if I am right, the two types are equally represented."

81. CD I/2 p.272 S.296f.
cf. CD II/1 p.36 S.38 "...in the whole of Scripture (yes in the N.T. too!)..."
cf. CD II/1 p.53 S.57 "Neither in Paul, nor in the rest of Scripture..."

82. E.g. CD III/2 p.137 S.163 "It is impossible to overlook the clear and conclusive statements of..."
cf. CD I/1 p.228 S.240f. Barth's discussion of the spectrum of meaning to the N.T. term πίστις implies careful research.

83. These figures are corrected to one decimal place. They are based on a verse by verse calculation, which is approximate, but adequate for these purposes.

84. E.g. Galatians.

85. Cf. Appendix 2 p. 466ff.

86. Cf. Appendix 2 p. 466ff.

87. Only 10.4% of John's gospel is uncited, compared to Mark's 21.4%, which is nearest.

FOOTNOTES (Chapter 4 contd.)

88. E.g. Mt 8.18; 9.26; 11.1
Mk 6.1; 8.1
Lk 4.14f.; 8.1-3

89. E.g. Lk 6.1-5 is not cited; but Mk 2.28-38 and Mt 12:1-18 are both cited. (The disciples plucking ears of corn).

90. E.g. 2Cor 1.13-17; 2.1-7; 7.11-16 etc.

91. E.g. 2Cor 1.18-22; 2.14-17; 3 etc.

92. E.g. Ex 6.14-19; 21-25

93. E.g. Lev 2-8

94. E.g. Ex 25.10-27; 21.35-40

95. E.g. Prov 4-5

96. E.g. Jer 2.2-12, 14-37; 5.1-19; 6.1-15 etc.

97. CD III/3 p.477-531 S.558-623
E.g. Nu 20.16; 2Chron 32.21; Eccles 5.6; Dan 6.22; Hos 12.4; Ac 7.35,35; 10.7,22 etc.

98. CD III/3 p.511 S.599

99. CD III/3 p.519 S.608f. give reasons for this.

100. 2Cor 11.14

101. E.g. geographical notes.

102. E.g. many of the proverbs.

103. E.g. many passages in the prophets, which contain essentially the same ideas as other prophecies, even if they are not linguistically similar like the gospel doublets.

104. KD III/3 S.327-425 p.289-368

105. The whole section §50 makes reference only to Ro 11.36 (p.291 S.329), Gen 1.2f. (p.352 S.406f.) & Gen 3 (p.352 S.406f. & p.355f. S.410f.). Ro 11.36 is not treated as substantiation; thus three sub-sections are devoid of biblical reference; the fourth offers an interpretation of Genesis in the light of what has already been asserted. Barth admitted later of this section "...in my discussion...I deviate from the language of the Bible..." CD IV/3 p.174 S.199

106. CD III/3 p.522 S.613

107. CD I/2 p.65 S.72

FOOTNOTES (Chapter 4 contd.)

108. CD III/4 p.114 S.126 "In saying this, and not saying it in a vacuum but in the context and at the head of the whole witness of the Old & N.T...."
cf. CD IV/3 p.649 S.743 "We must not divorce any of these passages from their biblical context."
cf. CD III/1 p.103 S.113 "...within the biblical context."

109. CD I/2 p.69 S.76
cf. CD III/1 p.320 S.367 "It can and must be maintained that the O.T. as a whole forms a single material context with the New, and that it is this context, and beyond the confines of the O.T., that Gen 2.18f. must be seen if it is to be rightly understood."
cf. CD III/3 p.60 S.69 "They have their true significance and substance from the biblical context..."

110. CD I/2 p.69 S.76

111. CD III/1 p.64 S.69

112. CD IV/1 p.571 S.637f.

113. E.g. CD III/3 p.467 S.546 Rev 5.9/Eph 3.10

114. E.g. CD III/1 p.65 S.69 "The decisive commentary on the biblical histories of creation is the rest of the O.T..."
cf. CD III/1 p.321 S.367 "Instead of being arbitrarily ignored, Eph 5.25 can and may and must be taken into account, as a commentary on Gen 2.18f..."
cf. CD III/4 p.244 S.273 "The commentary which decisively points..."

115. CD III/1 p.248 S.281
cf. CD IV/1 p.311 S.343 "All these can and should be read (according to the meaning of the N.T. writers) as commentary on Isa 43.18f..."

116. CD III/4 p.249 S.278

117. E.g. CD IV/2 p.207 S.229f. "If we reconsider the first gospels along the lines suggested by the fourth..."
cf. CD IV/3 p.585f. S.671 "It is certainly tempting and possible to regard the Johannine account as a theological commentary on the synoptic records which are so much shorter and more explicit."

118. CD IV/1 p.268 S.295

119. E.g. CD I/2 p.51 S.57 Lk 4.19f./ Lev 25.8f. & Isa 61.2
cf. CD I/2 p.53 S.59 Rev. 1.8/Ex 3.13f.
cf. CD II/1 p.113 S.125 Ps 8/Heb 2.5f.
cf. CD II/2 p.388 S.429 Ps 16.10f./Ac 2.25f. etc.

FOOTNOTES (Chapter 4 contd.)

120. E.g. I/2 p.67 S.74 Dan 2.21 explains Mt 6.24
cf. CD III/2 p.293 S.354 "If the O.T. is a commentary on the New..."

121. E.g. CD I/2 p.350 S.384 Ps 100.3/Jn 15.16
cf. CD I/1 p.111 S.114 1Cor 9.16f./Jer 20.7f.
cf. CD I/1 p.389 S.410 Isa 63.16/Eph 3.15

122. E.g. CD II/2 p.428 S.474 Barth criticises Calvin for seeing election in terms of Israel only.

123. E.g. CD I/1 p.458 S.481 Abba. Ro 8.15; Gal 4.6; Mk 14.36
cf. CD III/1 p.202 S.227 Col 1.15; Gen 1.26f.

124. E.g. CD I/2 p.72 S.79f. "...the unity of the revelation of Christ with the history of the expectation of it in the O.T. is not an item that occurs alongside His proclamation, doctrine and narrative...; it is taken for granted as their universal and uniform presupposition..."
cf. CD I/2 p.489 S.542 "It is evident, therefore, that the desire of the Evangelists and apostles themselves was simply to be expositors of the former Scriptures."
cf. CD II/1 p.364 S.409
cf. CD III/2 p.481 S.577f.
cf. CD III/3 p.445 S.519 "It is no accident if we find this view of the eschatological shaking of heaven expressly adopted in certain passages of the N.T. (Mt 24.29; Ac 2:19; Heb 12.26)."

125. CD II/2 p.563 S.624f. "It is no less true of the 10 commandments of Moses than the exposition of them in Jesus' Sermon on the Mount."
cf. CD III/1 p.304 S.347 Mt 19.5; Gen 2.24
cf. CD III/4 p.235 S.263
cf. CD III/2 p.472 S.567 "...in the night of His passion... He re-interpreted the passover as a prefigurement of His own passion and death..."

126. CD I/2 p.427 S.471
cf. CD II/1 p.361 S.406 Prov 3.12/ Heb 12.6; Rev 3.19
cf. CD III/1 p.281 S.321 Gen 2/Rev 2.7
cf. CD III/3 p.439f. S.512 Ps 110/Mt 22.41f. etc.

127. CD III/2 p.602 S.733
cf. CD II/1 p.397 S.446
cf. CD IV/2 p.261 S.289
cf. CD III/1 p.141 S.157

128. CD I/2 p.208 S.227
cf. CD II/2 p.376 S.415 1Kings/2Kings

129. CD II/2 p.384 S.424

130. CD II/2 p.384 S.424f.

131. CD II/2 p.388 S.428

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132. CD II/2 p.389 S.430

133. E.g. CD III/1 p.202 S.228 Gen 1.26f.; Col 1.15
"But may it not be that the greater formal difference betrays the greatest material agreement?"

134. CD II/2 p.465 S.516
cf. CD III/2 p.298 S.360 "Thus the knowledge displayed by the O.T. is strikingly unanimous and yet strikingly contradictory."
cf. CD II/2 p.376 S.414f. "The tradition evidently predicates of David both..."

135. CD III/4 p.205 S.229

136. CD IV/1 p.335 S.369

137. CD I/1 p.180 S.187
cf. CD II/2 p.467 S.518 "We certainly cannot seek to remove by harmonising the contradiction between the stories..." (Ac 1/Mt 23)

138. CD III/1 p.80 S.87 (cf.S.86)
cf. CD III/1 p.229 S.259

139. CD I/1 p.180 S.188
cf. CD I/2 p.509 S.565
cf. CD III/3 p.491f. S.575f. (The Angel(s) of the Lord)

140. CD I/1 p.180 S.188
cf. I/2 p.509 S.565

141. CD I/2 p.517 S.574 "...then self-evidently we have to hear all their words with the same measure of respect."

142. CD I/1 p.180 S.187
cf. CI/2 p.310ff. S.335ff. where Barth's implacable opposition to schematic divisions of Scripture is well illustrated and argued.
cf. CD III/1 p.229 S.260

143. E.g. CD I/1 p.180 S.188 "There can thus be no system of prophetic utterance."
cf. CD III/4 p.312 S.352f. Gen 10/11

144. E.g. Barth includes a whole excursus to illustrate the "twofold movement of the Word of God", but we are not able "...simultaneously [to] experience their content in its truth..." or "...systematically interrelate them." CDI/1 p.179 S.186f.
cf. CD I/2 p.24 S.27 "...in their original N.T. form the antitheses are not solved. Rather do they mutually supplement and explain each other, and to that extent remain on peaceful terms."
cf. CDI/2 p.162 S.177 There is a "...difference between the synoptic and Pauline-Johannine witness to Christ. But that difference is certainly not

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144. contd. a difference of faith."
cf. CD III/2 p.337 S.406 "We must everywhere reckon with the two dimensions in which this matter /the necessity and freedom of Jesus/ is represented in the N.T."

145. CD I/1 p.181 S.188
cf. CD II/1 p.387 S.436 Ps 143.2/Ps 7.8
cf. CD IV/1 p.24 S.24 Deut 5.2/Deut 29.14

146. E.g. CD I/1 p.455 S.477 Acts 2/1Cor 12 & 14
"We do not have to pursue this question /of their relation/ in the present context."

147. Cf. p. 250 below, which suggests that at several crucial phases, the theologian is obliged to rely upon his imagination.

148. But CD IV/3 p.198 S.226 notes three accounts of Paul's conversion in Acts. Barth's method here is typical.

149. Cf. CD IV/3 p.584-590 S.670-77 where Barth employs the same process in comparison of the stories of the calling of the disciples.
cf. CD I/2 p.417 S.460

150. CD II/2 p.432 S.479
cf. CD III/2 p.478f. S.574f. Differences in transfiguration narratives are noted.

151. CD II/2 p.433 S.479
cf. CD III/2 p.452f. S.542 Barth refuses to reconstruct or harmonise the Resurrection narratives.

152. Cf. Chap.3 pp.179ff.above where the process is compared to the use of Scripture by structuralism.

153. E.G. CD III/2 p.452 S.542 "Each of the narratives must be read for its own sake just as it stands."
cf. CD IV/3 p.584-90 S.670-77

154. E.g. CD IV/1 p.32 S.32 Covenant stories.

155. CD II/2 p.433 S.479f. "The common content of the Matthean and Lukan accounts consists in the following elements."
cf. CD II/2 p.443 S.491 Despite the "...divergence of the Lukan account...", "the existence of the apostolate opens with the activity of Jesus itself."
cf. CD II/2 p.467 S.518 Despite differences, "...no promise of grace could be held out for Judas, and no genuine penitence was possible."
cf. CD III/2 p.452 S.542 From the Resurrection narratives, Barth learns the one theological lesson: "I was dead and behold I am alive."

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156. CD II/2 p.435 S.482

157. CD II/2 p.469 S.520
cf. op.cit. p.471 S.522 "In this respect, too, the material agreement and mutual confirmation of the two accounts is much greater than the formal discrepancy would at first suggest."
cf. CD III/1 p.229 S.259 "...for all the differences in detail /between Gen 1 & 2/ there can be no doubt about the unity of the theme and therefore the material agreement of the two accounts..."
cf. CD IV/1 p.252 S.277 Last Supper narratives.
cf. CD IV/4 p.64 S.70 "The variations in the four accounts do not affect the substance of the common statement."

158. E.g. CD IV/1 p.261 S.287 The temptation narratives.

159. Cf. Chap.1 pp. 65ff. above.
cf. CD III/1 p.278 S.317 "Here, too, a contradiction is to be seen only if we demand for the saga a pragmatics which as saga it cannot and will not offer."
cf. CD III/2 p.452 S.542 "It is clearly impossible to extract from the various accounts a nucleus of genuine history..." This is Barth's presupposition, not the conclusion of a careful examination of the evidence.

160. CD II/2 p.471 S.523
cf. CD IV/3 p.589ff.S.676f. "...the N.T. picture... is so enriched materially by this distinctive account, and the material agreement of the others is so significant, that discrepancy from the standpoint of historical pragmatics is a trivial price to pay."

161. CD II/2 p.472 S.523

162. CD I/2 p.501 S.555 "...Holy Scripture is like the unity of God and man in Jesus Christ."

163. CD IV/3 p.93 S.103 "...there is not any single trace of the notion of a plurality of divine revelations..."

164. CD I/2 p.508 S.564
cf. CD I/2 p.528-533 S.587-593

165. CD I/2 p.397 S.437

166. CD I/2 p.398 S.438f.

167. Exactly the same process may be seen to be at work in his dealings with verses which appear to give grounds for natural theology.
E.g. CD II/1 p.101f.S.112

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168. CD I/2 p.273f. S.298f.
cf. op.cit. p.310ff. S.339f.
cf. CD IV/1 p.395f. S.437 "It is the law which Paul does not interpret apart from the Gospel, but in the Gospel..."

169. CD I/2 p.273f. S.298f.

170. CD II/1 p.363 S.407
cf. CD I/2 p.371f. S.408 Paul: faith/James: work

171. CD II/1 p.106 S.117

172. Cf.p.230f. above.

173. CD II/1 p.104 S.115
cf. CD II/1 p.117 S.130 Gen 8.21f. and 9.8f. cannot negate Gen 1 and 2.

174. CD II/1 p.104 S.115

175. CD II/1 p.107 S.118 In the excursūs which follow, Barth again relies on the immediate contexts of the disputed passages to support his case, and on a Christological interpretation of Ps 8 found in Heb 2.5f.(op.cit. p.113 S.125)

176. E.g. CD II/1 p.390 S.438 Hab 2.4 & Ro 1.17 have a permanent message to which Amos 5.18; Joel 2.11; and Zeph 1.14f.are a temporary disagreement.
cf. CD III/1 p.165 S.184f. The magi are the exception to the prohibition of astrology.

177. E.g. CD III/4 p.216f. S.243 Gen 2.18-25 and the Song of Songs.

178. E.g. CD III/1 p.229 S.260 As between Gen 1 & 2 "Our last course is to accept that each has its own harmony, and then to be content with the higher harmony which is achieved when we allow one to speak after the other."
cf. CD III/2 p.294-6 S.356-8 Here Barth constructs an hypothesis about post-Resurrection sexuality despite contradictory evidence.

179. Doubtless Barth's reasons were closely associated with his rejection of liberal protestant theology, the Nazi problem, and his reaction against Roman Catholic theology.

180. E.g. Barth is content to hear both the immutability and the mutability of God from the biblical witness. CD II/1 p.496f. S.558f.

181. CD III/4 p.281 S.316

182. CD III/4 p.281 S.316

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183. CD III/4 p.282 S.317

184. CD III/2 p.601 S.731

185. CD IV/2 p.821 S.932 The love of neighbour.

186. CD I/2 p.482 S.534 When the Church teaches the unity of Scripture, "It means the holiness and unity of God in His revelation..."
cf. CD II/2 p.392 S.433 Behind contradictory narratives, "...the will of God is one ".
cf. CD II/2 p.403 S.466 "They [the events and records of the events] must still witness to the unity of God's will..."

187. CD I/2 p.311 S.340 "But with the N.T. [the O.T.] is the document of revelation..."
cf. CD I/1 p.117 S.120 "The unity of revelation guarantees the unity of the Biblical witness in and in spite of all its multiplicity and contradictoriness."

188. E.g. CD I/1 p.412 S.433 "...we can only dodge the unity of the content of revelation and the person of the Revealer if we evade the N.T. witness and disregard the prohibition and command set forth therein."
cf. CD II/2 p.152 S.165 "Like all other passages, these must be read in the context of the whole Bible, and that means with an understanding that the Word of God is the content of the Bible.
cf. CD IV/1 p.368 S.407

189. CD I/2 p.23 S.25
cf. CD I/2 p.114 S.126 "The Easter story...is...the recollection upon which all N.T. recollections hang..."
cf. CD I/2 p.117 S.129 The N.T. is "aligned upon the Archimedean point of the story and message of Easter..." But Barth sums this up in different ways: e.g. CD III/2 p.213 S.254 "A sum of the whole message of the N.T. may very well be found in the question of Ro 8.31: 'If God be for us, who can be against us?'"

190. CD IV/1 p.244 S.269

191. CD I/2 p.165 S.180
cf. CD I/2 p.167 S.183 "While the N.T. speaks wholly from the standpoint of Easter and ascension..."
cf. CD IV/2 p.251 S.278

192. E.g. CD IV/2 p.281 S.311 "...the unequivocal witness of the N.T. [is] to the message of Christmas..."
cf. CD III/2 p.600f. S.730f. Our mortality is faced by the N.T. "at its centre" because "the centre of the N.T. perception is the cross of Christ."
cf. CD III/2 p.443 S.531

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193. Comments such as that made in CD IV/2 p.501 S.567 about Mt 6.9 & Lk 11.2 must be understood not as the central point of the N.T., but as the central point in any discussion of holiness.

194. CD IV/3 p.911 S.1046

195. CD II/2 p.354 S.391 A lengthy excursus follows in which Barth demonstrates how the O.T. witnesses to Christ, relying chiefly on typology. It is therefore discussed in Chap.3 above.
cf. CD IV/2 p.160 S.178 "The whole of the O.T. could only be read and expounded as the promise of the coming of this man."

196. CD IV/1 p.642 S.717

197. E.g. R.Brown Sensus Plenior of Sacred Scripture Baltimore 1955 argues that this must be admitted in view of the evidence that the Church's interpretation already operates this. See especially chapter 4 p.88ff.
cf. P.Benoit Prophecy & Inspiration p.147-154
cf. R.Brown The History & Development of the theory of a sensus plenior, CBQ, 15, (1953), p.141-162
R.Brown Sensus p.94 "...the fuller sense aids in harmonising the two testaments."

198. CD I/2 p.112 S.123

199. CD I/2 p.489f. S.542
cf. CD III/4 p.313 S.354 "...it is no mere interpretation of Paul but the meaning of the narrator of Gen 10 that the real significance of this is not merely for the origin but for the goal of the ways of the different peoples. To be sure it is only in the context of the N.T. that it can be stated that they will finally meet again in one man."

200. CD III/4 p.205 S.230
cf. CD III/1 p.325f. S.372f.

201. CD II/2 p.393 S.434
cf. CD III/1 p.328 S.376 Without the Christological hints of the N.T., the O.T. passages regarding marriage cannot be taken as commending monogamy.

202. CD II/2 p.393 S.434 (my emphasis)
cf. CD III/2 p.461 S.554 "As all the commandments promises and prophecies of the prophets and righteous men of the O.T. as all its sayings and types are without content, apart from the coming of the kingdom in the man Jesus, and are therefore defective in themselves, yet being related to this event, and destined all along for this content, they are not for nothing..."

203. E.g. CD III/4 p.249 S.278 "...the spiritual nature

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203. contd. of the /fifth/ command, although it is a fact, is not yet manifest as such, but can always go unrecognised."

204. E.g. Ps 69.25 and 109.8
CD II/2 p.469 S.520

205. E.g. CD III/1 p.244 S.277 Barth can write of "The whole history of Israel prophetically understood and the whole history of its fulfilment in Jesus Christ..."
cf. CD III/2 p.480f. S.577 "...the history of Israel, in which Jesus had not yet appeared, but was already present as the One prefigured and expected...the history and time of Israel were prophetic, their meaning and perfection consisting in the fact that they moved towards the history and time of the man Jesus."
cf. K.Barth Prayer and Preaching London 1964 p.93 "The Old and New Testaments are related to one another as prophecy to its fulfilment, and the O.T. should always be regarded in this light."

206. CD III/2 p.482f. S.579f. (my emphasis)
cf. CD III/1 p.202 S.228 "...Paul did not represent any innovation in relation to the O.T. but pointed to its fulfilment."

207. D.L.Baker op.cit. p.60f.
cf. B.F.Westcott The Epistle to the Hebrews London 1892 p.491 (Cited D.L.Baker op.cit. p.66) "Israel...is a complete enigma of which Christ is the complete solution." K.Barth is able to deal in these terms because he does not regard the O.T. as simply an historical document. Contrast R.Bultmann "Prophecy and Fulfilment" in C.Westermann(ed.) Essays on O.T. Interpretation London 1963 p.52 "...to talk of this kind of prophecy and fulfilment has become impossible in an age in which the O.T. is conceived of as an historical document and interpreted according to the methods of historical science."

208. CD II/2 p.364 S.401

209. E.g. Solomon CD II/1 p.665 S.750 "His glory could be beautiful only in so far as it was a prophecy of the glory of Jesus Christ."

210. CD II/2 p.692 S.772 "He has made true the whole prophecy of the 10 commandments and the rest of the Law by its fulfilment in His own person."

211. CD III/1 p.327 S.374f. Prov 31.10ff.

212. Cf. CD III/2 p.494 S.594 "The visible and palpable unity of prophecy and fulfilment, of fulfilment and prophecy..."

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213. E.g. CD I/2 p.487 S.539 Mk 3.14; 2.14 etc.

214. CD III/2 p.502 S.604 "Hence the gospel accounts of the Last Supper...are to be numbered with the many passages which in the first instance point to the Resurrection...but which in the light of this fulfilment point all ages in imminent expectation to the parousia..."

215. N.B. Barth does not himself use this term

216. A list of the leading scholars may be found in R.Brown "The Sensus Plenior in the last ten years", CBQ,25,(1963),p.281
cf. J.M.Robinson "Scripture and Theological Method: A Protestant Study in Sensus Plenior",CBQ,27,(1965)p.21
cf. W.S.Lasor "The Sensus Plenior and Biblical Interpretation" in W.Gasque and W.Lasor (ed.) Scripture, Tradition, and Interpretation Grand Rapids 1978 pp.260ff.

217. R.Brown The History p.151 summarising Coppens.
cf. R.Brown "Hermeneutics" in R.Brown (ed.) Jerome Biblical Commentary London 1968 p.607

218. This discussion depends chiefly on the expertise of R.Brown, whose thesis and articles offer the most substantial advocacy of the method.

219. The 'literal sense' refers here to the sense intended by the human author.
cf. R.Brown Ten Years p.268

220. E.g. John O'Rourke. (Cited R.Brown Ten Years p.264)

221. R.Brown (following O'Rourke) Ten Years p.265

222. R.Brown Sensus p.92

223. R.Brown Sensus p.22ff.

224. R.Brown Ten Years p.272f.

225. R.Brown Ten Years p.274
R.Brown Sensus p.145f.

226. E.g. Courtade. Cited R.Brown The History p.157
cf. B.Vawter "The Fuller Sense: Some Considerations" CBQ,26,(1964) p.85-96

227. R.Brown The History p.161
cf. R.Brown Sensus p.123f.

228. Cf. R.F.Smith "Inspiration and Inerrancy" in R.Brown (ed.) Jerome Biblical Commentary p.499ff.
cf. W.J.Harrington op.cit. p.376

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229. R.Brown The History p.160
cf. R.Brown Ten Years p.278 "The Sensus Plenior answers the question of what the text means in the whole context of God's plan, a meaning which God, who knew the whole plan from the start, intended from the moment He inspired the composition of the text."

230. Although R.Brown Sensus p.98 deals very briefly with this aspect of the matter, it is not for him the foundation stone that it is for Barth.

231. Cf. J.M.Robinson Scripture p.24 "Thus Protestant exegesis has had either to dismiss the theological or canonical aspects and content itself with historical and descriptive exegesis - or to involve itself in hermeneutical considerations as to the point the text was scoring then and now."
cf. R.Brown Hermeneutics p.618 The sensus plenior preserves "...an important truth about Scripture, namely that one has not exhausted the real meaning of a text when one has determined by historico-critical exegesis what it meant to the man who wrote it."

232. R.Brown Hermeneutics p.617
cf. R.Brown Sensus p.149

233. Cited in R.Brown Ten Years p.271

234. Cf. Chap 3.pp.176f. below.

235. E.g. CD I/2 p.489 S.541f.
cf. CD III/4 p.49 S.54 "Understood in its new - or rather its true - form, in its first and final meaning it was surprisingly quickly and self-evidently seen to be valid and authoritative in N.T. Christianity..."
It is a matter of debate whether Barth was influenced by W.Vischer in this view. G.Bromiley Introduction to the Theology of Karl Barth Edinburgh 1979 p.94 writes: "Barth supports this /doctrine/ from the O.T. witness to Christ as he learned it from W.Vischer's book on the theme." But W.Vischer did not publish his book The Witness of the O.T. to Christ until 1934 and it is possible to see Barth coming to these conclusions earlier.
e.g. Theological Existence Today 1933 p.15: We cannot "...seek for God elsewhere than in His Word, and seek His Word somewhere else than in Jesus Christ, and seek Jesus Christ elsewhere than in the Holy Scriptures of the Old and New Testaments." (my emphasis)
cf. The Word of God and the Word of Man 1920 p.79; 85; 89. However, E.Busch op.cit. p.105 makes it clear that Barth first met Vischer in 1918, and consequently would not have had to see the book to be aware of his views. D.L.Baker op.cit. p.229 states simply: "Vischer was influenced by Barth's

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235. contd. thought..."
cf. CD IV/3 p.384 S.443

236. He always refers to the meaning (singular) never the meanings.
e.g. CD III/3 p.469 S.549

237. R.Brown Sensus p.xiii

238. Cited by A.Thiselton Philosophical Categories p.92

239. Ibid.

240. E.g. CD IV/3 p.94 S.105 Deut 18.15

241. CD II/2 p.469 S.520 Barth follows Acts in so taking it.

242. E.g. CD I/1 p.5 S.3f. Jer 31.34

243. E.g. CD I/2 p.22 S.25 Isa 7.14

244. CD III/2 p.481 S.577
cf. CD IV/2 p.219 S.243 "This glory is the new thing at the end and goal of the history of Israel, to which the whole of this history...could only point."

245. CD III/2 p.498 S.598 "...the prophetic history of the O.T. is continued in the New."
However Barth recognises that N.T. prophecy is qualitatively different; e.g. CD IV/2 p.203 S.226 "For although the N.T. still looks to the future, it does so in retrospect of a fact that has already taken place, and it looks to a very definite future which is concretely filled out by this fact."

246. E.g. CD II/1 p.405 S.455f.

247. E.g. IV/2 p.761 S.863
cf. CD III/1 p.63 S.68

248. E.g. CD IV/2 p.769 S.872

249. E.g. CD IV/3 p.92 S.102
Barth also talks of individual authors as biblical witnesses (e.g. CD IV/2 p.757 S.860)

250. CD I/2 p.54 S.60
cf. op.cit. p.56 S.62

251. CD I/2 p.74 S.81
cf. CD I/2 p.488 S.541
cf. CD III/2 p.480 S.577

252. CD I/2 p.250 S.272
cf. CD II/2 p.574 S.638 The N.T. "...cannot have a materially new context in contrast to Mic 6.8 or

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252. contd. Deut 10.12f..."
cf. CD III/2 p.593 S.721f. "...we may simply assume that the O.T. picture as outlined is accepted in every respect by the Evangelists and apostolic writers...and may thus be presupposed in whatever else they have to say on the topic."

253. CD II/1 p.19 S.19
cf. CD II/1 p.25 S.26 "There can be no question of a fundamental alteration..."
cf. CD IV/2 p.565 S.640 "Self-evidently that which becomes explicit in Ezekiel is the meaning of both Testaments."

254. CD I/2 p.108 S.118 This is an example of a change of emphasis on suffering.
cf. CD II/2 p.342 S.377 "In the N.T. the picture is rather different."

255. CD IV/3 p.60 S.65

256. CD I/2 p.481f. S.533

257. CD I/2 p.117 S.129f.
cf. CD I/2 p.489 S.541f. Lk24.13f.; Heb 10.7
cf. CD III/2 p.494f. S.594f.
cf. CD III/4 p.200 S.223

258. E.g. CD II/2 p.687 S.767 Sermon on the Mount confirms the O.T. law.
cf. CD IV/3 p.55 S.60 "...is not the distinctively responsive and repetitive character of the Old & N.T. writers the formally common feature which unites the two parts of the canon?"

259. CD I/2 p.491 S.543f.
cf. CD III/2 p.581 S.707 Between Old and N.T. "...there resulted even formally a certain parallelism and similarity of problems."

260. CD IV/4 p.119 S.130f.

261. E.g. CD IV/2 p.769 S.872 "There is an obvious continuity between the witness of the N.T. to the love of God and that of the O.T."

262. CD I/2 p.304 S.332 Although the English gives "development" for Erweiterung, it is perhaps better translated as "amplification" or "completion".

263. CD III/2 p.316 S.381 "The N.T. does not exclude but includes this [O.T.] interpretation."

264. CD III/1 p.58 S.62 "It surely means that the writers of the N.T. look into a dimension which is still hidden in the O.T. sayings about the 'breath of God'."

265. CD III/1 p.64 S.68

FOOTNOTES (Chapter 4 contd.)

266. CD I/2 p.225 S.245f."...the whole of the biblical witness and its object, the incarnation..."

267. CD I/2 p.481 S.533

268. CD I/2 p.482 S.533f.

269. CD II/1 p.19 S.20

270. CD I/2 p.510 S.566 The English translation omits "the story of the Messiah of Israel".
cf. CD III/4 p.199 S.223 "The content of the Bible is...the story of the covenant and the message of its fulfilment..."
D.Kelsey Appeals p.12 emphasized this aspect of Barth's understanding. Barth "...seems to be construing Scripture as one vast, loosely structured non-fiction novel...Its chief function is to render a character..."
cf. CD III/4 p.309 S.350 "The main theme [of the Bible] is the history of the covenant between God and man which secretly begins in and with creation, is revealed in the election and calling of Abraham, is fulfilled in the coming of Jesus Christ and is shown in His promised return to be the meaning and purpose of all creaturely occurrence."
cf. CD IV/2 p.776 S.880 The history of Israel belongs "...to the history of Jesus Christ..."

271. E.g. CD IV/3 p.71 S.77 "...there being an irreversible way...from the fore-word to the Word, from the first form of the covenant expected in the history of Israel as a goal to its second form in the manifested person of Jesus Christ..."

272. CD IV/3 p.71 S.77

273. CD IV/3 p.71 S.77f.

274. CD IV/3 p.71 S.78

275. Ibid.

276. Ibid.

277. E.g. Barth does not employ the method attacked by J.Barr Time p.158 of creating unity by emphasizing linguistic or conceptual unity. That is, although Barth works with biblical concepts, he does not locate biblical unity there.
Cf. Chap.3 pp. 127ff.above.
The reason why Barth does not focus on this, is that it would offer a mechanical rather than an organic unity; a linguistic rather than a theological unity.

278. E.g. in his exegesis, cf. chap.2 pp.83ff. above.

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279. CD IV/3 p.93 S.103

280. Cf. CD IV/3 p.71 S.78 "there is only one biblical Christian church theology..." (The English translation omits "church".)

281. Cf. K.Barth Credo London 1936 p.3
cf. K.Barth Evangelical Theology London 1963 Chap.9

282. Cf. Chap.3 pp. 144 above.

283. E.g. CD III/3 p.60 S.69 "If we were to overlook the concrete reference of the Old as well as the N.T. passages to the history of salvation,...we should rob them of their general meaning and relevance."
cf. CD III/4 p.318 S.360 Taken as a whole, the "history of creation has a centre in which it is a history of salvation..."
cf. CD III/4 p.319 S.361 "...there is enacted the history of salvation."

284. E.g. CD IV/2 p.303 S.338 "For what the N.T. tells us at the very heart and centre which is our present concern, it tells us in a specific and distinctive way which addresses and summons us, applying what it says to ourselves, and claiming us for it. It tells us as witness: witness to a person, to Jesus Christ..."

285. Barth never allows himself to venture as far in this direction as Bultmann.
cf. D.L.Baker op.cit. p.157ff.

286. E.g. CD I/1 p.115 S.118 "...the O.T. as a word of prophecy and the N.T. as a word of fulfilment..."

287. E.g. CD IV/2 p.176ff. S.196ff.

288. E.g. CD IV/2 p.262 S.290 "Faden"

289. E.g. CD IV/2 p.274 S.304

290. CD I/2 p.482 S.534

291. E.g. K.Koch op.cit. p.70 "Literary criticism is the analysis of biblical books from the standpoint of lack of continuity, duplications, inconsistencies, and different linguistic usage, with the object of discovering what the individual writers and redactors contributed to a text..." Later he asks: "If the canon is analysed from the aspect of its transmission history does not its unity collapse?" But J.M.Robinson "Critical Enquiry into the Scriptural Bases of Confessional Hermeneutics", Journal of Ecumenical Studies, 3,(1966),p.41 suggests "The N.T. is basically a hermeneutical process, one long series of translations, interpretations, reformulations, shifts in terms of ever-changing situations as the point of

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291. contd. the gospel is translated." This approach corresponds to Barth's recognition that Scripture contains complementary perceptions of the same reality.

292. G.Maier op.cit.

293. J.Barr in a book review of J.K.S. Reid The Authority of Scripture, SJT, xi,(1958),p.88 wrote,"The finger of John the Baptist should be given a rest; he is simply not an adequate analogue for the whole range of biblical statement."

294. I am indebted to Barth for this phrase, although he uses it in a different context. CD II/2 p.431 S.478

295. I am indebted to a BBC programme for the idea that "art is unity in variety". On this definition, it was argued, birdsong may be considered art because it is neither completely mechanical nor completely random. The same boundaries attend Scriptural unity.

296. J.Muilenburg op.cit. p.18 quotes T.S.Eliot as saying "a poem is a raid on the inarticulate". Muilenburg suggests that Scripture is "a raid on the ultimate". If it may be seen to be the case that Scripture is a series of raids on the ultimate, its unity will lie not in its external details of history, but in its internal message conveyed thereby; not in its external modes of apprehension, but in the internal Geist that is apprehended. The distinct apprehensions of the same reality will therefore cease to be an embarrassment.

297. H.Schilling The New Consciousness in Science and Religion London 1973 Chap.3

298. B.Lonergan Method p.272

299. cf. A.Koestler op.cit. p.113 discussing L.Pasteur's discovery of immunology. Koestler suggests that a creative act occurs when two previously unrelated things are brought together, and "a hidden analogy" now manifest, forms the basis of new knowledge. cf. I.Barbour Issues in Science and Religion London 1966 p.143f.

300. A.Thiselton Semantics pp.98-100
cf. J.Godingay "Inspiration, Infallibility and Criticism", The Churchman,90,(1976),p.15 who calls it "situational".

301. CD I/2 p.674 S.755

302. CD I/2 p.720 S.807 (my emphasis)

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303. CD II/1 p.367 S.413

304. J.Barr Modern World p.99

305. Barth is aware that he does this; e.g. Prayer and Preaching p.93 "Historical exegesis should not be neglected, but it is always necessary to consider whether an interpretation based on the historical situation takes account of the unity of the two testaments."

306. It is perhaps significant that material for this section is found throughout the Church Dogmatics, whereas other sections show that CD I/1 and CD I/2 are less typical of the whole. Thus Barth held this view from the start; it was not something which developed with the Dogmatics.

307. This phrase occurs in another connection in C.E.Braaten "How new is the new hermeneutic?", Theology Today,xxi,(1964),p.227

308. T.F.Torrance Theological Science London 1969 p.107 "...pure science can yield results only when the method and matter are purely matched."

309. H.D.Lewis Philosophy of Religion London 1965 p.111

310. F.Coppleston Contemporary Philosophy London 1956 p.99

311. Cf. A.Richardson "Historical Theology and Biblical Theology", Canadian Journal of Theology 1,(1955), p.162. He deals with the comparable problem of whether history is coherent. "If, for example, there are unity and coherence in Gibbon's account of the decline and fall of the Roman Empire, is that not due rather to the eighteenth century categories through which Gibbon sees history than to any coherence in the historical events themselves?"

312. Cf. J.Barr Modern World p.61

313. E.g. CD III/1 p.64 S.68 The N.T. "...finds the centre and unity between creation and covenant, between cosmos and Church, in the person of Jesus Christ."
cf. CD I/2 p.312 S.340 It is the "...simple insight that the N.T. is testimony to Jesus Christ, and nothing else..." which precludes a false differentiation of N.T. material.
cf. CD I/2 p.15 S.16 "The content of the N.T. is solely the name Jesus Christ, which of course, also and above all, involves the truth of His God-manhood."
H.J.Kraus Die Biblische Theologie Neukirchen Vluyn 1970 pp.199-305 warns against the dangers of this approach.

314. F.Filson, Which books belong to the Bible? Philadelphia 1957 p.57 makes the implications of the

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314. contd. opposite approach clear: "The practice of using all parts of Scripture as equally binding, without reference to the centre in Christ, is a fatal return to a lawbook conception of revelation..."

315. CD I/2 p.14 S.15 The Christological dogma "...is to be found between the lines and inferred by the reader or hearer from what is otherwise said directly or indirectly about the name of Jesus Christ."
cf. A.Richardson Historical Theology p.164 "It is Christ who draws together all the diverse strands of both the Old and New Testaments. There is no need whatever for the biblical theologian to minimise the diversity of the different parts and outlooks of the Scriptures, or to pretend that all sections of the Bible testify equally to Christ."

316. CD IV/2 p.24 S.25

317. J.Thompson op.cit. p.7

318. E.g. CD IV/3 p.174 S.199 "...christological thinking in this [Barth's] sense is a very different process from deduction from a given principle..."

319. CD III/2 p.4 S.2f.

320. CD IV/1 p.389f. S.431 (my emphasis)
cf. CD II/1 p.652 S.735 "In our discussion of the leading concepts of the Christian knowledge of God, we have seen that no single one of them is this key, and that if any one of them is claimed as such it inevitably becomes an idol."
cf. CD IV/3 p.96 S.106 "Hence we have first and foremost to allow ourselves to be confronted by Him [Jesus Christ] through the biblical witnesses in order to learn from the latter..."

321. E.g. CD IV/2 p.24 S.25

322. Cf. CD II/1 p.102 S.112 "...in ihrer Mitte...", at the heart of Scripture.
cf. CD II/2 p.471 S.522 "...im Zentrum des Neuen Testaments..."
cf. CD III/1 p.315 S.360 The O.T.'s "...gaze is normally fixed on the centre, on the history of the covenant..."
cf. CD III/2 p.297 S.358

323. CD I/2 p.24 S.27 (my emphasis) Although this early talk of reference to the name of Jesus Christ makes it seem as though Barth is operating a mechanical method, later comments show that this is not how he intended it.

324. CD I/2 p.172-202 S.134-221

325. CD I/2 p.176f. S.192f. (my emphasis)

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326. CD I/2 p.202 S.221

327. Ibid.

328. CD I/2 p.272 S.297

329. Cf. n.90 above.

330. CD IV/3 p.383-461 S.443-531

331. CD III/1 p.323f. S.370
cf. CD III/4 p.216f. S.242f. which makes the same point in the same conviction.

332. E.g. CD III/2 p.20 S.21 Ps 8.4:'man' is identified as Jesus by Heb 2.5ff.

333. E.g. the Virgin Birth narratives discussed above.
cf. CD II/1 p.124 S.137 Ezek 1.26 following Calvin, refers to Christ.

334. E.g. CD IV/2 p.427-32 s.481-486 Barth's use of the story of Nabal and Abigail

335. A.Koestler op.cit. p.96f.

336. A.Koestler op.cit. p.98

337. Eg. CD II/2 p.3 S.1 The doctrine of election "...is grounded in the knowledge of Jesus Christ..."
cf. CD II/2 p.13f. S.13
cf. CD II/2 p.59 S.63 "Election is that which takes place at the very centre of the divine self-revelation...It is the name of Jesus which...forms the focus at which the two decisive beams of the truth forced upon us converge and unite...electing God... electing man."
cf. T.H.L.Parker "Predestination" in A.Richardson(ed.) A Dictionary pp.270ff.

338. CD I/2 p.478 S.532 "...the Canon is not closed absolutely."
cf. CD I/2 p.601 S.671 "Even in the light of the Church's Canon individuals have every right..." to question it.

339. CD IV/3 p.77 S.85 Jesus is Himself our Canon.
cf. "Martin Luther's Werke, Deutsche Bibel" Weimar 1906-61 Vol. VII p.384ff. Trans. Bertram Lee Woolf Reformation Writings of Martin Luther London 1976 Vol. ii p.307 "All Scripture sets forth Christ... What does not teach Christ is not apostolic."

cf. D.Kelsey Appeals p.14 "...the unity of the canon is a function of the identity of the agent it renders."

340. E.g. H.Schlier op.cit. p.19 "That there is such a unity, that ultimately there is no contradiction between the various theological principles and

340. contd. utterances, is from the point of view of theology, a pre-supposition which derives from the inspiration and canonicity of the N.T. and the Bible."

341. CD IV/2 p.193 S.214f. (my emphasis)

342. CD I/1 p.107 S.110 "It is the canon because it imposed itself upon the Church as such, and continually does so...At this point we should already refer in advance to the content of Holy Scripture...Jesus Christ."
cf. op.cit. p.108 S.111 "Thus Holy Scripture imposes itself in virtue of this its content."

343. E.von Dobschütz "The Abandonment of the Canonical Idea", American Journal of Theology, xix, (1915), p.426. Although it expresses many ideas similar to Barth's [e.g. p.429] Barth shows no knowledge of it.

344. E.g. CD IV/2 p.122 S.136 "Jesus Christ, in His self-revelation is, therefore, the basic text which was already read and expounded by the apostles, which they attested as its direct witness, and after them, on the basis of their witness,...by ourselves as we venture to take up and outline the work of Christian theology in relation to this fact." (my emphasis)
cf. CD IV/3 p.175 S.200 "...christological thinking forms the unconditional basis for all other theological thinking..."

345. This is not the only example. Barth consciously attempts to do the same with his doctrine of angels. CD III/3 p.500 S.585f. "We shall best proceed if we keep to that which is directly stated in the N.T. concerning the relationship of the action of angels to that of Jesus Christ. It is self evident that radically and finally all the action of angels attested in both Old and New Testaments can be meaningfully understood only in this context, in relationship to this centre of the divine action." But Barth admits that "angelology is not, like anthropology, a consequence and analogy of Christology, for God did not become an angel in Christ."
cf. CD IV/1 p.644 S.719 "Nor is there any abandonment of the Christological subject-matter of the doctrine of reconciliation."
cf. CD I/2 p.379 S.417 "There is, of course, no question of any actual or known basis of the love of God apart from Christ."

346. CD II/2 p.149 S.161
cf. CD III/2 p.312 S.377 (Eph 5.22-33)
cf. CD III/2 p.465 S.558 (Rev 1.8)

347. CD IV/1 p.365ff. S.403ff.

348. CD IV/1 p.644 S.719 (my emphasis)

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349. E.g. CD IV/3 p.175 S.200 Barth makes this clear in discussing criticisms of his method offered by G.C.Berkouwer op.cit.
cf. D.M.McKinnon "Philosophy and Christology" in T.H.L.Parker (ed.) Essays in Christology for Karl Barth London 1956 p.282f.

350. CD IV/3 p.786 S.899
cf. CD II/1 p.583 S.657 Theology must be "...orientated on God's revelation and therefore Christology."

351. CD II/2 p.88 S.95

352. E.g. CD I/2 p.350 S.383 Luther and Calvin applauded but Schleiermacher and A.Ritschl not.
cf. CD I/2 p.139 S.153 Roman Catholic Mariology is condemned because it is not done in a christological context.
cf. CD I/2 p.862 S.964

353. E.g. CD III/2 p.469 S.564 "There is no place for any Christ-mysticism... such as would suppress or replace the history of Jesus or render it superfluous."

354. CD I/2 p.123 S.135 This criticism is not for their failure to use a proof text, but of their failure to think Christologically.

355. CD I/2 p.123 S.135
cf. CD IV/1 p.389 S.430 "What reason is there for that first belief that the doctrine of sin must precede Christology...?"

356. CD III/3 p.444 S.518
cf. CD III/4 p.173 S.193 (1Cor 11.3)

357. CD I/2 p.378 S.416
cf. CD IV/1 p.70 S.75 (Jn 3.16)
cf. CD III/1 p.181 S.202 (Ps 36.8)

358. E.g. CD I/2 p.426 S.470 "It is therefore not merely legitimate but obligatory to regard the figure of Melchisedek as the hermeneutical key to this whole succession."
cf. CD IV/2 p.228 S.252 (Jn 11)

359. CD II/2 p.15 S.15
cf. CD II/2 p.187 S.205 "...the locus classicus Ro 9-11"
cf. CD II/2 p.588f. S.653f. James epitomises the divine claim.
cf. CD III/2 p.309 S.372 (1Cor 11.11f.)

360. CD II/2 p.562 S.624
cf. CD III/3 p.74 S.85 (Gen 1.3-9)
cf. CD III/4 p.668 S.769 (Jn 5.44)

361. CD I/2 p.673 S.755 Mt 16.16-19 (my emphasis)
cf. CD III/4 p.85 S.93

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362. E.g. CD II/2 p.432 S.478 "...in St.John's gospel (especially in cc.5-8) the fact that He is 'sent by the Father' is the dominant description which Jesus uses of Himself..."
cf. CD IV/3 p.612 S.701 "...His self-attestation is in fact the absolutely dominating theme of the Gospel of John."

363. E.g. CD II/2 p.460 S.510 "The dominating truth that, according to Jn 6.64 Jesus 'knew from the beginning ...who should betray Him' stands over the whole being and behaviour of Judas..."
cf. CD IV/4 p.64 S.71 Jn 16.32

364. CD III/2 p.379 S.454f.
cf. CD III/4 p.281 S.315 (Eph 3.15)

365. CD I/1 p.229 S.240 πίστις
cf. CD IV/4 p.91 S.100 "The one body, which is the central concept of the chapter..."
cf. CD II/2 p.88 S.95
cf. CD IV/3 p.62 S.67 "praise...is the basic note."

366. E.g. CD IV/2 p.332f. S.371 In a series of verses about the spirit, those which are christological, being most emphatic and numerous, are basic.
cf. CD IV/3 p.638 S.731 "Two Johannine passages... reveal its true basis..."

367. E.g. CD IV/3 p.684 S.783 "...we cannot use any single text as a locus classicus..."

368. cf. J.Thompson op.cit.

369. E.g. CD IV/2 p.255 S.282 "The Royal Man", in discussing the early ministry of Jesus, suggests that the passion predictions are "the heart and limit" of the synoptic presentation. But this 'heart' itself points inward to Jesus as the Christ.

370. E.g. CD III/4 p.490 S.561 1Pet 2.9f.

371. E.g. CD III/2 p.213 S.254 "A sum of the whole message of the N.T. may very well be found in the question of Ro 8.31 'If God be for us, who can be against us?'"
cf. CD I/1 p.453 S.475 Jn 16.13f.

372. E.g. CD I/2 p.53 S.59 Rev 4.8

373. E.g. CD III/4 p.662 S.762 (2Cor 3.9: service)

374. CD I/2 p.133 S.147

375. CD I/2 p.226 S.247

376. CD IV/1 p.16 S.16

377. CD IV/1 p.637 S.711f. (my emphasis)

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378. The term is suggested by E.Schillebeeckx "Exegesis, Dogmatics and the Development of Dogma" in H.Vorgrimler (ed.) Dogmatic versus Biblical Theology London 1964 p.137. He argues that there is no sensus consequens, only sensus plenior. cf. R.Brown Sensus pp.22ff.

379. Cf. Chap 3. above.

380. Cf. D.Kelsey Appeals Although this section is indebted to this article, its general thesis cannot be accepted for reasons offered below.

381. E.g. Creeds: CD I/1 p.469ff. S.492ff.
Doctrinal controversy: CD II/2 p.127-145 S.136-157
Theologians: Luther and Calvin CD I/2 p.262f. S.285f.
There are innumerable examples.

382. Such doctrines could fall down at several points: E.g.(i) they may not take account of the unity of Scripture; i.e. they may ignore part of it; (ii) they may not read Scripture christologically; (iii) they may not have Christ as the central point of the dogmatic scheme. etc.

383. Cf. A.Koestler op.cit. p.119 which "...uncovers, selects, reshuffles, combines, synthesizes already existing facts, ideas, faculties, skills. The more familiar the parts, the more striking the new whole."

384. E.g. CD IV/1 p.649f. S.725f.
cf. CD II/2 p.98 S.105

385. E.g. Much theological debate is about which items are to be admitted as data.
e.g. Doctrine of hell - are the O.T. references to Sheol relevant?

386. E.g. A.B.Mickelsen op.cit. p.348 argues that the systematic theologian must test the premises to see if they cover fairly all of the biblical evidence.

387. Cf. pp.225ff.above.

388. Barth did not always offer this. e.g. CD II/2 §33 "The Election of Jesus Christ" fails to deal with the idea of election into Christ found in John; (e.g. Jn 14.20) which other theologians (e.g. J.Calvin and Augustine) think relevant, but Barth employs these passages in CD IV/3 §71 "The Vocation of Man" p.545f. S.627f., so his theology is able to incorporate them.

389. Cf. B.Pascal "Le coeur a ses raisons que la raison ne connaît point." (Cited by A.Koestler op.cit. p.42) Koestler argues that creative activity is intuitive, and breaks out of the unconscious.
cf. D.Kelsey Uses p.9 and 137

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390. Cf. A.Koestler op.cit. p.103 "It has been said that discovery consists in seeing an analogy which nobody had seen before."

391. E.g. εὕρηκα - The discovery of Archimedes' principle occurred when there was a fresh perception and juxtaposition of facts known from of old.cf. A.Koestler's discussion (op.cit. p.105-108).

392. Cf. A.Koestler op.cit. p.226 "The last stage - verification, elaboration, consolidation..." cf. A.Koestler op.cit. p.332 "...verification comes only post factum, when the creative act is completed..." But intuitive 'flashes' are not necessarily correct. (op.cit. p.214)
Cf. A.B.Mickelsen op.cit. p.345f.

393. Cf. D.Kelsey Uses p.4 "In making his arguments a theologian will have to make judgements about the logical character of the Scripture he enters as data or backing." Although this thesis argues that Scripture is not used as backing, the main point remains.

394. It could be argued that they are acts of power for example.

395. Cf. H.Palmer op.cit. p.115 "Conclusions can never be more exact or reliable than the data included in the premises."

396. Cf. Chap.1 pp. 53ff. and Chap.2 pp. 83ff. above.

397. Cf. W.C.Salmon op.cit. p.18ff. "The validity of deductive arguments is determined by their logical form not by the content of the statements comprising them."

398. E.g. The Crucifixion would need to be discussed in developing a doctrine of God, the Incarnation, the Atonement and Christology.
(This is another reason why the author's intention cannot govern deductions.)

399. Cf. Chap.3 pp. 159ff. above.

400. E.g. CD IV/1 p.6-16 S.4-15 Barth draws out seven implications of "God with us" Isa 7.14

401. Cf. Chap.3

402. Contra D.Kelsey Uses p.17 But Kelsey does admit that it always works in this way for Barth.(p.16) D.Kelsey's argument that Scripture need not function as data in theology must be taken seriously. But in dogmatic theology it can only function that way. The results it then yields must be applied to contemporary situations. However, it is difficult

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402. to see how analysis of contemporary trends can possibly become theological or doctrinal data. Rather Scriptural data must be employed to establish doctrine which in its turn becomes the basis of ethics and pastoral theology. What Kelsey fails to realise is that the alternative is not to take other information as data, but to take Scripture and other information together as data. That would be a more realistic project, whether or not one considers it to be appropriate.
cf. D.Ritschl "A Plea for the Maxim Scripture and Tradition", Interpretation,xxv,(1971),p.126 "The starting point...of meaningful theological reflection is in the present..."

403. Cf. Chap.3 above.

404. N.G.Smith "Imagination in Exegesis", Interpretation,x, (1956),p.421
cf. J.McIntyre The Shape of Christology London 1966 p.173ff.

405. Other contenders are philosophy, natural theology, scientific information etc.

406. E.g. CD I/1 p.16 S.15 "Exegetical theology investigates biblical teaching as the basis of our talk about God. Dogmatics too, must constantly keep it in view...Hence dogmatics as such does not ask what the apostles and prophets said, but what we must say on the basis of the apostles and prophets."

407. E.g. CD I/2 p.457 S.505 "We have already answered the question of the concept of revelation presupposed in both these other forms of the Word of God. We have not sought or found this answer at random. We have taken it from the Bible...at every decisive point we took our answer to the question of revelation from the Bible. And the Bible has given us the answer." (my emphasis)

408. Cf. Chap.1 pp.53ff. and Chap.2 pp.83ff. above.

409. Cf. CD I/2 §21 e.g. p.694 S.778 "...we allow it /Scripture/ to take continual precedence of all human theories in order to follow it faithfully..."
cf. op.cit. p.714 S.802 "The necessary and fundamental form of all scriptural exegesis that is responsibly undertaken...must consist in all circumstances in the freely performed act of subordinating all human concepts, ideas and convictions to the witness of revelation supplied to us in Scripture."

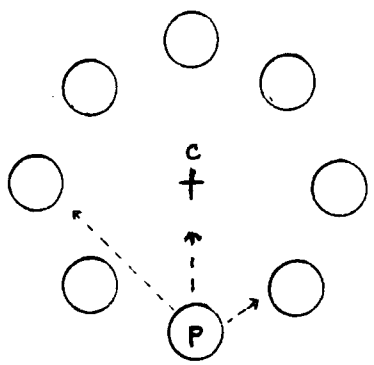
410. E.g. CD I/2 p.492f. S.545f. Barth rules out any attempt to establish the historical veracity of the biblical records.
Cf. CD III/2 p.17 S.17 It may be possible "...to penetrate to the inner secrets of the relation

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410. between God and the rest of creation..." (i.e. not man) although "...Holy Scripture does not lead us to make..." these attempts.

411. cf. I.G.Barbour op.cit. p.144ff.

412. Cf. CD IV/1 p.3 S.1
Diagrammatically Barth is looking two ways, standing at point P he looks inwards to Christology, C, and round to other doctrines, O.



413. CD III/2 p.ix S.vii

414. CD III/1 p.91 S.99
cf. CD III/3 p.375 S.433 "The whole history of the Bible...can be seen and grasped only imaginatively..."

415. CD III/1 p.82 S.89
cf. III/3 p.376 S.434 "This does not mean that we are in the sphere of Red Riding Hood and her grandmother and the wolf, or the stork which leaves babies, or the March Hare and Father Christmas, in a sphere in which the biblical authors gave free rein to their poetic imagination, and in which we can give ourselves up with abandon to the same indulgence."

416. CD III/1 p.83 S.91
cf. CD III/1 p.279 S.318 "an imaginary scene"
Gen 2.11f.

417. CD III/3 p.376 S.434f.
cf. S.T.Coleridge Biographia Literaria
London 1949 p.48f.

418. CD III/3 p.376 S.434f.

419. CD III/1 p.91 S.99f.

420. CD III/1 p.81 S.87f.

421. CD III/1 p.81 S.88

422. CD III/1 p.137 S.153
cf. CD III/3 p.376f. S.435 "...we are summoned to

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422. contd. think and speak...with the divination, imagination, and poetry which are ordered and filled with meaning..."

423. CD I/2 p.674f. S.756
cf. Chap.3 pp. 171f. above.

424. E.g. CD III/3 p.374f. S.432f. Angels "...can thus be grasped only by divinatory imagination, and find expression only in the freer observation and speech of poetry."
cf. A.Richardson The Bible in an Age of Science London 1961 p.162 The Bible contains revealed truth "...not as a matter of intellectual propositions but as reality apprehended by the imagination."

425. D.Kelsey Uses Chap.8

426. D.Kelsey Uses p.163

427. D.Kelsey Uses p.3

428. D.Kelsey Uses p.161

429. E.g. As D.Kelsey does: Uses p.179 n.14

430. D.Kelsey Uses p.161

431. D.Kelsey Uses p.167

432. D.Kelsey Uses p.161 defines this as taking God "...to be present in and through existential events that are occasioned by scripture's kerygmatic statements..."
cf. CD I/1 p.109 S.112 "The fact that God's own address becomes an event in the human word of the Bible is, however, God's affair and not ours. This is what we mean when we call the Bible God's word."

433. Anselm Proslogion (ed.) M.J.Charlesworth Oxford 1965 p.114

434. M.J.Charlesworth (ed.) op.cit. p.115

435. The rise of modern atheism, coupled with the development of the critical method, challenged the framework of faith so that it could no longer be assumed.
cf. H.Frei op.cit.

436. K.Barth Anselm: Fides Quaerens Intellectum London 1960 p.7 (hereinafter A.F.Q.I.)

437. A.F.Q.I. p.7

438. A.F.Q.I. p.9

439. A.F.Q.I. p.9

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440. Die Lehre vom Worte Gottes. Prolegomena zur Christlichen Dogmatik. München 1927.
cf. E.Busch op.cit. p.205ff.
cf. T.Torrance Theological p.6ff.
cf. T.Torrance Karl Barth p.182

441. A.F.Q.I. p.11
cf. CD II/1 p.4 S.2
cf. CD IV/3 p.85f.S.94f.

442. A.F.Q.I. p.11

443. For the purposes of this study, it is of no significance whether Barth interpreted Anselm aright. Rather, it is Anselm as Barth understood him, who is significant. Consequently, material is chiefly drawn from Barth's A.F.Q.I.

444. A.F.Q.I. p.22 "Faith comes by hearing and hearing comes by preaching."

445. M.J.Charlesworth(ed.) op.cit. p.114f.

446. Ibid.

447. A.F.Q.I. p.26 "And this Credo makes the science of theology possible and gives it a basis. It is thus and only thus that the characteristic absence of crisis in Anselm's theologizing can be understood."

448. A.F.Q.I. p.62

449. A.F.Q.I. p.22f.
cf. CD II/1 p.305 S.343

450. A.F.Q.I. p.23

451. A.F.Q.I. p.24

452. A.F.Q.I. p.47

453. A.F.Q.I. p.41

454. Ibid.

455. A.F.Q.I. p.42

456. Ibid.

457. A.F.Q.I. p.33

458. Ibid.

459. A.F.Q.I. p.43 (my emphasis)

460. Ibid.

461. N.B. This refers chiefly to the Proslogion where

FOOTNOTES (Chapter 4 contd.)

461. contd. there are very few Scripture references compared to Barth's usual practice, and they chiefly occur in prayer passages.
cf. CD I/1 p.xii s.vii Barth wanted "...to give more space to an indication of the biblico-theological presuppositions...of my statements."

462. E.g. The first two volumes of Church Dogmatics which Barth regarded as the Prolegomena to Dogmatics (CD I/1 p.xvi S.xii) are concerned with "The Doctrine of the Word of God" and they include a good deal about revelation and Scripture.
cf. Evangelical Theology p.98f. "What happens in the event of faith is that the Word of God frees one man among many for faith itself...He believes, receives, and follows God and His Word as a man, by the enlistment and use of his normal human understanding (although not leaving out his human fantasy!) his human will, and no doubt also his human feeling."
cf. The Word of God and the Word of Man p.266ff.
cf. J.Thompson op.cit. p.34

463. CD I/2 p.715 S.802 Tradition is always subject to Scripture for Barth and never is simply identified with it.

464. Cf. J.McIntyre St.Anselm and His Critics Edinburgh 1954 p.47

465. M.J.Charlesworth (ed.) op.cit. p.119

466. M.J.Charlesworth (ed.) op.cit. p.102

467. A.F.Q.I. p.33

468. Ibid.

469. M.J.Charlesworth(ed.) op.cit. p.117

470. A.F.Q.I. p.76
D.Kelsey Uses p.163 argues that a theologian needs such a discrimen. It is this for Anselm because it sums up Scriptural knowledge of God, and gives him in a "single metaphysical judgement the full complexity of God's presence..."

471. A.F.Q.I. p.77

472. E.g. As the basis of a prayer: Ps 26.8
M.J.Charlesworth(ed.) op.cit. p.111
As a credal statement: Isa 7.9 M.J.Charlesworth (ed.) op.cit. p.115
As the starting point of his theology: 1Tim 6.16
M.J.Charlesworth (ed.) op.cit. p.111

473. E.Busch op.cit. p.206 He continues "The real evidence of this farewell is not my much-read pamphlet Nein! (No!) attacking Brunner in 1934,

FOOTNOTES (Chapter 4 contd.)

473. but the book on Anselm of Canterbury's proof for the existence of God which appeared in 1931..."

474. S.Sykes op.cit. p.3 He comments, this is "...a way of referring to Barth's refusal to provide a natural theology of the traditional kind for his own dogmatics."

475. Cf. n.462 above.

476. Undoubtedly Barth was brought to this conclusion by the shock of the manifesto issued by German intellectuals in 1914.
cf. E.Busch op.cit. p.81 "Their 'critical failure' indicated that 'their exegetical and dogmatic presuppositions could not be in order'."

477. Cf. M.J.Charlesworth(ed.) op.cit. p.40-46 "If Barth's interpretation of St.Anselm's position on faith and reason is correct, St.Anselm must have been out of step with the whole Augustinian tradition of his own time; he must have been misunderstood and misrepresented by his contemporaries, including his own close disciples; and finally St.Anselm himself must have been unaware of the revolutionary character of his own views."
cf. J.McIntyre op.cit. p.32-38 and p.48ff.

478. Barth was not unaware of this.
CD I/2 p.9f. S.10f.

479. J.McIntyre op.cit. p.37
cf. CD II/1 p.92f. S.101f.
cf. CD IV/1 p.412 S.463
cf. CD I/1 p.16 S.15f.
But see CD I/2 p.8 S.9

480. CD I/1 p.84 S.86
cf. CD II/1 p.656f. S.740f.

481. CD IV/2 p.112f. S.125

482. Cf. E.Busch op.cit. p.61ff., p.81 and p.89ff.

483. Cf. The Word of God and the Word of Man p.62 "But as to the sudden stopping, looking up, and tense attention characteristic of the people of the Bible, our wonder will not be so lightly dismissed. To me personally it first came with Paul"(my emphasis)

484. This is the title of Chap.2 in the Word of God and the Word of Man.

485. The Word of God and the Word of Man p.33

486. CD I/1 p.110 S.112

487. Cf. CD III/3 p.376ff. S.434ff. Barth makes this very

FOOTNOTES (Chapter 4 contd.)

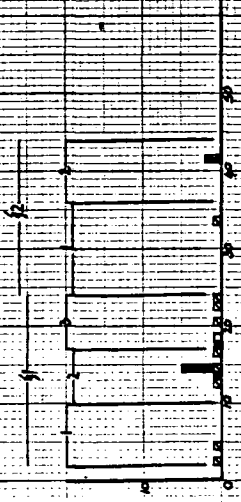
487. contd. clear in his preliminary remarks about the way he will approach a theology of angels.

488. CD I/2 p.883f. S.989

489. H.Cunliffe-Jones The Authority of the Biblical Revelation London 1945 p.134.

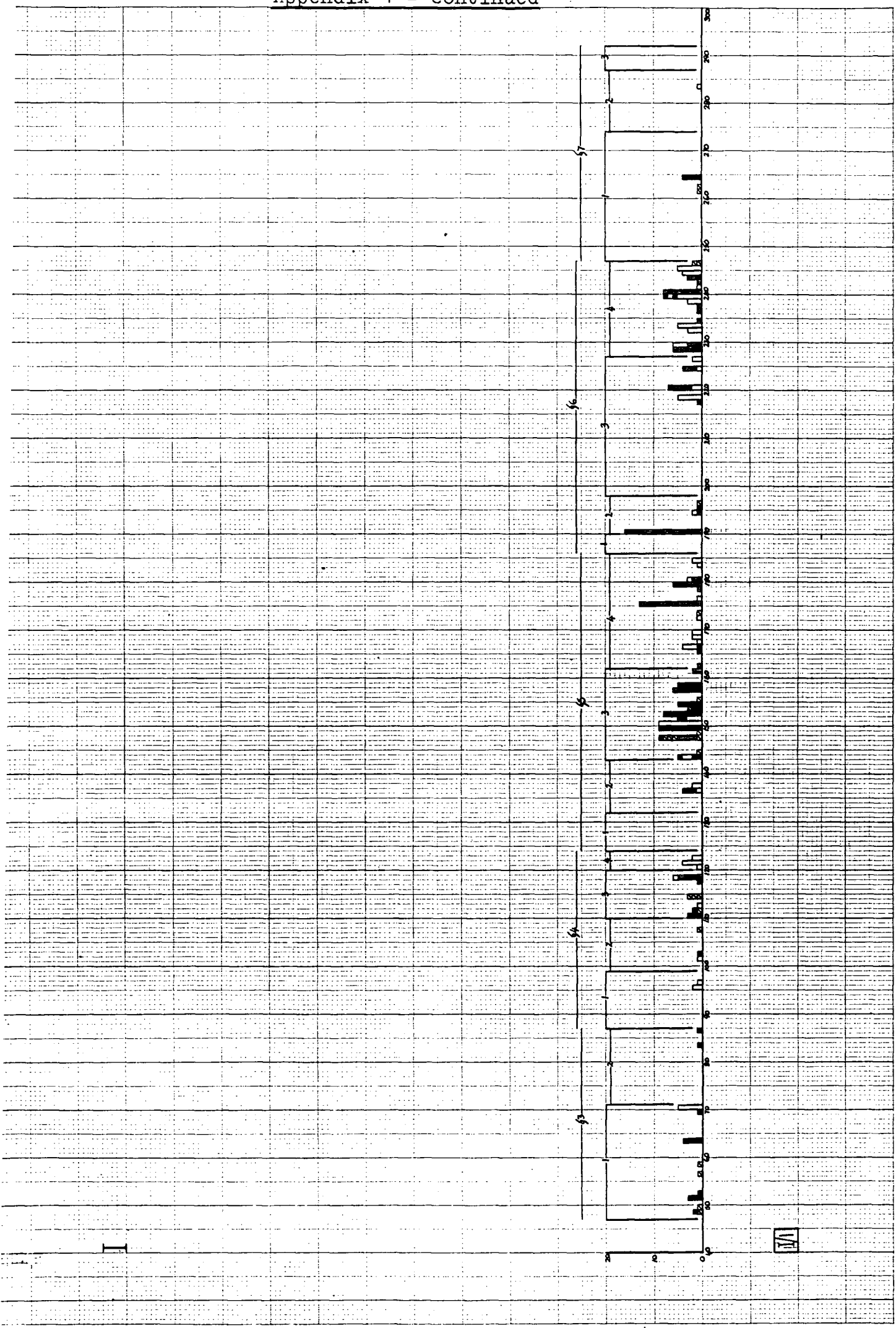
Appendix 1

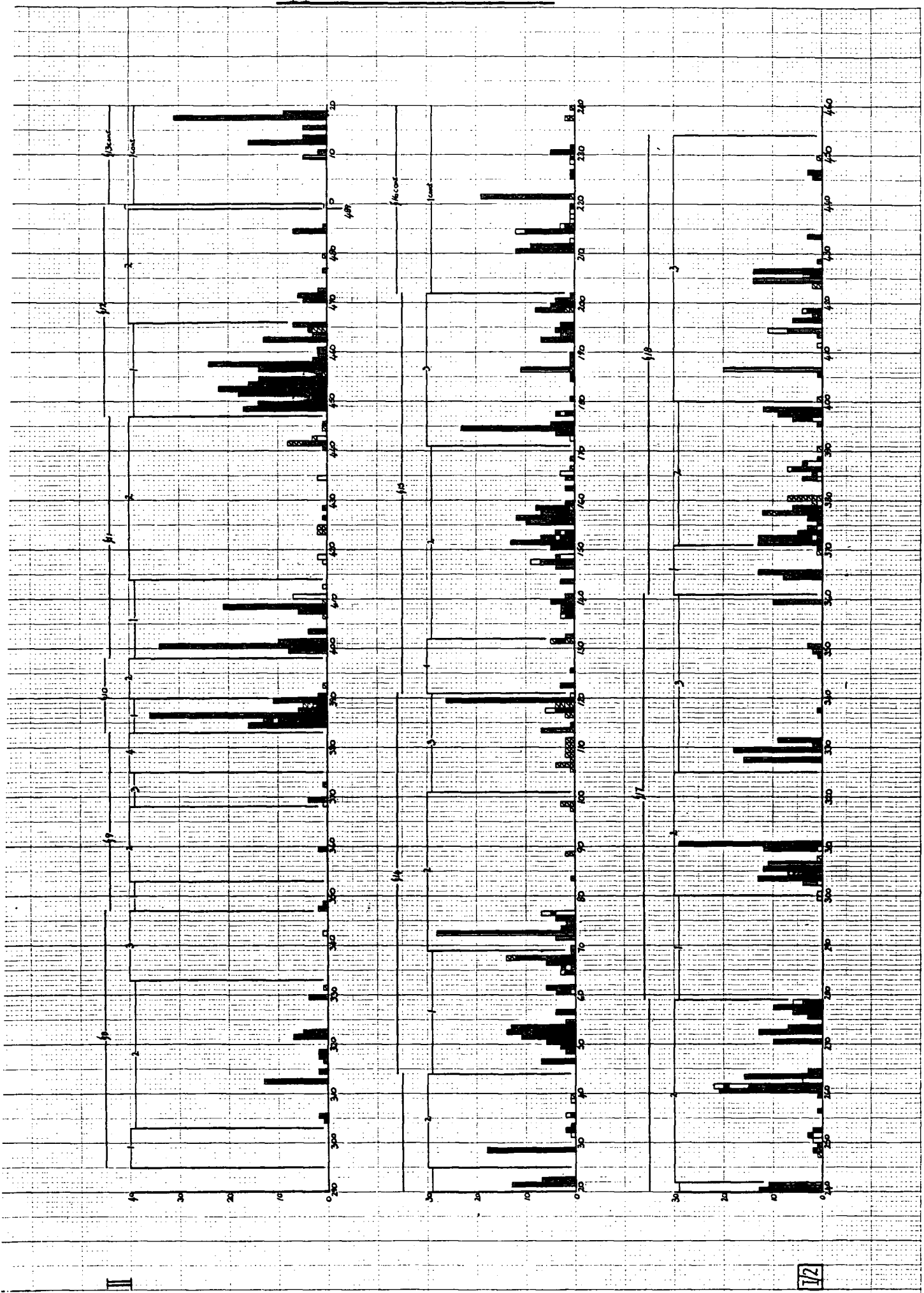
Key
XX
chapter number
number of references to Scripture
30
20
10
0
X/I
Volume/part number
Section Number
Sub-section Number
180
1
on page 30 the 30th reference is found in the main text
page numbers
40
50
references to Scripture found in the Appendix
references to Scripture found in the main text
references to Scripture included in quotations from other theologians

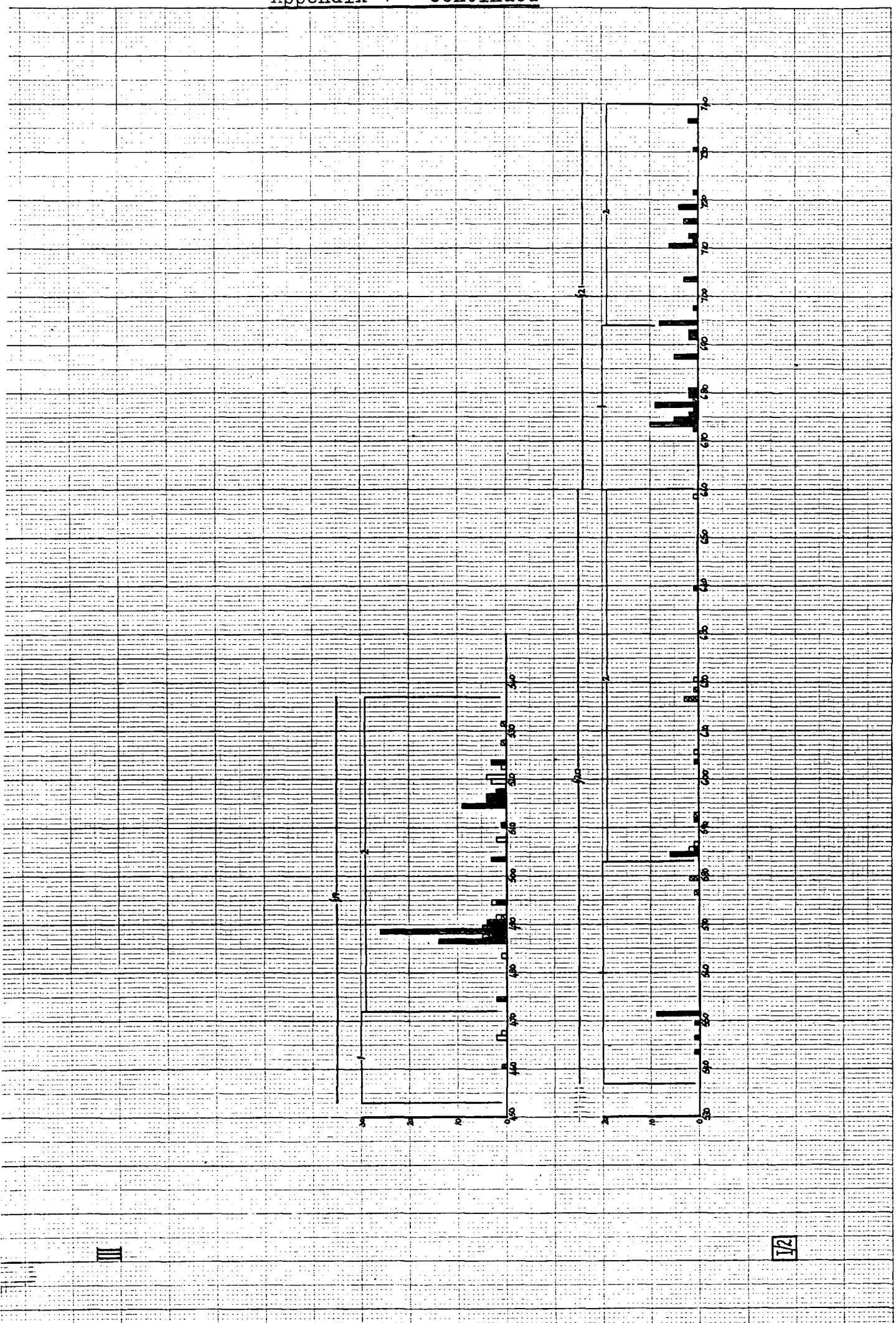


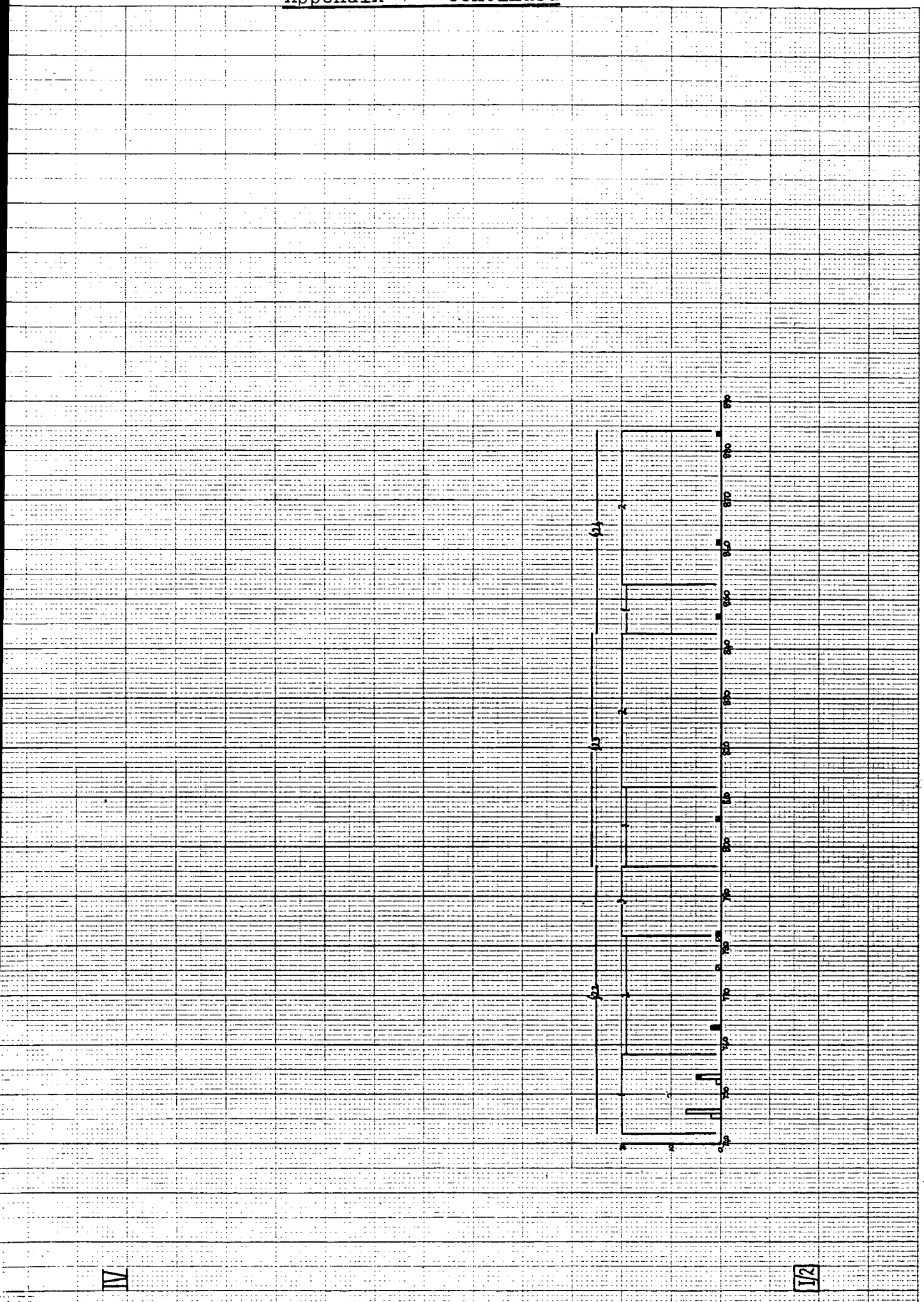
Introduction

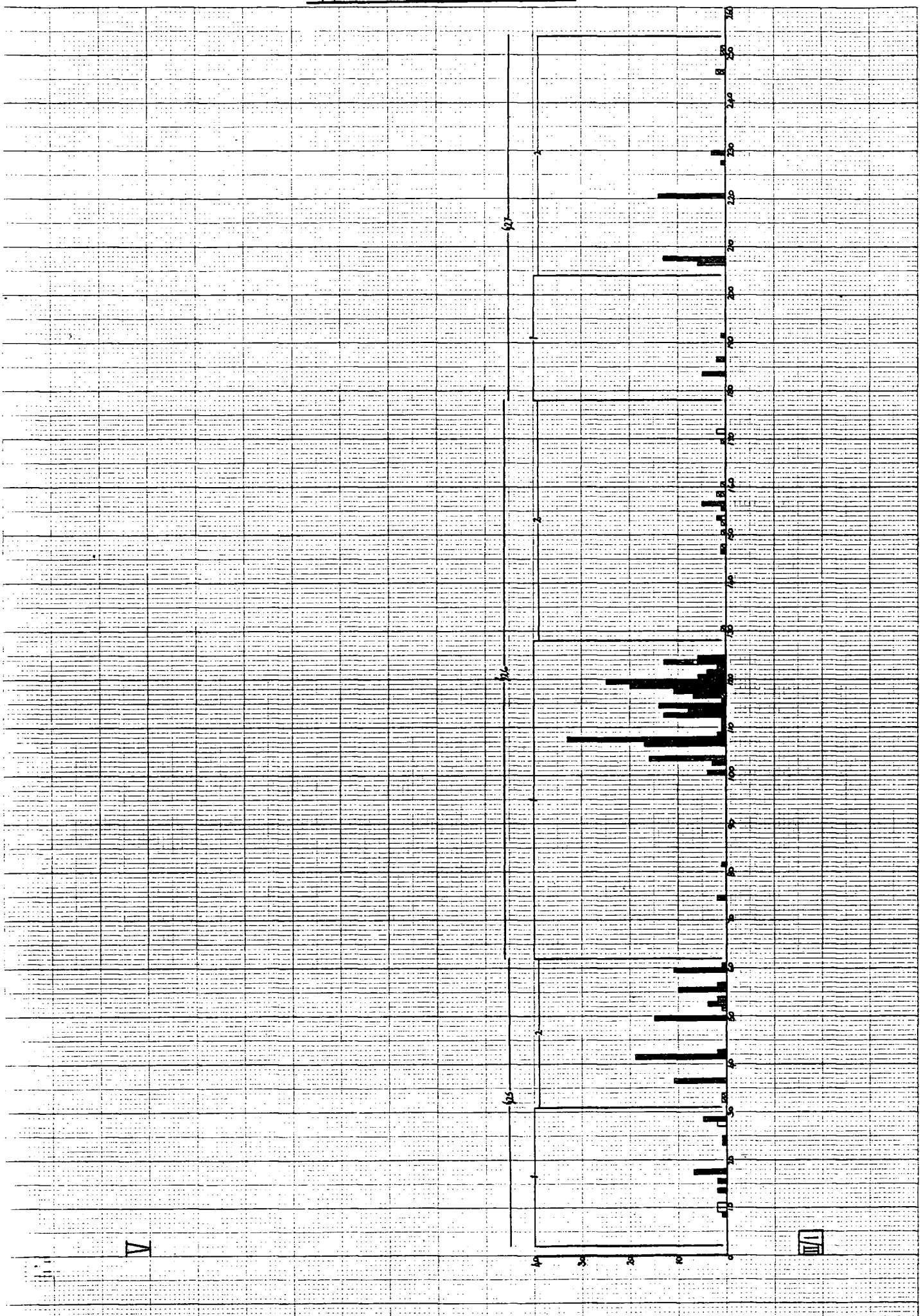
Appendix 1 - continued

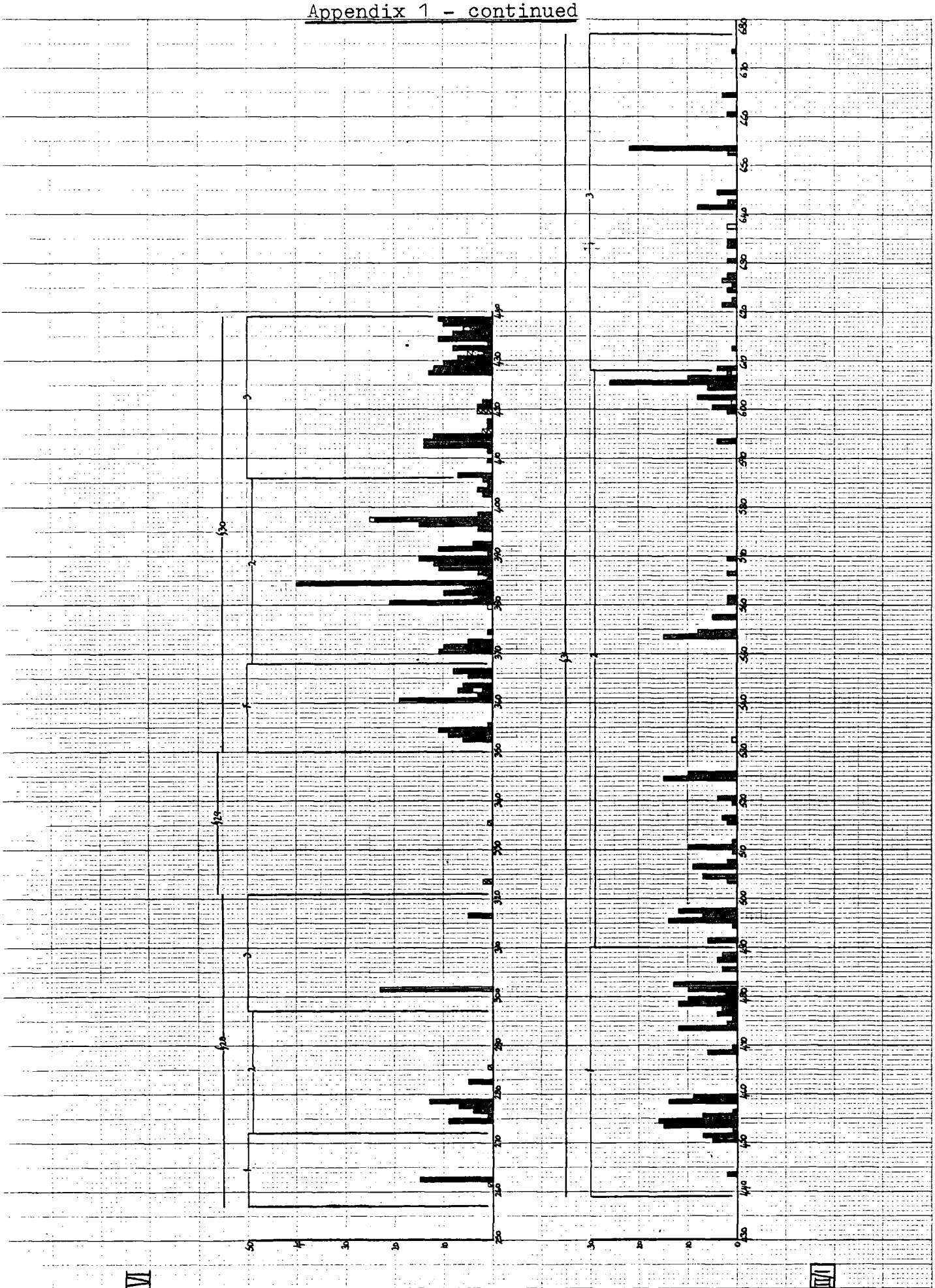


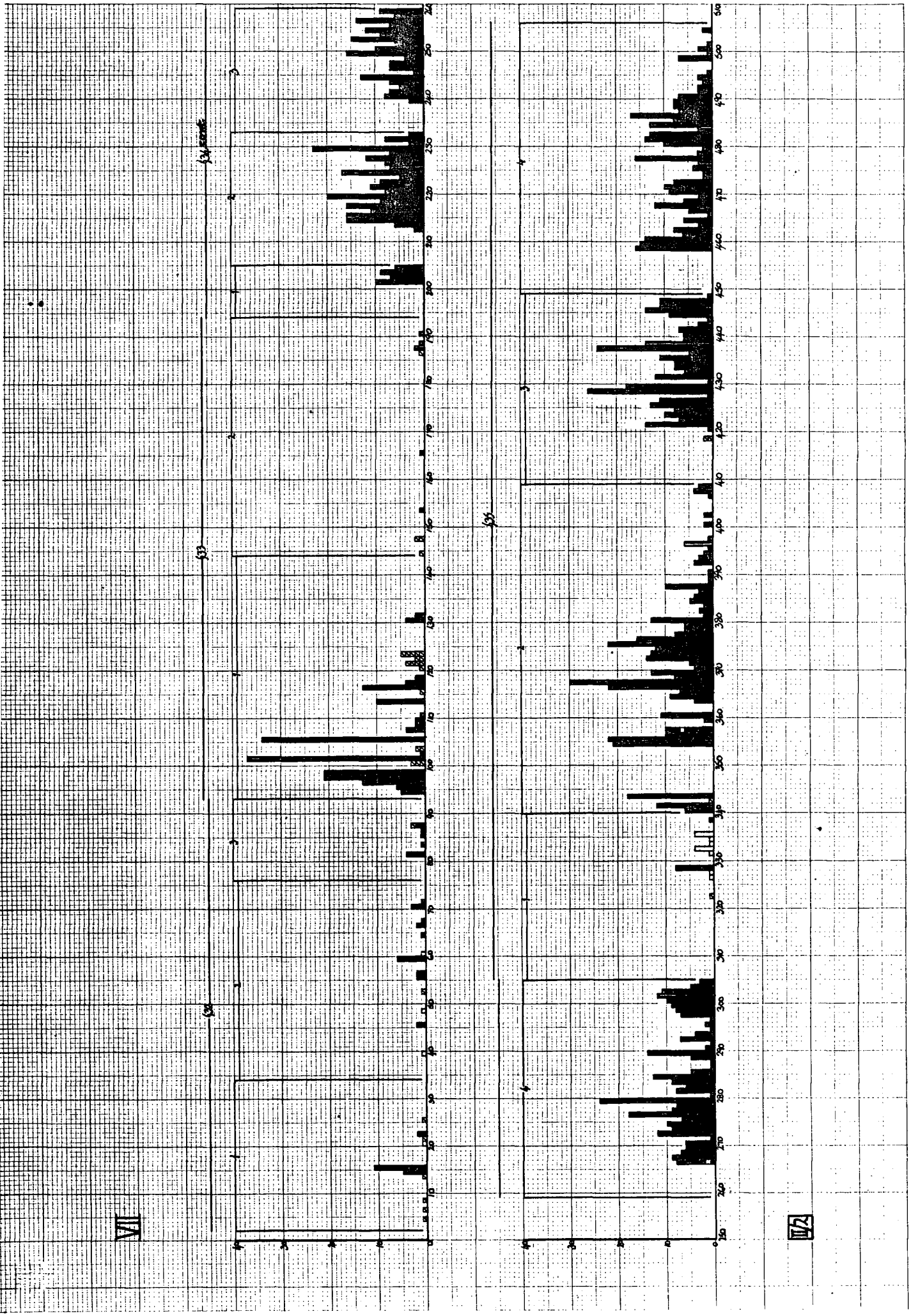


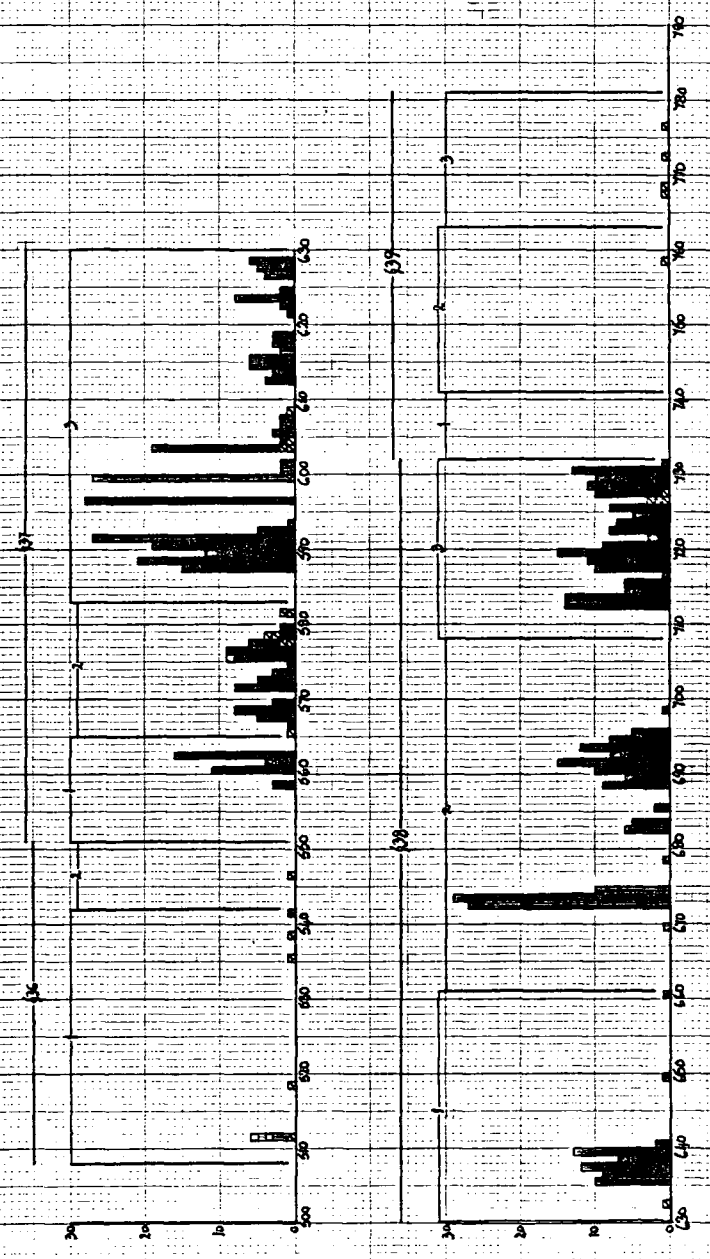






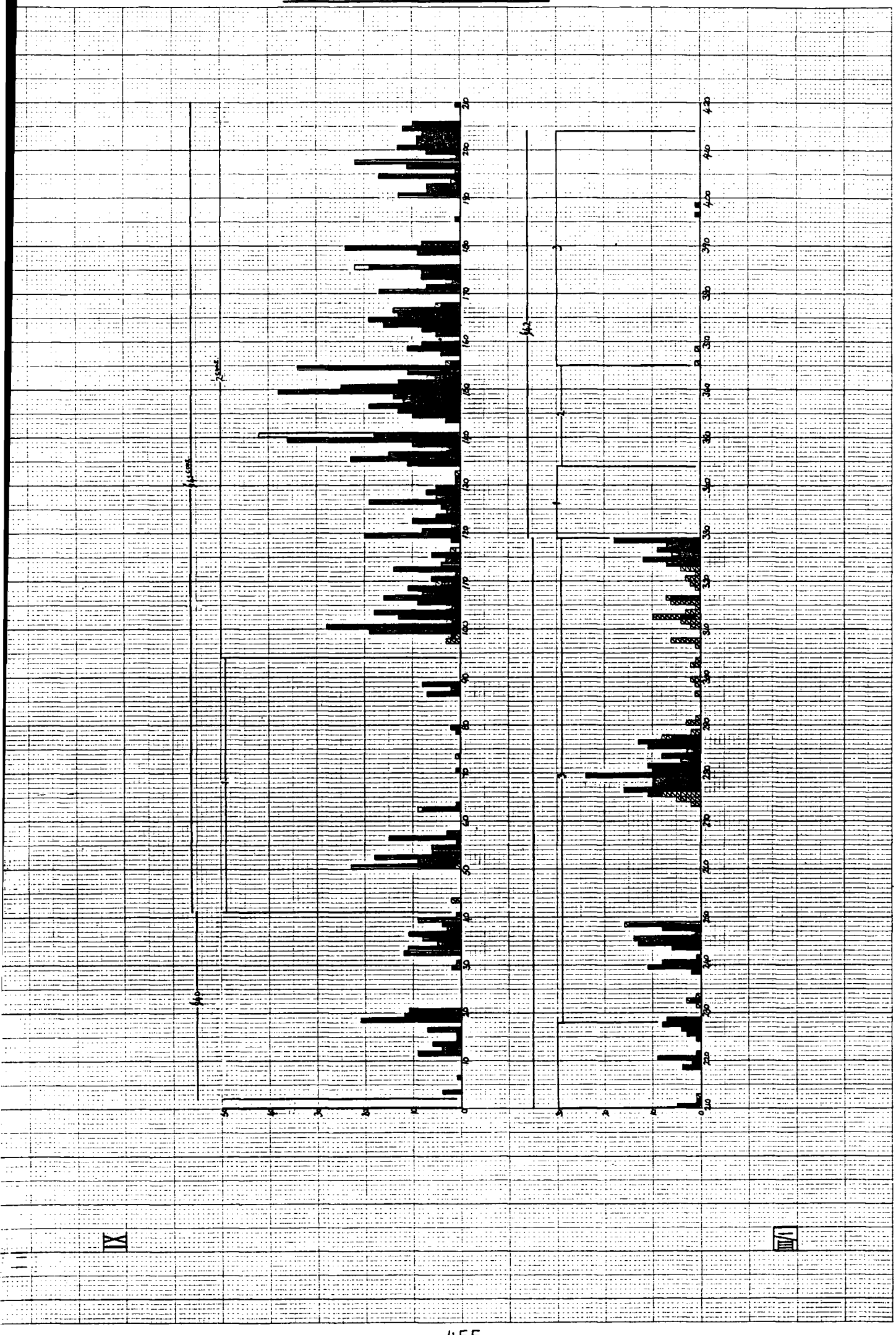


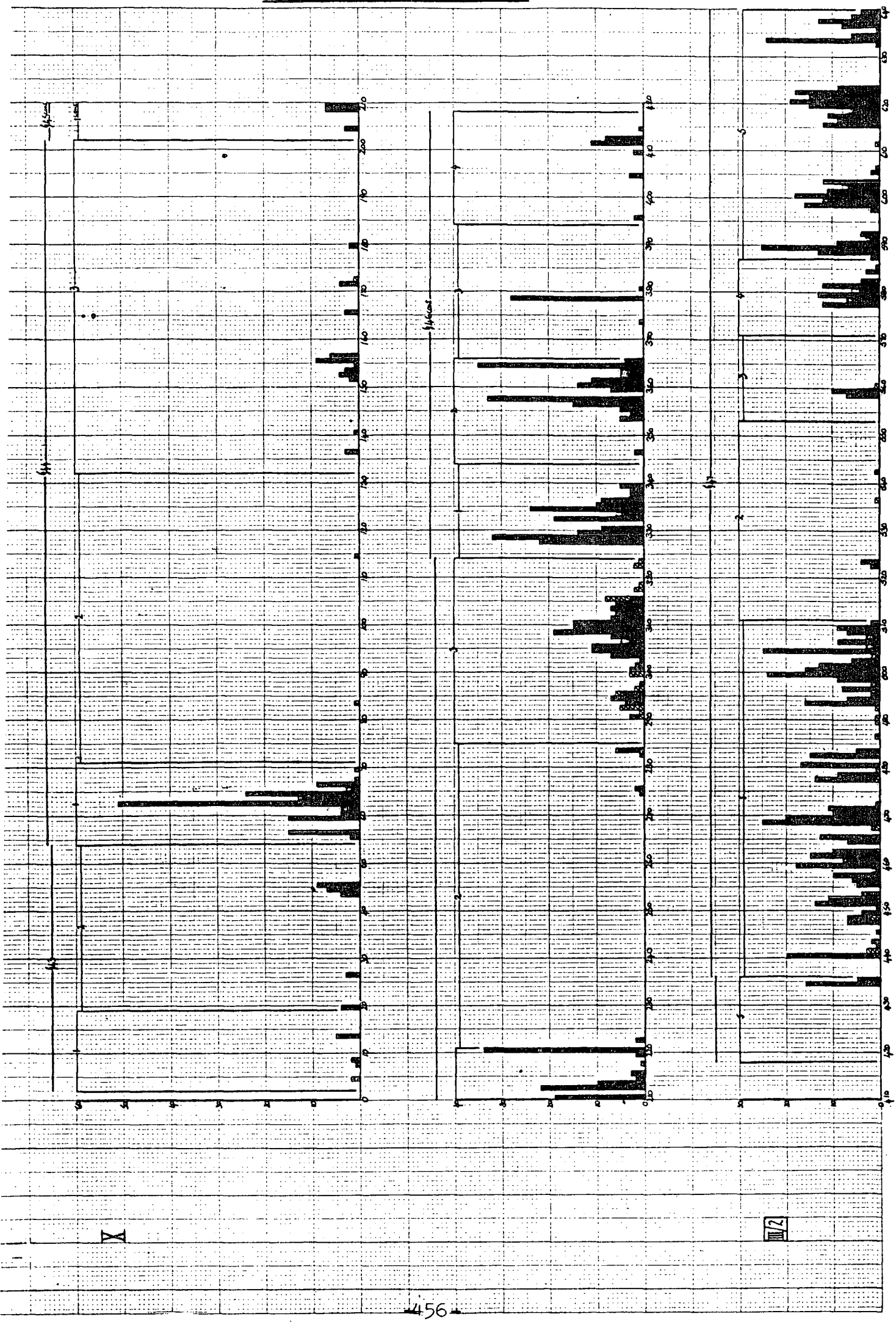

IIA
IIB
133
134
135



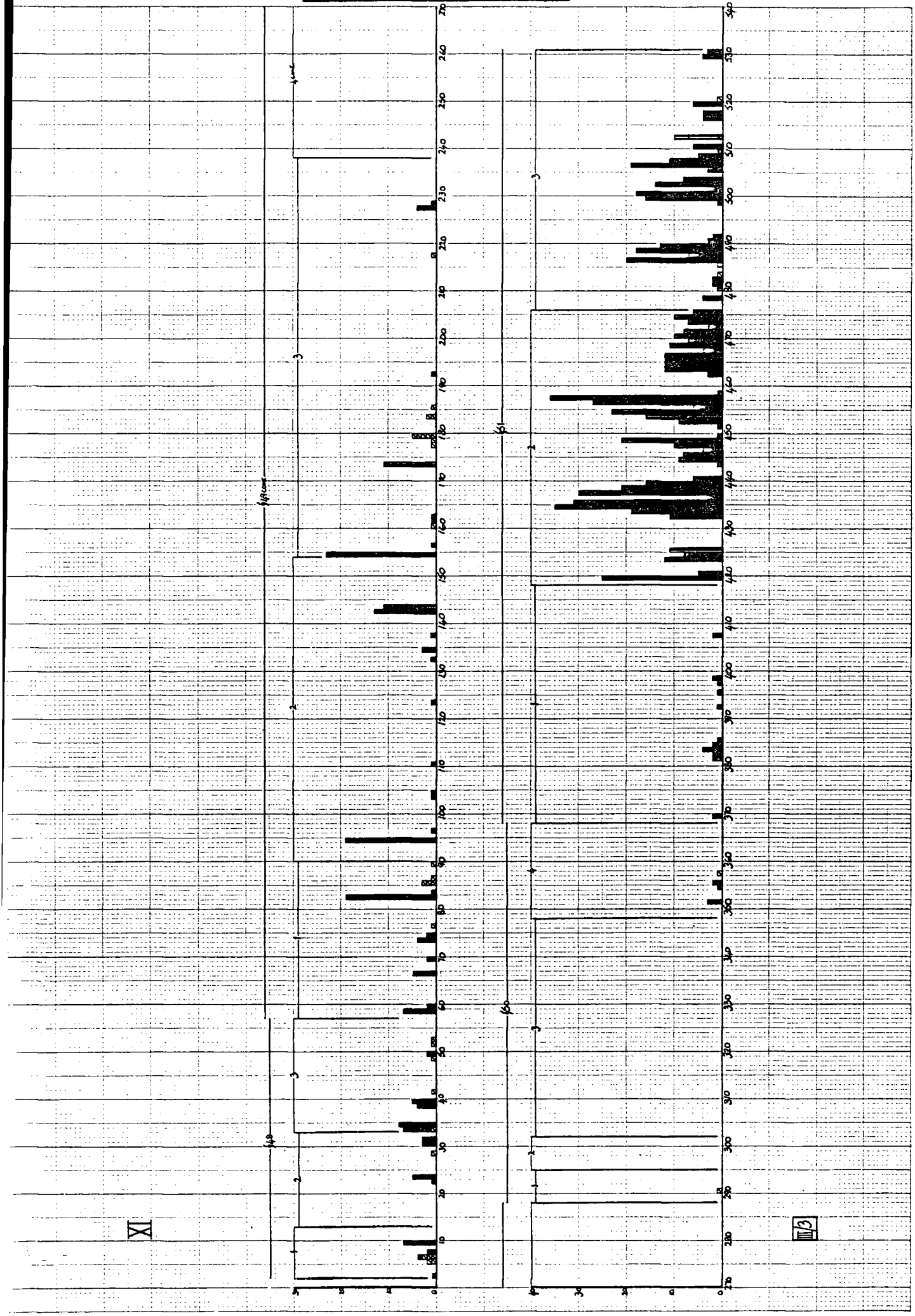
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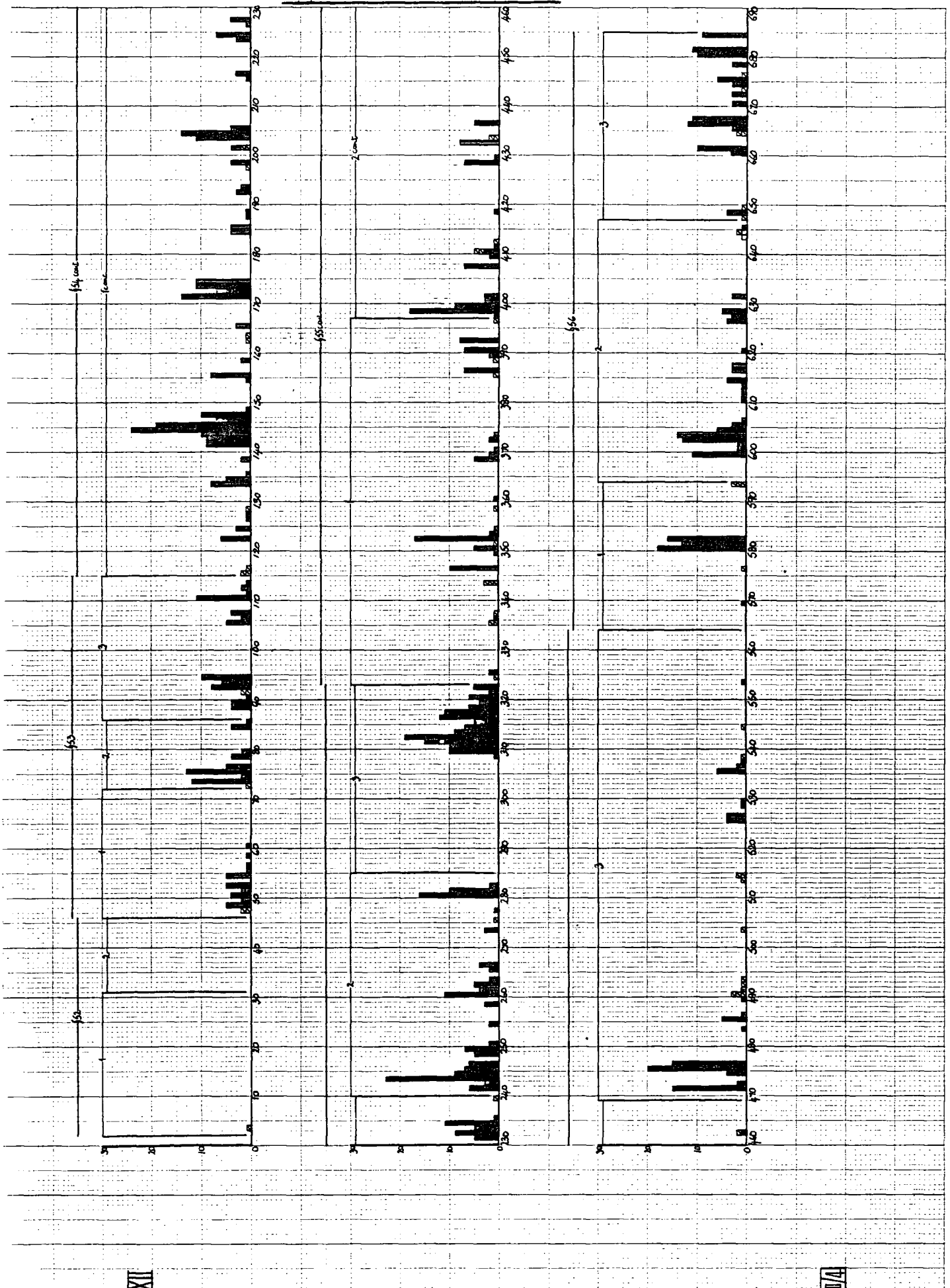
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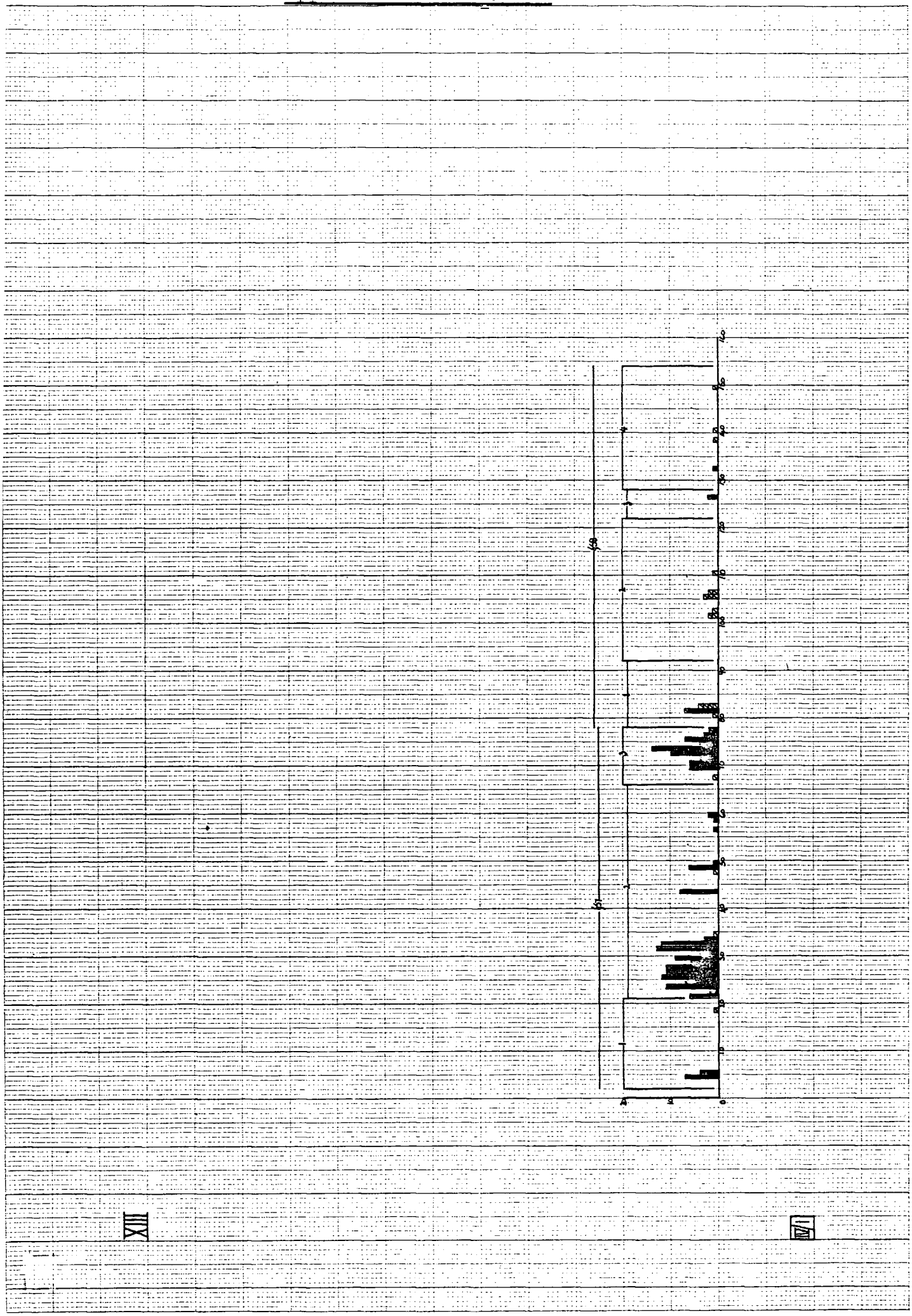


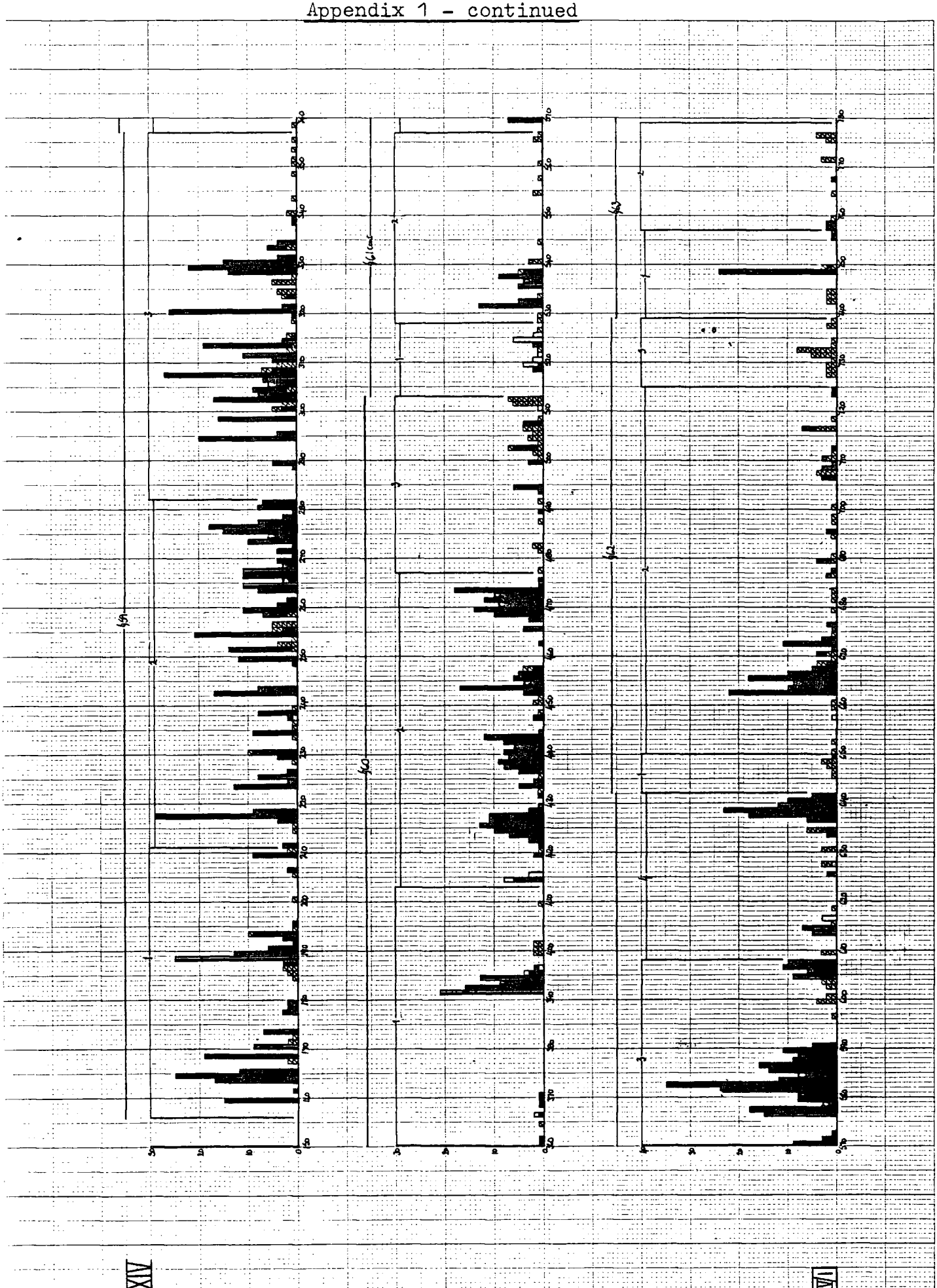


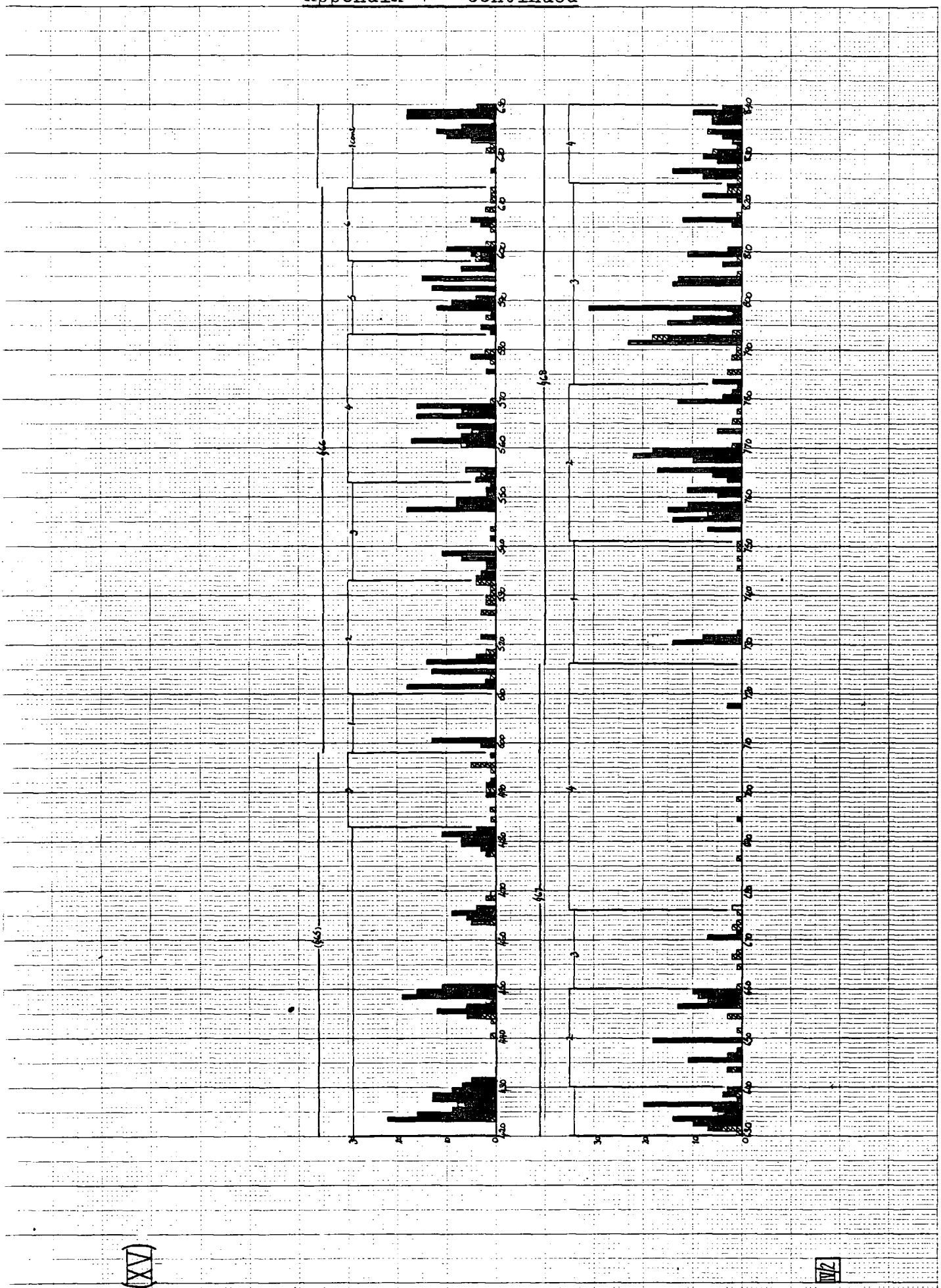
Appendix 1 - continued

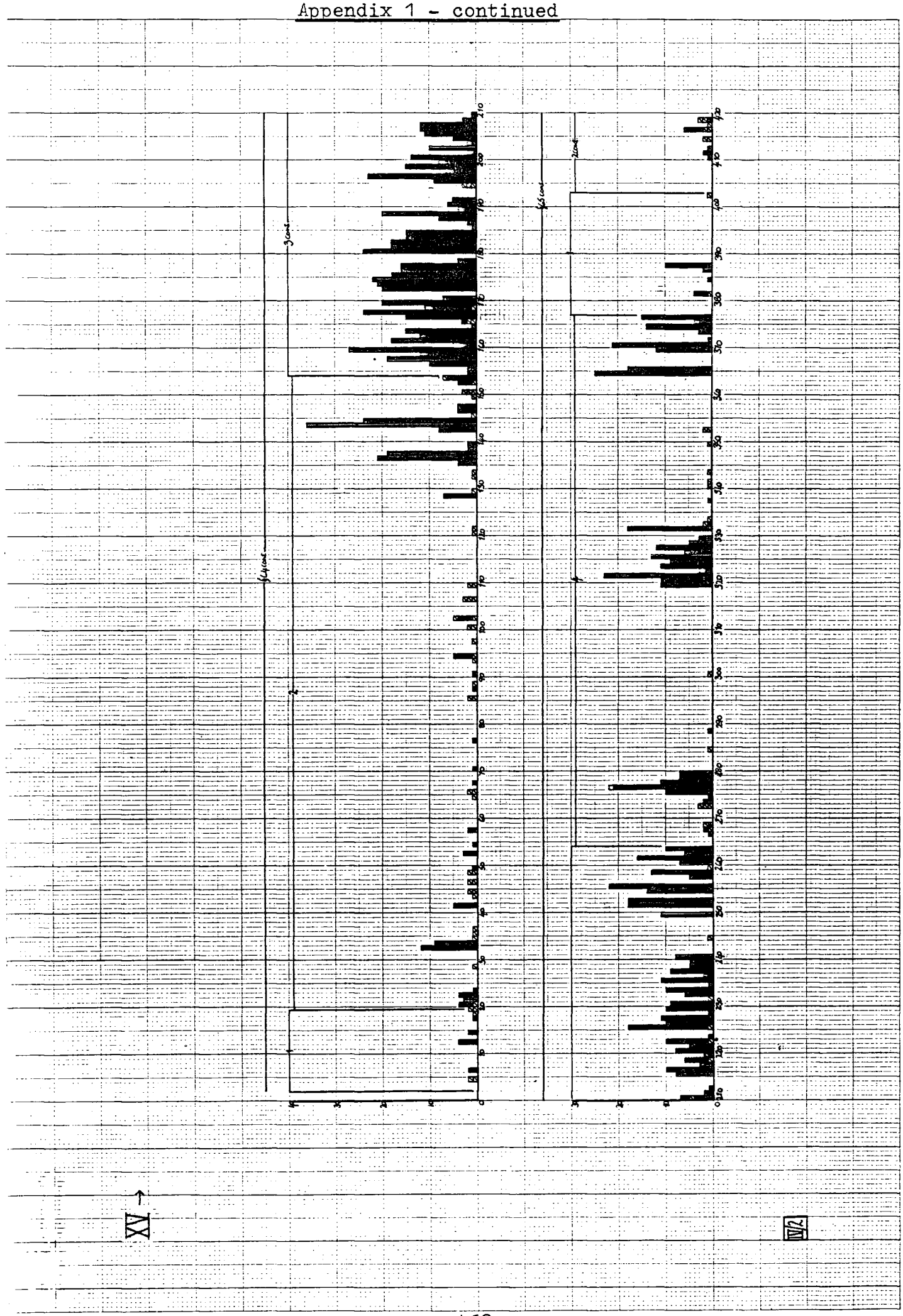




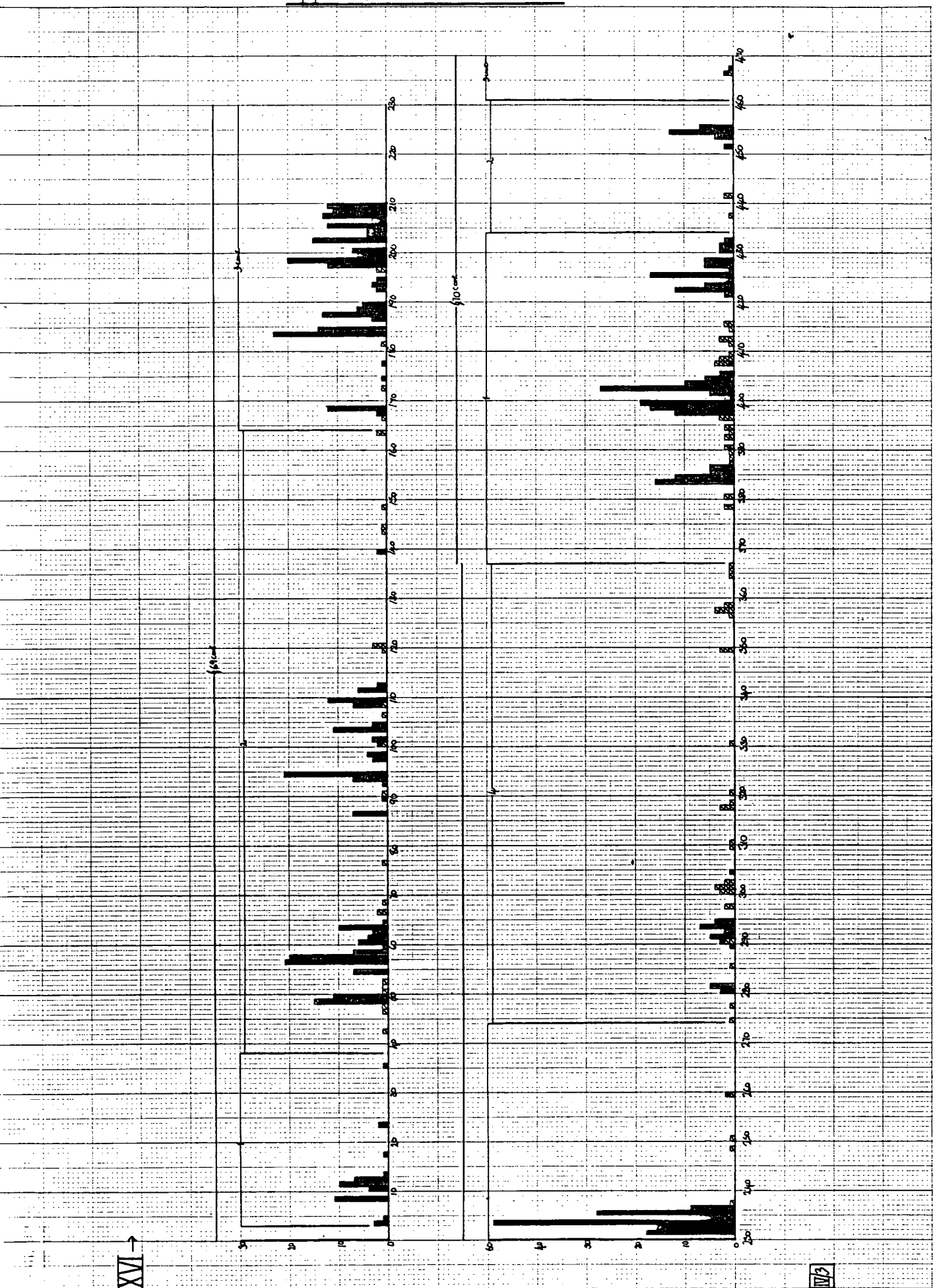


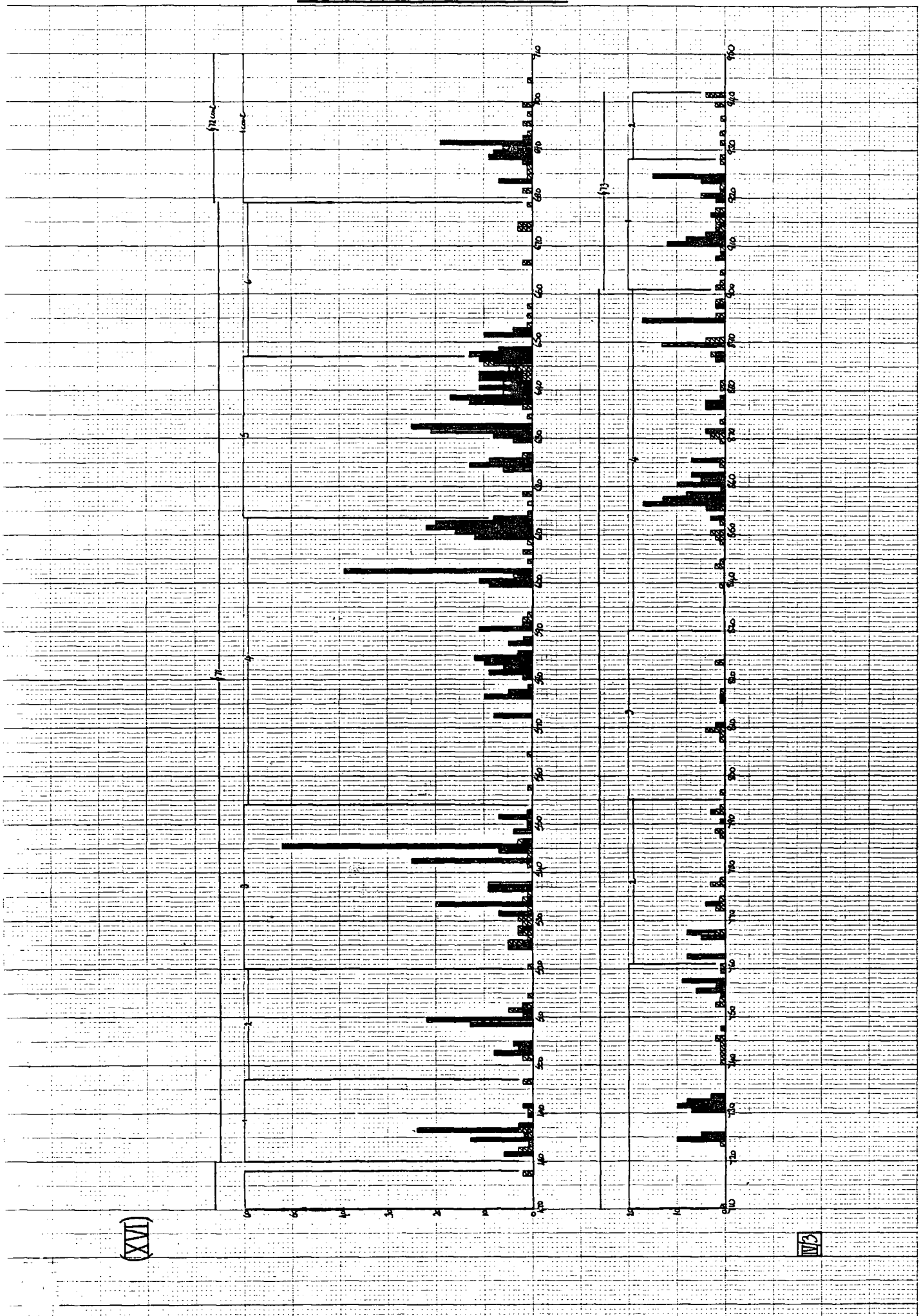


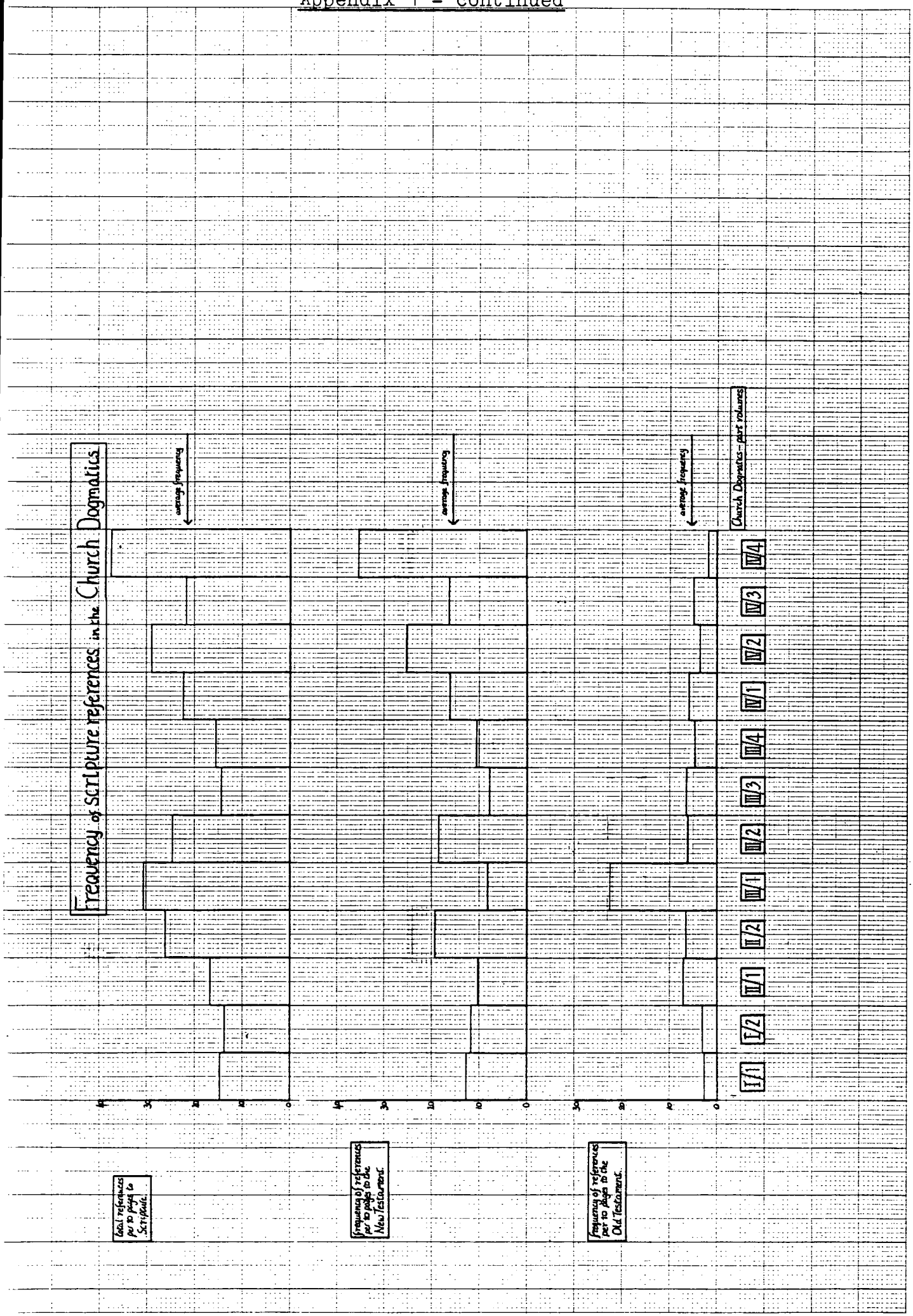



XV
W2

Appendix 1 - continued






Frequency of Scripture references in the Church Dogmatics
total references per 10 pages to Scripture.
frequency of references per 10 pages to the New Testament.
frequency of references per 10 pages to the Old Testament.
average frequency
average frequency
average frequency
Church Dogmatics - part volumes
I/1
I/2
II/1
II/2
III/1
III/2
III/3
III/4
IV/1
IV/2
IV/3
IV/4

Appendix 2: Statistical Analysis of Scripture Reference in the Church Dogmatics

Table 1 : Percentage of each biblical book to which Barth does not make reference.
(Percentages are calculated on a verse by verse basis, and are corrected to one decimal point).

Genesis	0%
Exodus	42.1%
Leviticus	42.0%
Numbers	73.3%
Deuteronomy	66.5%
Joshua	83.4%
Judges	56.4%
Ruth	96.5%
ISamuel	2.6%
2Samuel	14.7%
IKings	45.1%
2Kings	86.9%
IChronicles	87.4%
2Chronicles	93.8%
Ezra	50.0%
Nehemiah	85.7%
Esther	100.0%
Job	24.2%
Psalms	43.4%
Proverbs	78.6%
Ecclesiastes	74.2%
Song of Solomon	0%
Isaiah	58.5%
Jeremiah	48.8%
Lamentations	96.1%
Ezekiel	81.4%
Daniel	81.0%
Hosea	67.6%
Joel	87.7%
Amos	43.5%
Obadiah	95.2%
Jonah	0%
Micah	87.6%
Nahum	97.9%
Habakkuk	85.7%
Zephaniah	92.5%
Haggai	89.5%
Zechariah	76.7%
Malachi	70.9%

Appendix 2, Table 1 - continued

Matthew	24.5%
Mark	21.4%
Luke	25.2%
John	10.4%
Acts	54.5%
Romans	9.8%
ICorinthians	14.9%
2Corinthians	33.1%
Galatians	0%
Ephesians	3.9%
Philippians	23.1%
Colossians	20.0%
IThessalonians	39.3%
2Thessalonians	40.4%
ITimothy	42.5%
2Timothy	45.8%
Titus	58.7%
Philemon	68.0%
Hebrews	29.4%
James	40.2%
IPeter	17.1%
2Peter	41.0%
IJohn	13.3%
2John	36.5%
3John	92.9%
Jude	72.0%
Revelation	40.4%

In the Church Dogmatics Barth does not make reference to 2,006 New Testament verses, which represents 25.2% of the text; and 12,531 Old Testament verses are not cited, which represents 54.3% of the text. Taken together, this means that his dogmatics ignores 46.9% of Scripture.

Appendix 2 - continued

Table 2 : Barth's frequency of reference to biblical books per one hundred pages in the complete Church Dogmatics. (Figures are corrected to three decimal places).

John	23.191
Romans	21.538
Matthew	19.669
Psalms	11.875
ICorinthians	11.786
Luke	11.329
Genesis	10.896
Mark	8.786
Acts	8.163
Isaiah	6.955
Ephesians	6.777
Hebrews	5.889
2Corinthians	5.760
Galatians	5.620
Colossians	4.501
Revelation	4.387
Job	4.031
IPeter	3.675
IJohn	3.649
Jeremiah	3.293
Exodus	3.255
Philippians	3.179
Deuteronomy	2.289
ISamuel	
ITimothy	1.729
Proverbs	1.704
IKings	1.552
James	1.424
IThessalonians	1.411
2Samuel	1.348
Amos	1.322
Ezekiel	1.246
2Timothy	1.068
Hosea	0.814
Daniel	0.750
2Peter	0.725
Titus	0.712
2Thessalonians	0.636
Leviticus	0.598
Numbers	0.547
2Kings	0.509
Ecclesiastes	0.470
Judges	0.432
Joshua	0.420

Appendix 2, Table 2 -continued

Zechariah	0.343
Malachi	0.318
Jonah	0.305
Joel	0.252
Micah	0.203
Nehemiah	0.191
IChronicles)	0.178
Jude)	
2John)	0.140
2Chronicles)	
Song of Solomon	0.127
Habbakuk	0.114
Lamentations	0.089
Philemon)	0.076
Zephaniah)	
Haggai	0.064
Ruth)	0.038
Ezra)	
3John)	
Nahum)	0.013
Obadiah)	
Esther	0.0

Appendix 2 - continued

Table 3 : Relative density of quotation of biblical books in the Church Dogmatics in descending order of reference.
(These figures have adjusted those in table 2 to take account of the different length of the biblical books).

Colossians	3.726
Ephesians	3.438
Galatians	3.006
IPeter	2.752
IJohn	2.733
Philippians	2.403
ICorinthians	2.126
John	2.007
Romans	1.929
2Corinthians	1.762
Hebrews	1.528
Matthew	1.444
IThessalonians	1.247
Titus	1.217
ITimothy	1.203
2Thessalonians	1.063
James	1.046
Mark	1.019
2Timothy	1.012
2Peter	0.934
Revelation	0.853
2John	0.846
Luke	0.775
Amos	0.712
Acts	0.638
Jude	0.560
Genesis	0.559
Jonah	0.500
Malachi	0.454
Isaiah	0.424
Psalms	0.384
Hosea	0.324
Joel	0.273
Philemon	0.240
ISamuel	0.221
Exodus	0.211
Jeremiah	0.189
Deuteronomy	0.187
Ecclesiastes	0.167
Daniel	0.165
Habakkuk	0.160

Appendix 2, Table 3 - continued

2Samuel) Micah)	0.152
IKings	0.149
Proverbs	0.146
Haggai	0.131
Zechariah	0.127
Zephaniah	0.113
Song of Solomon	0.085
Ezekiel	0.077
3John	0.071
Judges	0.056
2Kings	0.055
Leviticus	0.054
Joshua	0.050
Obadiah	0.047
Lamentations	0.045
Nehemiah	0.037
Ruth	0.035
Numbers	0.033
Job	0.028
Nahum	0.021
IChronicles	0.014
2Chronicles	0.013
Ezra	0.010

Appendix 3 : Details concerning places in the Church Dogmatics which give extended consideration to single Scriptural passages

Table 1 : Portions of the Church Dogmatics which give extended consideration to one passage or book of Scripture

CD I/1	none	
CD I/2	p.159f.	Jn 1.14
CD I/2	p.175f.	Mt 1 & Lk 1
CD I/2	p.332	2Cor 12
CD I/2	p.399	Heb 6
CD I/2	p.417	Lk 10.25-27
CD II/1	p.52f.	1Cor 13.8-15
CD II/1	p.113f.	Ps 8 & 104
CD II/1	p.117-120	Gen 1 & 2
CD II/1	p.121	Ac 17
CD II/1	p.435-438	1Cor 1.18 - 2.10
CD II/2	p.95-99	Jn 1.1f.
CD II/2	p.202-205	Ro 9 - 11
CD II/2	p.213-233	Ro 9 - 11
CD II/2	p.240-259	Ro 9 - 11
CD II/2	p.267-305	Ro 9 - 11
CD II/2	p.355	Gen 4
CD II/2	p.357-366	Lev 14.4-7 & Lev 14 - 16
CD II/2	p.367-372	ISam 1 - 4 & 8
CD II/2	p.372-409	I & 2 Samuel
CD II/2	p.441f.	Mt 16
CD II/2	p.462f.	Jn 12.1-8
CD II/2	p.591	Ro 7.1-6
CD II/2	p.613-630	Mk 10.17-31
CD II/2	p.689-700	Mt 5 - 7
CD II/2	p.713-716	Ro 12.1-15 & 13
CD II/2	p.717-726	Ro 12.1-15 & 13
CD II/2	p.728-732	Ro 12 - 15
CD III/1	p.33	Gal 6.14-18
CD III/1	p.63-65	Gen 1
CD III/1	p.79-81	Gen 1
CD III/1	p.87-90	Gen 1
CD III/1	p.99-101	Gen 1
CD III/1	p.102-110	Gen 1
CD III/1	p.111-117	Gen 1
CD III/1	p.119-133	Gen 1
CD III/1	p.135-141	Gen 1
CD III/1	p.144-156	Gen 1
CD III/1	p.158-168	Gen 1

Appendix 3, Table 1 - continued

CD III/1	p.171-176	Gen 1
CD III/1	p.179-181	Gen 1
CD III/1	p.191-206	Gen 1
CD III/1	p.210-212	Gen 1
CD III/1	p.213	Gen 1
CD III/1	p.219-228	Gen 1
CD III/1	p.229	Gen 2
CD III/1	p.239-249	Gen 2
CD III/1	p.276-288	Gen 2
CD III/1	p.324-329	Gen 2
CD III/2	p.291f.	Gen 2
CD III/3	p.463-476	Rev 4 & 5
CD III/3	p.481-483	Rev 4 & 5
CD III/4	p.51-53	Gen 1 & 2
CD III/4	p.310-323	Gen 10 & 11
CD IV/1	p.392-396	Ro 1.18 - 3.20
CD IV/1	p.423-432	Exod 32
CD IV/1	p.434f.	Gen 3
CD IV/1	p.437-445	ISam 8 - 31
CD IV/1	p.453-458	IKings 21
CD IV/1	p.577f.	Ps 32
CD IV/1	p.578-581	Ps 51
CD IV/1	p.581-591	Ro 7
CD IV/1	p.637-642	Gal 6
CD IV/2	p.427-432	ISam 25
CD IV/2	p.464-467	2Sam 11.1 - 12.25
CD IV/2	p.478-483	Num 13 - 14
CD IV/2	p.623-626	Eph 4.12-16
CD IV/2	p.659f.	Eph 4.12-16
CD IV/2	p.826-840	ICor 13
CD IV/3	p.383-388	Job
CD IV/3	p.421-432	Job
CD IV/3	p.453-461	Job
CD IV/4	p.95-100	Mt 28.19

This represents 4,105 Scripture references which is 24.3% of all Barth's references in the Church Dogmatics.

Appendix 3 - continued

Table 2 : References to Scripture which occur in passages of extended consideration of a passage or book of Scripture. (Figures correct to one decimal place).

	Number of references	Percentage of all references
CD I/1	0	0%
CD I/2	65	5.3%
CD II/1	129	11.1%
CD II/2	1322	64.5%
CD III/1	1324	81.7%
CD III/2	4	0.3%
CD III/3	122	16.0%
CD III/4	119	11.2%
CD IV/1	499	28.6%
CD IV/2	228	9.3%
CD IV/3	243	11.9%
CD IV/4	50	6.2%

24.3% of all Barth's Scriptural references occur in excursus which give extended consideration to single passages or books of Scripture.

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Abbreviations

1. General

A.F.Q.I. - Karl Barth. *Anselm. Fides Quaerens Intellectum.*
cf. - compare
Co. - company
contd. - continued
chap. - chapter
CD - Karl Barth. *The Church Dogmatics.*
Eng. - English
ed. - editor/edition
e.g. - for example
et.al. - and others
f. - following
ff. - following (plural)
ibid. - in the same place
i.e. - that is
jr. - junior
KD - Karl Barth. *Die Kirchliche Dogmatik*
MS. - manuscript
MSS. - manuscripts
n. - note
N.T. - New Testament
N.B. - Note well.
op.cit. - in the work cited
O.T. - Old Testament
p. - page
pp. - pages
Ph.D. - Doctor of Philosophy
pub. - published
par. - parallel
pt. - part
S. - Seite (German page number.)
tr. - translation
Unpub. - Unpublished
Univ. - University
Vol. - Volume

Abbreviations - continued

2. Periodicals.

CBQ - Catholic Biblical Quarterly.
JBL - Journal of Biblical Literature.
JTS - Journal of Theological Studies.
SJT - Scottish Journal of Theology.

3. Publishers.

CUP - Cambridge University Press.
IVP - Intervarsity Press.
OUP - Oxford University Press.
SCM - Student Christian Movement Press.
SPCK - Society for the Promotion of Christian Knowledge Press.

4. Biblical.

Gen - Genesis
Exod - Exodus
Lev - Leviticus
Nu - Numbers
Deut - Deuteronomy
Jos - Joshua
Ju - Judges
1Sam - 1 Samuel
2Sam - 2 Samuel
1Chron - 1 Chronicles
2Chron - 2 Chronicles
Neh - Nehemiah
Ps - Psalms
Prov - Proverbs
Eccles - Ecclesiastes
Isa - Isaiah
Jer - Jeremiah
Lam - Lamentations
Ezek - Ezekiel
Dan - Daniel
Hos - Hosea

Abbreviations - continued

4. Biblical - continued.

Mt	- Matthew
Mk	- Mark
Lk	- Luke
Jn	- John
Ac	- Acts of the Apostles
Ro	- Romans
1Cor	- 1 Corinthians
2Cor	- 2 Corinthians
Gal	- Galatians
Eph	- Ephesians
Phil	- Philippians
Col	- Colossians
1Thes	- 1 Thessalonians
2Thes	- 2 Thessalonians
1Tim	- 1 Timothy
2Tim	- 2 Timothy
Tit	- Titus
Heb	- Hebrews
1Pet	- 1 Peter
2Pet	- 2 Peter
1Jn	- 1 John
2Jn	- 2 John
3Jn	- 3 John
Rev	- Revelation

