

WHAT IS NEO-ORTHODOXY

IA. Introduction

1B. The Importance of Neo-Orthodoxy

2B. The Problem

1C. Basic Disagreements in Interpretation

"Barth is . . . not a Fundamentalist, holding that textual criticism has its rightful place in the study of sacred Scriptures. . ."

W.G. Hanson, The Message of Karl Barth, p. 18.

"His [Barth's] theology is through and through Biblical theology. . ." John McConnachie, The Barthian Theology and the Man of Today, p. 55.

"Barth and Brunner have satisfied the requirement of Kant's criticism, but in so doing they have at the same time denied the God of Calvin."

"And the same must also be said with respect to such modified forms of dialecticism as are offered by Reinhold Niebuhr, Richard Kroner, Paul Tillich, Nels Ferre, and John Mackay."

"Between these two [neo-orthodoxy and other modernisms on one hand and orthodoxy on the other hand] there is and can be no peace." Cornelius Van Til, "Nature and Scripture," in Westminster Faculty Symposium, The Infallible Word, pp. 291-293.

"Reinhold Niebuhr is not a Christian." - Emil Brunner

2C. The Explanation for these Divergent Interpretations

1D. Possible Motives

2D. Changing Positions set forth by the Neo-Orthodox as a result of the development of their thought across the years

3D. Radically different types of theology usually called Neo-Orthodoxy

4D. The Nature of Neo-Orthodoxy

"My friend, Professor Samuel Hamilton, wrote him [Karl Barth] some years ago in the interests

any content that can be comprehended by us." The Epistle to the Romans, p. 36.

This type of statement Barth tends to tone down in his later writings. He says this is because when he began writing he was opposed to Liberals who had reduced God to the level of the human mind. Now he is opposed to men who are hopeless and for whom the idea of God is very remote. He now stresses the attainability of God in Jesus Christ. At best, however, Barth must be interpreted as holding to a very extreme statement of the analogical nature of all human knowledge about God - even knowledge about God in and through Jesus Christ.

3A. The Fundamental Authority of Theological Method of Neo-Orthodox Thinkers.

1B. The Method

"God speaks to us His Word in Christ through the Prophets and Apostles; through their Word He speaks to us His Word of judgment and of mercy. We do not believe because it is their Word, but because and to the extent in which He Himself speaks to us through their Word." Brunner, Revelation and Reason, p. 136.

The ultimate authority of the Neo-Orthodox is an immediate insight conceived not as grounded in logical proofs (modernism and rationalism), not as grounded in an exegesis of what God in the past said in His written word, the Bible (orthodoxy) but grounded in the immediate voice of the Holy Spirit who meets us as we read the Bible. The Bible, therefore is the instrument of faith but not the rule of faith. Neo-Orthodoxy is a Bible bound mysticism (tightly bound by the Bible in Barth; loosely bound in Brunner; very loosely bound in Niebuhr).

As the most conservative of these Neo-Orthodox thinkers, Barth makes some remarkable concessions to orthodox vocabulary. He is willing to say that the Bible is the Word of God. But, he explains, for him this is can be claimed for the Bible not because of any inspiration in the past but because of a present divine inspiration through which now God speaks to us through the words of the Bible and makes the mere human words of this ancient book become His living voice to man.

2B. The Effect of this Method upon the Content of Their Faith

of a graduate student. The inquiry had to do with certain apparent contradictions in Barth's commentary on Romans. Barth replied, 'Ja, Mein Herr Professor, that is so. I do contradict myself; so ist das Leben. Life is that way.' And he proceeded to point out a number of other contradictions in the same book." J. Oliver Buswell, "Karl Barth's Theology," in *The Bible Today*, June-September, 1950, pp. 261-262.

3C. The Purpose of this study

3B. Biographical Sketches of Three Typical Neo-Orthodox Thinkers.

1C. Karl Barth

2C. Emil Brunner

3C. Reinhold Niebuhr

2A. All Neo-Orthodox Thinkers accept the Basic Liberal Criticisms of Orthodoxy

1B. They deny verbal inspiration in the sense of verbal inerrancy.

"The orthodox doctrine of Verbal Inspiration has been finally destroyed. It is clear that there is no connection between it and scientific research and honesty: we are forced to make a decision for or against this view." Emil Brunner, Mediator, p. 105. ✓

To accept such a view, Barth declares would require of him a "sacrifice of the intellect" which he is totally unwilling to make. - Das Verstandnis der Offenbarung. ✓

2B. They accept the critical views as to the origin of the Bible

"I myself am an adherent of a rather radical school of Biblical criticism--which, for example, does not accept the gospel of John as a historical source and which finds legend in many parts of the synoptic gospels." Emil Brunner, The Theology of Crisis, p. 41.

In his treatment of the doctrine of creation Barth reconstructs the text of Genesis in accordance with the liberal Documentary Theory of the origin of the Pentateuch (J.E.P.D.) See his Church Dogmatics II/1, in loco.

3B. They admit many doctrinal errors in the Bible.

"This 'theology of the Apostles' is not an absolute unity, but is presented in a series of different types of doctrine which differ considerably from one another." Emil Brunner, The Christian Doctrine of God, p. 12.

". . .the prophets and apostles as such, even in their office, even in their function as witnesses, even in the art of writing down their witness, were real, historical men as we are, and therefore sinful in their action, and capable and actually guilty of error in their spoken and written word."

This errancy extends "even in respect to religion and theology" Church Dogmatics I/2 pp. 510, 528 and 529.

- 4B. In most cases they acknowledge doctrinal errors in the teaching of Christ.

Jesus ". . .expected the historical interim between the first and second establishment of the Kingdom to be short. In this error he was followed by Saint Paul and the early church. . ." Reinhold Niebuhr, Human Destiny, pp. 49-50.

- 5B. They deny the validity of any rational, logical, historical, or experimental evidences for the existence of God, the deity of Christ, and the truth of Christianity.

"A revelation which could be proved would be no revelation." Brunner, Mediator, o. 201.

- 6B. The Christian Revelation is not only unsupported by reason, but it is also contrary to reason.

Niebuhr: "For what is true in the Christian religion can be expressed only in symbols which contain a certain degree of provisional and superficial deceptions." Beyond Tragedy, p. 3.

Brunner: "The object of faith is something which is absurd to reason, i.e. paradox; the hallmark of logical inconsistency clings to all genuine pronouncements of faith. The Philosophy of Religion, p. 55.

Barth: "I do contradict myself. . .Life is that way." See letter to Hamilton cited above.

- 7B. God is essentially unknowable.

Barth: "The assumption that Jesus is the Christ is, in the strictist sense of the word, an assumption, void of

any content that can be comprehended by us.

The Method of Faith is essentially the same in all Neo-Orthodox thinkers; but the content accepted by each on the basis of this method varies radically from one individual to another. Even in any one thinker, as for example, Karl Barth, the content he now accepts varies greatly from that which he accepted thirty years ago. This is the element of truth in the statement that he has grown more conservative in recent years.

4A. The Content of Faith

1B. The Trinity

1C. Niebuhr:

No clear statement but see his views on the deity of Christ.

2C. Brunner:

Trinity is Sabellian (uni-personal trinity).

3C. Barth:

Barth, too, denies that there are three persons in the one being of the Godhead. He argues, however, that this is not what the credal writers meant by three persons (Latin word for person; used in the creeds) There are, he affirms three eternal distinctions within the Godhead, but these were less than personal distinctions.

"Thus the meaning of the doctrine of the Trinity is not that there are three personalities in God. . . in it we are speaking not of three divine "I's" but thrice of the one divine "I". " The Doctrine of the Word of God, p. 403.

2B. Man Creation and the Fall

1C. Niebuhr, "The idea of Creation...is therefore mythical rather than rational. The perfection before the fall is, in a sense, the perfection "before the act". "The idea of the fall is subject to the error of regarding the primitive myth. . . as historically true."

According to Niebuhr, man is a sinner. He is free and yet inevitably sins. This is contradictory, yet true.

2C. Brunner: There is no valid history in the Bible before Moses. Creation and the fall are "myths" teaching what is true in every man. "This whole 'primal history' in the historical sense, that is, in the sense of a credible record of events, has been completely lost," Revelation and Reason, p. 286.

3C. Barth: The important thing is not what happened historically but the meaning of what is written. Man has lost completely the "image of God" and is a "sinner through and through." See Barth and Brunner, Natural Theology, passim.

3B. The Deity of Christ

1C. Niebuhr: "All definitions of Christ which affirm both his divinity and his humanity in the sense that they ascribe both finite and historically conditioned and eternal and unconditioned qualities to his nature must verge on logical nonsense. It is possible for a character, event, or fact of history to point symbolically beyond history and to become a source of disclosure of an eternal meaning, purpose and power which bears history. But it is not possible for any person to be historical and unconditioned at the same time." Human Destiny, p. 61.

He is not interested in the "metaphysics of Christ" and distinguishes "the Christ" from the "historical Jesus." See quotation below under heading 4A, 6B, 1C.

2C. Brunner: ". . . in Him [Jesus Christ] we encounter God Himself in person, and He Himself is God." Revelation and Reason, p. 42.

If Jesus never recognized himself to be the Son of God, that would make no difference. His job was to be the Son of God not to reveal himself as the Son of God. The historical Jesus is not the object of faith; but rather the contemporary Jesus. In this context, I interpret Brunner to mean by the "historical Jesus" not the Jesus who lived in Palestine, but the Jesus discovered through historical study.

3C. Barth: He really believes in the deity of Christ but also says:

"Jesus Christ in fact is also the Rabbi of Nazareth, historically so difficult to get information about, and when it is got, one whose activity is so easily a little commonplace alongside more than one other founder of a religion and even alongside many later representatives of His own 'religion'." The Doctrine of the Word of God, p. 188.

"Jesus stands among sinners as a sinner." The Epistle to the Romans, p. 97.

On his earlier writings, before about 1945, Barth maintained that the Son of God assumed a sinful human nature, corrupt and guilty. Jesus did not, however, in spite of this sinful nature actually commit any single specific act of sin. He overcame his nature by not sinning even once.

In his most recent pronouncements, Barth has modified this to the point where he now says Christ's nature was always pure and holy but he had the form and appearance of a sinner. In taking upon himself human flesh, he took our flesh with all its weaknesses, and frailties and disabilities due to sin but without actually possessing a sinful and corrupted moral nature. Of course, he still maintains as before that Christ never committed actual sins.

4B. The Virgin Birth

- 1C. Niebuhr: "The flaw in the logic of the Virgin Birth apologetics is amply revealed by the need of the corollary catholic doctrine of the immaculate conception of the Virgin Mary." Human Destiny, p. 73.
- 2C. Brunner: "On the contrary, everything goes to prove that this doctrine arose rather late, thus it arose, for dogmatic reasons and not out of historical knowledge." "The doctrine of the Virgin Birth would have been given up long ago were it not for the fact that it seemed as though dogmatic interests were concerned in its retention." Mediator, p. 324.
- 3C. Barth: "The incarnation of the Son of God out of Mary cannot indeed consist of the origination for the first time, here and now, of the Son of God, but it consists in the Son of God taking to Himself here and now the other things which existed previously in Mary, namely flesh, humanity, human nature, human-ness. . . . It claims that the man Jesus has no father (exactly in the way in which as the Son of God He has no mother)". The Doctrine of the Word of God, p. 556

The virgin birth was not necessary, Barth argues, but it was a fact, a real event.

5B. The Resurrection of Christ

1C. Niebuhr: The "resurrection" of a man is the symbol that we act as whole personality in this life and hence if we are immortal we can only speak of this in terms of "resurrection." To speak of less would imply that less than the whole personality will exist in eternity.

2C. Brunner: ". . . the empty tomb . . . plays no part whatsoever in the New Testament as the foundation for faith in the Resurrection." Mediator, p. 576.

Yet Brunner adds that he really believes in a bodily resurrection of Christ. The elements of his earthly body were destroyed in the tomb, but God created for Him a new body as He will for all the righteous in the last day.

3C. Barth: "This tomb may prove to be definitely closed or an empty tomb; it is really a matter of indifference. What avails the tomb, proved to be this or that, at Jerusalem in the year 30 A.D." The Resurrection of the Dead, p. 135.

Here Barth seems to agree with Brunner, although he is less sure than Brunner, that Jesus' body may have decayed in the tomb. The tomb may have been open.

In his recent works, Barth argues that the empty tomb is a sign of the reality of the bodily resurrection of Jesus Christ, and therefore, ought to be accepted as true.

Of the Bodily resurrection, itself, he is quite dogmatic: "whosoever denies the bodily resurrection of Jesus Christ is not a Christian" --Statement made in class in answer to a query as to what he thought of Rudolph Bultman, another German Neo-Orthodox thinker.

It must be remembered, however, that the bodily resurrection is not a fact to be learned about through the study of history. It is a real event in the stream of human events happening in Palestine around 30 A.D.; but our knowledge that it happened is derived wholly from personal encounter today with the living Christ.

"If the resurrection be brought within the context of history, it must share in the obscurity and error and essential questionableness. . ." The Epistle to the Romans, p. 204.

6B. The Atonement

- 1C. According to Niebuhr, Christ (not Jesus) saved us by his atoning death--not as a substitution but as a revelation of God's suffering for sin and of victory in the ultimate day "beyond the tragedy" of this world.

"This doctrine of the atoning death of the Son of God upon the cross has led to many theological errors, among them the theories of substitutionary atonement which outrage the moral sense." Beyond Tragedy, p. 18.

"But the fact is that the atoning death of Christ is the revelation of ultimate reality. . ." Compared to this Christ who died for man's sins upon the cross, Jesus, the good man who tells all men to be good is more solidly historical. But he is the bearer of no more than a pale truism." Beyond Tragedy, p. 19-21.

Conversion is repeated as often as we see our need for forgiveness.

There is no salvation outside "Christ" but many non-Christians experience the hidden Christ without knowing anything about the historical Jesus (see Human Destiny, pp. 109 ff.)

- 2C. Brunner:

"If the Cross really means the dealing of God with humanity, then we cannot interpret it in any other way than in the sense of the doctrine of substitutionary atonement. . . the Passion of Christ only has meaning on the presupposition that this Christ is the God-Man, and that his death is the expiatory and substitutionary sacrificial oblation." Mediator, p. 503.

"The Atonement is not history. The Atonement, the expiation of human guilt, the covering of sin through His sacrifice, is not anything which can be conceived from the point of view of history. This event does not belong to the historical plane. It is super-history; it lies in the dimension which no historian

knows in so far as he is merely an historian. It is an "event" which is only an "event" for faith. That it actually happened faith alone knows. It is not a fact which has its place in world history." Mediator, pp. 503-504.

- 3C. Both Barth and Brunner agree that Jesus did something objectively for us on the cross. They deny that He merely showed us a good example or impressed us with the sacrificial forgiving love of God. They even say He did something instead of us. The question is, Do they teach that Jesus bore our punishment in order to satisfy the demands of God's justice? The answer seems to be that they neither teach it nor deny it.

Barth writes, "We think once more of our assertion that the reconciliation is an exchange, God now takes over the responsibility for us." Dogmatics in Outline, p. 151.

7B. Salvation.

- 1C. Niebuhr really has little to say about man's personal salvation. Apparently salvation is by grace through faith. The object of faith, however, is not the historical Jesus Christ but the forgiving loving God to whom the "myth" or "symbol" of Jesus Christ points.
- 2C. Emil Brunner believes in personal salvation through faith in Christ--the Christ met in personal encounter.
- 3C. Karl Barth insists that every man is saved through Jesus Christ and comes to know that this is true about himself through faith arrived at in this personal encounter with the contemporary Christ. He couples this, moreover, with a doctrine of "double predestination" in which every man is predestined to be lost (and this lost condition is assumed by Jesus Christ) and also predestined to be saved and, indeed, are now already saved; but they do not know it and therefore do not give thanks to God and acknowledge his salvation.

8B. Eschatology

- 1C. The "second coming" is a symbol of the ultimate triumph of God beyond history." --Niebuhr
- 2C. Both Barth and Brunner believe in a real second coming of Christ. Brunner holds to eternal punishment, at least, for the incorrigibles.

- 3C. Barth seems to reject eternal punishment in favor of an ultimate "undimensioned participation in the glory of God", although he is not clear on this point. Dogmatics in Outline, p. 153.

5A. Questions

- 1B. Are these men Christian?

God alone can judge men's souls.

- 2B. Does Neo-orthodoxy present an acceptable formulation of Christian faith?

Certainly not, but the degree to which parts of their systems are acceptable or unacceptable depends upon what each individual Neo-orthodox thinker says.

- 3B. Is Neo-orthodoxy essentially the old Modernism?

No, but it is basically a reaction to Modernism and bears the marks of a reactionary movement in the opposite extremes to which it tends, i.e. Man is good--sin is inevitable.
Reason is the only test of truth--reason cannot bring us to truth
Back to the historical Jesus and his simple gospel
On to the Christ of faith and
conversely it still retains many of the essential elements of the old Modernism--the degree to which it does varies greatly amongst the Neo-orthodox.

- 4B. Is Neo-orthodoxy accomplishing good?

- 1C. In the providence of God, orthodoxy is stimulated by heresies to beat out its truth. So today orthodoxy is stimulated by this one-sided error to rethink its own position and to see the truth more clearly. This is good.

- 2C. Every heresy exists only because of its rest in part upon some piece of truth. Neo-orthodoxy is no different from other heresies at this point.

Undoubtedly it is furthering the cause of Orthodoxy upon many individual points by corroborating the orthodox position.

1E. Man is a sinner

2E. The ultimate inadequacy of reason to bring man saving faith

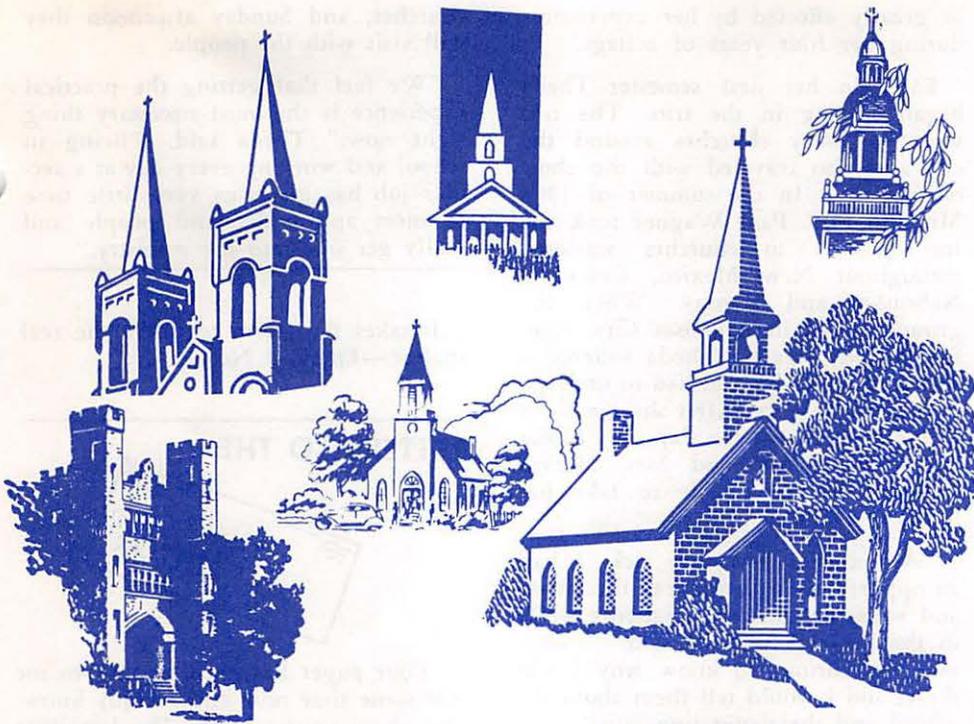
- 3E. The deity of Christ (in some cases)
- 4E. The necessity of redemptive supernatural revelation.
- 5E. Many individual Biblical studies especially in the field of Biblical theology.

3C. In some cases it has served as a partial corrective of the tendencies within orthodoxy by putting in the foreground the main stream of Reformation thought.

Note especially the significance of the witness of the Holy Spirit, the present work of the Holy Spirit in illumination of the Scripture, the central importance of the person of Christ in the Christian apologetics.

Undoubtedly the orthodox ought to have learned these things from the Bible or, at least, through Luther and Calvin. The best of the orthodox theologians like A. Kuyper, H. Bovinck, B.B. Warfield, Charles and A.A. Hodge, and a host of others know them well enough. Often in popular expositions of Biblical doctrine and and especially in apologetic texts, these Biblical principles were forgotten.

- 4C. Through Neo-orthodoxy the gospel has received a hearing in many areas where orthodoxy could get no hearing at all. Many schools formerly liberal and thoroughly anti-Christian have been won to a half-way orthodox position.
- 5C. These gains have been compensated on the other hand by losses from orthodoxy to neo-orthodoxy. This is especially true in Europe, but also it is beginning to be evident on the American scene. Unfortunately the better is often the worst enemy of the best.
- 6C. In the next few decades, Neo-orthodoxy will certainly be the great opponent of orthodoxy and the theological battleground will in large measure be found on the issues in controversy between the Orthodox and the Neo-orthodox.



CURRENT TRENDS IN THEOLOGY

NEO-ORTHODOXY —

BULTMANNIANISM —

POST-BULTMANNIANISM

(Presented to a panel at the IFCA Convention, La Mirada, Calif., June, 1965)

By R. Howard Gould, Th.D.,
Vice-President of DBC.

What we have to say about a subject as big as this will rightly be called over-simplification. However, we shall attempt to draw an outline picture of the trends in the above-indicated areas.

The aberrations of modern theology may be said to have begun with English Deism, which passed through France to Germany and gave rise to the rationalism of the nineteenth century. Rationalism began as an attempt to make the Bible palatable to the modern mind, which could not accept miracles. Reason was the guide to truth. By ruling out the miraculous, the rationalists thought they could preserve the essential message of Christianity for the modern world. What happened was a watering down of the message of the Bible until there remained nothing but some ethical advice, and interesting fables.

The modernism that came to full flower in the United States in the nineteen twenties, under such leaders as Harry Emerson Fosdick, was the direct result of the rationalistic criticism that came from Germany.

Page 4, Dallas Bible College News

I. NEO-ORTHODOXY

Liberalism was optimistic, not believing in the total depravity of man. Even after World War I the cry, here in America, was that the last war had been fought to "make the world safe for democracy." That war dampened the spirit of the European theologians, and gave rise to Neo-orthodoxy, which started with Karl Barth's *The Epistle to the Romans* (1918), which came as a bomb-shell into the camp of the rationalist-modernists. This took a darker view of human nature, and did not hesitate to speak of sin and salvation by the grace of God through Christ. In America, the optimism and liberal ideas continued until World War II, when the rosy dreams of the liberals were dashed to pieces. Into the vacuum came Neo-orthodoxy from Europe to give an air of a real message of sin and salvation with authority.

Neo-orthodoxy dominated European theology from about 1925-48 (at which time the figure of Bultmann, with his de-mythologizing of the Bible, came into prominence and overshadowed Neo-orthodoxy).

The genius of Neo-orthodoxy was the possibility of a ringing sound of authority, of a message from God concerning sin and salvation. Some Neo-orthodox statements, taken by themselves, sound perfectly orthodox. What was the trouble with Neo-orthodoxy? It still did not return to an authoritative, verbally and plenary inspired Bible. Neo-orthodoxy still kept the old rationalistic and liberal ideas as to the sacred text. As Charles C. Ryrie well points out, it is like the thrilling story a man invented—most moving,

but really a hoax.¹ If the records are not, after all, to be taken as actual history, we have nothing on which to build, and must only wait for God to "break through" and meet us, perchance with a verse of Scripture.

A study of Barth's doctrines is a difficult one, not only because of his voluminous writings and obscure form of expression, but because of his changes of viewpoint from time to time. It does, however, seem evident that he accepts the doctrine of universal salvation, takes the Genesis account of the fall of man as conveying a truth (the fact that man is a sinner), but not as literally true, and, strangely, accepts a literal second coming of Christ.

Other Neo-orthodox theologians have varied opinions, but Barth and Brunner come as near to conservative beliefs as any. Their view of the Bible leaves truth subjective; each one must decide what is truth and what is not. To avoid this subjectivism, Barth appeals to church history, and says the church has safeguarded the doctrines. But this does not help. To which church and which decisions shall one look for the truth?

Brunner does not like to admit that the Bible has myths, yet he rejects the virgin birth of Christ as a myth (or what amounts to the same thing).²

In order to hold to the value of any event, such as the virgin birth of Christ, and yet not accept the record of it, the Neo-orthodox theologian (and later the Bultmannian) makes an artificial distinction between history as record (*historie*) and history as event (*geschichte*). The value, they say, is in the event as an ever present reality, while the record is unimportant and really cannot be investigated or verified. This enables them to deny any facts they wish to, yet retain the value of the great truths (?) involved.

II. BULTMANNIANISM

Rudolf Bultmann came on the scene with tremendous impact. He is a student of New Testament theology, an exegete, and an expert in historical research. His special contribution is in the area of hermeneutics. He says we must remove the mythical surroundings, and get down to the kernel of truth of the Biblical record. We must de-mythologize the Bible. The idea is not new; David Friederich Strauss applied this to the miracles. But Bultmann has popularized it, uniting it to existential philosophy.

Bultmann argues that we all approach Biblical interpretation with preconceived ideas, but thinks his existential ideas are the best approach.

against that day." Paul knows a person, the most wonderful person in all the universe, the Lord Jesus Christ. Paul has committed everything to Him. He has deposited his eternal well-being in the hands of the Lord Jesus. And the Lord will keep that deposit. The person of Christ Himself is the most powerful of all incentives to live boldly for Him.

So Timothy, emboldened by Paul's words, is to hold fast the form of sound words, and to keep the good deposit, that is, the ministry intrusted to him, by the indwelling Holy Spirit. Words do make a difference. They must be sound words, the words of God's verbally inspired Book. And they are to be preached in faith and love which is in Christ Jesus. None of us can properly care for that which God has intrusted to us. It is enough to terrify a conscientious soul to realize that God expects us to be His representatives here on this earth. What a deposit! But we are to keep it "by the Holy Ghost which dwelleth in us." There is all the power, all the wisdom, all the love that is necessary to be faithful stewards of that which has been committed to our responsibility by the Lord.

We plan to follow this wonderful word of exhortation further into chapter two next month.

—M. O. Massinger



Senior Theda Busby

LESSONS FROM EXPERIENCE

Theda Busby has had many experiences since she first came to DBC in the fall of 1961. Theda was born in Middletown, Pennsylvania, but she and her family later moved to Andalusia, Alabama, before coming to Dallas. When she arrived in Dallas, Theda did not realize that her life would be

so greatly affected by her experiences during her four years of college.

Early in her first semester Theda began singing in the trio. The trio went to many churches around the city and also traveled with the choir on its trips. In the summer of 1963 Mr. and Mrs. Paul Wagner took the trio on tour to churches scattered throughout New Mexico, Colorado, Nebraska, and Kansas. When the group arrived in Arkansas City, Kansas, tragedy struck. Theda suffered a ruptured appendix and had to undergo emergency surgery. After she remained in the hospital for ten days, her father and mother, Mr. and Mrs. Mervin Longenecker, were able to take her home to Dallas.

"Although I was very sick, I had an opportunity to witness to the nurses and some of the other patients while in the hospital," Theda said. "Everyone was curious to know why I was there, and I would tell them about the school and the deputation trip."

After her surgery Theda was anxious to come back to school. After attending classes for only two weeks, she became ill with mononucleosis, a disease of the glands and blood resulting from a run-down condition. Continued bed rest is the only cure. Theda felt her disappointment very keenly, not understanding why the Lord had allowed her to be laid aside. She felt she could do so much more for Him if she had her health.

"This was the first time in my life I had ever been sick," Theda said. "And being sick was a real test of my faith. The Lord was teaching me some lessons in patience, and I learned to rest in Him."

During their second year of school Theda and Ralph began dating. But it was not until the spring banquet in March, 1963, that they realized that they had any serious thoughts about each other. By April, 1964, they both realized it was the Lord's will for them to be married. Plans were made, and in June of that year they were married in the Prairie Creek Baptist Church.

At the present time Theda is working with Ralph in his Sunday school class of tenth graders at the Prairie Creek Baptist Church. This summer she also assisted him in his work as editor of the DBC *Sword*.

After graduation Theda and Ralph plan to work in the churches of a small town in Arkansas. They will go on Saturday and spend the night with some of the people. Sunday morning and evening Ralph will preach in the

churches, and Sunday afternoon they will visit with the people.

"We feel that getting the practical experience is the most necessary thing right now," Theda said. "Being in school and working every day at a secular job has given us very little time to meet and understand people and really get out into the ministry."

It takes the storm to prove the real shelter.—Edmund Nelson.

LETTERS TO THE



Your paper has been coming to me for some time now and I enjoy knowing about your school. The last issue of your paper, Vol. VIII, No. 12 for August, 1965, was particularly a good one.

If you can do so, I would like to have at least 25 copies. I have a radio broadcast and a church here in Huntington and my listeners and members would like to have a copy of some of the material you have in this issue.

Can you tell me if the article, "Letters to Seven Modern Churches" is in print in any other form? If so, I would like to know where I can secure more copies.

R.C.S., Huntington, Indiana

"Letters to Seven Modern Churches" in the August issue of *Dallas Bible College News*, is a classic. It has been a long time since anything I've read has struck me as forcibly as that article.

I sincerely trust that it might be considered a worthy "reprint" some time in the future, and distributed among pastors far and wide. It packs a king-size spiritual wallop!

Rev. C.D.M., Moundridge, Kansas

Editor's note: We are very thankful for the response we have had to this article. All of our extra copies have been asked for, so we are reprinting this article in tract form. Please specify the number of copies that you desire; they will be sent free of charge. We are also happy to send our paper regularly to any of your friends if you will send us their name and address. We now send out over 13,000 copies of DBC News each month.

Dallas Bible College News, Page 3

interpretation of a verbally and peculiarly inspired Bible. The devil is astute to keep men interested by changing the form of his error, but is really the same thing. As the Spanish have it: "La misma mica con otra cola" (the same monkey with another tail).

This much can be said about these movements: they are a reaction against a dead orthodoxy, a faith in paper and ink—no more. The personal relation with God is stressed by these men. This is a danger we must constantly face, and avoid: that of dead orthodoxy. We must maintain constant personal fellowship with the Lord. But their cure leaves men without a real God to know. We have the remedy in the sure Word which can, and must lead us to Him, whom to know is life eternal (John 17:3).

¹ Charles C. Ryrie. *Neo-orthodoxy: What It Is and What It Does*. Chicago: Moody Press, 1956. Pp. 9, 60.

² Emil Brunner, *The Mediator*. Trans. Olive Wyon. Philadelphia, The Westminster Press, 1947. Pp. 322-327.

³ *Christianity Today*, March 27, 1961. "Existentialism and the Historic Christian Faith," by Robert P. Roth, p. 4.

⁴ *Diccionario de los Ismos* (Spanish). Ed. Juan Eduardo Cirlot. Barcelona: Libreria Editorial ARGOS, S. A., n.d.; *sub voce*.

⁵ *A Concise Dictionary of Existentialism*. Ed. Ralph B. Winn. New York: Book Sales, Inc., 1960. p. 99.

⁶ *Ibid.* p. 32.

⁷ *Ibid.* p. 86.

⁸ *Christianity Today*, Mar. 27, 1961. p. 4.

⁹ *Op. cit.*, p. 49.

¹⁰ *Ibid.*, p. 51.

¹¹ *Ibid.*, pp. 52-53.

¹² Rudolf Bultmann, *Jesus Christ and Mythology*. New York: Charles Scribner's Sons, 1958. p. 80.

¹³ Rudolf Bultmann, *Kerygma and Myth: A Theological Debate*. Ed., Hans Werner Bartsch. Trans. Reginald H. Fuller. London: S.P.C.K., 1954.

¹⁴ *Time*. July 10, 1964. p. 64.

¹⁵ *Time*. May 7, 1965, p. 68.

¹⁶ *Christianity Today*. Mar. 26, 1965. "A Theological Fifth Column?" Milton D. Hunnex. p. 15.

¹⁷ *Ibid.*

Where God's finger points, there God's hand will make the way.—F. B. Meyer.

* * *

and I have full assurance of my salvation," Ralph stated.

During the past four years Ralph has seen the Lord work in his life in many ways. Before coming to school he had enough money saved to pay his expenses through most of the first year. Near the close of the school year, his savings had dwindled to almost nothing, and he knew he had to find work. A job at Sears opened up for the last few months before school closed. Then Ralph and Paul Anderson applied for summer work at an air conditioning company in Fort Worth and were hired. The pay was good, and the best part was that the fellows could carry on a regular ministry for the Lord. They worked all summer with the Child Evangelism Fellowship holding five-day clubs all over the city.

"There were always from fifteen to a hundred children attending the club each day, and there were many, many decisions for Christ," Ralph said. "Seeing those children accept the Lord was the greatest thrill I ever had."

Ralph has ministered in several important Christian service projects. One year he worked with a West Dallas youth group, and he has also been engaged in house-to-house visitation and preaching at the rescue mission.

"Preaching at the mission has been very significant in my life," Ralph reported. "It was not only a good opportunity for gaining experience in preaching, but it was such a great blessing to my heart. I just wouldn't take anything for having such a privilege."

Ralph is now teaching a Sunday school class of tenth graders at the Prairie Creek Baptist Church, which is a real challenge to him. To hold the attention of tenth graders, a teacher really has to be prepared.

Along with his other activities this year Ralph was editor of the *Sword*, which is the DBC yearbook.

Ralph plans to continue school at Arlington State College, where he wants to study speech, English, and history. Also he will be going to Arkansas to preach every two weeks.

"I don't know whether the Lord will lead me into the pastorate or to the mission field after I finish school, but wherever He leads me, the training at DBC has prepared me," Ralph concluded.

By R. Howard Gould

Does a mission council member enjoy seeing how God is greatly using one of the young ladies on the mission field? Does a teacher in a school get a thrill out of seeing one of the graduates in action? This one does. This vacation in Puebla, Mexico, is proving to be a wonderful one in many ways. In this beautiful valley, 7,100 feet above sea-level, we have a gorgeous view of the two peaks, Popocatepetl and Ixtaccihuatl, with their eternal snows, and one other, not so high, that has varying amounts of snow on it from day to day.

But the experience to be mentioned here is the week-end my wife and I spent with Dr. Carole Bush and her Mexican assistant in Tecozautla, State of Hidalgo. Dr. Bush (DBC '52) took her dental studies in the University of Mexico and, after graduation, surveyed the field for the place of greatest opportunity to serve the Lord. She decided on Tecozautla, where there not only was no dentist, but where there is none within a hundred-mile or more radius. At first she and her helper faced serious opposition, for the Gospel had not entered the town, and the local priest availed himself of a common accusation—that they were communists—enough to arouse the populace to the point of stoning their house repeatedly. In answer to prayer, the opposition calmed down, and they have been accepted as harmless by the people of the town. Their quiet but courageous testimony has been bearing fruit, and it was thrilling to see a good number of faithful believers, largely young folks, who gather at various points surrounding the town to hear the Word.

At first Dr. Bush and her helper had to walk over rough mountain trails everywhere, but nothing daunted them. About a year ago Dr. Bush was given a Jeep, which enables her to get to many places with somewhat less effort, though there is still plenty of walking that must be done. Even riding in the Jeep over those unbelievably rocky roads (?) was no easy experience, as we found out. We can only praise God for such servants of His and be challenged, as well as thrilled, to consider what self-sacrificing, yet happy, joyous servants He has in such out-of-the-way places. What victories for the Gospel are being won by those whom the world would consider weak (see 1 Cor. 1:26-31)! Can we do less than pray earnestly and regularly for Dr. Bush and her helper, Hortensia?

Bultmann states that the New Testament view of the world is obviously mythological. It is presented as three-storied, with heaven above, and hell beneath, etc. This, and much else in the New Testament, is the language of mythology. We do not hold that view of the world today. The trouble with the liberal is that he throws out everything. We should just remove the mythical elements and retain the truths. He makes much of the above-mentioned distinction between records of history (factual history) and super-history (the real, present event, that is significant *now*).

Before moving into later developments, let us examine the underlying philosophy of both-Neo-orthodoxy and Bultmannianism.

A. *The Underlying Philosophy.*

Reference has already been made to existentialism. The term is vague and quite inclusive. One very broad, but inadequate definition is: It is a realist reaction against the shallow optimism and easy rationalism of the nineteenth century liberals.³ Another definition is: Existentialism is the philosophy in which the concept of essence is derived from that of existence.⁴ It is subjective.⁵ Past facts do not matter, nor future ones, except as they affect me now. It is a pessimistic philosophy, though Sartre says it is optimistic because it is active.⁶ "Nothing ever serves any purpose."⁷

The so-called Christians who follow this philosophy try to provide hope, in that God may break through to us.

So broad is existentialism that men as diverse in viewpoint as "Eastern Orthodox Nikolai Berdyaev, Roman Catholic Gabriel Marcel, Swiss Reformed Karl Barth, Lutheran Rudolf Bultmann [Luther would turn over in his grave], atheist Jean Paul Sartre, Jew Martin Buber, and non-Christian Martin Heidegger have all been jammed into the same theological closet."⁸

B. *Dialectical Reasoning.*

A characteristic of these thinkers, both Neo-orthodox and Bultmannian, is the dialectical reasoning. In this it is possible to believe two contradictory ideas at the same time. There is *thesis*, and its opposite, *antithesis*. We cannot harmonize them, but somewhere there is a *synthesis* which does harmonize them. If we object to this illogical reasoning, these theologians might point out that we do the same thing in our understanding of God's sovereignty and man's free will. True, we are beyond our depth here. But we do not do this regarding the great

doctrines of our faith such as the fall of man, atonement through Christ's shed blood, etc. Nor can the average man accept this dialectical form of thinking.

C. *Attitude toward the Scripture.*

As already indicated, these men follow the same rationalistic, destructive higher criticism that the liberals do; yet they try to preach a positive message. As Ryrie observes: "Barthianism tries to hold to the truth of what John says and at the same time hold that the Gospel is fictitious."⁹ The fall of man, for example, did not happen within our world of time and space, yet it is true myth. "The Genesis account of creation and the fall is rejected as history—as most of us understand history."¹⁰ But Romans 5:12-21 bases the doctrine of the fall on the Genesis account, and draws the parallel between Adam and imputation of sin, and Christ and imputation of righteousness. If the one is not true history (only superhistory), how can the other be true history? We are left without a Christ in time and space. And the Neo-orthodox theologians do appeal to real events in the life of Christ, as the Sermon on the Mount and the Lord's Supper.¹¹ The whole thing is logically inconsistent.

Bultmann's demythologizing, as he admits, depends on a preconceived approach, namely, the existential philosophy. He follows the same distinction between real history and superhistory (or primal, or *geschichte*, or whatever it is called). He says: "Christ must be understood outside the realm of objective historians if we are to see divine redemption."¹² All Bultmann has left when he gets through with his total demythologizing is the *kerygma* (thing to be preached), the decisive act of God in Christ which challenges man to decision for obedience at every moment of existence.¹³

IV. POST-BULTMANNIANISM

It is obvious how far afield all this is from Christianity as found in the Scriptures and as the church has known it through the centuries. Thus there has been a reaction to Bultmann's position, even by some of his own disciples. This has led to the so-called post-Bultmannian theology. This is not really a theology as such, but a modification of some of his extremes.

Almost all of these still retain much of Bultmann's theology and principles, and of the principles of dialectical (Barthian) theology, especially in the realm of what we can know about history and facts.

Another school of thought today is the *Heilsgeschichte* (salvation history) school, of which Oscar Cullmann is the leader. They relate salvation to history in a more direct way than Barth and Bultmann do. Cullmann insists that we can know many events as history (real history as we know it) and that Christ is historical. However, he abandons this in regard to Gen. 1-3.

Pannenberg of Mainz is another reaction against Bultmann. He even more definitely attempts to recognize history and relate it to salvation.

What a hoge-podge! What vain attempts to salvage Christianity!

The fertile mind of those who seem to have nothing to do but warm theological chairs and write endless words is continually coming up with something new. In the magazine *Time*, we read of *Linguistic Analysis* (July 10, 1964). Amid a lot of high-sounding philosophical verbiage, it boils down to a reinterpretation of the real meaning of Christianity to our present age. "Christianity will have to strip itself of its supernatural elements to become believable again."¹⁴

Now comes the *process theology*, spawned by British Alfred North Whitehead, and his disciple, Charles Hartshorne of the University of Texas. God is still developing; He is involved with His creation. There is nothing static and unchangeable. The enduring things "must be understood as sequences of 'occasions of experience'—in other words, a man is the sum total of all the events and experiences in his life."¹⁵ There is "creative advance." God is still incomplete!

Bishop John A. T. Robinson's book, *Honest to God*, has been widely publicized. Julian Huxley accuses him of "semantic cheating" and says he forces the atheists to "sing with the saints."¹⁶ If the atheist "acknowledges that there is such a thing as ultimate concern, or a depth of human relationships called love—and he can hardly avoid doing so—he cannot be let off as being the old-fashioned humanist he prefers to be; he must acknowledge that he is with Christ and Christ is with him."¹⁷

With all these movements, liberalism has been modified and now we have neo-liberalism, which takes sin more seriously than the old liberalism, but is not essentially different.

Conclusion:

All these different fronts have essentially the same foundation: there is a denial of the literal, plain, or normal

Read 300 pp in Day in week - 4 wks
 100 ... Weber (up to p 200) - 8 wks
 100 ... a Canfield or Brunner - 12 wks
 good - Van Til Jewett

INTRODUCTION TO CRISIS THEOLOGY

Catalogue--"The theol and phil positions of Barth and Brunner are studied and compared to Reformed theology. The pertinent literature is examined and concl reached regarding the essential theol position of Crisis theology."

Method is to be lectures, exams, outside reading and possibly discussion in Barth, Brunner's works. Dogmatics in outline and Weber. *Trying to get concepts & system across. Not specific statements. Can't understand new or by reading Dog in outline only. Reading collected 4 wks.*

I. The Meaning of Crisis Theology.

This theology called crisis bec theologians who teach it are convinced that man is on the brink of hell. It is not merely the subjective sense of divine judgment which man may have but based on the true fact that man is on brink of hell.

Causes of this condition are: (1) world wars. These swept the foundation away from liberalism. Foundation of faith was swept away.

(2) turning away from religion in Western world. The emancipation from every sacred tie. "That is the deepest ground of that which we call the present-day crisis. Brunner. Jewett 51. This is not a mere sloughing off of superstition but an act of revolt against God deserving His wrath.

II. The Value of Studying it.

A. The value of studying another theology. Always valuable to study someone else's theology for comparison, for freshness, for new thots. In some ways have to admire anyone who can write one (cf. Farrell's question in Edin about LSC). Barth is original thinker. 4507 pages already written and about $\frac{1}{2}$ done. Section on attributes good. Barth indebted to be sure but still original.

B. The value of self-criticism of our own system in light of another. Is he right about defining an attribute? What about bibliolatry? Do we worship Bible. Question of accommodation and myth. Good for us to be challenged on our own system and Barth and Brunner do it on some very basic matters. Not dispensational issue or pre-trib rapture but on some very basic tenets of conservative theology.

C. The value of knowing the enemy. If we know then we will be warned ourselves and be able to warn others. e.g. accommodation--be careful yourself not to go too far. Also be able to recognize this in others and warn people. Not easy to do so unless know something about it bec so near Reformed theol in statement at least. *How widespread is B? of Brunner. Great Britain p110*

III. The Cautions in Studying it.

A. Against pouring everything through our own mold. If fits OK, if not, not and won't even think about it. I did that with theol of Calvin. Realize we must have a standard but don't shut off your mind when doesn't fit that standard.

B. Against failing to see the system as a system. Don't be glamorized by small good points and fail to see how they fit into the system and evaluate them in that light. That will cause failure to see the subtilty in the system.

C. Against trying to pour all Barthians into Barth's pattern. He was the founder and leader but all who have been influenced by him don't follow him. Many variations and shades. Barth doesn't like Barthian but it's a true fact whether he will admit it or not and it is the price of leadership. *Thing that binds all N-O together is their basic methodology in repudiating orthodoxy & modernism & their vivid view of sin.*

D. Against condemning men with the system. These men may well be Christians tho they are teaching falsehood. The system may be of Satan but that doesn't mean the men are. Cf. Peter's denial.

Otto Weber at Göttingen. He's most ardent follower of Barth today in continent.
B. has gone too conservative for most Germans. Bultmann is big gun in
Germany today.

Most USA N-O are left wing. Marcus Barth (son) is in Chicago. McKay is also
conservative N-O. Liberal N-O in US, will prob. gain ascendancy in US

When B is confronted with contradictions he simply says ~~that~~ "So what? Life
is full of contradictions."

Lockman, John H. T.

- ① Hours to God (W. McCormick, 1963) - intended to call attention to Bondruppen who he called for help of his worshippers
- ② The New Epiphany " 1965

God is "intellectually superfluous, embarrassingly dignified, & morally irrelevant" - ③ 107.

X + looks to a post-X4 first based on distribution & main ideas.

God not transcendent. No personal neg.

Opinion title of ① is God is Different.

Next time if the meaning an idyllic God must lie on God of B. 2. B. 2. must

be understood to mean *last*. Yet says he bel. Col 1:17, 2:9 "in the first

NT sense" but that reason in his own distinctive non-proportional sense.

Philosophy + Theol -

idea of open Reg

exist. " WW I - Kierkegaard - B. 2. 2. - Nietzsche

Exist. not really compatible with logical scientific approach of 20th c.

Meaning declines. Exist tends to disintegrate not revive Kierkegaard. Too easy to

make Kierkegaard relevant by compromise & accommodation. NT X44 want

stand in NT or it doesn't stand.

Reg. wants to criticize self & others that they are really believers upon all.

Question that they speak of the new language of Reg no "Western" Christianity that is so vague as to

be effectively meaningless.

Concerning to people you want to see what you own thinking & best to begin looking for what you see to your faith in 1st place

The fact that modernism has rejected the gospel is not a case for *abandoning* it to be *trying to* have relevant - people rejected it in Jesus' days. Reg is really *rethinking*

the failures of liberal X44 trying to set up a unit. half-way house bet.

NT & super-nat'l.

Exist. Remove order bet. X + aftermath. Right - Re-writes. See 9th God act.

Why - when experience abundant, necessary, know 5m 9th

Why is X44 less credible? Not the. written man has begun a search to trust his

due. the line in a vein - without substance which undermines net. best friends.

X44 is a red of Sunday morning, not another view of human existence.

Proportional Bar -

Time that some things about God so intricate, hard to be lived, not expressed. eg.

Abundant - self red. But doesn't follow that God exist express ~~the~~ something in group.

Baker - "it is not me. to know something about God in order really to bel. in his" The Scripture

9th God p 40.

To say that lang. of Bible is meaningless is to assume that one can't learn how it was used or how to use it. Can't claim superiority of certain kinds of language over other kinds. DenyTh. asks that we see world thru naturalistic eyes as if this would give us Biblical truth.

"There is absolutely nothing to show that any of Jesus' teachings have been distorted or falsified" W.F. Albright in ^{W.D.} Davies & D. Daube eds The Background of the N.T. & Its Eschatology p171.

Xth atheist wants to find God in all of life by not finding him in the rel. part of it.

"God is teaching us that we must live as men who can get along very well with out him"
Bonhoeffer - Letters p219.

DenyThologizing should lead right on to dekenigmatizing.

"unless or until a theol. statement can be submitted in some way to verification, it cannot be said to have a meaning in our language game" Van Buren, The Secular Meaning of the Gospel p 102. He means acc. to positivist phil. ^(acc. to) in which meaningful lang. exactly mirrors physical facts & phy. facts only. Birk must be entirely translated into empirical terms.

Whatever Gt Comm. about it is not about anything a rel. phil, secularized X^{ty}, psychotherapy or psy has to offer.

BACKGROUNDS

Part I. The Philosophical Background.

To properly analyze one would need to be an expert philosopher, expert theologian, expert historian, and thoroughly acquainted with all of Barth's writings as well as philosophers who influenced him. Superhuman task. Best we can do is see the stream of that in which he first swam and make some simple observations.

I. Descartes, 1596-1650. Beginning of modern philosophy. Began with complete skepticism of all traditional ~~philosophical~~ theol doctrines of the day. Attempted to begin with judgment that would be beyond question. Thus, "I think, therefore I am." Recognition of self led to recognition of things outside self--to objective world. Reasoned to existence of world. Further reasoned to power greater than self who originated self and world. Arrived at God and was never branded as an heretic.

II. John Locke, 1632-1700. All knowledge received thru senses. Denied what everyone else held in his day, i.e. that we can know things intuitively. No such thing as innate knowledge. Minds at birth are tabula rasa. Experiences are written on this and these form the sum of all our knowledge. No innate moral knowledge, no innate knowledge of God. All must be reduced to experience. Objects have primary qualities such as solidity, figure, motion, rest; and secondary qualities such as cold, sweetness, color. Secondary exist only in mind bec what is sweet to one is not to other and one color to one diff to another. Thus began idea that knowledge may have its ultimate basis in subjective world not objective.

III. George Berkeley, 1685-1753. He erased the distinction bet primary and secondary qualities. All knowledge exists in mind only. Being is identical with perceiving--esse est percipi. He was a Xn and used these arguments against materialists who were trying to refute Xnty.

IV. David Hume, 1711-1776. Took up where Berkeley left off. If everything exists only in mind how can we know anything with certainty about external world or God. How do we know they exist? Extreme skepticism. Hume's solution was to suggest that principle of faith in God and faith in ordinary facts of life is the only way out even if that faith is unsustained by reason.

V. Emmanuel Kant, 1724-1804. Skepticism of Hume aroused him. Said difficulty was with Locke's tabularasa. Kant said mind wasn't blank at birth. Hidden in the mind like watermarks on paper is the structure of knowledge. As sensations come to the mind, this organizing principle comes into action and sensations are related and organized in the patten of knowledge. Process of getting knowledge comes thru sensations only. Where then do we get knowledge of God bec that doesn't come from world of phenomena around us. He said it was a priori, before experience. Idea of infinity or God is noumenal and he held that the noumenal world could never be subject to proof like the phenomenal world. Tho there are reasons for believing in God we can never really know Him by rational processes. This attitude is included in word criticism which has been connected with his name and philosophy.

VI. Schleiermacher, 1768-1834. Ritschl, 1822-89. Kant's successors ran principle that we cannot know God by reason into ground, and this resulted in widespread skepticism about revelation and Church. Sch tried to rescue by resorting to experimental basis for knowledge. Rationalism cannot give us knowledge of God, but we can have from religious feelings and experiences. Human experience is the substance of knowledge. Ritschl refined this. Denied revelation in our sense; denied that God can be reached by speculation, evidences in nature, intuitions, or mystical experiences. The fact of our need of God and the dependence upon God with its attendant argument for God that gives us a ground for theology. Sch is father of modern theol. Not concerned with what God says from without but with what soul says from within. Can't build permanent theol on such a fluid thing. Psychology eventually took the place of theology.

VII. Kierkegaard. Danish phil. Derived several things from him.

1. Dialecticism. Borrowed from Hegel, Kier, and Ritschl. In general it means a systematic analysis of concepts to see what is in them. This often led to setting apart in antithetical form two opposing ideas like God and the world. It states the opposite of the 2 opposing ideas both of which are true, e.g. God is completely hidden and completely revealed; revelation is possible and impossible.

However, liberal Pratt says Barth is not dialectical in Kierkegaard's sense bec Barth "doesn't attempt to resolve its paradoxes by farther analysis but rather glories in the thought that contradictory opposites may both be true in the same sense and at the same time." p. 113 Rel Liberals reply. "These are the firecrackers with which they celebrate their Declaration of Independence from the restrictions of reason." Ibid.

2. Existentialism. (We almost have a dialectic here). From Kier Barth derived his opposition to existential philosophy. In phil it means that we refer to the epistemology or theory of knowledge that the sensations as they exist in our consciousness are the source and elements of knowledge. This is in direct contrast to Hegel who excluded existence from his philosophical system. Kier held that we cannot come to knowledge of God directly by means of inner experiences, psychological experience as a whole or by means of history in the ordinary sense. So Barth followed and opposed the immanentism and subjectivism of modern theology. Actually Barth does end up a subjectivist but in theory he opposed it. All this is in opposition to existentialism.

At same time there is element of existentialism in Brunner. It is a synonym for faith. (This is the dialectic). Tho Kier and Barth said that cannot reach knowledge of God from existential thinking nevertheless existence must be included in the phil system, for the thinker must never forget that he exists. Kier said, "Subjectivity is the truth, subjectivity is reality." Subjective truth changes my existence. Brunner has taken this and enriched the concept of faith with it. Takes man out of sphere of spectator only. Thus as far as epistemology is concerned no existentialism. As far as faith is concerned then existentialism, bec existential thinking is thinking that is in dead earnest. It is right to believe in neo-orthodoxists as existentialists as far as this aspect is concerned. King 59f.

VIII. Heidegger. Modern Ger phil. Existence philosophy whose thesis is that ~~understanding~~ existence is understanding possibility of being. It is the projection of human that beyond the bounds of human history into the primal history realm. Existence as interpreted by Heidegger is the meeting point for timeless principles and pure factuality. Very intrinsic and involved idea, but main point for us is that Barth's philosophic viewpoint is entirely diff from that required by orthodoxy esp if it is to have bona fide and historical forms of revelation. Can't have rev in this sense at all.

Need to say that tho Barth must have been influenced by phil (bec we are all products of our rearing) he has in last few years gotten away from it much more than earlier. Romans is entirely diff from Dogmatics. I think the basic phil presuppositions are there. e.g. he hasn't given up the primal history of the res or Adam, but his attention is being turned more to doctrine and a system based on these things, but they are underlying the system.

Esp influenced by Schleiermacher pre-1918. Read widely and asked lots of questions. Actually inadequacy of answers led him to seek solution elsewhere. Influenced by

Part II

II. The Theological Background.

Kierkegaard esp in dialectic method in earlier writings. Romans was this in which he said, "Let God be God." Don't try to bring Him to human level.

Existentialism - for Kier. it concerned epistemology - Knowledge thru senses.
- then " " " & metaphysics - Thus Can't know God see. sense
Don't know Him

Balth - exit. from an viewpoint of criticizing him.
not exit. from his viewpoint. & certainly not in modern sense.

Bruner - exit in his doctrine of faith.

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Kier 207.

VII. Haldane. Haldane's philosophy whose thesis is that
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writings. Haldane was that in which he said
"Let God be God." Don't try to bring Him to human
level.

II. The Theological Background.

- I. The Reformation. Tho not contemporaneous with the Renaissance the 2 movmts were complementary. One was in realm of intellect; other of conscience; one God-centered; other man; one got sources from classical culture; other from Bible. One was humanism and other evangelicalism. Humanism of Renaissance gained strength over reformation. Reason over faith; rationalism over dogma.
- II. Schleiermacher. d 1834. First check to ~~liberalism~~ materialism and rationalism. But he made subjectivism the standard. No authority of Script, but soul's experience was standard. Couldn't build a permanent theology on such yet theologians for a century followed him. Father of modern liberalism. Seen today in psychology taking place of theology.
- III. Darwin. Origin in 1859. Evolutionary theory also affected theology. Undermined Scripture and idea of unchanging authority. Shift in basis of authority which turned thinkers along empirical lines.
- IV. Higher criticism. 19th C. Grows out of Darwin for it is an application of that so called scientific method of his. They sought for origin of ideas of Bible and manner in which these ideas were handled by the authors, and investigated conditions of life that obtained when Bible written. Harnack, Strauss, Baur, W Wellhausen leaders. Belief in an a priori, pre-existent, revealed norm of truth no longer valid. Bible a mere human document containing both the transient and the inspiring. Inspiration redefined in terms of author rather than the book. Insofar as the Bible was true it was inspired, and the liberal critic determined where it was true. Harnack 1851-1930. Herrmann, 1846-1922. Taught at Berlin and Marburg respectively. Herrmann in book The Communion of the Xn with God turned from history to inner life of Jesus in his quest for certainty. Barth studied under Herrmann. Called religious-historical school and many leaders belonged to it. Wrote rich commentaries rich in study of origins and excited admiration of classical scholars. Cf Harnacks wroks.
- V. Reactions against liberalism.
1. Humanism. With gospel of salvation by scientific research and cooperative effort. Made themselves the real modernists and actually only used the principles which liberals were using but carrying them to logical extreme. Humanists said they could provide the society that liberals thought they would be bringing in. Faith in man. Humanists were out-liberaling the liberals.
 2. World war. Shattered many of the presuppositions of liberalism and undermined the general position. Close of war bort men to place where they were looking for authority and certainty and liberalism couldn't supply it.
- VI. Results of liberalism.
1. False estimation of human nature.
 2. Illusion that Kgd of God is capable of fulfillment in history, together with denial of the other-worldly content of NT teaching.
 3. Abandonment of absolute character of gospel teaching with the consequent loss of uniqueness of Xnty.
 4. Intensified secularization of life and thot.
- VII. Neo-orthodoxy and liberalism.
- Barth brings these charges against his predecessors.
1. Too much subjectivism--concern with emotions and experiences rather than with God's truth. No understanding of meaning of revelation. Surrender to psychology.
 2. Surrender to history; Structure of Xn doctrine has been taken to pieces and no absolute authority left. Cannot live without absolutes.

3. Neglect of doctrine bec of all this examining of historical origins.
No inquiries as to the meaning of Scripture for today. Word of God forgotten.
4. Betrayal of X to modern mind and the standards of modern mind.

VIII. Neo-liberalism.

A. its history

Not that liberalism has been abandoned but liberalism has been forced to reexamine the spiritual premises that it once abandoned. Came about this way: when scientific discoveries advanced religion tried to harmonize and the harmony was an abandonment of spiritual principles and a bowing to science. Now that science has advanced so it has led the call back to spiritual things, for science today is not detached from ethics. Scientists are ones who are examining ethical relationships, esp with hydrogen bombs. So liberalism finds itself trailing instead of leading in this.

B. Its tenets.

1. The Lund school. Aulen and Nygren 2 profs at U of Lund in Sweden. Aulen in *The Faith of a Xn*, 1948 in Eng set forth the position. He criticizes the liberalism of the past and also the historicism of the reformed position. Task of theol is to present the true content of Xn faith and Xn ethic without regard to their historical setting and irrespective of their historical authenticity. Cf Barth who at least plays with the word history. The "utterances of faith" form a body of Xn doctrine which is relevant to Xn experience whether such utterances are derived from Biblical rev or not. Rev is a continuous process and not confined to Bible. NT history is an artist's interpretation rather than authentic records. Not doctrine or set of rules Lund school gets from theol, but just an interpretation. Barth of course wants doctrine.

2. The British counterpart. C H Dodd, R H Lightfoot, John Baillie, T W Manson. Built around the conception of the kerygma, the original germinal message to which the Scriptures must be reduced. Form criticism isolates this kerygma from rest of biblical narrative and reinterprets the gospel in terms of its message. Raises question as to whether the Scriptures can provide any direct biography of Jesus. Rather the gospels should be understood as community documents giving us the formulated and crystallized essence of the approved apostolic preaching. Lftt says, "If the gospels that 'for all the inestimable value of the Gospels, they yield us little more than a whisper of His voice, we trace in them but the outskirts of His ways.'" Emphasis not on records but on fellowship or community of early Church which was inspired to produce them. We have a portrait of Jesus painted by early ch, not a photograph snapped by writers. This is an attempt to salvage the proud, arrogant liberalism of the past.

3. In USA. Nelson Wieman. In some senses Tillich and Neibuhr tho they are generally considered neo-orthodox. Jerald Carl Bauer, dean of U of Chicago Theol Faculty. Time April 18, 55--sees a new kind of liberalism. "It still asserts the creativeness and potentiality of the human spirit, but it^{is} also much more aware of the limitations of the human spirit--for example, it takes sin seriously. It is not as optimistic as it used to be, but it is not as pessimistic as neo-orthodoxy."

Carl Henry 11/2/65 Crim. Theol. Class

Before Kant all have cognitive know. of God

Kant exaggerated reason

Post-Kant - X'ity is a life not doctrine (Herman, Schlier)

D.C. Macintosh The Part of Rel Know. Section IV

Reformers - Bel'd in objectified knowledge - time whether rec'd or not.

Barth → Objectified personal supernatural (transcendent) Theism
non-objectified " " " "
(valid only thru decision)

Bultmann → non-objectified " myth " "
(holds on to some aspects of transcendence thru man's capacity for decision)

Tillich → non-objectified impersonal (grand, not personal, not creator of all things) (bec. faith is existential being)

"That divine revel. communicates knowledge in a meaningful sense"

We impose a personal concept on the unconditional (God).

Linguistic - Fene (not Nels)

Theologian Ramm God is functional (a model for our experience). Rel language serves to show God this way not as literal being.

Weakness: Why prefer one God over another? or any God over some God.

Death of God - Transcendent God is dead - only Jesus + some ethics survive.

Almost All contemporary theologians try to find solutions beneath line of Reformers.
Divine revel. not given objectively whether in concepts, words, history.
Bultmann is really more consistent - why drag Bible in at all?
- just have the existential event.

Barth tried to reintroduce the objectifying elements in his theology to counter Bultmann's pure existentialism. In broken Amelun said "Faith seeks understanding". In rev. of Dog. he emphasizes rational in rel. ag. Herman. Rischel.

Early Barth said concepts distort God - concepts is the way of philosophy.
Later " " " " are adequate to the know. of God. (don't necessarily distort). But hesitates to endorse objective knowledge. Concepts are adequate thru gift of grace only - but universally

Balthus hesitant to allow for historical revelation. Objectifying
elements but not objective revelations. Panenbourg or Meier criticizes Balthus.

Tillich is philosophical theologian not exp. But said God of phil & of
theol. same God.

Part III--The Historical Background.

Some of historical background already traced in the theological background. But in this section propose to trace history of imp't men in the field.

I. Karl Barth. Tho Barth self deplotes the term Barthianism yet he has become the titular head of a school of thinkers who follow him in their theology. Born May 10, 1886 in Basel. Father Fritz Barth who was theological lecturer in Basel. Educated in Bern, Berlin, Tübingen, Marburg under distinguished profs incld Harnack and Herrmann. 1908-9 was assoc editor of Die Christliche Welt a journal of definite liberal tendencies. "In Karl Barth liberal theology brot forth its own conqueror. He could overcome the liberal theology bec he was bone of its bone and flesh of its flesh." Asst pastor at Geneva then pastor at Safenwil in 1911. From there he published first edition of Romans in 1917--Roemerbrief. Received as theological bombshell in theol world. Some were shocked and some admired. Went to Gottingen as prof in 1921, then to Munster in 1925 and Bonn in 1930. In 1935 had to leave Germany for Switzerland bec of his uncompromising opposition to Hitlerism. Some have compared him in his reistance to Hitler in 1st part of his regime as Niemöller was to later phase. Lecturer at Basel now where he is engaged in writing Dogmatics. Romans has been in Eng since 1933. Dogmatics in Outline 1949. Church Dogmatics vol 1 in 1936 and others are being prepared. Weber's summary of Dogmatics now in Eng. Much of his later thot is not available to Eng reader and we go astray on him bec we don't know what he is now thinking.

II. Emil Brunner. Born at Winterthur near Zurich Dec 23, 1889. University of Zurich and then studied in Berlin. Was in Eng for a year as teacher of French, returning to Switzerland for military service at beg of W War I. Asst in Zurich then pastor at Obstalden. There for 8 yrs except for 1 yr he studied at Union in NY. In 1924 Prof of Syst Theol and Practical Tehol at Zurich. Rector of the U 1942-44, visiting prof at Princeton, 1938-9, Gifford Lecturer 1947-8. He writer, "I have been acquainted with Karl Barth--though only slightly--since 1917. I have never been in close relationship with Barth (as is often said.)" Der Mittler, 1927 (The Mediator, 1934) offers an elaborate discussion of the once-for-all rev in the historical Jesus vs the ideas of mystic rel which lays no claim to a concrete fact of history. Der Mensch im Widerspruch, 1937 (Man in Revolt, 1939), holds that man is a unity vs the RC distinction between the imago (rational soul) and similitudo (supernatural endowment) and that the (he holds) relic of the divine image in not a profanum or a trifia as Barth says. Bible always regards man as a responsible subject over against the Divine Word.

III. Reinhold Niebuhr. Born ^{Wright City, Mo} June 21, 1892. Ed at Elmhurst College and Yale. 1913 went to Detroit as minister of Bethel Evangelical Ch and was there till 1928 when to Union as prof of Xn Ethics and Phil of Rel. Gifford lectures in 1939. Represents a reaction against liberalism which was too optimistic. Yet he held to one aspect of liberalism, viz social gospel. Most decisive influence on Neibhur was a personal experience. When went to Detroit were 50-60 members. Left with 800. He viewed Henry Ford's high wages as a front for a systematic exploitation of the worker as part of a vast machine. Some workers revolted at this mass-production and their pastor shared revolt. He backed the labor movement. He stressed need to preserve human values against the encroachment of industrialization of the times. Thus all his theology turns ~~in~~ to a practical end of social implications of the times.

IV. Paul Tillich. He is more a liberal of the neo-liberal school than neo-orthodox but include him. The was exiled from Ger by Hitler and teaches at Union.

But in US. Niebuhr & Tillich are The 2 big names. Both are at Union, interestingly enuf.

VX. Stages in Barth's developing theology.

- A. To the writing of Romans. In early life and training B influenced by Schleiermacher from Lutheran tradition. Influenced by liberalism too but not thorough-going liberalism bec acutely aware of the nature of sin as rebellion against God. He read widely in phil and found it crumbled under his questions. Struggle going on during his first pastorate too of how to reach his people with the Word of God.
- B. From writing of Romans to writing of Church Dogmatics.
1. Romans deliberate bombshell designed to explode on theol world. It did too. Alludes to wealth of literature. Designed to destroy itself (from B's viewpoint), for it was just a way of confronting man with God. In it Kierkegaard's influence felt and B's outlook and theol is dialectic. It had one supreme message--let God be God. You cannot grasp the eternal. Natural theol can only create an altar to the unknown God. The cross is the unique expression of the meeting of God and man, holiness and sin. Book either shattered the liberals or angered them.
 2. Stage of analyzing current philosophies (romantic idealistic esp). In this he got to bottom of the course of history which was culminating in Hitlerite Germany--i.e. the confounding of the human and the divine. B emphasized that God is all and man is nothing. Actually out of this discovery and emphasis B has been caused to tone down the section on HS in Church Dogmatics bec that would make his theol too immanentistic. Emphasis had to be on Christology not Pneumatology.
 3. Stage of emphasizing bankruptness of man. Man is not a creator but a creature. Man has been denatured by sin and grace must come into the picture if there is to be any hope. Word of God slays by showing man what He is and makes alive by showing JC and grace. Deny natural theol but B said no right to do so unless present JC to a man too. Total sin is the absence of total grace. From stage 2 with emphasis on God to stage 2 with emphasis on X to stage 3 on man. dialectical
 4. Stage of ~~axistantikakak~~ expression. More dialectical. Not only dialectic of sin and grace but subject-object relationship. Whole grammatical way of speaking phrase "know God" is turned upside down--God is the Subject and we are known of Him. This is not the dialectic of scholasticism (i.e. of making distinctions) but is a dialectic of yes and no in order to express the whole truth. Theol must pass from grammar to existential relation.
 5. Dialectic of time and eternity evident at this stage. Timeless eternity. This is place where eschatology comes to fore. Not on periphery as Schweitzer but core of faith. Tension bet time and eternity, temporal and eternal. Man cannot be satisfied with what he can grasp and dominate. Immanence of 2nd coming essential to faith. This is why European theologians pushed for "X the hope of the World" at WCC. They believe in it as coming event and actually the entire theology is permeated with the eschatological. God breaking through into history.
 6. Stage of the Theology of the Word. Word is concrete and truth is in Word. Not in propositions but a personal Word. This depends on history but B redefined history. Does depend on the actual concrete historical event of the Incarnation. Word conquers us and we cannot dominate it.
- C. The present stage of writing of Church Dogmatics. 90% of Eng works of B are anachronism since it interprets him before this stage. Cranfield and Weber exceptions. Concentrated up to now on Word of God incarnate in JC. Phil out.

Called Ch dogmatics bec he redefined dogmatics as "the scientific self-examination which the Xn Ch makes with respect to the language about God which is peculiar to her." I,1,1. It is biblical but not Biblical as meaning revelation comes and is stated in propositions. Theol therefore cannot be in propositional forms but in saving acts. Torrance says B to biblical for Henry and Van Til but he means that you can't be Biblical until you see everything in light of resurrection. Then only does a person become rational. B has done this and thus everything he says is rational and his outlook is the Bible's but by his own definition. He is Biblical bec he says revelation is in X bec there we encounter the man who is God. This is revelation in conceptional content but it cannot be distilled into propositions. If we did that we'd destroy His majesty and righteousness. Cannot speak of God as object. Cannot break up the truth. Brunner (acc to Barth) took his dialectic into the scholastic distinctions. B justs tries to state the whole truth by many subordinate clauses. He goes round and round (remember that when reading the Dog in outline) and finally the truth confronts you as a whole. Fundamentalism presents concepts in an unbaptized rationalism. Van Til and Henry argue in a framework or a borrowed secular philosophy. Nature of God and JC defies neat formulation. But main point of this period is that all theol is church theol--the Word made flesh in the Church just like the Acts of the Apostles.

VIF. An Appraisal of the Historical Movement from an appreciative point of view as possible.

Shortyl we'll discuss doctrine, but from the point of view of the history of the movmt what can be said. In this we try to be as appreciative as possible and also show why lots of conservatives have gone overboard on Barth.

- A. The Situation. W War and bankruptcy of liberalism. Civilization a failure. Reactions expected. Then Romans appeared and many thot it was just a passing thing. However, it made itself felt.
- B. The Effect of Rammann. Made people realize that a theologian should be something other than a philosopher, historian, psychologist. Theology had been apologetic and conforming. Now it spoke with a voice of authority as if from God. Theol had come to place of being secularized so people began to give attention to Barth. At least most thot that he might be useful in calling a halt to the secularizing influence even if he had no positive value. Effect on Barth was to make him a prophet to whom men began to listen. However he didn't want to be a leader of a school of thot.
- C. The Struggle in Barth. Didn't want to be a theologian. Wanted to be a preacher and proclaim to people the Word. Then discovered that theologians didn't give much attention to the needs and problems of the average preacher. Preacher was to provide inspiration; theologian the academics. Barth beld that theology should exist in order that there might be good preaching. He shrunk from being a theologian but being the kind of preacher he was he could ~~have~~ not shrink from theology. Also discovered that he was forming a school of Barthians. Phrases like wholly other, crisis, etc bothered him so he entered on the next phase.
- D. The 5 year plan. Driven to be a theologian and divest self of prophet's mantle he embarked on writing of Dogmatics. Thot all he had to do was arrange the material he had collected and issued it in volumes. 1st volume brot criticism and so he decided to lengthen his plans. Criticisms were that he had not sufficiently clarified his ideas; that he had actually become entangled in the philosophical ideas he had tried to avoid; esp he seemed to have become involved in existentialism which marked latest phase in German phil thinking; seemed to be making anthropology a basis for theol.
- E. The Separation from Brunner. Brunner wanted to give a small place to natural theology. Barth thot he was trying too much to meet intellectuals on their own ground and then knock the ground out. Barth thot no place for natural theology.

F. The Church Dogmatics. Started over. After prolegomena written dealing with conception of the Word of God upheaval of National Socialism in Germany came. Hitler was being acclaimed as a kind of new Messiah. Claimed the revival of German nationalism was a movement of Spirit of God. Barth at 1st just stuck to his theology then shouted a NO to all this. Became enemy of state and left Ger. So continued to write and build on Word of God "as attested in the Biblical witness to revelation." Camfield, 27.

The conclusion. He is evidently a Xn. He is becoming more and more Biblical. But he is not a fundamentalist. He is a gentleman. Read Gaeb's reactions. Has real interest in supernaturalism, atonement, 2nd coming. But don't be led astray or sidetracked to the underlying ideas of his system of theol. Neither can he or his followers disclaim a label. Any man who writes has to expose self to evaluation, criticism, interpretation. Any man who has had as much influence as Barth must accept headship of a school of theologians.

1. He has an avowed Xn outlook. Takes his stand on Xn ground, and understands theology's task as the stating of content and meaning of our faith.
2. He stresses the Lordship of God, his active grace, freedom, power. The system often called pessimistic yet there is a great deal of optimism from his high view of God.
3. He has biblical emphasis. He does lots of exegesis.
4. He emphasizes the church. Ch Dogmatics. He thinks, believes in the setting of the church and its context.
5. His broad grasp of modern thought. He is aware of lots of literature.

He is undoubtedly one of the greatest theologians of our time.

Stony Brook School
Stony Brook, L. I.
23 October, 1952

The following accounts of conversations with Dr. Karl Barth and Mr. C. S. Lewis are, of course, of a purely personal nature. They are, therefore, not for quotation in any way. However, I have felt that a few friends would be interested in sharing with me something of my experience in talking with these distinguished men.

Frank E. Gaebelin

I arrived in Basel from Geneva at about 10 A.M. and was met at the station by Dr. Hans Burki of the Swiss I.V.F. staff. (Dr. Burki had kindly consented to accompany me, because I speak German poorly and Dr. Barth's English is not extremely fluent. It turned out, however, that our discussion was almost wholly in English; Dr. Barth spoke better English than we had expected.) We went at once to Dr. Barth's home, 25 Pilgerstrasse. He met us at the door and immediately took us to his study.

Dr. Barth is a rather tall man, slightly stooped, informal and gracious in his manner. One felt quite at ease with him. I presented my letter of introduction from Dr. Calvert Ellis, a former student of his. We chatted for a few moments about Dr. Ellis and about my visit to England and the continent. When I mentioned being on sabbatical leave, Dr. Barth said that he wished the custom was general in Europe.

(The following digest of our conversation is, of course, not verbatim, but simply gives the gist of what we talked about.)

The discussion was opened by my explaining my interest in Christian education and asking Dr. Barth whether he felt it possible to have a curriculum in which the "secular" subjects, as well as the study of the Bible, are based upon a thoroughly Biblical philosophy. He immediately objected to my use of the word "philosophy" as inapplicable to the Bible. I explained that I was not using the word in its strictest sense and said that I meant to ask whether he felt that all subjects could be definitely related to the Christian view as set forth in the Bible. His answer was a "Yes" and "No." No, if one means a point by point "reconciling" of the Bible with science; yes, and emphatically so, if we are thinking in terms of Christian teachers. He went on to say that the teacher with a genuinely Christian "Weltbild" (World-picture) cannot help but communicate something of his Christian view, no matter what subject he is teaching. In other words, he apparently feels that the Christian teacher is the key to Christian education.

This subject led to a discussion of history. Dr. Barth said with considerable emphasis that he does not think that a non-Christian can be an adequate historian. The non-Christian, he maintained, presumes to sit in judgment upon history. The Christian historian cannot do this. He is too humble to sit in judgment; he knows that God is in sovereign control of history. Thus his conclusions must, as in the case of the Christian teacher in any field, be characterized by modesty and humility.

We then turned to the subject of Christianity and culture. I explained that some of us in America were concerned about the gap between Christianity and many educated men of good will who are not Christians and who equate Christianity, especially evangelical Christianity, with obscurantism and will therefore have nothing to do with it. My question was whether Dr. Barth felt it possible to bridge this gap. His reply was that he felt that the gap should and could be bridged, and that the initiative must be with the Christian. Here he quoted Romans 1:14, where Paul speaks of being a debtor in respect to the Gospel both to the Greeks and the barbarians, the wise and the unwise. The responsibility for the gap between humanism (using the word in the better sense) and Christianity is the Christian's. "The guilt," he said, "is ours." We must make the approach to the non-Christians through love. We must translate the Gospel into terms they can understand. Here I quoted I Cor. 2:14 and the natural man receiving not the things of the Spirit of God, and spoke of the blindness spiritually of the unsaved man, despite his culture. "Yes," said Dr. Barth, "this is the guilt of his sins that separate him from God." But, he continued, all the same we Christians must take the initiative. Having been through the experience of Romans 7, we know what it is to have been spiritually blind. And so we can understand and must reach out to them in love.

We went on to the subject of eschatology. I spoke of the fact that the theme of the meeting of the World Council of Churches to be held at Evanston, Illinois is the Second Coming of Christ and that this has occasioned consternation and protest on the part of many American liberals. Dr. Barth laughed and said that he was well aware of that fact. About a year ago he met with a group of American leaders, including Niebuhr, who threw up their hands at the topic. They objected that to deal with it would play into the hands of the fundamentalists who stress it so much, that it is pessimistic, and denies human progress. They left with Reinhold Niebuhr saying, "Karl Barth has laid an eschatological egg and we must hatch it." But, Barth said, they came back this year with quite a different outlook. Apparently, he remarked, some of them had read their Bibles. He spoke especially of a paper on the Second Coming written by Dr. Calhoun of Yale, which he said was thoroughly Biblical and to which he could take no exception.

At this point I asked a very pointed question. "Do you think," I said, "that the Second Coming will be as definite an event in history as the incarnation or the crucifixion were in the past?" His reply was a clear affirmative. Then I asked whether he believes that the taking of the Church out of the world (I Thess 4:13ff.) will actually happen. Here, to make it very clear, Dr. Burki asked whether Dr. Barth believes it will be such an event, for example, as could be reported in the New York Times after it happens. Again Dr. Barth replied affirmatively and added that not only will it be historical but also, because in it God will be acting, it will have a vertical dimension greater than human history. The Second Coming, he said, will be the definite end of human history, the *Finis*.

We discussed briefly the error of those who try to set dates for the Lord's Return or who try to work out details dogmatically (i.e., those who said Mussolini was the anti Christ, etc.) Here Dr. Barth agreed that even those who abused the doctrine were more right than those who deny it altogether. The conclusion was that the abuse of a doctrine doesn't make it untrue.

The discussion next turned to the Word of God. Dr. Burki reminded Dr. Barth that some people say, "Karl Barth says, 'The Bible is not the Word of God but it contains the Word of God.'" "I never said it," Dr. Barth replied. "That's the out-of-date view of 19th Century liberalism." Then Dr. Burki quoted him as saying that the Bible becomes the Word of God for us when it "finds" us, and its message, as it were, comes alive for us. The reply was that he had said something like this about twenty years ago. (I reminded him that Luther had also expressed a similar thought.) But, Dr. Barth continued, his view of the Bible has brought him misunderstanding both from the fundamentalists and the liberals. Actually, he explained, he holds that there is a very close connection between the incarnate Word and the written Word of God. I mentioned also the place of the Holy Spirit in inspiration (theopneustos) II Tim. 3:16, and he readily granted its reality. We discussed the so-called subjectivism of his view. The direct question was asked whether the Bible on the bookshelf, for example, was actually and objectively the Word of God whether man believes it or not, and Dr. Barth's answer was affirmative. He also said that, when it comes to his writing (as in his commentaries on Romans and Corinthians), he can only take Scripture word by word, taking every word seriously. But, of course, he disavows a mechanical, dictation view of Scripture. - In his preaching, Dr. Barth says, he must feel the greatest humility. It is not that his message as he preaches it is the Word of God, but that he hopes and trusts that it will be the Word of God for his hearers.

About an hour and a half had passed, and so we concluded our interview with a brief reference to evangelism and its need today.

Throughout the discussion I felt in Dr. Barth a deep concern for supernatural Christianity. Several times he spoke of the atonement, the need for the forgiveness of sins, etc. He frequently referred also to those who take the Bible seriously. One had the impression of a man of genuine Christian devotion who honestly seeks to follow the meaning of Scripture. - On the other hand, I am sure that it is not correct to say that he is a fundamentalist in the common meaning of the term.

Dr. Burki and I left Dr. Barth feeling that we had been with a great theologian who had talked with us very freely and had manifested a most gracious Christian spirit.

Notes on a discussion with C. S. Lewis at Magdalen College,
Oxford, 14 October, 1952

At 10:30 A.M. Dr. James Houston, a Don of Brasenose College, introduced me to Mr. Lewis in Mr. Lewis's study at Magdalen. I had heard that C. S. Lewis is extremely shy and unapproachable. But I found him quite otherwise. Dr. Houston left us, and Mr. Lewis immediately made me feel quite at ease. He is a rather heavy man, though not excessively so, and has the florid face one associates with the English country gentleman. His study is a rather plain room, lined with books and with windows looking out upon the lovely lawn of the college quadrangle. Like most British rooms it was cold (the Oxford colleges seem generally to have no heat beyond fire-places), and we took seats at either side of an electric heater.

I told Mr. Lewis something of what I had been doing on my sabbatical leave, and we exchanged some pleasantries about the strange recreation of mountain climbing. Then I referred to his books and to the remarkably fine reception they have had in America. From this beginning we went on to discuss much the same subjects I talked with Dr. Karl Barth about: Christianity and the educated man, the return of Christ, and Christian education.

Some of Lewis's remarks of particular interest follow. He definitely feels that paganism is so widespread among the so-called Christian nations that the Christian today is up against a missionary challenge, even in England. Our primary task is largely that of making ourselves understood, of presenting the message in words that the modern man can comprehend. He said that he should like all candidates for the ministry to be required to put into everyday language the arguments of some theological treatise, so that they would learn to say things in a way people can understand. Here he spoke of hearing a minister warn his hearers that failure to believe or do some things would be followed by "painful eschatological consequences." Lewis said to him afterwards, "Do you mean hell?" "Yes," was the reply. "Then why didn't you say so?" I suggested that it might be a good thing for young preachers to have some teaching experience on the ground that the teacher must constantly be asking himself, "Are my students getting what I am saying?" and he fully agreed.

Our discussion of the Return of Christ, a doctrine in which Lewis definitely believes (he stressed especially Christ's exhortations to watch and be ready), led to some talk about evolution. The thought was that the presupposition of evolution as a basic philosophy not only biologically but also sociologically, religiously, and in other fields, has had a lot to do with the rejection of the Second Coming. Lewis pointed out that the "myth" of evolution in this broader sense is pre-Darwinian and can be traced back to Keats's Hyperion (he quoted the lines) and especially Wagner's Nibelungen Ring, both of which are before Darwin. I mentioned the fact that evolution is the reigning philosophy, in a broad sense the underlying presupposition, in most American universities, and that it takes a good deal of courage to run counter to it. He said that the same thing is true in England, although he instanced certain biologists (Haldane, in particular) who have admitted its inadequacy. Lewis's view is that in its present status evolution is accepted as an act of faith, as Christianity is also accepted as an act of faith.

When we came to Christian education, I found Lewis in full agreement with my statement that there can be no Christian education without Christian teachers. Unlike some Christians in school and university life I have spoken to here, he felt that a Christian school should definitely aim to have an all-Christian faculty. In answer to the objection that some make, that such a situation unduly shields the student and gives him only one point of view, he would reply that even in a Christian school there will be plenty of opposition, because of the presence of sin in human life. And anyway the non-Christians surround youth with unbelief, so why should not Christians surround youth with faith?

He himself is an English scholar (as Fellow of Magdalen College, he is in charge of the English studies there. He's just finished, he told me, the section on the 16th Century for the new Cambridge History of English literature). In his own teaching, he does not lug religion in, but he quite agrees that the Christian teacher of any subject, English, Science, math, etc., communicates indirectly something of his Christianity, because he must teach out of his Christian world view. Indeed he cannot help doing this.

As we went on in relation to Christian education, I told him about the McCollum Case. It interested and amazed him that the Supreme Court should so defer to the sensibilities of an atheist's eleven-year-old son.

When I left, Mr. Lewis accompanied me down to the beautiful old cloisters of Magdalen. As we walked along, I referred to the uniqueness of his college's deer park. (They actually have a beautiful wooded park as part of their grounds in which are a fine herd of deer.) "I suppose," I said, "that Magdalen is the only college there is that has a private deer park." "Well," Lewis replied, "actually we don't 'have' them, but they 'have' us. They were here long before we were." "But," he went on, "we eat them, you know."

The above account covers only a part of our talk and fails to do justice to Lewis's charm and brilliance as a conversationalist. He is a learned and witty man. And there is, of course, no question of his deep personal concern for and faith in Christianity. I felt highly privileged at meeting him and conversing with him. He has, I think, been rightly called by Prof. Chad Walsh, "the apostle of the intellectuals."

I
Part II--A Point of View Survey of Barth, Brunner, Niebuhr. (ELAllen series)

The purpose of this section is to particularize or specify the emphases of the 3 leading neo-orthodox theologians. In Part I we generalized on neo-orthodoxy. Some things may be repeated but purpose is to get the diff points of view in mind.

I. Karl Barth. The Sovereignty of God and the Word of God.

A. The Sovereignty of God.

1. The Word. War had brot misery to Germany (tho B as German Swiss not involved directly). But German pastors in trenches found liberalism no good and longed for an answer to mystery of life. Barth in same position as minister. Realized when Sun. a.m. bells tolled and people gathered that they expected to hear a message from God thru minister. Thus B began to take seriously the Word of God--i.e. what God says to us. Thus center of his thinking passed from man to God. Our ideas about God don't matter. What does is God's judgment of us. Word comes in Bible, in sermon, in common-place things. Word is free, but this led to the Calvinistic emphasis on sovereignty. God never passes over to the human side. B's watchword became in effect "Let God be God." Thus preaching of Word was means of return to a Calvinism of sorts but hardly to fundamentalism, bec Word not bound to Bible. Remember that later B became more literal and bound to Bible, but not at first.

2. God and Man. Subjectivism of former days had said that Divine is the fulfillmt of the human. B said that Divine is the antithesis of human. This opposition bet divine and human is metaphysical (due to human finitude) and ethical (due to human sinfulness). This world limited and this world tainted. Thus great gulf fixed as between Dives and Lazarus. Religion cannot bridge the gap bec it is only man's efforts to build Babels. To man rel is an illusion; to God arrogance. Yet B just as hard on irreligion. God is so transcendent that nothing can bridge the gap that man can do. Not even faith. Thus 1. Word is God's judging us and 2. we cannot bridge the gap. So 3.

3. Jesus Christ. Gap has been bridged when God entered the world in sheer miracle, in JC. No way from man to God but only a sovereign way from God to man. We cannot even prescribe the way in which God reveals Himself. But it was in JC. The years 1-30 A.D. were the era of rev and disclosure. No significance, however, in the historical Jesus; indeed it's hard to get information about Him. Significance is in the Cross. Interpretation of Cross governed by opposition bet God and man. At cross we see inadequacy of all that's human bec God can enter the world only as a sentence of death even on a life utterly devoted to His service. Tragedy of cross rev of God for shows that before God all things are vain. Only way we can know God is by faith which is entirely gift of God. We believe by God's predestination--not some to life and some to death as Calvin, but all as sinners death-doomed and all in X elected to life. God lays hold on us.

4. Resurrection. Revelation judged us; cross causes us to shudder, res transforms it all into something positive. Whatever happened at the tomb doesn't really matter; but humanity was taken up into God and opposition bet human and divien overcome. Way to God now opened. This is also basis for ethics. Xn should also understand social movmts of time and protests may be advances in kgdom of God. However, shouldn't take world of social relationships too seriously and prob he doesn't allow us to take them seriously enuf. In all this B is like a prophet crying in midst of backsliding of liberalism and this is prob true.

B. The Word of God.

1. Sources of the Word. In God Himself. We cannot investigate why God has revealed but only His revelation after humbly accepting the fact that He has revealed. The start of the reasoning process is the fact that the Word has been heard by us in the Church on the basis of the Scripture. Repudiates all natl theol. Earlier in exposition of Rom 1 he had not done so but now very much so. Break with Brunner. God is known only where He has chosen to reveal Self i.e. in JC and He is found only in Scripture. All theol is Xtology.

2. The Trinity. His starting point bec one of basic principles of B's thinking is that God is to be known only thru God. We only know God where he has made Himself known to us. God reveals self in all His works and ways as Lord. In NT form under which He reveals is Father and Son and these are related to each other as revealer and revealed yet are same bec both Lord. Yet Spirit is also God whose work is to elicit a response from us in faith and obedience and He is revealedness. This is trinity. Related to doct of Word bec this, not pro ofs for existence of God is B's starting point. Modal idea of trinity. Everything starts with God. E. g. when we speak of God as Father we do not mean that He is perfection of what we are in part but that true fatherhood found in Him and ours is only in a secondary derivative sense. Hands of God are not anthropomorphism bur real hands, not paws like ours. *Revelation means that which ties 1st & 2nd persons of Trinity together. Revelation is that which brings states of revelation down.*

3. God in JC. God has decided of His own freedom to enter into covenant relationship with man. This began at Sinai and reaches consummation in X in whom God actually becomes man. In Him eternity enters time. 2 worlds meet. This continues as eternal ever-present fact. He is contemporary with us. "Word became flesh" must govern all our thinking. In JC barrier broken down. God takes in X a fallen human nature. This is the revelation of God.

4. Bible and Church. Word is primarily self-communication of God in X. It reaches us thru intermediary of Scripture and Scrip reaches us thru mediation of Church. The authority of the Word is assured bec God is in X. What is the authority of the Bible and the Church? Rev of Bible not suseptible to proof or disproof. Bible has unconditional authority bec it comes from God and is self-authenticating. However, to us the authentication awaits an awakening of faith in us. But our faith does not authenticate; the rev in the Bible awakens faith. It is not quite that I choose what is the Word to me and you to you bec B recognizes that the Ch has found the Word in many places in the Bible that an individual has not. Rev is not confined to what authenticates itself to me individually. Thus it is true to say that B believes the Bible is the Word but at same time Bible becomes the Word. There is no inherent quality in Bible which proves it is Word. Thus authority of Word ^{in Bible} is not quite as absolute as authority of Word in X.

Authority of Ch is under Scripture but she has authority of her own bec we read Bible as a member of the Ch. We come to Bible with canons of Ch in mind and while not bound by them we respect them. *Illus. Chicken: God = Eggs: Birth. Egg inspector doesn't judge whether they are eggs = objective authority of Bibl bec. fr. God. He judges good or bad eggs = subjective evaluation of Bibl by Church.*

5. The Xn Life. Xns have victory and the gospel of res victory must express itself in a law of life. Motive is love in recognition of what God has done for us. No area of life exempt from lordship of X. All of Bible is unity in showing me how I ought to live, 10 comm, Mt 5-7, acct of Samson, etc. Xns are to bear witness not to their achievement but to His grace, realizing that at best we are the poorest of servants.

B not modal in historic sense bec. modalism is 3 modes of ~~expression~~ revelation. B says God eternally existed in 3 modes which is somewhat short of 3 persons. B says personal pronouns in Bible are not to be pressed.

II. Emil Brunner. Creation and Grace.

- A. Human nature. Brunner's viewpoint may be said to start with idea of man for he thinks that will determine our viewpoint about civilization around us.
1. Definition. To be human is to stand in a certain relation to God. Man's nature consists in fact that he derives his being from God, is dependent upon Him, and is called to obedience to God, and can only truly live in community with fellows. Man is man to extent in which he loves. Degree of alienation from love is degree of his inhumanity.
 2. Sin. Sin is contradiction to what God intended for man's life. Thus sin is self-centeredness. This may be manifest in wantonness or asceticism for withdrawing from life is selfishness.
 3. Basis. Basis of Brunner's thinking is Biblical but he does not make as much use of texts as Barth does. Authority of Scripture is only as it conveys X to us. What is taught in Bible, while it is the source of our knowledge in an absolute sense, is only in a relative sense its norm. It is a question whether text of Scripture is adequate to the revelation to which it bears witness; thus to quote a verse is inadequate proof. Glad that science has liberated us from dependence on Gen 3 for truth concn man. Adam not an individual at beg of history but man at every stage of development including present one.
 4. Original sin. Denies total depravity. Denies reformers idea that vestige of image remains. Prefers distinction bet formal image which is retained and material image which is lost. Responsibility has remained but love has been lost. Man is still in sight of God but as a perverted being. Man is like a rebel army--perfectly organized, disciplined, etc, but used against state instead of for it.
- B. ~~The Motives of Conduct.~~
~~Right Motive~~
 Creation means we have recd a gift from God. Creation and Grace. Thus we begin with a gift not a task imposed on us. Opposite view which he opposes is legalism--the morality from constraint and duty. God laying something on man. For some legalism becomes despair and for others Pharisaism. Xn conduct is always that of a forgiven sinner. God's commands are always concrete too. And He is always free to ask what He will.
2. Wrong motive. See lines above on legalism. Add: what place then the law. Brunner ways law functions as our judge by exposing our failure. It should lead us to repentance. It is a schoolmaster. Also it gives guidance as to God's will to those who do serve Him in love. It does have a place in the life of love. Pretty good analysis.
- C. Organization and Order for Proper Conduct.
 Life is motivated by love, but life also needs order.
1. The Need for order. Required to express good (Brunner imagines what would be needed if there had been 20000 victims in Jericho neighborhood of cholera instead of 1 Jew robbed); and order needed to keep evil within bounds. Human nature has to be restrained. Thus govt, law, police, etc.
 2. The Basis for orders. In the will of God and as embodied in individuals. e.g. marriage only exists in the individuals married but it is not something individuals create--will of God did. Government same way.
 3. The Characteristics of orders.
 - a. Binding on Xn and non-Xn alike.
 - b. They reveal a technical side of life. By this he means the relationships of life--teacher-pupil, employer etc. Xn pupil uses same pencils as non-Xn. This is principle of 1 Cor 7--abiding in calling. If requirements for abiding are repugnant that's God's business--we should abide and wor^k

4. The Xn's Attitude toward.
 - a. Conservative. Xn will accept them as are even tho knows they are not what should be. More imp't that the law should command obedience than that it should be just.
 - b. Xn will take every opportunity to infuse love into his duties of life. Philemon classic example.
 - c. There are times when a Xn must work for change in order. "There are vessels which are contrary ~~to~~ to the content of love, and it is quite possible that such vessels ought to be smashed. Where the existing order is no longer useful but harmful, it is ripe for destruction." Divine Imperative, 218. But not too strong on revolution as this might sound. If there is to be a change it should be replaced immediately so there is no break in continuity of orders.

D. The State.

1. Relation of love and justice. Love is higher and deals with the person. Justice lower and deals with person's rights. Justice may vary with circumstance and this could be dangerous, e.g. how Nazis played on this. But need justice in world too.
2. The Basis for the state. In will of God. Rom 13 sanctions heathen state. Most Xns can't see any good in state bec so much force in state. Tho based on will of God Brunner says no such thing as Xn state in sense of a state whose actions conform to Xn standards. However, can go so far as to say totalitarian state is against God. However, says democracy is not ideal opposite of totalitarianism. Federated state is. Contrasts Zurich and Moscow.
3. Xn's Attitude. Work for improvement of whatever state born into. Need more international planning and work on that level. Ecumenical movmt in Ch good along these lines. Work for decentralization of power. Like federated Swiss tradition in which Brunner raised.

E. The Economic System.

1. The Basis of. God's will. He ordained it for our well-being. God back to positive value God set upon work which differs from other religions. e.g. Athens left work to slaves. In East goal of life is not doing something but detachment.
2. Capitalism. No good.
 - a. Its principle is wrong--profit is the highest goal in it. Reduces life to one vast business enterprise.
 - b. It shatters community life. Personal relationships are destroyed. Man may lose his job any time without reason or care on part of employer.
 - c. It shuns responsibility for others. Brunner says it is irresponsibility developed into a system. Divine Imperative ~~423~~ 423.
3. Socialism. If capitalism so bad, then what? Don't go to other extreme tho socialism is best candidate. However, not too good either. Still have servitude but to state instead of individual employer now. Brunner says ~~right~~ matter of who holds property is not a matter for decision on grounds of principle (as socialism says) but on grounds of expediency in each individual case. Criticism of socialism is that it does not accept hierarchy in life which is the Xn pattern. There is a natural inequality in human beings (family best illustration). Father is responsible for not to kids. Economic democracy would mean chaos.
4. Ideal. Need some system which will guarantee right man will get into right job. Need social regulation but not ownership. Army is good model. Must have system which recognizes personal worth and public service and gets away from masses of disconnected individuals.

Note emphasis on social results of sovereignty of God. Lots of Calvinism here as in Barth but more relation to world in which we live. Brunner is Carl Henry of ~~fundamentalism~~ neo-orthodoxy. *Perhaps the more socially-conscious is not a fundamental neo-orthodox.*

STANDARD B & P "NOTEAR"

B & P "NOTEAR"

III. Reinhold Niebuhr. Xnty and Society.

A. The Background. Neibuhr represents a reaction to his early surroundings. He sees liberalism as so optimistic that it has no strength. Yet he took from liberalism the social gospel emphasis. Appeal to individual conversion of Moody he replaced by appeal to convert society. Sermon on Mt was to be law for business. Indebted to Walter Rauschenbusch, ~~1961~~ 1861-1918, Baptist prof of History in Rochester. Niehubhr is in some ways his successor. Called for working partnership bet evangelism and social and psychological science. He says: "The social gospel seeks to bring men under repentance for their collective sins and to create a more sensitive and more modern conscience." His purpose was to give a theological basis to the movement. So interprets sin in terms of social solidarity. Atonement is Jesus' being caught in evils of his society and dying bec of solidarity of evil to make possible solidarity of good in God's kingdom.

B + Brunner (he said it in a public meeting) don't think Niebuhr is a Christian bec. denies res. N. got some basic insights from B + B ~~but~~ mostly about the Bible but not much else.

B. Theological Basis in Relation to Luther and Marx. ~~Niebuhr~~ Niebuhr is in a sense a bridge between Lutheranism and National Socialism.

~~Hezeceutdza~~

1. In relation to fallen man and sin. Luther would say that man fell from high estate by pride bec listened to tempter. Results are rampant in society today. Man is totally corrupt but refuses to admit. Sin is interwoven thru all society. Marx says man is product of economic environment. Captialism has corrupted all man and made them look to own interests solely. Revolution has just substituted one exploiting group for another. Niebuhr would say that they are both expressing different sides of same basic vöew. He tries a synthesis of the 2. Marx says it in language of politics; Luther of religion. Now Niebuhr doesn't bel in Lutheran doct of sin but applies ideas of it to society. Nor is he a communist but is acutely aware of social needs without being a true neo-orthodoxt either.

2. In relation to justification. Luther would say the hope for men was (1) justification by faith (2) praying now that evil will be restrained by govt (3) return of X to set things right. No ultimate hope for betterment of world apart from restraint now and Lord's coming later. Marx of course rejects this and esp on (2) says that people should revolt not be content with present condition of govt. When workers reign supreme then can be no more exploitation. Workers are saviours of world. Niebuhr would agree with Luther on (1) and (3) in that modified sense of neo-orthodoxy, but broadly speaking this is true. He certainly would not say rel was an illusion as Marx would. But on (2) He's be more apt to side with Marx. Niebuhr would reject idea that masses should be passive. But would point out that Marx has forgotten the human failings of even a worker class if they were in control. In general he would make Marx our guide for action now but temper Marx with Luther and make Luther our guide concerning eternal things.

Discussion: What should be a Xn's attitude toward socialism etc. 1 Cor 7. Jas 5. Col 4. Eph 6. Philemon. Rom 13.

Must not take Marx too seriously, says Niebuhr or will become fanatics. Nor Luther or become quietists.

A. Man.

Everything seems to center around man--nature, situation in world, membership in society. *like animals.*

1. Level of existence of man. a. Part of nature. b. has an ordering and systematizing reason. This marks him off from animal world. c. spirit which opens him to higher world. Has knowledge of moral law.

2. Trouble with man. Either man reduces self and everything to animal level or tries to assert prerogatives of God. Or thinks that reason can solve problems. It is the latter that is the springboard to his thinking about social progress. For Niebuhr's chief criticism is that man thinks he can do by science for men what science has done for things. Since it has done so much in realm of nature why not in human? But even the scientist recognizes that his laboratory assts have to be handled in diff way from his apparatus. Also our judgements about physical things can be impartial, but about sociological things, no. This trouble with man is sin. This he puts at center of picture and reduces it to sensuality and pride. By former he go to level of animals; by latter aspires to be God. When trouble comes man imagines that advancement will solve. Forgets that Germany was very advanced. V-2 rockets. Forgets that knowledge may be of evil as well as good. In collective life is where N is concerned with sin, not in man's depraved heart. But he has a point. Countries will break alliances in interests of world peace. Business man will bribe Oriental ruler and then talk about white man's burden. Original sin is this thing which is at the heart of human life.

D. The Christian Myth.

What is the basis of this doctrine of sin? The Bible but understood as myth.

1. The Meaning of Myth. It is the highest form of truth thrown into the form of a story. Take the story of Easter seals. To know all the factual story would need actual pictures of real crippled kids. But when see a poster for the seals with picture on it of a crippled child you know the story tho the child is imaginary and the other details in the picture. The first factual story is truth of fact; the second truth of significance. Thus a rel truth which is akin to art rather than science is expressed thru history it distorts the history to suit its own purpose. Kings and Chronicles; Synoptics and John prove that. This is a very good statement of myth and raises some good questions about this idea in relation to verbal inspiration and accommodation.
2. The Meaning of Gen 3. It is a myth in this sense. Original sin is a symbol. Idea is that man is conscious that he is not what he ought to be. Adam before the fall was God's intention for human life and after what human life is in frustration of that intention.
3. The Meaning of "I believe in the resurrection of the body." This means that the body is an integral part of personality and should not be repudiated in the interests of purely spiritual life. Thus when life reaches its ultimate (resurrection) (but now not in hereafter) it will include the body (social progress).

E. Social Life. Ethics.

1. Power. Many varieties--military, political, economic, ideological. All society if organized must have some form of power. But Xn love stands in sharp contrast to power groups in society. Temper society with 2 kinds of love. a. Mutual love --love which expects in return. Strong power bec produces give-and-take. b. sacrificial love like Cross. This is the ideal--an impossible possibility. Calls for absolute obedience to will of God. This kind of love cannot be applied to society without some adjustment and qualification. Injunction not to resist evil would bring all kinds of aggression in national life. But we should be incorporating larger and larger measures of love in our social organizations. Aim that way in our laws and economics.
2. Love
3. Justice. Form under which love expresses itself in society. Justice is at any given moment the result of balance of power between power and love. It is a translation of the ideal of love into social action. It constantly changes and is never final. Ideal not reached but don't become pessimistic--rather realistic and continue struggle for change.

SECTION II--THEOLOGICAL SURVEY

Part II-A General Survey of the Theological tenets of neo-orthodoxy.

This is practically impossible to do, but helpful first to see a general view of the teachings of the system. So many variations within the term neo-orthodoxy that at best this is only a generalization. However, after this to specifics.

(Haist 1951)

I. Theology Proper.

A. God.

1. The Existence of God assumed everywhere and no need to prove His existence. He is a life and a history and His being is in act. Cannot take God's being from His works in creation, history or experience bec God not mere object but altogether Subject. Man cannot say God is. Nor can church say it. No statement about God can be made except on the ground that God has already spoken first and manifested self in Works and ways. Wholly subject. Wholly other is phrase men have attached to this concept the Barth doesn't like it.

2. The Character of God

God is potentiality and only becomes actuality when man touches God in a moment. God's most special action was in X. Barth says this is the rev of God. The God uses history and experience as media X is the sole rev of God.

3. The Rev of God

Summary: God is. God is wholly other. God became incarnate in the Word, X, the turning point of time. This the the rev and substance and essence of Xnty.

B. Christ.

God's rev has taken place in X. He is the moment, the point of crisis at which eternity impinges upon time. He is God breaking into our world of time and space. Years 1-30 A.D. are the era of rev and disclosure. Barth uses metaphors of bomb dropping, shell exploding of the astounding character of rev in X. Jesus is window thru which the eternal light floods. He is the transparency thru which the Word, Logos, works. Whatever we see is not because of X in the flesh but X after the flesh even Jesus.

1. X is revealed in God.

2. What about the historical Jesus? In early days Barth went so far in his reaction from 50 yrs of research into the "Jesus of history" that he came near to dismissing Him as worthless. In Romans, p. 57 speaks of Him as inferior in certain respects to Francis of Assisi. In Doctrine of Word of God, 188, says that "JC in fact is also the Rabbi of Nazareth, historically so difficult to get information about, and when it is got, one whose activity is so easily a little common-place alongside more than one other founder of a religion and even alongside many later representatives of his own religion."

3. The Significance of JC is in the cross. In cross is seen the rev of God that all things in this world are vain and doomed to extinction. Yet all in X are elected to life. Faith means that God lays hold on us. At cross we see utter inadequacy of all that is human.

Summary: X is revealed of God after the flesh, not in the flesh. Thus JC not deity the humanity stressed. Cross shows hopelessness of all that is human.

C. Holy Spirit.

Little emphasis here. Not really a person but mode of Godhead. Tillich says no HS which is subjective spirit. Always subjective and objective at same time. Denial goes along with their affirmation that John not inspired and they hold that John is a novel about Jesus written by a trembling old man. Niebuhr says grace is synonymous with gift of HS.

2. The Attributes of God.

1. ^{Preference} Prefers to call them perfections rather than attributes bec other creatures have attributes but in God they are perfections. 2. ^{Usual} Usual division is into metaphysical and moral attributes (meta are omni, eternity etc) (moral are holiness, grace, mercy). B says dangerous bec meta and are moral and vice versa. So B's divisions are perfections of divine love and perfections of divine freedom. Avoids saying there are attributes which are not inherent in Divine being Himself but which arise bec of His relation to others. Love is center and all others radiate from that.

3. (a) ^{Perfections} Perfections of God's love.

- (1) Grace. God is in Himself grace. It is not a gift to be detached from giver. Grace is condescension to man's need.
- (2) Holiness. Holiness is the thot in which God, the subject of grace becomes explicit. Not something with which His grace needs reconciling. Main point is wholly otherness of God in grace and holiness.
- (3) Mercy. Positive quality of God's stooping to man.
- (4) Righteousness. In showing mercy God does that which is worthy of Himself. Atonement is not innocent suffering for guilty, but bec X identified self with man and thus exposing not sheltering man. Man brot face to face with God in atonement.
- (5) Patience and wisdom. All these attributes are progressive re:relation of God. Seen in event of JC. Wisdom is the subject of patience. Were it not for wisdom we might think His patience was an accidental thing.

(b) Perfections of God's freedom.

Passing from the attributes of quality to the subject Himself, in last set.

(1) and (2) go together, so 3 and 4. 5 put tog. Now we must combine something with perfections of love and that something is freedom. Otherwise have a idol god without action. Must not separate God and action; thus freedom is the love in action.

- (1) Oneness and omnipresence. Oneness means God is single and unique (not comparable to another) and that He is indivisible. Oneness is known always in event--God meeting man. A real "I" confronts a real "Thou". Omnipresence is "the sovereignty in which He existing and acting in the way that corresponds to His nature is present to everything which is not Himself." It is above all the omnipresence of His love.
- (2) Permanence and Omnipotence. Permanence is an attribute of the freedom of His love and omnipotence an attribute of His love in that freedom. Permanence better than unchangeableness bec perman means immobility. Good idea. God's omnipotence is not purely physical but power of authority. See it in His revelation but it is not exhausted in it. It is power of knowing and of willing. Not dependent on anything outside of Self for knowing. Even evil could not be apart from His knowing and willing. Must be in some way related. Foreknowing and preordaining not temporal, they signify that God's knowing and willing are not dependent upon events that arise in temporal order, but this temporal order can only exist bec there is a divine mind and will.
- (3) Eternity and glory. Eternity not merely infinite prolongation of time. Nor is it a negation of time. It is the principle of all time--eternal life of God conditions all time. He is pure beginning, pure continuance, pure end. He includes all those and goes beyond. Glory hard to define. Concept nearest is beauty, yet must be careful to avoid aestheticism in speaking of God. Use concept of beauty to indicate that glory of God is something worthy of our love. Glory of God is glory of His eternal love. Good ideas here.

Part II--Angelology

A. Definition. B says that we cannot speak of angels having a power of importance of their own. Seem to have objective existence tho says we ought not to speak of an experience of angels. "Where God is, there is heaven, and there are the angels also." Tillich says angels are "ontological functionaries possessing half-divine powers." Whatever that means.

B
II. Ministry of angels. B says that it is always indirect. Angels are pure witnesses and as such archetypes of the prophets and apostles. Proves witness character by showing that they appeared at beg and end of X's ministry but not in middle. Angels must be understood entirely from the point of service not being. Then says that their service is strictly God's action upon men and thus actually denies their real substantial existence. Assistance of angels consists in "advertising God's assistance."

C
III. Angel of Jehovah. B realizes that what is said about angel of Jeh is sometimes said about Jeh also, but it is only that in the drawing near of Jeh's messenger Jeh also draws near in O.T. Actually angelic apparitions as Gne 18 should not be connected with the logos, 2nd person of Trinity. Ang of Jeh is God's angle for Israel. X is more than angel. He is the Godhead itself speaking and acting upon earth. No angel is identical with him, neither is he prefigured by any.

D
IV. Satan. Niebuhr admits that S is a fallen angel whose sin and consequent fall were due to his effort to transcend his proper state in order to become like God. Devil not created evil but his evil comes from his own effort to go beyond the bounds set for his life. He is in rebellion against God. This also means that sin was introduced into the world before man sinned. Nature and Destiny of Man, I, 180.

E
V. Demons. B says they are the adversaries of God's messengers. In no respect do they belong together with angels in same sphere. "There is no common denominator to which they both could be reduced." They are "the myth of all mythologies." We shouldn't absolutize demons bec if we do then we will be deceived as to their character as lies. Neither should we ignore them bec then they will deceive us as to their power. They really don't exist as entities. They exist improperly. A biblical demonology can only be a negative reflex of Biblical Xology. Another illus how everything in his system is bent around his conception of God and X as revealer of God.

Demonology

(Berkouwer)

1. Existence of angels and demons.

- a. Vague. They have "apparent reality" yet B empties them of real reality.
- b. Definitely are not fallen angels.
- c. Not created. They exist "only because God, in saying Yes to Himself and to the creature, also necessarily expresses a No."

2. Basis of B's doctrine.

One suspects related to his idea of sin. Sin is an ontological impossibility so demons are too. Devotes very few pages to this. Everything is Christology and soteriology, so demonology being only a negative reflex of these receives little attention.

3. Nature of demons and angels.

- a. Not created. Stand outside creation. Owes existence to power of God's rejection.
- b. Not real. Traditional view of angels called by B bad ~~of~~ dream of dogmatics.
- c. Revelation concn angels is robbed of its concrete character.
- d. Do not bel in devil and demons in same way as bel in God.

Part III--Anthropology

A. Nature of man. Finiteness, dependence and insufficiency of man part of God's plan of creation and must be accepted with reverence and humility.

His view of man is that he is an individual, a creature of infinite possibilities which cannot be realized in time. We are a dependent self. Brunner has well-developed anthropology as a science in itself. Barth relates it to God always. To be human (Man in revolt) is to stand in a certain relation to God. Man is made in image of God but rejects Catholic doctrine that man's relation to God is a supernatural gift which might be lost without any serious repercussions on his essential nature. Man's nature consists in that he derives his being from God and is dependent at all times.

Niebuhr is evidently dichotomous--man is a part of nature, an ordering and systematizing reason, and a spirit, open to higher world. Man is dearly a part of nature and shares many things with the animals. Also he has things differing from animals: Power to systematize, knowledge of moral law, possibilities of self-criticism. Niebuhr says we must avoid mistake of identifying reason with spirit in man. Thus man cannot be saved by psycho-analysis or education. At best these ~~things~~ can't deal with basic problem in man. Always the human equation which science cannot deal with. This is termed sin.

B. Sin. Definition in Niebuhr. It takes many forms but reduced to 2-- sensuality and pride. By former he degrades self to level of nature and by pride to level of God. Then Niebuhr relates this to the state as he would. Warns against progress without heeding possibility of pregressing in sin also. E.g. progress and education under Hitler. Look with what results. Leisure may curse. ~~Education~~ Radio may propagandize. Beware of antithesis of moral man and immoral society.

Brunner. Sin is making ourselves the center of things. It should be God but we make it ourselves. Can do this by indulging in world and by withdrawing from world (in order to protect ourselves which is basically selfish). Brunner does not present this view of man as a deduction from Biblical texts. Style of thinking is biblical but he makes free use of Scripture and treats it as a relative authority only. Thinks science has done us a great service by liberating us from dependence on Gen 3.

In general. Basically these are clear and concise definitions, sin in the system is based on a Kierkegaardian concept, anxiety. Die Angst. Anxiety tempts self to sin, then the sin increases the ~~xxx~~ insecurity which the anxiety tried to eliminate. Temptation to sin lies within the human situation. As spirit man transcends natural things. As natural he cannot be outside sphere of nature. Man is bound and free, strong and weak, blind and seeing. Thus sin is rebellion against God or man trying to take God's place. "It is within and by his freedom that man sins."

C. Depravity. Niebuhr. Denies it by pointing to human experience. E.g. man who have fallen deeply into sin are never easy in their minds. They remember the innocence of youth. Thus depravity cannot mean man has no knowledge of the good which sin destroyed. *return a destiny 266*

Brunner. Denies man can be called totally depraved. Denies reformation idea that good which does remain in man is vestige of image of God in him originally. His solution is a distinction between formal image of God which is retained and material image which is lost. "The human element as form, as structure--namely as responsible being--has remained; the human element as content, that is, as being in love, has been lost. Man does not cease to be "in the sight of" God; but he is in the sight of God as a perverted being." Man in Revolt 170. Like rebel army.

STANDARD B & P "NOTEAR"

STANDARD B & P "NOTEAR"

It is fully organized and disciplined but fighting on wrong side.

Barth. Great gulf fixed bet God and man. Faith cannot bridge it only God can. Religion is man's effort to climb up to God. God is the divine antithesis not the fulfillment of the human.

Part

IV. Soteriology
A. The Cross.

Emphasis is on the cross. X the saviour comes into the picture esp as revealer but there the consideration stops. All you need is this. "This ultimate problem is solved by the assurance that God takes man's sin upon Himself and into Himself and that without this divine initiative and this divine sacrifice there could be no reconciliation and no easing of man's uneasy conscience." Niebuhr Nature and Des, I 143. Cross pictures the contrast bet man's sin and God's love. God is propitiated and propitiator. Man has affronted love of God. Law of God demands satisfaction of wrath. B teaches that X took fallen human nature. In the son man incurs what he deserves. X represents the Judge and the judged. On Cross our reconciling with righteous God took place. God's rtness is a perfection of His loving bec it occurred in JC.

B. Faith. Inward appropriation of atonement. Faith arrived at this way.

Man despairs; out of this contrition is born; of this faith is conceived; and in faith is newness of life and power. Niebuhr II, 61. It is the shattering or breaking of self. In a single crisis or not. Sin not overcome by human goodness. Has to be the work of God in a man.

C. Election. Barth drastically revises Calvinistic doctrine of election.

Finds too little Xtology in it. Bases everything on Eph 1:4--chosen in Him. Absolutely rejects any notion of an eternal decree that fixes eternally the destiny of all individuals. IN X is seen real election--the will of God to bind himself to our humanity in its need and sin and take upon self our suffering. We are chosen to life and God to doom that we may go free. Primary election is in X, but X also head of a people so secondary election in Him of Israel and Church.

A restatement of Calvinism and actually a rejection of it. Yet Barth uses terms. E.g. says he is nearer supralapsarianism position (elected before the fall). Affirms a double predestination bec God's will has a yes and no in it. But the no is not a no that befalls man. "Therefore faith in God's predestination in itself and per se means faith in man's nonrejection, not faith in his rejection." Evil exists only as the impossible. More of this double talk and bending of everything to fit the system of emphasis on Word.

What about universalism? He expressly opposes the doctrine yet he teaches it. Warns against a closed number of elect. Yet says the open number couldn't be the totality of mankind. But church should preach a quickening gospel even if it runs the risk of universalism. Stewart seemed to follow that.

Gospel should be preached to reprobate. God "wills that the rejected man should believe, and as a believer should become an elect reprobate." Weber 103.

More double talk. Man is rejected and in X the elect also takes place with reprobate. Everybody is reprobate and everybody is saved almost.

D. Virgin Birth. This is the sign of the incarnation. Must accept the fact on authority of revelation and then see why it was necessary. It is a sign that he who at this moment entered the world had his origin wholly in God. Male is excluded from the birth bec male is self-assertive by nature and bearer of human will-to-power. Woman as seen in Mary can be the humble recipient of God's gift. Cannot say Word couldn't have become flesh without virgin birth. It was needed more for our recognition of incarnation than ~~that~~ for the provision of the incarnation. To deny it is to call in question divinity of X: what God hath joined let not man put asunder.

E. Resurrection. This is the event that transforms the whole relationship bet God and man so that it becomes positive where before it was negative. Not imp't to know what exactly happened at the tomb as that he who died was raised and what fell under judgement of God now receives His approval. Humanity of X now taken up into God and opposition bet humanity of divine overcome. Res is event of reversal. Res is basis for Xn ethics. Yet Barth anxious that we don't get too

wrapped up in social action. He denies that we can do the divine will bec of the antithesis bet God and man. Neibuhr gets all wrapped up in ethics and shows that an "orthodox" can be a left-winger politically.

Barth's Doctrine of Election (Berkouwer)

I. Importance of the Doctrine

In Dogmatics II/2.

A. It is at the beginning of everything. He places it at the beginning of everything that is to be said about God's dealings with His creatures.

B. It is at the center of everything. Center of all theological interest becomes connected with reconciliation and creation.

C. It is at the heart of everything. In election we learn that God is gracious, and all creatures have their origin and existence in the grace of God. Election is a yes of a merciful God, and it is the point of departure for all divine ways and works.

II. Relation of election and the gospel.

A. Election not related to a mysterious and hidden God as theology usually makes it.

B. Election is related to the joyful announcement of a yes and that is the gospel.

C. This does not obviate the serious view of sin in B. The good news does not arise from an optimistic view of man or watering down of wrath of God but from the great elective yes.

III. Relation of election and Christ.

A. The Problem.

1. Reformed theology. Does recognize the relation between election and X from Eph 1:4 for instance. But emphasizes too *deus absconditus* in election and not *deus revelatus*.
2. Barth's question. Does Reformed theology really see the whole of election as in X or does it just connect as a pastoral convenience. When people can't understand doctrine is connection with X just used as a convenience to help them understand? Perhaps this is true of reformed theology.
3. Barth's position. Whole of doctrine to be viewed in X. Everything centers in *deus revelatus*. Must never get lost in dizzying abyss of divine majesty in its inscrutable and unrevealed ultimate decision in election as reformed theology does.

B. Christ

1. He is the foundation of election. i.e. in X election truly takes place and is executed. No election outside of X. X is the electing God and at the same time the elect man. Not as reformed theology--an abstract God dealing with abstract elect men. He is the subject and object of election. Election then is in God as revealed.
2. He is the object of election. He is the elect man and we are elect in Him. As elect man X is "in His own humanity Himself the God who elects them all." But this involves being under the wrath and judgment of God, and God commissions the elect man Jesus to bear that wrath and reveals His grace in the crucified Jesus.

Combining 1 and 2--Decision of God (election) is that X should become man. This is the beginning of all God's works. No other decree could possibly exist outside of this decision.

Note: this is a change from reformed doctrine. God revealed. More simple. Is it too simple? Does Barth become guilty of rationalizing the mystery of sovereignty. He says no. But maybe he's guilty of pastoralizing as he accused the reformers of doing.

IV. Double predestination

- A. Frequency. B speaks of it often.
- B. Meaning. Not usual meaning of rejecting some men.
Means rejection in X. Or rejection of X. In rejection God makes Himself the object of wrath in X. In X He chose to give us sal and in X He chose to take upon Himself the rejection. This is double predestination. Relates to X and not to man.
Predestination is not a mystery in which our rejection is still a possibility, but it is the mystery of radical substitution at Calvary which finds its unity in the election of man and the rejection of X.
- C. Relation to kerugma. This idea of double pred belongs to the gospel. Not merely to theol study but to preaching. In the work of X it is revealed that rejection does not concern us bec God has made it His own concern.

V. Universalism.

A. The Question raised

Does B's triumph of grace in doctrine of election require as inevitable corollary acceptance of universalism. Apokatastasis (universal restoration).

If only rejection is as above the rejection of X then that must mean that all men are eventually accepted. If wrath has been poured out on X what more is there.

- B. B's answer. He has emphatically rejected this.
- C. B's reasoning. Seems illogical that he could hold what he does about election and reject universalism. How does he reason. Just says that the Scriptures speak of election and rejection (but now He's using the terms in reformed sense and not in his sense of rejection in X), and he says we cannot say that in universal grace damnation is eliminated.
- D. Conclusion.
1. Must acknowledge B's rejection of the doctrine. Mustn't make him say what he doesn't.
 2. Must admit that it is inconsistent with his doctrine of election.
His rejection of universalism cannot in the last analysis be harmonized with the fundamental structure of his doctrine of election.

VI. Missions.

Views missions in light of election. Heart of NT is the consummated judgment of God in the death of X on cross. No other man stands in this center of God's judgment. All other men stand around the center. What is diff bet Xn man and others?
Xn man knows the judgment has been consummated; others do not.

The contrast between the knowing in the church and the not-knowing in the world is the motive, and the bridging of the chasm between the 2 is the problem, of the witness of the church. This is the motive for missions. Death of X must be preached as a sign, and only a sign of God's judgment. All men standing around the cross come under that sign whether they know it or not. Doesn't this lead again to universalism? Logically yes.

Note this doctrine colors his whole system. Everything in X. Affects soteriology vitally.

Part V--Ecclesiology

A. The Definition of the Church.

1. A. Niebuhr. In some respects the church is the kingdom of God on earth. Calls it the body of X but subject to historical laws. All members should be subordinated to head and coordinated to each other.

2. B. Barth. (a) X alone must rule in His church. She as a congregation must live the sacraments.

(b) Church order is a divine ordinance intended to maintain men together in the Xn life in terms of their existence in this sinful world.

Sacraments are a form of encounter between X and his people. Camfiled, 177ff.

Torrence - Ch body of X into deny assumption

ii. The Authority of the Church.

"The Ch does not claim direct, absolute and material authority for herself but solely for Holy Scripture as God's Word." The Church stands or falls by her understanding the statement The Bible is God's Word.

"Genuine authority is exercised precisely by the Church under the Word and thus under Holy Scripture." Weber 63.

Also says "ecclesiastical authority consists in a Church confession ... that is in the voice of others in the Ch according to me in particular agreements and common declarations." It is spiritual authority. However confessions possess a geographical character and temporal character and only testify to authority of Script. Thus confessions not infallible.

iii. The Bible and the Church. Allen.

The Word reaches us thru intermediary of Scripture and Script does not come to us unmediated: it is sustained by the life of the Church. Bible possesses unconditional authority and Ch relative authority. Ch always under authority of Word, but word comes thru Bible and other means and at a given moment of experience. But authority of ch is nonetheless real. Without it we wouldn't have known anything of X. No private revelation, no inner light that enables us to go direct to Him and dispense with Ch and Bible. We come to Bible with the interpretations and confessions of ch in mind and tho not bound by these we are to respect them. Must come under discipline of ch before we can learn to exercise our own judgment. We must learn what ch knows before we can learn ourselves. Cf Torrence's knowledge of fathers. Yet Barth says Ch's claim on us is never her own since she is never to be identified with God's kingdom in world. JC is her lord and thru Scripture His lordship is mediated.

IV. Church and State.

This is prob the chief emphasis of neo-orthodoxy (with possible exception of Barth). Esp. true in Niebuhr. He says:

1. It must be the task of every Xn ch community to emphasize the moral authority of the universal community.
2. The ch must help establish the moral authority of any universal instrument that operates as any particularity. She must support the existing government against anarchy or national self-will. She must recognize that no particular moral instrument of universality can maintain itself against an organized particularity without power.
3. The ch must support any political instrument which may arise to keep order and to make the order a just one.
4. Ch in relation to state is a community of grace which intrinsically universal, eschatological, living by hope and sacramental. To bring in kingdom of God is to purify the state of factors which hinder bringing it in.
5. 2 kinds of ch-state relationships. (a) sacramental ch in a sacerdotal state. (see) e.g. RC in Europe--mass in a.m. folk dance in p.m.

b. Secterian ch in secular state. e.g. USA.

Advantage of (a) is that religious expression is freer.

" " (b) is that it can be frank about sin.

Disadvan of a is that sin can be covered up easier.

" " b is that expression not free.

Ideal ch has advantages of both and disadvantages of neither.

Part VII--Eschatology

A. Belief in the 2nd coming. Based on triumph of cross. However, realized at 2nd coming. Apparently Jesus considered the interim of history to be short and Paul expected that. Take the idea of parousia seriously but not literally. Can't be bec 2nd coming transcends and fulfills history. This is more the USA idea of parousia--it is not in history but beyond history. European idea is that it is in history. An actual event which ends time. Amil concept.

B. Resurrection. This is one of the biblical symbols which offends the mind so immortality of soul generally has taken its place. Bel in general res at end of history but before end so that those raised can take part in final triumph.

C.
III. Judgment.

- A. X will be the judge of history.
- B. Judgment will be on sin and not finiteness.
- C. There will be an emphasis on distinction bet good and evil in history.
- D. For Xn this means the freedom from conceptions of evil which represent the standards of history.

D.
IV. Hell.

More moderate like Niebuhr say we should discard all literalistic concepts of everlasting fires of hell except that we keep the testimony of the heart which affirms the fear of judgment.

V. Latent universalism. See under siteriology. Tho B might not believe others do.

E. *Fracture*

Under (A) - "It is equally indisputable that the statements of the Bible concerning the future are not only to some extent contradictory, but are laden with mythological ideas which have become alien & partly even meaningless to us." Brunner, *Eternal Hope*, 26.

Ror 20's kingdom is a "plainly fantastic theory."

Brunner seems to think Kingdom will not be est. on earth & that hope of X is life to come.

(E) Brunner in *Eternal Hope* thinks both Heachen both a doctrine of heaven & hell and universal redemption. "Our answer is: both voices are the word of God."

Part VII--Bibliology

A. The Doctrine of the 2 natures. Like humanity of X combined with Son of God so errors of men combined in Word of God. This allows for acceptance of criticism. Brunner "The Church must learn to combine Biblical faith with Biblical criticism, just as she has had to learn that in perceiving the Godhead of X she must not forget His true humanity and in the Jesus who could be tired, hungry, troubled, and sad, to perceive and grasp the eternal Son of God." Rev and Reason, 276. Ch should thank critics bec thru them she has gained fuller understanding of message of apostles.

II: The Categories of the Word.

- 1.A. The Revealed Word. Known from the Scripture adopted by the Church's proclamation Bible is itself not the divine revelation which has taken place. It is the concrete means by which the ch is reminded of rev. Ch's proclamation becomes God's Word. But the revealed Word has happened. It is an event.
- 2.B. The Preached Word. This means that only God's Word makes proclamation to be proclamation. We know God's preached Word only as we know the revelatn attested by Script or as we know the Scrip which bears witness to rev. It is the event by which proclamation becomes real proclamation.
- 3.C. The Written Word. This is the witness to the truth. In comparison to written word oral tradition can have only relative importance. Ch did not frame the canon, but the Bible itself made itself to be canon. We say Bible is God's Word bec it has laid hold of us not vice versa. "In the sentence, The Bible is God's Word the tiny word is refers to the Bible's existence in this becoming." That is becoming God's Word because it has laid hold of a man. Weber 26.

Word is a person to Christ but not a message.
 Hendry in Rediscovery of Bible, Camfield--Bible witnesses to the Word. This "liberates us from the flase antithesis which has been set up by 'orthodoxy' and 'liberalism',...and enables us to see it in both aspects without detriment to either." Bible merely the words of man and crisis theol has rediscovered the humanity of the Bible. Orthodox view is straw man of dictation. Human writers were passive instruments "like the typewriter on which I type these words." 145.
 1.A → This is verbal infallability "which lay for so long like a blight upon the Protestant Church." Orthodoxy calls for a sacrifice of the intellect which this view does not. Intellectually respectable.
 Barth, Dog I, 2, 561 and 590. "We cannot prove that the Bible is the Word of God; we cannot point to some quality inherent in the Bible from which we could draw this conclusion. It would perhpas be truer to say the the Bible becomes the Word of God; it becomes the Word of God when it overpowers us and gains the mastery over us, i.e., when it creates faith in us. When the Word of God creates faith in us, this is God's own work, His miracle, His in-Spirit-ing. It is not in our power to make it happen. At the best we can pray for it. This, in all its simplicity, is the doctrine of the inspiration of the Bible."

III. The Inspiration of the Word. Add Above here. *e.g. Bible is inspired if it inspires me. "Boy that inspired me" then that action is inspired*

- 1. A. The Orthodox view acc to Barthianism. Above.
- 2. B. The Barthian view. Above.
- 3. C. The Central Passages. 2 Tim 3:14-17. Barth renders is "All Scripture is divinely spiritual." It is impregnated, filled, governed by God's Spirit breathing, diffusing, illuminating it." Passage can be understood only as decree, deed, decision of God Himself and thus cannot be explained. Sovereign, free grace. Convenient to say the least. 2 Pet 1:21. Decisive middle here too. Can't be explained. In neither passage is there occasion to think of special experiences

of the authors. Only reference is to special attitudes of obedience of authors. Both texts refer us to the present "to the event which takes place in ourselves." Inspiration is "the act of revelation in which the prophets and apostles in their humanity become what they were, and in which alone they in their humanity can also become for us what they are." Human imperfections are assailable. Verbal inspiration as we understand it has allowed inspir to become a marvel in itself and lost the real humanity of the Script.

All we have is 40 typewriters in Gethsemane,

What did Jesus teach about the Bible?

Mt 4, 5, 19, 22, 24:35; 23:35

Lk 24

Jm 5, 10, 14:26.

Part VIII—Miscellanea

A. Creation and history. Weber 121. ^{A. Barth's view} It is temporal but not historiographical history. Unhistorische Geschichte. Other history Barth says is historiographical—that is it may be understood from a creaturely context. But since creation is act of God by which creature becomes creature it is not to be understood in creaturely terms. Thus story of creation is saga—unhistoriographical conception of history which states by way of divination and poetry what cannot be expressed at all as historiography or in creaturely terms. Barth rejects term myth for creation story, bec myth expresses principles of universal realities not bound to particular time or place. Creation is so bound ~~not~~ but not historiographically. That's a very fine line which is double talk. Creation not history yet true yet bound to time and place so not myth.

B. ^{Add Bruma pg}

^{Bruma's view}

B. Fundamentalists like statements.

1. A. Faith. Weber 183. It is the acceptance of God's Word as such.. It is the conscious trust ⁱⁿ which the Xn knows and acknowledges that the Word is uttered by God and to him personally, so that he does not question it as such." It is God's work in man. At same time it is man's own work.
2. B. Obedience. It is doing God's Word. It is the conscious responsibility in which the Xn decides in favor of the Word against himself, others, world." "He becomes a Xn as He believes, and he is a Xn as he obeys." Comes from HS.
3. C. Prayer. It is the most intimate and powerful form of Xn activity. Center of prayer is supplication tho includes repentance, adoration, praise, thanks, etc. Answer to prayer really precedes the asking.

C.
III. Certain statements concerning ethics.

1. A. The Sermon of the Mount. 10 Comm belong to Moses and his people and revealed an order for that time. What man ought to be. Weber 111. Mt 5-7 is for God's people today and has been fulfilled for man's sal and blessedness. Tells us in what position man has been placed by God's act. But both concern us directly bec God's commandment even in its temporal form is also for us an eternally valid standard.
2. B. Marriage. Weber 221. Very serious view of it. When couple joined tog by God can be no divorce. But many borderline cases when marriage not consummated by God and divorce, tho never good, may be necessary. Couple must accept it as a judicial sentence of God and a means of starting over in new obedience. No remarriage allowed. Allows birth control if entered on under God's commandment and by both partners freely.
3. C. Suicide, 232. Against it bec of commandment and it assumes a usurped sovereignty of man over himself. Not unpardonable however, but negates sovereignty of God. ^{Against euthanasia too.}
4. D. War, etc. 234-8. Neutralist in most part. Against war in principle tho sees occasions when state may have to defend self within own borders. Thus should serve in draft. But rather a pacifist in matter of self defense. To defend self is to suppose man is most important thing and to ignore rights of others. Capital punishment ruled out bec that's just state defending self. Thinks Ghandi came near Bible principle in self-defense.

2.
 B. Brunner's views on history. Urgeschichte. Primal history. Jewett 24ff.
 Term originated from Franz Overbeck, Prof of Ch Hist at Basel. "History begins where the monuments become understandable and credible written records appear. Behind that lies the primal history." Barth used the term to describe what ~~times~~ is the point of tangency between time and eternity. Brunner more cautious in using the term. "The kernel of all history is this primal history, the time-space manifestation of which is that which the historian narrates for us as history." Brunner used to include all the things on the plane of faith--creation, fall, sal, glorificaiont. Term connotes a real occurrence which is related to our time-space world but does not lie within it. In later writings he seems dissatisfied with the term bec he warns against a metahistorical doctrine of the fall. Of Easter he says, It is historical only for the believer. It is not a piece of the historical continuum, but rather an intrusion of that which is beyond history into history.

True means not true bec. it happened and portrayed, but true bec. human nature is what it is.

II. Criticism of their understanding of history.

Jewett 140ff.

- A. The teaching. Goes by various terms but amounts much to same thing. Barth calls creation (but prob not life of X) unhistoriographical history. Rejects term myth. But A.M.Hunter says it is "true myth" perhaps for more popular consumption. Brunner used *urgeschichte*, primal history. It is on the plane of faith and strictly is apart from history. Brunner includes, creation, fall, life of X, return. The event does not lie within our time-space world tho related to it. This is the key for criticism. Not within time-space world.
- B. The criticism in relation to life of X. Life of X shows the real inconsistency of the concept of history. It surely belongs to this plane of faith and thus shouldn't be related to time-space world. But Word became flesh throws them. And it's such recent history that it isn't too intellectually disrespectful to accept it. But to be logical neo-o shouldn't appeal to facts of life of X bec there aren't any in their sense of history. Yet they do: Brunner appeals to washing disciples' feet; Lord's prayer; new covenant at Lord's supper. Brunner and Barth both admit that you need an historical Jesus for faith. Faith cannot be sustained apart from historical picture of Jesus in gospels. However, that picture has to be altered in accord with findings of criticisms. And these are detailed alterations. Brunner deletes virgin birth, res, ascension. Barth defends virgin birth, but res doesn't really matter ("whatever happened in the tomb"). Where do we draw the line. Faith needs history but who determines what is true and what is tradition? Impossible situation practically and illogical one intellectually. Going back to the definition of history--this is absolutely contrary to it. They say that all discussion about the empirical extent of the Jesus event is immaterial to faith and then proceed to broaden the base of empirical knowledge about life of Jesus. This is a practical repudiation of principle. If neo-o accepts one fact about life of X then they have nullified their principle of doctrine of history.

Result: Dialectical doctrine of history repudiated.

Certain facts about X admitted as altered by liberal criticism.

Left with deciding whether Jesus is what the gospels say He is or Xnty a fraud or at least a mistake.

Conclusion: Dialectic theology has not solved problem of ortho-liberal conflict. It is not a new but a false orthodoxy which is no orthodoxy at all.

~~xxxThecriticismxxxrelationxxxAdamxxx~~ "Only if Jesus was really crucified on the hill of Golgotha, in the sense of a time-space, historical event, can He be our Saviour" Jewett 146. But if accept this then Xnty is a fact. If accept the system Xnty is a system of timeless ideas which is nothing. Neo-o don't face the problem of the dilemma raised by their system as they practice it.

C. The criticism of story of Adam and X in Rom 5:12-21.

1. The teaching. Gen narrative rejected as history. Science has delivered from that. By this scientific deliverance we can return to real meaning of the fall. It is not something that happened so many years ago. I am Adam, you are Adam. Fall gives the dimension of sin, not the date of. Traditional form of doctrine unethical bec it makes us responsible for something for which we cannot honestly assume responsibility.

2. The inconsistency.

- a. In popular presentation. When writing popularly Brunner says, "The stream of death had its origin in the fall of the first man. His fall is the fall of all. His death is the death of all." But that's not his belief. That's too historical. Can't say it any other way so people can understand.

- b. In theological consideration in relation to X. Can allow for imputation of righteousness of X to bel but not for sin of Adam. He has done away with P's argument by existentializing the first Adam and insisting on the historicity of the 2nd. Has to insist of latter bec otherwise you are back to liberalism. Neo-o abandons the biblical parallelism in the passage.
- c. In practical thot. P's doctrine is that at a certain time, in a certain place, a certain person did a certain thing. If remove the time-space idea what is left? You can continue to call the fall a true myth, an event, primal history, or what you will, but "the prosaic mind can hardly escape the suspicion that an event which did not happen in time and space, did not happen at all." Jewett 148.

Concl. In understanding of history, Barthians are inconsistent with themselves, illogical in principles, and impractical in presentation. Good thing God wrote the Bible to be understood. If we depended on Barthians we'd know nothing, and be awfully confused learning it.

III. Criticism of their teaching on reason.

The neo-o insists it is not based on phil certain phil matters enter in. Barth says he is not indebted to it now tho used to lean more heavily on it. Brunner keeps insisting he does not seek to unite theol and phil and that theol could get ~~as~~ along as well without phil. But all neo-o is shot full of existential phil. Emphasis on either-or. Transcendence of God. Time/eternity relation. Barth said that the points of contact bet time and ~~eternity~~ eternity were very few. Brunner said more. Niebuhr said whole areas. ~~All~~ All are dialectic and existential but differences are of shades, not principle. Follow Brunner's middle position here.

A. The Function of Reason.

1. Reason ^{is} valid in sphere of objects. Tries to set up the dialectical distinction between reason and faith. So invents terms like thought-in-meeting which is related to faith and thought-about-meeting which is reasoning process which goes on after faith has begun. Forgets that thot-in-meeting is still thot and involves reason. Forgets that thot-about-meeting is based on faith. So sharpness of dialectical distinction don't work even tho nice terms are invented. Thus no real separate sphere of reason.

2. The work of reason. This varies bec reason is dependent on faith and faith curbs it at times. "Who holds the reins? The answer is easy. Brunner. When he needs logic to refute his opponent, he uses it masterfully. When logic would force him to conclusions incompatible with his desires, he rubs his dialectical lamp and calls up the jinni, Paradox." Jewett 178. Jewett then cites an example where Brunner upbraids Schliermacher for lack of logic and then himself proceeds to say Calvin was too logical in a doctrine of double predestination. Thus the work of reason is to do exactly what the neo-o theologian wants it to do.

B. ~~Criticism~~ Reason and the Scriptures.

1. The necessity of correct doctrine. Can never accuse neo-o of lack of stressing importance of correct doctrine. "Only when one correctly teaches concerning God is the heart really directed to Him; incorrect doctrine points in the wrong direction, where one does not meet Him and He does not meet us." Rev and Reason, 149.

2. The Use of correct doctrine. It actually only points to revelation; yet it seems to be an accurate pointer. But we are confronted with problems in using the pointer. Near but so far, bec it would seem at last that we had something objective in correct doctrine.

3. The Criterion of correct doctrine. This is the crux of the matter. Answer is that correct doctrine is doctrine that points to X. How does one know when it points to X. We would say when it is consistent with system of teaching in Scriptures. But neo-o says there is no system; indeed Scripture is full of contradictory systems and logically contradictory. Paradoxes. So must seek another answer to question. Reason is the organ of rev and is God-given. But when question is answered then dialectical theol will turn around and say that God reveals self in such a way so that we cannot understand Him. And furthermore, God who gave us reason reveals Himself in a Bible that is filled with contradictory systems. Neo-o answer would be that faith sees the truths behind these contradictory systems. OK but truths have to be expressed in rational speech and you're right back to reason or else you can be a mystic. Thus no criterion and when God speaks thru contradictory systems of Bible I still cannot be sure that any of these is a proper echo of His Word. Neo-o do have an answer and it is in the question of faith which is a venture. But without any solid thing to rest on how do I know whether or not faith is in the right direction? Actually we cannot be sure of knowing anything in this conception of reason and exp as it relates to the Scriptures.

C. Reason, Faith, and Christ.

We have seen that neo-o concern is to consider faith existentially as contrasted with cold historical faith. Wants certainty of faith apart from historical fact. Reason ultimately does not help us, so only refuge is in faith.

1. The Use of Faith. Faith is that which through the apostolic witness apprehends the meaning of a given fact and that apprehension carries with it absolute certainty respecting the fact as over against the historian who can never rise above the relative certainty yielded by a critico-rational analysis of the tradition. Faith, not reason, determines what is true. And this also leaves the neo-o free from having to admit that historical facts are facts. Leaves you free to include all the cavils of liberalism.
2. The Use of History. Admit that faith can be dead wrong. So when historical investigation shows something to be wrong which faith held then that faith was wrong. But on other side of fence faith can be sure of something which historical investigation or scientific examination has not or cannot examine. Thus neo-o is saying that faith does not create its own facts and at same time is saying that it may be sure of facts before a critical examination of them has begun. That is contradiction to nth degree.
3. The Christ of Faith. Neo-o don't believe in historical character of gospels. Doesn't bother them bec they say that gospel writers did not intend to give historical acct of Jesus but to tell us about Him as seen by eyes of resurrection faith. X of historians is X after the flesh. X of neo-o theologian and X of eye of faith is X in the flesh. Gospel writers looked on Jesus with eye of faith. Thus presto you can easily say as Brunner does that not one word John puts into X's mouth is true. But picture John presents is true. X is bread of life tho He never spoke words in Jn 6. "The Gospels are written from the standpoint of faith, for faith. They do not pursue an "historical" goal, they will not simply report what has happened. They give witness to the Word of Life." ... Mediator, 306. Thus you can believe the res or not. That's not imp. Truth of risen saviour is --but not the fact. What does that do to Acts 2:32. Or 2:29? Impossible to get anything by this means, and writers were liars.

10:38 / John
 Concl. By reason we have no sure standard. By faith we have whatever we want to believe. The Bible practically does not matter. It contains logically contradictory systems and untrue historical facts. Yet on this we are supposed to have a Biblical theology.

IV. Criticism of Bibliology

A. The Doctrine (highlights of).

1. Usually align selves with liberal school of biblical criticism.
 - a. Wellhausen theory.
 - b. Last of Isaiah is post-exilic.
 - c. Res. narratives are conflicting.
 - d. John not historical.
 - e. Pastorals not Pauline. etc.etc.

"Orthodoxy has become impossible for anyone who knows anything of science. This I would call fortunate." Word and World, 38.
2. Verbal inspiration denied. But it is described in terms of mechanical dictation, inspired vowel points, Holy Ghost Greek. Yet he is correct in stating that we accept and believe the Bible before reading it, and that we equate the Word of God with the Script.
3. Revelation is primarily in JC.
4. Bible is a sort of rim of that revelational event of JC. Thus neo-o say that the source and norm of all Xn theol is Script. But then procede to reinterpret it.
5. Church preaching the Bible is what brings Word to people today. This is the primary way (preaching) ~~Word~~ ^{Word} comes to us--not in theol.
6. Bible then is only a ~~witness~~ record of the apostolic witness to the Word. It is a word about the Word. JC is the Word and to say that the Bible is the Word of God is idolatry. Bible is not ground of faith but means. I bel Bible bec I bel X, not vice versa as we might say.
7. The Bible is thus instrumental authority, not basic authority. The apostolic witness in Script is not basis of my bel in X, but without it I could not know, so it is the instrument, and thus the authority of Bible is instrumental. e.g. Torrance's talk to IVF. Everyone confused but this was what he was saying. However, some parts of the instrument are better than others bec some point more clearly to X. Some stammar in spelling the name of Jesus. Thus authority of Scripture not equally binding even in this instrumental capacity. Bible not a plane but a funnel pointing to X. The nearer truth is to the center of funnel the more impt.
8. The real authority is the encounter of faith with the X of Scripture. Only sufficient ground for faith is the authority of God as He addresses me in Script. I believe Word of God not bec it is the Word but bec it is Word of God.

Concl. Again the attempt to make a synthesis. "If there is anything to which the name of "rediscovery" may be applied, it is surely to this view of the Bible (which is but the Bible's view of itself) as witness to the Word of God. It liberates us from the false antithesis which had been set up by "orthodoxy" and "liberalism", through each concentrating its attention on one aspect of the Bible, to the detriment of the other, and enables us to see it in both its aspects, without detriment of either." Hendry, 144 Ref old and new. Bible is words of men bearing witness of Word of God. Liberals emphasized words of men. Orthodoxy Word of God. Neo-o is a gnostic synthesis, pseudo-intellectual. They have it and no one else every did. But note that it is a call to return to the Bible. That's what gave acceptance and that is the chief point of criticism.

B. Criticism of doctrine of inspiration.

Whole question revolves around inspiration and authority. Can't have one without other (that is verbal inspir). Jewett says neo-o has not succeeded in a synthesis here but in just swinging from inspiration to authority. Sometimes they admit verbal insp when they do identify words of men with Word of God. When don't then they lose authority or invent some other kind which is nothing at all.

Whole question is, Do we have to admit verbal inspiration? Or can we follow neo-o into a division bet revelation (thou-truth) and witness to rev (it-truth). Rev is inspired and that is the divine-human encounter. Witness is not inspired and that is the testimony of Script. Cannot maintain this distinction for 3 reasons.

1. The view is artificial. It supposes that you can make a distinction between Peter's statement "Thou art the X" and a Petrine report of it, "He is the X." The first is faith and the 2nd witness. BUT both are cast in words and if HS can inspire a man to say Thou art as neo-o admit then why could he not inspire to say He is. "The Holy Ghost is certainly able to conjugate the verb "To be". Jewett 163. But to admit that is to admit verbal inspiration. And we can't have that. So answer is that one is the witness of the HS in the heart and the other is the echo of the witness. And it is possible for the human witness to miss the echo. The apostolic witness has its divine ground in inspiration but it is not inspired bec it is merely witness. But if witness of HS is comprehended by human spirit then that is identification of God's Word and man's and that's verbal inspiration. So at least some parts of Bible are inspired but distinction is not bet Thou and It but between parts of the It. Their distinction is artificial. Another distinction might not be, but their's is.
2. It is contrary to ~~the~~ Jesus' view. Here Barth and Brunner disagree.
 - a. Barth says Jesus sinner. Brunner says sinless but veiled by human form. However, the sinlessness is a proposition of faith. How could such a person be infallible in matters of rel and fallible in other matters?
 - b. Jesus' appeal to Script. Brunner and Barth both agree that recourse to Script as final appeal impossible. Bec of course that would mean verbal inspiration. But that's exactly what the Lord did. Jn 10:35. Brunner points out that can't bel in virgin birth bec it is based on "it is written" and that's verbal inspir and that's out. But Lord did same in temptation. Note Matt 19:3-9--final appeal about divorce is to Script. Gen 2:24. In his quoting Jesus certainly meant that God said it and He was identifying Word of God and Script.

Thus if you hold any view of the sinlessness or even the importance (which Barth does) of Jesus you must say that He beld in verbal inspir or else reject Him. Neo-o view of inspir will not agree with method of X who is the revelation of God. In revealing God did X also reveal what God thot of His Word, the Bible? Forced to say yes and that's verbal inspir.

3. It is contrary to the analogy of incarnation. This is peculiarly Brunner bec Barth believes in sinful man Jesus. But Brunner holds sinlessness. He does not see the inconsistency of a fallible written revelation (bec it is related to the human) and maintaining a fallible personal rev in X (was He not also human?). Brunner says, "The Church must formulate its doctrine of Scripture after the analogy of the incarnation of X." Rev and Reason, 272. But he does not do that. Barth consistent bec doesn't bel in sinless Jesus. This is not as good argument as 1 and 2.

Thus in matter of inspir, neo-o if logical should be drawn to orthodox position. In a sense it has been bec don't want to cast off the importance of the Word, nor do they want to devolve into mysticism. Would be mystics if didn't have some standard external. Would be liberals if didn't emphasize the imp't of Word. So neo-o is drawn to the thing she repudiates so strongly.

C. Criticism of idea of authority.

Authority took form of instrumental. Neo-o recognize need for authority but don't want anything near to verbal inspir. What is wrong with their doctrine?

1. It leads to doctrine of human fallibility in writing Scriptures. Never find last recourse in Bible bec no authority there.
2. It leads to double-talk about the validity of the Bible witness even. e.g. resurrection. Can't bel it bec the witnesses said so or that would be verbal insp. So he says (Brunner) "The report of the apostles concerning their meeting with the resurrected Oan is not the ground, but an element in the witness of that rev which is the ground of our faith in X and therefore of our faith in His res." Jewett 169. Theoretically it would be possible to bel the res without any witnesses but admittedly they help and without their testimony we could not believe. What is that but double talk.
3. It reduces ^{authority of the} the Bible to same level as preaching of the Church. Voice of preaching church in apostolic days just has historical priority. They had special dignity but not really essential priority bec of inspiration. We preach today and that's the voice of God.
4. It means God may reveal self outside the Bible. Indeed apart from Bible. Barth said this earlier when talked about sunset being Word of God. Brunner admits possibility but says that Koran (example he uses) isn't of same authority as Bible bec not the voice of God. It is a very bad photograph. But who's to judge?
5. It actually reduces authority of Bible to vanishing point. No authority except myself. In end it is very subjective. Nowhere better is the statement illustrated than here "Neo-o is a state of mind." They want authority without authority. They want Word without Bible.

SECTION III--Criticisms

1. Criticism of the system in general. *Part last-IV*

Intro A. The Purpose of neo-orthodoxy. Recall that the avowed purpose of neo-o was to create a synthesis above and beyond the Liberal-Orthodox antithesis. Obviously this will arouse criticism from both liberals and orthodoxes. Question is: Has neo-o succeeded?

A.B. The *Spiritual* Orthodox criticism of the system in general. This will be discussed in detail later, but sufficient to say that our criticism is along lines of neo-o use of higher criticism and virtual acceptance of all findings of recent liberalism. Barth in early days did not dispute the right of the application of the critical method. He only challenged the pretension of criticism to deliver the authentic message of the Bible. Criticism should build the scaffolding of the Bible but then must get the message of it for people. Fundamentalism was babyhood; liberalism, adolescence; neo-o maturity. If our criticism is along lines of authority they will deny it; if we put it on verbal inspiration they will accept. Cannot hold criticism and verbal inspiration. However, define inspiration--not dictation as they insist it is.

Practical B.C. The Liberal criticism of the system in general. Liberals do not criticize the use of criticism but they say that neo-o for all purposes does not use it. It is aware but does not use. If build on critical foundations you cannot arrive at neo-o conclusions. Criticism is that it is illogical.

3 quotes from Religious Liberals Reply. Boston, The Beacon Press, 1947.

Neo-o hold "that these doctrines have some important element of truth in them but are not true in the form in which they were traditionally accepted, while any attempt to say what is true in them ends in logical incoherence." Murphy, p. 19.

Neo-orthodoxy is an attempt to reinterpret traditional Xnty in such a way as to make it more acceptable to the intelligence of our age. Hudson.

"It is a state of mind that results from finding something of tremendous importance, by way of traditional doctrine, but being unable to state coherently what it is, by any exposition of the propositions of the doctrine." Wieman, 4.

Concl. Use of the techniques and findings of liberalism do not make it a neo- but a pseudo-orthodoxy. It is very much a state of mind which tries to be intellectually respectable and evangelically orthodox. Illogical, impossible foundation.

Recourse to a pseudo and gnostic intellectualism ("They don't understand our position") does not make up for the illogical foundational principles. We agree with the liberals --if you are going to accept their ~~own~~ findings you have lost the orthodox message of the Bible, not stepped higher to find it.

Christianity C.D. The Practical criticism of the system in general.

1. It breeds tolerance. Cf. ETS meeting when Henry's paper being discussed. Fundamentalists are so interested in fact that men are being called back to the Bible they forget to what kind of Bible.
2. It breeds false security. For its adherents. They feel secure in sense of preaching word and being intellectually respectable. Cf. Torrance chairmanship a Tom Rees meeting. I admit I think he might be all right for a while.
3. It breeds intolerance and schism. Nothing wrong with schism, 1 Cor 11:19, but the system that hollers loudest for tolerance and love actually is intolerant of anything but its own. What they criticize us for they are just as guilty of. Cf. IVF in Edin. Work together as long as they held the offices. When out of control plea was for their viewpoint; when in control plea was for tolerance. Work with us but we won't work with you.