

K. Barth & Authority

Intro. At root of problems of age. Civil obed. Morality.

I. The Biblical Teaching on Authority.

A. Concept of Authority & Biblical Terminology.

εξουσια = freedom & power to command & enforce obedience & to have possession, rule, dominion.

Def. Right or power to determine belief & action & to command compliance to them.

B. Expressions of Authority. Imperial. Delegated.

Stipulated. Religious authority.

C. The Prob. of Authority & Competing Viewpoints.

1. Rel. Liberalism. That which can be verified by scientific method is authoritative. Rel. exp. is authoritative. Rational analysis & relevance are tests of doctrinal authority.

∴ Trinity not authoritative. = Rationalism.

2. R. C. God is final authority in rel. belief. (Tome). But this authority is expressed in Bible & tradition as interpreted by church. B. says it is this "and" that keeps him from joining R.C. Where is this tradition? Maybe in Migne's Patrology (397 volumes of teaching of Fathers). Only 12 vss have been infallibly interpreted by Pope in 1900 yrs. Some say only 4 vss.

Tradition has destroyed boundaries of Revelation.

Ch. is authority. Thomas Aquinas is the norm.

3. Neoorthodoxy. God is sole authority & He expresses it in Revelation, & rev. is personal, not propositional. God appears living self, not truth about God. Evangelists often say

similar - "not interested in doctrine, but relationship with God."

Truth is encounter. Bible is witness to rev. & has relative authority. Combination of mysticism + subjectivism.

4. ~~Orthodoxy~~ Orthodoxy. ^{Trinitarian} Authority in God as revealed finally & completely (but not only) in Jc. & known thru the inerrant Bible & internal testimony of HS.

Hbr. 1:1-2 Acts 28:25 Eph 6:17, 1 Jn 5:7 & 13.

- a. Authority is { a correlate of } ^{revel.} _(grounded in)
- b. Authority & infallibility are related. (material) (formal aspect of truth)
- c. Authority is personal. Restx in HS. as speaks in Scriptures & testifies internally to us.
- d. Authority is true.
- e. " " imperial. God stands behind.

IV. The Developing Pattern of Authority.

A. Authority of Jc. Lk 3:15. Mt 12:6, 8, 41, 42, Jn 14:6. Mt 9:18. Jn 5:39-47; 9:34. NO scribe ^{or notational} error

prefaced his remarks with $\alpha\mu\eta\alpha\ \alpha\mu\eta\alpha\ \alpha\mu\eta\alpha$ 30x Mt. 13x Lk 6x Hb 25x Jn.

B. Authority of apostles Jn 17:18; 20:21; 2Co 12:12; 13:3. 2Pet 3:2. 1Co 14:37. Acts 1:21-2 Hb 2:3-4.

C. A. of NT. Jn 16:12-15

III. Barthian Teaching on Authority

A. B's starting point. Bible has authority in ch. Oldest historical document. Ch encounters Word + rec. rev. from it. Bible is authoritative + traceable to voice of God in them.

B. B on Bible & Authority. Word of God distinct from Bible. ^{Fallible} Bible becomes vehicle of infallible speaking of God in encounter. How can this be? B says it just happens. Authority is real in spite of defective medium. How can encounter take place without communication of truth. At least you'd say - he is a person & that's a propositional truth.

C. Critique

1. Divine infinity cannot be effectually contained with a fallible Bible. Cannot distinguish bet. what God says & what Script says.
2. Divine revel. which cannot be called truth cannot be truly authoritative. If rev. is not propositional we cannot talk. Even the phrase non-propositional may not be true.

K. Barth & The Knowledge of God or K. B's Natural Theology

B's opponents say we don't need to study him bec. he has
repeatedly not'd that. Nat'l Theol. is attempt
to work out doct. of God without special rev. of God in
X. Can be philosophically (as Descartes, Spinoza)
or as a Thomist (arguing for 1st cause from nature)
or as Tillich (ultimate concerns = bel. in God).

Def. Nat'l is every formulation of a system whose
subject differs from rev. in SC, & whose method differs
from exposition of Script. i.e. to discern God
by a method which is not exposition of Script.

B. rejects bec (1) God has revealed self solely in X
(2) arg. of Nat'l Theol. never bring us to encounter
living God.

I. Barth & Brunner.

Brunner A. The Image of God. Brunner accused B of
seeing image completely destroyed by sin. He said formal
aspect of image not destroyed (what distinguishes man
from beast) but material aspect was lost (righteousness)

Brunner did not say man possessed know. of God.
" didn't say anything more than B. said

Ref. said. says not all lost - can reason, but in
spiritual matters his thinking is warped.

B. That image of God was maleness & femaleness of God.

B. General Rev.

Brunner criticized B. for saying no rev. of God in nature. Comma (1918) goes this impression).

Criticism just. justified.

C. Point of Contact. B denies any point of contact bet. bet. intel. II, I, 30-1. But not a presupposition about.

logical position holds statements meaningless unless subject to sensory verification.

How do you verify that verification principle.

There is an inner inconsistency in linguistic analysis phil.

Show inner inconsistency & then consistency of K's system.

Clark more knowledgeable than Van Til.

Brunner lost arg. with B. She pointed out a weakness.

Failed to integrate Rom 1 into system. SL

II Proof for existence of God.

B+B denied legitimacy of any rational proof for exist of God.

A. Cosmol. arg. See Colin Brown

B. Ontological Arg. of Clark (K. B's Third Method)

C. The Proof from Rev.

Can't begin by asking if God can be known & then look for proof. Assume He can be known (=Van Til)

Object you are investigating is presupposed as in any science.

You let the object tell you what it is like in science & in faith too. Method is a method the object dictates to you.

III. Moral Truth + Gen Rev.

A. B. on Gen. Rev. B's earlier position that God reveals self thru word is being acc. to Rom 1:19 Rom 2² etc.

Do have to do with gen rev. B. later said there is an objective rev. of God in nature. Gentiles have always had exp. of knowing God. Says Rom 1:18-32 has to do with Gentiles who have had gospel preached to them. Otherwise, he says, it would contradict 1 Cor 2:14. Rom 1 makes man inexcusable. Can't contradict with theol.

B. S on Gen. Rev.

notitia

assensus

fudicia

Knowledge + facts

conviction of truth, assent.

+ merit

— Rom 1 has this

K. Barth & Creation

Intro. Subj. 2300 pg in Dog. 4 vols. in Dogmatics.

Shows B's methodology. Everything centered in the Xtoianism. SLT thinks not fair charge bcc. There are other things in his shield. & he grounds his shield in Trinitarian God who works out as Xtoianism.

Creation is related to election.

I. The Work of Creation (vol III Part I)

A. Covenant & Creation

Form of Saga. Really happened but defies normal description. NOT myth. For B only acts of grace = cor. (Heppa's Theology) with mankind (not believe). Cor is the internal basis of creation & creation is external basis of cor. (bce. path to accomplishment of cor.) (God of creation) Creation sets stage on which red. is played. Everything subordinated to what God is doing thru Jc.

B. The Creation Narratives (1:1-2:3 and 2:4-11.)

SLT has no objection to an Edenic Cor. - a cor. of words. Hool. Historical but expressed in story. "The ^{history} history of creation is non-historical." "It is pre-historical history."

II The Creature.

A. X & Adam. In X we see true man. In X man is elected of God. Image of God is a relationship to God & is lost in fall. Reformer thought of it as a state of righteousness & was lost in fall. (Man not created innocent bcc. he had a will & that was directed toward God before fall - SLT)

B. denies historicity of Adam. Adam means man.

He denies Paradise (Eden). Denies that Adam possessed an original righteousness. Denies orig. sin is inherited. Little place for real fall.

B. Xa Human Nature.

Our human nature is to be inferred from this:
Don't look at Adam but X. X sinless

III. The Creator + His Creation

A. The Providence of God

B. The Problem of God + Nothingness (das Nichtige) = nihil.

~~But~~ The nihil is threat to God. a evil.

It exists as a ~~poss~~ in growth possibility in virtue of the Divine nonwillng. When think of good creation of

God then you have pointed the opposite.

IV The Command of God The Creator (Ethics)

Does not bel. in existence of demons. SET not some if heard
bel. in Satan

K. Barth + Election

Impt for B. - 500 pg. Connected with Unionism.
Doct. of election leaves B open to unionism,
weakens NT emphasis on need for faith.

I. Features of B's doct of elect.

A. Rejects idea of a decretum absolutum. It views
God apart of X. Makes God a hidden, not revealed, God.
Planes action in eternity, not in rel. to X. See B's
X-tensionism. JC is The electing God + The elected man.

B. Differs from which reformed tradition + subjects doct of elect
to his X-tensionism. Eph 1:4 is chief text.

SLT - $\eta\pi\alpha\rho\lambda\upsilon\sigma\iota\sigma\mu\omega\varsigma$ = freedom in sense of intimate choice.

Amoralein = purposeful choice

B misses point that decree is a loving action. 1Th 1:4
& Th 2:13. Eph 1:4-5. Decree shouldn't be studied
speculatively, but in connection with love + that bestows
grace.

B. Election is in X. ① JC is The electing God + ② JC
is in elect man.
(i.e. willing to be redeemer
& instrument of man's election)

- If JC were not electing God we would have to look elsewhere
for electing Power. vol II Pt. II p. 105
& would go back to absolute decree of God. What Script
supports ①? NT says Father elects. But see Jn 13:18.
but this refers to election to the apostolate, not sel.
of 6:70. B's case is weak for X as electing one.

② B. how can there - X is elected man.

There is his diff. conception of this.

Eph 1:4 says we are chosen, not X.

In 17:24. Lk 9:35^{23:35} used to support B's Thesis.

C. B. accepts a form of double predestination.

But ≠ Calvin's. JC is God's NO of rejection (jargon!)

God elected JC for rejection to bear damnation & death. So double pre is ① of men in X to rec. life & ② of JC to suffer & die.

D. B & Universalism.

(1) God's eternal will is 2-fold. It contains a yes & a no.

(2) By virtue of God's choice, reprobation is an objective possibility. Substitution of X can be denied but not undone.

(3) Yet not all are saved. Wrong to see a definite no. of elect & wrong to say everybody elect. p423

(4) Ch is not to preach on "restoration" but on supremacy of grace - How can you do this.

(5) Grace is free & is extended to all. Unlimited atonement

(6) We ultimately come to mystery. There is a shadow side to election. Reprobation exists as a possibility but we cannot really know. He leaves self open to change of universalism bec of lat. of election.

(7) Election of Those in Him: consists concretely in their faith in Him. In B. Judas demonstrates the intent of reprobation. Kiss in garden is The thankfulness of lost humanity for JC. This makes 48 pg. to expete! p502.

I. Introduction

Word as preached, Word as written, Word as revealed.
Last is ^{the} real word.

1. B's view of the nature of word. What is revealed when we say Word of God is revealed. God Himself, not truths. Personal encounter. Doctrine minimized. Really an encounter unless there issue from it verbal statements. Heitner speaks of Barth as a biblicist.
2. B's view of the method of reveal. It is in acts of God in hist., nature, conscience. Jn 1:14 - God reveals by incarnation. How do you know it's an act of God in hist. You already have interpreted! Witness is in record of events & subject to Bib. criticism. In practice B. seems to hold. The Bible can be treated.
2 aspects - objective act & subjective appropriation of it.
Confirms reveal & illum.

II. B's View of Scripture

1. Authors of Script were holy men. Vol. Pt 2. But only in exercise of function of writing Script.
2. Script. Contains word of God. Witness to word of God, yet word of God is in Script. \approx Calvin's view of Holy Spirit.

3. Script has ultimate authority. Over other writings.
- Fathers, tradition 2 Tim 3:14-17 2 Pet 1:21.

4. Script is an imperfect witness. I, II, 507.

Bible has "capacities for errors" 508. He cannot answer how he distinguishes bet. fallible & infallible sections.

p. 512 "At every point it is the vulnerable word of man."

Bec. written by sinful men. B. says the analogy of X is inapplicable. If we are to have a true

incarnation Jesus must have a ~~sinful~~ ^{fallen} nature, but he was sinless. Law of contradiction. Still could ask B.

Why Bible can't be inerrant. Torrance says ^{What} we ~~take~~ ^{say} about inerrant word ~~is~~ is like RC doct. immaculate conception.

5. Script doct of inspiration involves reveal, witness to reveal, + reception by hearer. i.e. B.'s doct of inspiration includes read + illum.

6. "Word of God" in Script cannot be distinguished from the whole. We don't have to try to distinguish witness from revelatory word. p. 531

7. God works thru specific texts of Script.

B. accepts doct. of verbal inspiration. God speaks thru every word of Script. But he contrasts it with false concept of verbal inspiration - The view of 16th + 17th Cent. This is static.

Banisterians say they have true Reformed doctrine

SLJ says B. not a Systematic Theorist but an original thinker. His background was more historical Theol, but good exegesis.

K. Barth & Reconciliation

5 vols of B. 2856 pg.

I. Structure of B's doct. of JC The Priest.

Propriet. Priest & King was somewhat original with Calvin.

In B. X in Priestly office is the lord who became a servant to perform the work of reconciliation. But not penal satisfaction, "Overcome sin" but "love" is unclear. Why God became man? He took on flesh as Judge, as the judged, & he was judged in our place & he acted justly in our place. p 273 Vol II Pt I.

B J C The King. Servant who became lord

C. " " Propriet. Grantor & witness of the reconciliation.

Indication is what God has done (positiv) & imperative (what we are to do) (prativ)

II Characteristic Features of B's doct of Reconciliation:

A. Rel. of Rec. to Sin & Creation. Vandy rec. follows, but in B. it precedes bc of idea of pre-temporal covenant. Developed theologically, not historically. Thm B a superlapsarianism.

B. Rejection of Division bet. Person & Work of X.

C. Novel Representation of 2 Natures & 2 States of X.

State of Annihilation not followed by exaltation but 2 forms of 1 reconciling work of X. Thm of life X was hum. & exaltation & states & nature related.

D. Distinction bet. Obj & Subj. aspects of Reconciling work. Objectively all men are ^{just, sanct.} called by Jh. This is de jure. Becomes *de facto*

when this relationship is apprehended by perception & acceptance. But covenant for B is with all mankind.

E. Distinction bet. 3 forms of sin. (Forced relation to Trinity)

III. Critique.

A. B's use of term nec. If man is nec. then stand cor. apart from sin, is this necn.

B. B + The atonement. Not punishment of sin or satisfaction of wrath of God. "X overcame sin"; Rejects penal. More recapitulation idea. Rejects Anselm.

C. B + Judgment. J.C. has become judge for all ~~men~~. This B not willing to be called universalist.

D. B + Faith. Sound on those who have awakened to the fact of their forgiveness. Faith is worthy motive for B (in man's understanding). Olin Brown pp 136-7

Evangelism is telling men that all are elected + should respond.
~~B on Bible's authority. Distinguishes Word of God + Bible.~~
S. Pres. + N. Pres. supporting universalism.