

Rudolf Bultmann

Dates - B. Era 1945-60 His influence continues:

I. The Person

A. Early life. b. 1884. Son of evang. Lutheran minister. Married in Gph & Qu. lit. from ages 11-19. Tübingen. Berlin under Gunkel & Harms. Marburg. (Weiser, Herrmann).

B. Professional life. Teacher at Marburg 1912-16. Breslau 1916-20. Gießen 1920. Marburg 21-51. Prof of NT & Early Ch Hist. Structure of most of his writings changed little over 50 yrs. All of his glosses of 1930s c. German errors are in B.

II. The Proclamation

NT. Bibl. Theology; Hermeneutics his primary contrib.

NT. Theol. ~~At~~ Commentaries on Jn & 1, 2, 3 Jn. Primitive Kerygma. Formgeschichte (Hist of Synoptic Trad.) Mk 10:13-16 in Hist Syn. Trad.

Best known for demythologizing. (JL & Mythology).

1. Jesus saw the Kingdom as eschatology & soon to come.

2. Hope of Jesus not fulfilled

3. NT. That conceptions are mythological. e.g. 3 stoned universe, angels, miracles, supernatural.

NT. That is work of 1st c. community after it was infiltrated with Gnostic ideas.

4. Alternatives: accept NT. "myths" or retain ethics of texts & abandon the theology i.e. general truths, or demythologize

i.e. interpret myths.

5. P. & particularly Jhn began to demyth. Demyth. is a NT. doctrine. Jn 3:19; 12:31. 2Th 2:7 cf 1 Jn 4:1-3.

6. Demyth. separates the kerygma from pre-scientific language. Inf. of Heidegger. We need encounter with language.

Then we pass from inauthentic to authentic existence. Truth takes time has to have entered into me.

7. NT. not totally incredible. Throw away 1st c. envelope & retain contents (kerygma)

III. The Problem

B is Schlemmer with mustard - Pader. Feeling grieved with demyth.

A. The Part of Mythology.

1. What are criteria for determining myth. Myth not defined.

2. Should the Bible be subjected to a phil. (existentialist)

That is extraneous to it. Loss of sight of word for all uses of the Cross Acc. X crucifixion when I realize it.

3. Anti-supernatural. Cross took place but not much else.

4. Jo's historical / long battle against myths of Canaanite.

Language of OT. demythas the myths of Canaanite rel.

B. Part of Faith & Hist.

Event of Kenyona are geschichte (story as you would tell kids)
Historie is history of record like historians write. Geschichte is dynamic, event that happens now to me. Can you have faith without historie? No. B's Kenyona is not 1 Cor 15:3-4

C. Part of Jc. B says he was a Jewish prophet like kind, preached, died, but historical J. not relevant.

Event is relevant. Why not demyth the Kenyona? Why not the event of X myth. Jap³ implies an intervention into time. Nothing can both be & not be. B is irrational.

Acc. says God can't intervene yet can in my life by existential decision of faith. Barth said Thank God But. didn't draw logical consequence & demyth God. But Robinson did & God died.