

KARL BARTH

THE
GÖTTINGEN
DOGMATICS

*Instruction
in the
Christian
Religion*

VOLUME ONE

Gottingen Dogmatics Instruction In The Christian Religion

Bruce L. McCormack



Gottingen Dogmatics Instruction In The Christian Religion:

The Gttingen Dogmatics Karl Barth,1991-09-01 One of the greatest theologians of the twentieth century Karl Barth is best known for his monumental Church Dogmatics a work that changed the modern theological landscape It is less well known that Barth taught three distinct cycles of course sin dogmatics during his lifetime His first effort consisted of a series of lectures at the University of G ttingen in 1924 1925 These provocative lectures are available in English in The G ttingen Dogmatics an accessible and profoundly pastoral work A superb substantive introduction by Daniel L Migliore professor of systematic theology at Princeton Theological Seminary highlights the theological historical significance of The G ttingen Dogmatics and compares this work with Barth s Church Dogmatics Migliore points out among other things the intimate bond between dogmatics and preaching in the G ttingen lectures we see a Barth who tenaciously does theology indeed defines theology in relation to preaching a pastoral praxis [The GoU+0308ttingen dogmatics](#) ,1991 [Göttingen Dogmatics: Instruction in the Christian Religion, Volume One](#) ,1991

Gottingen Dogmatics Karl Barth,Hannelotte Reiffen,2011-06-30 Representing the only larger dogmatics ever completed by Karl Barth the Gvttingen Dogmatics a profoundly pastoral work prefigures the unfinished Christian Dogmatics of M nster and the Church Dogmatics of Bonn and Basel In this first volume Barth defines dogmatics as scientific reflection on the Word of God the Word that is 1 spoken by God in revelation 2 recorded in holy scripture and 3 proclaimed and heard in Christian preaching After his lengthy prolegomena on the threefold form of the Word of God Barth discusses in depth the doctrine of God His treatment of the other major doctrinal loci in his preaching oriented dogmatics anthropology reconciliation and redemption eschatology will appear in Volume 2 Introduction by Daniel L Migliore **Karl Barth's Dialogue with Catholicism in Göttingen and Münster** Amy Marga,2010 Amy Marga studies Karl Barth s early encounter with Roman Catholic theology during the 1920s especially seen in his seminal set of dogmatic lectures given in Gottingen and his second set of dogmatic lectures given in Munster and which remain unpublished Her analysis demonstrates his search for a concept of God s objectivity Gegenständlichkeit which would not be dependent upon philosophically laden concepts such as the analogia entis but which would rather be anchored in God s being alone The author shows that Roman Catholicism especially the thought of Erich Przywara became the key interlocutor that helped Barth bring this clarity to his doctrine of revelation and the triune God

Kierkegaard's Influence on Theology: German Protestant theology Jon Bartley Stewart,2012 Tome I is dedicated to the reception of Kierkegaard among German Protestant theologians and religious thinkers The writings of some of these figures turned out to be instrumental for Kierkegaard s breakthrough internationally shortly after the turn of the twentieth century Leading figures of the movement of dialectical theology such as Karl Barth Emil Brunner Paul Tillich and Rudolf Bultmann spawned a steadily growing awareness of and interest in Kierkegaard s thought among generations of German theology students Emanuel Hirsch was greatly influenced by Kierkegaard and proved instrumental in disseminating his

thought by producing the first complete German edition of Kierkegaard's published works. Both Barth and Hirsch established unique ways of reading and appropriating Kierkegaard which to a certain degree determined the direction and course of Kierkegaard studies right up to our own times. *Eschatological Presence in Karl Barth's Göttingen Theology* Christopher Asprey, 2010-07-15. The posthumous publication of previously unavailable academic lectures by Karl Barth allows unprecedented access to the crucial formative years between the production of his two major masterpieces, the Commentary on Romans and the Church Dogmatics. Barth was professor at the University of Göttingen 1921-1926. It was here that he was to formulate many of the ideas that would later be developed or altered in the Church Dogmatics. Providing insightful comparisons and contrast with some of Barth's major contemporaries, Christopher Asprey draws widely on the lecture courses as well as on other better known texts from the period to give a comprehensive account of Barth's theology in these years. *Unterricht in der christlichen Religion Göttingen Dogmatics*, the only full dogmatics cycle Barth completed during his lifetime, provides a key focus for Asprey's study. A picture emerges of Barth's concerns during this period that is different from many other established accounts rather than being occasionalist or dualist. Barth's theology in the 1920s was characterised by an orientation towards the eschatological encounter between God and humankind. Barth's intention in the Göttingen Dogmatics was to introduce his students to their responsibility before the Word of God, all other theological topics then flowing towards or from the dialogical moment of encounter between this Word and human beings. This reading is borne out by in-depth analyses of some of the major themes in the dogmatics: revelation, incarnation, resurrection, pneumatology, moral and sacramental theology. While Barth's focus on the eschatological presence of God explains the freshness and immediacy of his writing in the 1920s, it is also shown at a number of points how this perspective generates various dilemmas in his theology which remain unresolved during this period. *Karl Barth on the Filioque* David Guretzki, 2016-04-22. Despite the burgeoning literature on Karl Barth, his doctrine of the Holy Spirit continues to be underappreciated by his friends and critics alike. Yet while Barth's commitment to the doctrine of the procession of the Holy Spirit from the Father and the Son (Filioque) is well known, many scholars dismiss his stand as ecumenically untenable and few have bothered to subject his stance on the Filioque to close theological analysis. For those interested in this long-standing ecumenical point of contention between Eastern and Western trinitarian theology, this book will show how Barth's doctrine of the Filioque may still have something to contribute to the debate. The work traces the origin of Barth's commitment to the Filioque in his early career, particularly in *Romans* and the Göttingen Dogmatics, and then analyzes how the doctrine functions throughout the Church Dogmatics. Guretzki concludes that Barth's doctrine of the Filioque, while clearly standing within the Western trinitarian tradition, is atypical in that he refuses to speak of a double procession in favour of a common procession of the Spirit, a position that has more affinity with the Eastern position than many of Barth's critics may have thought. *Truth and History - a Dialogue with Paul Tillich / Wahrheit und Geschichte - ein Dialog mit Paul Tillich* Gert Hummel, 2020-10-12. No detailed

description available for Truth and History a Dialogue with Paul Tillich Wahrheit und Geschichte ein Dialog mit Paul Tillich

Karl Barth on Faith Brandon K. Watson, 2024-03-18 The present volume examines an underdeveloped component in the theology of Karl Barth Specifically the work asks how and to what extent can faith be understood as ontologically proper to the trinitarian becoming of God The work argues for an ontological grounding of faith in the becoming of God To do so Watson performs an in depth examination of Barth s understanding of the concept of faith Using Barth s threefold movement of revelation the work contends God can be thought of as the subject Glaubender predicate Glaube and object Geglaubte of faith Barth s theological exposition of Jesus as subject and object of election offers a promising proposal for how faith is ontologically understood At the same time the argument brings to the fore a crucial component of Barth s theological program namely the concept of recognition Anerkennung God s recognizing faith is then conceived as the condition of the possibility of human faith Drawing on Barth s entire oeuvre Watson offers an understanding of the divine becoming of faith that opens possibilities for thinking systematically about the realization of the corresponding human faith **Church and**

School in Early Modern Protestantism Jordan Ballor, David Sytsma, Jason Zuidema, 2013-08-08 A great deal of scholarship has too often juxtaposed scholasticism and piety resulting in misunderstandings of the relationship between Protestant churches of the early modern era and the theology taught in their schools But more recent scholarship especially conducted by Richard A Muller over the last number of decades has remapped the lines of continuity and discontinuity in the relation of church and school This research has produced a more methodologically nuanced and historically accurate representation of church and school in early modern Protestantism Written by leading scholars of early modern Protestant theology and history and based on research using the most relevant original sources this collection seeks to broaden our understanding of how and why clergy were educated to serve the church Contributors include Yuzo Adhinarta Willem van Asselt Irena Backus Jordan J Ballor J Mark Beach Andreas Beck Joel R Beeke Lyle D Bierma Raymond A Blacketer James E Bradley Dariusz M Bryko Amy Nelson Burnett Emidio Campi Heber Carlos de Campos Jr Kiven Choy R Scott Clark Paul Fields John V Fesko Paul Fields W Robert Godfrey Alan Gomes Albert Gootjes Chad Gunnoe Aza Goudriaan Fred P Hall Byung Soo Paul Han Nathan A Jacobs Frank A James III Martin Klauber Henry Knapp Robert Kolb Mark J Larson Brian J Lee Karin Maag Benjamin T G Mayes Andrew M McGinnis Paul Mpindi Adriaan C Neele Godfried Quaadtvielig Sebastian Rehnman Todd Rester Gregory D Schuringa Herman Selderhuis Donald Sinnema Keith Stanglin David Steinmetz David Sytsma Yudha Thianto John L Thompson Carl Trueman Theodore G Van Raalte Cornelis Venema Timothy Wengert Reita Yazawa Jeongmo Yoo and Jason Zuidema Systematics Critical and Constructive 1 Ronald R. Ray, 2018-08-15 This labor of love distills Dr Ron Ray s lifetime reflections on the truth and meaning of the gospel of Jesus Christ Gathered in one volume is an abundant harvest from the best of twentieth century systematic theology Beginning students will find here an informative and clear introductory text Working pastors will receive a refresher course to steady and strengthen a ministry of integrity and joy

Preachers will benefit from the author's recommendation of the topical biblical sermon an approach that leads to contemporary topics for textually based scriptural preaching while reinvigorating topical preaching with scriptural sturdiness. With both conviction and transparency Ray welcomes his readers into a thoughtful conversation about why and how the Christian message still matters today. In the process we also see firsthand how and why systematic theology can still matter today for those entrusted with proclaiming the good news of Jesus Christ. James F. Kay, Dean and Vice President of Academic Affairs, Princeton Theological Seminary. This critical and constructive perspective interacts with such fields as biblical studies, Old and New Testament theology, hermeneutics, and other philosophy. Ray's synthesis arises out of a unique theological and pastoral pilgrimage as a minister in the United States and as a missionary theologian and Christian ethicist in Nigeria and Kenya. As one might expect from a scholar who did the first PhD dissertation on Jacques Ellul, Ray writes with a forthright, probing, honest style. He criticizes authors at highly specific points but often demonstrates indebtedness to the same scholars. He is deeply informed by the New Testament and secondarily by the Old Testament yet insists that interpretive dishonesty is no Christian virtue. Leicester R. Longden, Assoc. Professor of Evangelism and Discipleship, Emeritus, University of Dubuque Theological Seminary. *Towards Baptist Catholicity*. Steven R. Harmon, 2006-08-01. *Towards Baptist Catholicity*. Essays on Tradition and the Baptist Vision contends that the reconstruction of the Baptist vision in the wake of modernity's dissolution requires a retrieval of the ancient ecumenical tradition that forms Christian identity through liturgical rehearsal and ecclesial practice. Themes explored include catholic identity as an emerging trend in Baptist theology, tradition as a theological category in Baptist perspective, the relationship between Baptist confessions of faith and the patristic tradition, the importance of Trinitarian catholicity for Baptist faith and practice, catholicity in biblical interpretation, Karl Barth as a paradigm for a Baptist and evangelical retrieval of the patristic theological tradition, worship as a principal bearer of tradition, and the role of Baptist higher education in shaping the Christian vision. This book submits that the proposed movement towards catholicity is neither a betrayal of cherished Baptist principles nor the introduction of alien elements into the Baptist tradition. Rather, the envisioned retrieval of catholicity in the liturgy, theology, and catechesis of Baptist churches is rooted in a recovery of the surprisingly catholic ecclesial outlook of the earliest Baptists, an outlook that has become obscured by more recent modern reinterpretations of the Baptist vision and that provides Baptist precedent of a more intentional movement towards Baptist catholicity today. **Neither Nature nor Grace**. T. Adam Van Wart, 2020-10-21. *Neither Nature nor Grace* operates at the intersection of systematic and philosophical theology, exploring in particular how St. Thomas Aquinas variously uses the latter in service to the clarification and faithful advancement of the former. More specifically, *Neither Nature nor Grace* explores the overlooked logical difficulties that have followed the late modern debates in ecumenical Christian theology as to whether knowledge of God is available solely through God's gracious self-revelation (e.g., Jesus Christ and Holy Scripture) or through revelation and the deliverances of natural reason. Van Wart takes the prominent

French Dominican Reginald Garrigou Lagrange as paradigmatic for the case that knowledge of God can be had by both revelation and natural reason. Representing the opposing position that God can only be known through divine revelation, Van Wart highlights the work of influential Protestant theologian Karl Barth. By placing these two imposing 20th century theologians in conversation and by providing a careful philosophical analysis of the logical mechanics of each thinker's respective arguments, Van Wart shows how both inadvertently overreach their self-professed epistemological bounds and just so run into significant problems maintaining the coherence of their relative theological positions. That is against their expressed intentions to the contrary, both thinkers unwittingly evacuate the divine essence of the mystery Christian tradition has always previously claimed it to have, effectively reducing the being of God to mere creaturely being writ large. As a contrasting corrective to this problem, Van Wart proffers a constructive grammatical reading of Aquinas's measured account of the crucial but often overlooked logical differences between what can be said of the divine on the one hand versus what can be known of God on the other. While many recent works have attempted to solve the ongoing arguments which Garrigou Lagrange and Barth epitomize regarding the epistemic use of God's effects, Van Wart's contribution constructively pushes the conversation to a different level in showing how Aquinas's grammar of God provides a salutary means of dissolving and moving beyond these contentious debates altogether.

Karl Barth's Critically Realistic Dialectical Theology Bruce L. McCormack, 1997. McCormack is master of this voluminous material. He is scrupulously at home in the intricate dramatic background of Swiss socialist politics. The result is a masterly study, often as compelling as its theme. George Steiner, *Times Literary Supplement*. This meticulous and definitive study supersedes most previous interpretations. Colin Gunton, *Theological Book Review*. It should quickly attain classic status. It is an exceptionally fine and erudite piece of work. The results of this painstaking attention to detail are truly ground breaking. This is a major intellectual achievement, an interpretative act of great courage, and Barth studies will never look the same. Graham Ward, *Expository Times*. This book is a new major intellectual biography of perhaps the most influential theologian of the twentieth century, Karl Barth. It offers the first full scale revision of the well known theologian Hans Urs Balthasar's seminal interpretation of Barth, which was first published in 1951. Drawing on a wealth of material, much of it unpublished during Barth's lifetime, as well as a thorough acquaintance with the best of recent German scholarship, Professor McCormack demonstrates that the fundamental decision which would control the whole of Barth's development, the turn to a new critically realistic form of theological objectivism, was already made during the years in which Barth was at work on his first commentary on Romans. Professor McCormack further argues that the most significant subsequent decisions, both material and methodological, were made in Barth's *Gottingen Dogmatics* of 1924-5 and not later in the 1931 book on Anselm, as has often been alleged. Finally, he seeks to show that von Balthasar's description of a turn from dialectic to analogy, which provided the foundation for the neo-orthodox reading of Barth in the English speaking world, fails to take seriously enough the extent to which dialectic remained a constitutive feature of Barth's

outlook in the Church Dogmatics This unique and important work provides not simply a fresh interpretation of Barth's development but also a new paradigm for understanding the whole of Barth's theology

The God Who Is with Us Benjamin H. Kim, 2022-10-21 Contemporary theologies of mission rely on the central concept of the *missio Dei* which states that mission properly belongs to the triune God over the church However present accounts fail to establish any corresponding link between God's trinitarian economy and ontology In other words the problem of the *missio Dei* is the problem of the break between the act and being of God Benjamin H Kim argues that a repair is needed for *missio Dei* theology and this repair is found in reexamining Barth's doctrine of revelation In doing so the locus of mission moves from God's trinitarian sending to his trinitarian revealing The repair is further advanced by Dietrich Bonhoeffer through his concept of person which functions as the unity of act and being This account returns mission to its original definition which was intended to describe the inner trinitarian being of God in relation to humanity The concept of person recovers this meaning of mission by locating it first in the person of Christ and second in the collective person of the church existing as the Christ community Thus Bonhoeffer's description of revelation in terms of personhood provides an account that is more faithful to the *missio Dei*'s core insights

Protestant Metaphysics after Karl Barth and Martin Heidegger Timothy Stanley, 2010-08-06 Karl Barth is doubtless one of the most important and influential theologians of the twentieth century The Radical Orthodoxy movement has made major contributions to the debate about the return to metaphysics in Christian theology and philosophy In this groundbreaking book which challenges much of what is regarded as orthodoxy in Barthian circles Timothy Stanley makes a distinctly Protestant contribution to this debate

Volume 10, Tome I: Kierkegaard's Influence on Theology Jon Stewart, 2016-12-05 Kierkegaard has always enjoyed a rich reception in the fields of theology and religious studies This reception might seem obvious given that he is one of the most important Christian writers of the nineteenth century but Kierkegaard was by no means a straightforward theologian in any traditional sense He had no enduring interest in some of the main fields of theology such as church history or biblical studies and he was strikingly silent on many key Christian dogmas Moreover he harbored a degree of animosity towards the university theologians and churchmen of his own day Despite this he has been a source of inspiration for numerous religious writers from different denominations and traditions Tome I is dedicated to the reception of Kierkegaard among German Protestant theologians and religious thinkers The writings of some of these figures turned out to be instrumental for Kierkegaard's breakthrough internationally shortly after the turn of the twentieth century Leading figures of the movement of dialectical theology such as Karl Barth Emil Brunner Paul Tillich and Rudolf Bultmann spawned a steadily growing awareness of and interest in Kierkegaard's thought among generations of German theology students Emanuel Hirsch was greatly influenced by Kierkegaard and proved instrumental in disseminating his thought by producing the first complete German edition of Kierkegaard's published works Both Barth and Hirsch established unique ways of reading and appropriating Kierkegaard

which to a certain degree determined the direction and course of Kierkegaard studies right up to our own times Karl Barth and the Incarnation Darren Sumner, 2014-09-25 This work demonstrates the significance of Karl Barth's Christology by examining it in the context of his orientation toward the classical tradition an orientation that was both critical and sympathetic To compare this Christology with the doctrine's history Sumner suggests first that the Chalcedonian portrait of the incarnation is conceptually vulnerable at a number of points By recasting the doctrine in actualist terms the history of Jesus' lived existence as God's fulfillment of His covenant with creatures rather than a metaphysical uniting of natures Barth is able to move beyond problems inherent in the tradition Despite a number of formal and material differences however Barth's position coheres with the intent of the ancient councils and ought to be judged as orthodox Barth's great contribution to Christology is in the unapologetic affirmation of the humanity of God Paul's Language of Grace in its Graeco-Roman Context James R. Harrison, 2017-01-03 Paul's Language of Grace in Its Graeco Roman Context was originally published by Mohr Siebeck in 2003 and is now reprinted by Wipf and Stock with a new introduction by its author James R Harrison The book was the first major investigation of *charis* (grace) favor in its social political and religious context since G P Wetter's pioneering 1913 monograph on the topic Focusing on the evidence of the inscriptions papyri philosophers and Greek Jewish literature Harrison examined the operations of the eastern Mediterranean benefaction system probing the dynamic of reciprocity between the beneficiary and benefactor whether human or divine Before Paul's converts were first exposed to the gospel they would have held a variety of beliefs regarding the beneficence of the gods The apostle therefore needed to tailor his language of grace as much to the theological and social concerns of the Mediterranean city states in his missionary outreach as to the variegated traditions of first century Judaism In terms of human grace although Paul endorses the reciprocity system he redefines its rationale in light of the gospel of grace and transforms its social expression in his house churches The explosion of grace language that occurs in 2 Corinthians 8-9 regarding the Jerusalem collection is unusual in its frequency in comparison to the honorific inscriptions underscoring the apostle's distinctive approach to giving Regarding divine beneficence Paul accommodates his gospel to contemporary benefaction idiom But he retains a distinctiveness of viewpoint regarding divine *charis* it is non cultic it is mediated through a dishonored and impoverished Benefactor it overturns the *do ut des* expectation I give so that you may give regarding divine blessing in antiquity Harrison's book still remains the authoritative coverage of the Graeco Roman context of *charis*

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