

Karl Barth, *Church Dogmatics*, Volume IV

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The chapter divisions of the original do not appear in the contents or text of the study edition. Their names, however, do appear on the back of each fascicle as a part of the synopsis comparing the first edition and the study edition, where they identify the latter's groupings of numbered "paragraphs" (§) into fascicles. Page numbers from the first edition are given in the margins of the study edition, and a note in I.1 encourages continuing to use them for references to this work.

THE DOCTRINE OF RECONCILIATION

Volume IV

Editor's Preface: IV.1 is an introduction to the atonement, the central doctrine of the Christian faith. This starts with Christ as the God who humbled Himself as a servant to accomplish the work of reconciliation.

Foreword: "I have been very conscious of the very special responsibility laid on the theologian at this centre of all Christian knowledge. To fail here is to fail everywhere. To be on the right track here makes it impossible to be completely mistaken in the whole."

CHAPTER XIII. THE SUBJECT-MATTER AND PROBLEMS OF THE DOCTRINE OF RECONCILIATION

IV, Part 1

§ 57. THE WORK OF GOD THE RECONCILER

IV.1, 3

The subject-matter, origin and content of the message received and proclaimed by the Christian community is at its heart the free act of the faithfulness of God in which He takes the lost cause of man, who has denied Him as Creator and in so doing ruined himself as creature, and makes it His own in Jesus Christ, carrying it through to its goal and in that way maintaining and manifesting His own glory in the world.

1. God with Us

IV.1, 3

We have to do here (the covenant fulfilled in the atonement) with the heart of the message received by and laid upon the Christian community and therefore with the heart of the subject-matter, origin, and content of the Church's dogmatics. The emphasis is on God the Father, Son, and Holy Spirit, not on Christian faith, love, and hope.

"God with Us" is the centre of the Christian message. It is a statement of the Christian community, primarily about God.

1. “God with Us” is a description of an act of God, or of God himself in this act of his. It is a report of an event. God is, and differently but in a real way, we are. God does not will to be God without us; we share a common history.
2. This act of God is the *telos* of all other acts of God. It is a specific event, a unifying factor between God and man.
3. This meaning of this event has to do with the salvation of man. Salvation is fulfilment, the supreme, sufficient, definitive, and indestructible fulfilment of being. It is *eschaton*. This redemptive grace of God is the unsurpassable gift of God (not just opportunity, but actual gift).
4. “God with Us” means God with the man for whom salvation is intended and ordained as such, as the one who is created, preserved and over-ruled by God as man. Salvation is the basic will of God, before creation.
5. Moreover, “God with Us” means God with us men who have forfeited the predetermined salvation. Instead of being God’s partner, man seeks self-fulfilment. Yet despite the forfeit, nevertheless the gift of salvation. Only the *factum purum* of divine mercy can and must bring us to the *factum brutum* of “Father, I have sinned.”
6. “God with Us” means that God has made Himself the One who fulfils His redemptive will. God Himself intervenes as man. It is not too little and not too much for Him to make peace between Himself and us. To that end he gives Himself. God’s coming is the coming of salvation itself, the *eschaton* in all its fullness.
7. “God with Us” carries with it “We with God” in our being, life and activity. We are summoned, given salvation, made free for Him. This is the establishment of our humanity, the magnifying of His grace. Affirm this, admit God is right, be thankful, accept promise and command to exist as the community, and responsibly therein, of those who know that this remains to us. This is faith, hope, and love.

The most important thing is that the Christian message describes the bearer of this name, “God with Us”, and his is Jesus Christ. Those who declare the message stand in the sphere of the lordship of the One who bears this name. “Therefore the One who shows and persuades and convinces and reveals and communicates from man to man that it is so, ‘God with Us,’ is the One who bears this name, Jesus Christ, no other, and nothing else.”

1. Report about Jesus Christ, who united divine life, being, and activity with ours.
2. Jesus Christ is the unique event among events.
3. Jesus Christ is the redemptive event and *eschaton*.
4. Jesus Christ is the One who according to the free and gracious will of God is Himself eternal salvation.
5. Jesus Christ is a judgment on men, indicating their forfeit.
6. God made himself Jesus Christ.
7. We are Christians or prospective Christians and are in Jesus Christ, in the fellowship between Him and us created by His Spirit, in virtue of our being, life and activity in His, and His in ours.

2. The Covenant as the Presupposition of Reconciliation

IV.1, 22

Jesus Christ is God as man, God with us in the work of reconciliation, the fulfilment of the covenant. Reconciliation is the restitution of a fellowship we describe as covenant.

Covenant is the term for basic relationship between God and Israel. Legal ritual, mutual obligation: "I will be your God, and you shall be my people." Covenant is eternal; it is of grace. There is a willing on the part of God and a subordinate obligation on the part of Israel. Yahweh stands not above the covenant, but in it, yet not under it.

Application of Old Testament covenant to New Testament: (1) Noachic covenant to all humanity, to continue despite the apostasy of man. Creation is the outward basis of the covenant, and the covenant is the inward basis of creation. (2) Final mission of Israel to the nations. (3) "I will make a new covenant," "for I will forgive their iniquity." This transcends, and perfects, meaning of covenant. This will be the covenant of the free but effective grace of God. So, the covenant has universal meaning.

Jesus Christ is the atonement, the eschatological realization of God's will for humanity. the work of God in Jesus Christ is also the Word of God. The atonement is a final work, the fulfilment of the communion of God with man. God is not neutral towards man, but has chosen him. The covenant is the presupposition of the atonement.

The covenant is a covenant of grace:

1. It is freely established by God.
2. It is beneficent, a gift of something good. Grace is a "Yes."
3. It engages men to gratitude.

Man is not neutral, but from the beginning, a covenant partner. The one necessary thing on the part of man is thanks.

The covenant can be recognized only in the atonement, only in Jesus Christ. There is only one revelation. Christ is the mediator. "Jesus Christ, very God and very man, born and living and acting and suffering and conquering in time, is as such the one eternal Word of God at the beginning of all things." All other right thinking about the atonement depends on this.

Also, "The first and eternal Word of God, which underlies and precedes the creative will and work as the beginning of all things in God, means in fact Jesus Christ." The beginning of all things is preceded by God's covenant with man as its basis and purpose. Ultimately, Jesus Christ alone is the content of the eternal will of God. The act of atonement demands our unconditional recognition.

Federal Theology: (1) Word of God as dynamic. (2) Zwingli. (3) Covenant meant servitude. (4) If eternal basis, how second covenant? (5) Intertrinitarian decision.

3. The Fulfilment of the Broken Covenant

IV.1, 67

God realized His eternal will with man and makes the covenant true and actual in human history; the promise and command of the covenant become historical event in Jesus Christ.

This has the character of atonement, the overcoming of an obstruction. It is an inconceivable overflowing of the grace of God. In the face of the sin of breaking and

rejecting the covenant, in the face of human ingratitude, there is the overflowing of grace.

“The grace of God triumphs over man and his sin.” But the sin is actual sin. Sin is not lessened, but forgiven; what is evil cannot be called good.

Reconciliation: John 3:16 love, so give, in order that, believe, witness of truth for whole world. 2 Corinthians 5:19 God and the world. “Atonement is altogether the work of God and not of man.” The goal is the conversion of the world. Christ was made sin, God took our place in Christ. We were made righteous. The world has become new, though it still lives as though it has not. Where the atonement made in Jesus Christ is experienced and known, it necessarily evokes the witness of ministry.

§ 58. THE DOCTRINE OF RECONCILIATION (SURVEY)

IV.1, 79

The content of the doctrine of reconciliation is the knowledge of Jesus Christ who is (1) very God, that is, the God who humbles Himself, and therefore the reconciling God, (2) very man, that is, man exalted and therefore reconciled by God, and (3) in the unity of the two the guarantor and witness of our atonement.

The threefold knowledge of Jesus Christ includes the knowledge of the sin of man: (1) in his pride, (2) his sloth and (3) his falsehood—the knowledge of the event in which reconciliation is made: (1) his justification, (2) his satisfaction and (3) his calling—and the knowledge of the work of the Holy Spirit in (1) the gathering, (2) the upbuilding and (3) the sending of the community, and of the being of Christians in Jesus Christ (1) in faith, (2) in love and (3) in hope.

[“I dreamed of a plan. It seemed to go in the right direction. The plan now had to stretch from christology to ecclesiology together with the relevant ethics. I woke at 2 a.m. and then put it down on paper hastily the next morning.” (Barth to Christoph Barth, 2 June 1951)]

The arrangement of the doctrine of reconciliation (which was then developed in three thick volumes amounting to almost 3000 pages) followed Calvin’s doctrine of the *munus triplex*, the threefold office of Christ, as prophet, priest and king. Each of these three aspects was considered in turn, in terms first of christology, then of soteriology and finally of pneumatology. Furthermore, for a closer understanding of the three offices of Christ the first two were combined with the classic doctrine of the two states (humiliation and exaltation) and the two natures of Christ (true God and true man), whereas in the account of the prophetic office the unity of the two states and two natures was to be stressed. This gave the above arrangement.

This arrangement holds together christology and soteriology; sin is a contradiction against God’s grace; salvation is not just justification (Lutheran) or sanctification (pietists) or vocation (Anglo-Saxon churches) but these three are stressed equally in the knowledge of Christ; furthermore, the doctrine of the spirit is integral to the doctrine of reconciliation, and it is a doctrine of the power of Jesus Christ or the power of the subjective realization of reconciliation, realized first in the community on only then in the individual. Busch, *Karl Barth*, p. 377 ff.]

1. The Grace of God in Jesus Christ

IV.1, 79

First, we have to do with a free act of the grace of God. He acted for his glory and with a view to his goal for man, but not out of necessity. Beyond the creator, covenant, and loving Lord, this is a free act in spite of everything. This is wholly an act of grace and sovereignty.

We are commanded to accept and acknowledge it as something that has happened. Only point from which to know God, man, sin. "It is here that all natural theology perishes even before it has drawn its first breath." The atonement is the source of all life and knowledge. It is a sovereign act of God's grace.

Reconciliation is God's crossing the frontier to man. The abyss is crossed by God alone. Man is accused, humbled, judged; and received, reclaimed, hidden, sustained.

We have peace with God, by the Word of God, in Jesus Christ, by faith in Him, by the Holy Spirit who awakens faith; all of which is to say by the grace of God.

The act of atonement is the most actual thing in heaven or earth. (The Roman Church makes many divisions of grace, so that finally grace becomes not God's alone, but our also. For Evangelicals, "the grace of the one God and the one Christ, and therefore the objective grace which never comes to man except from God, must always be understood as the one complete grace, which is subjectively strong and effective in its divine objectivity, the grace which does actually reconcile man with God.")

The atonement is not a mere possibility, but an actuality. The reconciliation is the creation of a new human subject which is new in relation to God and therefore to itself. The atonement is the filling of the abyss. Therefore man is not nothing, but is God's man. This is not abstract knowledge. Jesus Christ is the one who accomplishes atonement.

2. The Being of Man in Jesus Christ

IV.1, 92

The new being of man has been given to all men in Jesus Christ. To the Christian it is a matter of experience and knowledge; Christians exist in Christ as examples, for they know and can declare what has happened in Jesus Christ. The being of man reconciled to God in Jesus Christ has three aspects: faith, love, and hope.

(1) The conversion of man to God in Jesus Christ takes place in the fulfilment and revelation of a verdict of God on man. The being of the new man in the form of faith is man's recognition, acknowledgment, and acceptance of this verdict, the making of his own subjection to the verdict (work of the Holy Spirit).

a. The verdict disowns and renounces. Man is no longer the sinner and covenant breaker. Christ has suffered the death of a malefactor in man's place; the irreversible sentence is carried out; the old man has ceased to be.

b. The verdict recognizes and accepts. God receives man as a covenant partner, faithful servant, friend, child. God secured freedom for man, and this alone is man's future. Christ rendered the required obedience. The resurrection of Christ is the fulfilment and the proclamation of this positive sentence. It is absolutely effective; man is not merely called righteous, but is in fact righteous before God. Faith believes in this. It lives by the divine word of power spoken in this event. Man has a future only as the righteous one before God in Christ. Faith is the

subjection to this judgment.

All this equals justification: sentence executed and revealed in Jesus Christ, God's vindication of Himself and conversion of man. But, basically, justification equals God's acting and speaking in his own causes, in fulfilment of his own eternal will with man. It stands for the grace and goodness and mercy of God as they come to man. This is not arbitrary, but a matter of God's glory.

There is a gulf between the believer and the one in whom he believes. Faith is in God; there must be a total lack of faith in the believer himself. Our being continues to contradict that of Jesus Christ. The deeper our faith is, the less we find in it. Faith is faith only in the truth and actuality of the work of God done and revealed in Jesus Christ. This is a genuine conversion of man from himself to God.

(2) The second form of the conversion of man to God accomplished in Jesus Christ is the placing of man under the divine direction: law, commandment, ordinance, demand, or claim of God. The being of man in the form of Christian love consists in the acceptance of that direction.

God's direction is the directing of man into the freedom of His children. Jesus Christ is the direction for us to live in this kingdom. To enter is to realize we are already inside. The direction is to make use of the freedom which we have not won ourselves. Freedom is being in a spontaneous and therefore willing agreement with the sovereign freedom of God.

This is sanctification and is the claiming of all human life and being and activity by the will of God for the active fulfilment of that will.

- a. This is a form of the atonement. I.e., it is not apart from justification, and in no sense has anything to do with a human contribution to reconciliation.
- b. Through Jesus Christ man is called by God into freedom. All law, Old Testament and New Testament, is a call to awaken to this freedom.

Christian love is the human response to His direction. In Jesus Christ God has created a final and indestructible fellowship between Himself and all men; Love is the affirmation of the existence of this fellowship.

- a. The love of God in Jesus Christ is His coming together with all men and all with Him. It embraces all, but is a matter of knowledge and proclamation for the Christian community. Within our limitations, we are actively to come together with God, to love Him. In love, man is occupied with something else, and he ought always to be so.
- b. The love of God in Jesus Christ is the coming together of all men with one another: communion, solidarity, fellowship, community. To love God evokes love of neighbor.

(3) The third form of the conversion is the positing and equipping of man as the bearer of the divine promise. Participation in this is Christian hope.

This part of the atonement is the theological determination of the being of man and of the Christian in Jesus Christ.

Reconciliation is a beginning (as creation) not an end. It is still open to God, open to what has not yet happened; justification and sanctification have a goal and a purpose. This is not self-evident, but is a matter of the overflowing grace of God that the new being of man in Christ has to do not only with possession and action but also with

expectation. The being of man acquires a destiny: the fulfilment of the covenant, eternal life, complete fellowship. It will be to be an active subject with God.

The Christian community is of those who hear the promise. They accept the calling in Christ to eternal life. Again, we have to do only with the grace of God.

Jesus Christ is the divine pledge, its effective and authentic proclamation. It has already occurred in him. The world is not without hope, whether it knows it or not.

Jesus Christ is also the content of the pledge. He is not just the means. Jesus is the fulfilment of the promise. The future of the world is the coming of Jesus Christ. The promise is in him alone.

This exclusivity points to judgment. On the basis of our own strength, who can but fear? But knowing that He is the judge, how can our fear be anxious. Christians are called to hope for themselves and for the world.

Christian hope for eternal life in the service of God. In relation to others, Christian can hope for them. Christian hope is the coming alive of the promise incorporated in the world of men; it is the objective become subjective.

Besides the future reference, there is the current expectation and confidence, a joy and zest for service today.

Hope is seized by the promise of the future. Where there is this great hope, there are small hopes, relative but genuine.

3. Jesus Christ the Mediator

IV.1, 122

Between God who loves the world and the world which is loved by God is a middle point, which is neither grace nor the work of grace, nor even their sum, but another, from which neither can be abstracted, and this fulfilment of the covenant is one person, Jesus Christ.

This is the basis and the aim of the answers in the two previous sections. This is not a third theme, but the one expounded in the first two.

Jesus Christ exists in the totality of his work as the mediator (but this does not mean that we can crystalize necessary statements of Christology).

Jesus Christ is the subject of reconciliation, so we must talk about him (Christology); but we must not do so separately, for he is the culmination. In Jesus Christ, we have to do with wholly God and wholly man and with both in their utter unity. This is the middle point. Jesus Christ's being as God, man and God-man is the completed act of reconciliation.

4. The Three Forms of the Doctrine of Reconciliation

IV.1, 128

Three Christological aspects point to three perspectives for understanding the whole event of the atonement:

(1) In Jesus Christ we have to do with very God. God himself intervenes. It is a matter of the Godhead. We have to understand the Godhead in light of the fact that it pleased God to become man, being free in his love.

(2) In Jesus Christ we have to do with a true man. He is subject to all human limitations. His manhood, true manhood, is a matter of the manhood of the eternal Son of God. As in

him the Lord has become a servant, so has the servant become a Lord.

(3) Jesus Christ is one.

The negative side of the atonement is sin. It can only destroy. Sin is a breach of the covenant. The atonement in Jesus Christ makes sin obvious and knowable (i.e., it is not knowable in the abstract); so, it must be considered within the light of the gospel, after Christology. Sin is:

(1) the negation, the opposite of what God does for us in Jesus Christ in condescending to us, in humbling himself, in becoming a servant to take to Himself and away from us our guilt and sickness. Sin in this first form is pride, presumption, defiance;

(2) the negation of what God did in Jesus Christ, the servant who became Lord, the exaltation of man; this second form is sloth;

(3) the negation of God in Jesus Christ making himself the witness (guarantor) of the truth of the atonement; this third form is falsehood, a lie.

Sin, the No opposing the Yes, is known only in light of the Yes. The one who vanquished it has the final word.

The three forms of the grace of God which comes to man in Him:

(1) In relation to God's self-humiliation and man's pride is the doctrine of the divine verdict, the justifying sentence.

(2) In relation to Christ's exaltation and man's sloth, is the direction given, the sanctification.

(3) In relation to the unity of God and man in Jesus Christ and man's falsehood, is the promise of God, the calling of man.

Only after the discussion of objective justification, sanctification, and calling, the verdict, direction, and promise, can there be any talk of the subjective appropriation thereof by Christians; that, too, is by grace alone. It is the work of the Holy Spirit. It is the Holy Spirit which is lacking in the world at large; God has touched all men, but not all so that they know it.

First we must speak of the Church, community, Christendom:

(1) The Holy Spirit is the awakening power of the Word spoken by the Lord who becomes a servant and therefore of the divine sentence which judges and justifies sinful man. The work of the Holy Spirit as this awakening power is the reality of the community. Its members are those who can believe and understand the sentence, and therefore regard as accomplished the justification of man in Jesus Christ.

(2) The Holy Spirit is the life-giving power of the Word...which sanctifies man. The work here is the inner upbuilding of the community.

(3) The Holy Spirit is the enlightening power of Jesus Christ as One, the summoning power of the promise. The community is ordained to be a witness.

Individual Christians:

(1) awakened to faith;

(2) quickened in love;

(3) enlightened in hope.

Schleiermacher puts this first. Barth does not avoid it. But, faith, hope and love are relative terms; the Christian is in relation; Jesus Christ, by the Holy Spirit, is the object of faith, the basis of love and the surety of hope; they are all primarily His work, and first in the community, and only then with individuals.

We deal with our existence, but with our existence in Jesus Christ as our true existence, and therefore with Him and not with us.

CHAPTER XIV. JESUS CHRIST, THE LORD AS SERVANT

§ 59. THE OBEDIENCE OF THE SON OF GOD

IV.1, 157

That Jesus Christ is very God is shown in His way into the far country in which He the Lord became a servant. For in the majesty of the true God it happened that the eternal Son of the eternal Father became obedient by offering and humbling Himself to be the brother of man, to take His place with the transgressors, to judge him by judging Himself and dying in his place. But God the Father raised Him from the dead, and in so doing recognised and gave effect to His death and passion as a satisfaction made for us, as our conversion to God, and therefore as our redemption from death to life.

1. The Way of the Son of God into the Far Country

IV.1, 157

The atonement (reconciliation) is history, the very special history of God with man and of man with God. It is the most basic thing of every person's history. Noetically it is history about Jesus Christ; ontically, Jesus Christ's own history. It is the basis of existence and the possibility of knowledge and decision. Jesus Christ is himself God and man; in him the two found each other again.

The first aspect of reconciliation is that condescension in which God interests Himself in man in Jesus Christ. The atonement is an act of grace, of God's free will, not of human deserving. God acknowledges man. God is not proud but humble. Therefore, "Jesus Christ, the Lord as Servant," and "The Obedience of the Son of God." Jesus Christ is very God in that as the Son he willed to be obedient to the Father. Jesus Christ was fully human, but qualitatively different. He is the Lord, Lawgiver, and Judge; He is the Christ, the *Kyrios*, the Son of Man, and the Son of God. These are not Christian concepts of Christ, but Christ himself in his revelation and being.

It is as the man Jesus that he is the Messiah, the *Kyrios*, the Son or the Word of God. This is a concealing of his being. Jesus is Lord, not as an earthly lord, but as the man who wills only to be obedient.

The true God is obedient. That is, he is the suffering servant of God, necessarily, essentially, and without meaning or purpose.

The Word became Jewish flesh. The history of redemption is essentially the history of the passion. Old Testament counters Docetism. That the grace and work and revelation of God has the character of election shows that God is already on his way into the far country. Old Testament tells of flesh: unfaithful, disobedient, fall, sin, enmity versus God. In Jesus, God himself made himself the object of this accusation and willed to confess himself a sinner. Moreover, the man who negates God is the man negated by God.

The Son of God was a man; he stands under the wrath and judgment of God, he is broken and destroyed on God; he concedes that the Father is right in the will and action

which leads him to the cross. In him God did not merely affirm the divine sentence on man but allowed it to be fulfilled on himself. God bears the bitterness of the suffering. In short, in Jesus Christ the Lord is a servant, a slave. Therein can be learned the meaning of the deity of Jesus Christ. That he is God can be known in his becoming flesh.

Becoming and existing in the flesh include His obedience of suffering, i.e., (1) the obedience of the Son to the Father, shown (2) in his self-humiliation, his way into the far country, fulfilled in his death on the cross.

That “the Word was made flesh” is a free divine activity. God remains God in his humiliation. He went into a strange land, but he never became a stranger to Himself. (Obviously, if God were not truly in Christ, there would be no reconciliation.) Still, this is a bold claim. How is this not blasphemous?

(a) Utter paradox; God against God (Barth rejects this)

(b) No paradox in God. In Jesus Christ, God put into effect the freedom of his divine love. So this corresponds to his nature.

Obedience. The humility of Christ is proper, not alien, to him. It is also a matter of obedience and free choice. This obedience within God confronts us with the mystery of the deity of Christ.

(a) subordinationism

(b) economic modalism (both wrong)

Three presuppositions regarding this:

(a) The subject of reconciliation is Jesus Christ, the mediator, the one who takes upon himself the judgment of the world and bears it away. I.e., the true God is at work in him.

(b) The subject of the atonement as an event in the world. God takes the world to himself, enters its sphere.

(c) It is a matter of the one true God being himself the subject of the act of atonement in such a way that his presence and action as the Reconciler of the world coincide and are indeed identical with the existence of the humiliated and lowly and obedient man Jesus of Nazareth.

The cross shows the true humiliation of God. So, in Jesus Christ we speak of an obedience of the one true God himself in his proper being. He obeys and is obeyed. The third (Holy Spirit) holds these together.

Jesus Christ is the Son of God who became man, who as such is One with God the Father, equal to Him in deity, by the Holy Spirit, in whom the Father affirms and love Him and He the Father, in a mutual fellowship.

God is the one God in self-repetition, in three modes of being. He exists in their mutual interconnection and relationship. He is not threefold but triune.

Jesus Christ is the Son of God in that Jesus Christ is the one who humbles himself and is obedient in humility. In rendering obedience as he does, he does something only God can do.

Must emphasize that the Father and Son are one.

2. The Judge Judged in our Place

IV.1, 211

Cur Deus homo? Why become a servant? What purpose, end, scope, meaning. It is an outward activation and revelation of the whole inward riches of his deity in all its height and depth; God hastens to the help of the world as its loyal Creator, taking up its cause. There is no necessity to this. God became man because the salvation of the world is included in the self-purposiveness of this divine action.

Deus pro nobis did not have to be, but is. How? God took it upon himself to share with Israel its place, status, and situation by making them his own. God has not abandoned the world and man in the unlimited need of his situation, but He willed to bear this need as his own, he took it upon himself, and he cries with man in this need.

Secondly, God exposed himself to, and withstood, temptation. But why? The Father sent the son to be the savior of the world. But we must say that he is the savior in so far as he is the Judge. He exercises the judgment of God. Serious situation. It is because of fault and evil that God encounters man in the flesh. Jesus Christ became man in order to judge the world; to judge it to show his grace, to save us by our destruction.

What took place? The Son of God fulfilled the righteous judgment on us men by Himself taking our place as man and in our place undergoing the judgment under which we had passed. In His doing this for us, there came to pass our reconciliation with God. God became man that he might do this and bring about our reconciliation and conversion. All this came to pass as the history of Jesus Christ.

“The Judge judged for us.” This does not mean a general “with us”! “Jesus Christ for us” means this one true man Jesus Christ has taken the place of us men, of many, in all the authority and omnipotence of the one true God, in order to act in our name and therefore validly and effectively for us in all matters of reconciliation with God and therefore of our redemption and salvation, representing us without any cooperation on our part. He is our Representative and Substitute.

(1) Jesus Christ was and is “for us” in that He took our place as our Judge. Jesus Christ destroys our pretentious self-judgment.

(a) This means the abasement and jeopardizing of every man.

(b) It also means immeasurable liberation and joy.

(2) Jesus Christ was and is for us in that He took the place of us sinner. He does not come to sin, but to accept responsibility for what we do. As he does that, it ceases to be our sin. Jesus Christ is quite alone among us, the only One who is judged and condemned and rejected.

(a) Apart from this we do not know that we are sinful

(b) As our representative, Christ bears our sin. Our being in sin is now in his hands.

(c) Jesus Christ closes the door for the return to evil. We cannot ascribe to ourselves the freedom of sinners; nor can we see any future for ourselves in sin.

(3) Jesus Christ was and is for us in that He suffered and was crucified and died.

(a) In the passion of Jesus Christ we have to do with an action, a free self-offering.

(b) This act took place on earth, in a time and place, and is linked with the name of a certain man.

- (c) This act of God was coincident with the free act of a man so that it was the passion of God himself, with a significance for all people.
- (4) Jesus Christ was and is for us in that He has done this before God and has therefore done right.
- (a) Jesus Christ was amongst us and lived and acted for us as the just or righteous man.
- (b) Jesus Christ was obedient in that He willed to take our place as sinners and did, in fact, take our place.
- Jesus Christ took our place as Judge; he took our place as the judged; he was judged in our place; he acted justly in our place. He was the Judge judged in our place. All theology depends upon this *theologia crucis*.

3. The Verdict of the Father

IV.1, 283

Transition, questions: How do we build on this Christological basis? How can we talk about ourselves in terms of what Christ has done for us. This is all true, but how do we explain it? How are we to believe that we are those for whom He is and has acted? For there is a great gulf between “Christ for us” and ourselves.

- (a) Special case of problem of time; of faith and history; also a spatial aspect.
- (b) But this is not the main offense of the atonement, so do not become overly preoccupied with it! The real scandal is in the Christ-occurrence, the atonement itself. The real distance is between God and man.
- (1) God for man, order
- (2) man against God, disorder

The temporal problem is a problem because it is a flight from this encounter! It is the need to hide ourselves.

The question is, how will it stand with us when we are alongside Jesus Christ and follow Him, when we are in his environment and time and space? It is not evident that it should not be answered in the negative. And a positive answer maintains the negative; that Christ had died for us does not mean that we do not have to die, but that we have died in and with him. The “for us” of the cross includes the terrible “against us.” In Jesus Christ, judgment, death and end have come to us once for all.

Anything beyond judgment must meet the following:

- (1) It must be an act of the same God.
- (2) It must be actual and revealed in a distinct and new act of God
- (3) It must stand in a meaningful relation to the first act
- (4) It must take place in history
- (5) It must be in unity with the first event; i.e., it must be an event in the life of the same historical subject, Jesus Christ.

This event is, of course, the resurrection:

- (1) The raising of Christ is an act of God. It does not have any element of human willing. The resurrection was not just a miracle accrediting Christ, but the revelation of God in him.
- (2) It is an autonomous, new act of God. It came in the midst of real death and delivered him from death. The resurrection is the great verdict of God.

(3) The connection of the crucifixion and resurrection is the Yes of the reconciling will of God, first in Christ's act of obedience in our place, and second as the first recipient of the grace of God the Father. Also, they are the two basic acts of God in his one history with a sinful and corrupt world. The one concerns our trespasses, the other our justification.

According to the resurrection, the death of Jesus Christ as the negative act of God took place with a positive intention. We need to consider the connection in time:

(a) The resurrection decided that what Jesus Christ was then he is for all time; he is the Mediator between God and man. There is a temporal togetherness of Good Friday and Easter; the one who was crucified is risen. This togetherness is the basis of the alteration of the situation of people of all times. The two events are in a temporal sequence. There is a new life, seen in the forty days.

(b) The New Testament also differentiates its time from the time of Christ, not only by looking back, but by looking forward to it, expecting the coming of the Lord. Ours is a time of expectation and hope. So our time becomes a time in between times; as with Christ in the tomb between death and resurrection.

Jesus Christ is the absolute and final future of humanity. Obviously there is now a limitation of his being with us. We do not deny this, but pray hopefully, "Come, Lord Jesus!" I.e., hope specifically on Jesus Christ. We emphasize not the "not yet" but the "already."

The one crucified and risen Jesus Christ is the object of New Testament faith and the content of New Testament hope. The death of Jesus Christ is not an end but a beginning.

(4) The resurrection happened in the human sphere and time, as an actual event in the world with an objective content. He appeared to his disciples. There is no proof that this history took place.

Problem: the event is unique, but it is an event. It is the *telos* of Christ and the beginning of the community.

What happened? The awakening of the faith of the disciples in the living presence of Jesus Christ, and the formation of the community. At least, the presupposition of a story beginning with Pentecost. So it was the laying of a foundation, by a series of appearances, which fashioned an object of faith.

(5) These two acts (crucifixion and resurrection) are one act of one God, one Jesus Christ, and one goal of reconciliation. Grace and mercy were the goal of Golgotha. But it is a unity of sequence, irreversible. There is no way to go back behind Easter morning. There is a unity of the two in Jesus Christ.

He is the One Word of God that we must hear, that we must trust and obey, both in life and in death. (346) [cf. Heidelberg, Barmen] The Christian community hears and proclaims the divine will and act of reconciliation. It is God's Yes to man and the world.

Question: How can we arrive at the perception that Jesus Christ belongs to us and we to him? If in Christ's death we were delivered up to death, what more is there?

(5) The crucified and risen Christ is God's YES to man. Death is swallowed up in victory. (349)

(4) On the concrete objectivity of the Easter event depends Christ's concrete otherness. If he is not risen, our preaching and faith are futile. (351)

(3) The Christian community shows the fact that even after Easter God still has time for

humanity. (353)

(2) In so far as this divine verdict has been passed, Jesus Christ lives and acts and speaks for all ages and in eternity. It is the ontic and noetic basis of our being. (354)

(1) The resurrection was a free act of the grace of God. It is of this act that we speak when we say “Jesus lives” and can continue “and I with him.” (355)

§ 60. THE PRIDE AND FALL OF MAN

IV.1, 358

The verdict of God pronounced in the resurrection of Jesus Christ crucified for us discloses who it was that was set aside in His death, the man who willed to be as God, himself lord, the judge of good and evil, his own helper, thus withstanding the lordship of the grace of God and making himself irreparably, radically and totally guilty before Him both individually and corporately.

1. The Man of Sin in the Light of the Obedience of the Son of God

IV.1, 358

The determination of the human situation is the sin of man, or, the man of sin; i.e., the man who receives justification. The resurrection is the solution to the riddle posed by the existence of man. Here, we consider the riddle.

Why come to this only now? Why not, as traditionally, deal with it before salvation? That supposes that the knowledge of sin is autonomous in relation to that of Jesus Christ. But the knowledge of sin is a variation of the knowledge of God, i.e., of revelation and faith. Man cannot know of his own that he is evil. Man may know his limits, but these are not sin. “Access to the knowledge that he is a sinner is lacking to man because his is a sinner.”

But the knowledge of sin is not just a variation of the knowledge of God. Traditionally, that somehow means God known as distinct from his revelation in Christ. But that presupposes a division of the knowledge and the Word of God. “A division of God into a god in Christ and a god outside Christ is quite impossible.” (363) Even a construction from the law, apart from Christology, is problematic. The danger is that “sin takes on the appearance of something which is quite comfortable.” And that is un-biblical.

Against all this, Barth maintains that “only when we know Jesus Christ do we really know that man is the man of sin, and what sin is, and what it means for man.” I.e., it is a matter of the knowledge of the one God who in his word became flesh for us; i.e., God in Jesus Christ. Knowledge of sin becomes knowledge of “I am this man.”

What is this knowledge of sin in the knowledge of Jesus Christ? “Because the God against whom the man of sin contends has judged this man, and therefore myself as this man, in the self-offering and death of Jesus Christ His own Son, putting him to death, and destroying Him; and because He has revealed and continually reveals him as this one who is judged and put to death and destroyed in the resurrection of Jesus Christ from the dead and His being and living and speaking and witness for all ages.”

1. The existence of Jesus Christ is the place where we have to do with human sin in its absolutely pure and developed and unequivocal form. It consists of trespass against God, fratricide, and self-destruction.

2. The same Jesus Christ who “has endured such contradiction of sinners against himself” (Hebrews 12:3) and revealed the reality of human sin in this His suffering is also the Judge who discloses its sinfulness. The New Testament witnesses to this judge because he calls men to conversion. The kingdom is of the gracious Lord; man is by the grace of God. Jesus Christ is the neighbor we cannot avoid, the head of the human race. For these two reasons he judges rightly.

3. It is again Jesus Christ in whose existence sin is revealed, not only in its actuality and sinfulness, but as the truth of all human being and activity. Jesus Christ confessed Himself one with sinners.

4. The knowledge of Jesus Christ is finally the knowledge of the significance and extent of sin, or in the words of Anselm: *quanti ponderis sit peccatum?*

Whatever evil is, God is its Lord. God has broken evil in Jesus Christ. Sin is not a creature of God, and is only absurd.

What Jesus Christ as done, He has done, and God in Him, only for us and in our place. Only in positive faith do we have this negative self-knowledge.

2. The Pride of Man

IV.1, 413

What is sin? The sin of man is the pride of man. Pride is the disobedience of man and, more specifically, the unbelief of man. The sin of man is the human action which does not correspond to the divine action in Jesus Christ but contradicts it.

1. The Word became flesh. God became as we are. We want to be as God is, to be God. This desire is at first concealed.

- (1) Man thinks he can maintain and exalt himself and be truly man
- (2) Man thinks he can be his own source and standard
- (3) The god man wants to be is a self-centered god.

2. Jesus Christ’s rule consists in the fact that He became a subject, the servant of servants. But the man for whom Jesus Christ was humble is the servant who want to be Lord.

Again, this is concealed:

- (1) Man mistakes his true position, and is in process of self-alienation and self-destruction.
- (2) This is rebellion, disorder, and chaos.
- (3) Behind man’s enterprise to be lord is a destructive error in relation to God. I.e., man does not realize that God is gracious. Man is guilty not of mere pride, but of megalomania.

3. Jesus Christ accuses us by taking the accusation to himself, judged us by bearing the judgment; but man wants to be his own judge and deny that God is in the right against him. Again, as above, this is futile. Man can only play at this. And the concealment is thicker here than at other points.

- (1) Man misunderstands himself and can only confuse and confound himself in this desire. Man leaves his protective home of peace with God.
- (2) Man wills that which is objectively evil. And he thinks it is good!
- (3) Error in view of God.

(a) Man sees God on the throne, but does not realize that he is not egotistic

(b) God does maintain the good, but not as a victor, but as a sorrowing judge

(c) God is the Judge, but his sentence does not have to be proved

4. The depth of Christ's humiliation was his death on the cross. But man still thinks he can help himself and has a claim to the help of God. This opinion is untenable, but has played a large part in history. We even transform God into the helper of man.

Concealment:

(1) Man thinks he has the right and necessity to affirm himself, to be the subject of his own existence. This is true. But why must man despise the grace of God that sets the limits of his existence?

(2) But choosing the wrong, he chooses evil. The flight from an imaginary need brings him to real need.

(3) The decisive error is thinking that God is one in relation to whom one must try to help oneself.

3. The Fall of Man

IV.1, 478

Who and what is the man who commits sin? The man of sin is man fallen to the place where God who does not and cannot fall has humbled himself for him in Jesus Christ. He is that which God became in Jesus Christ, a servant, a slave, not in the freedom of God but as a miserable captive.

The fall of man comes in and with the pride of man. He falls in exalting himself where he ought not to try to exalt himself. We must begin with the world of God here, for the fall of man is far beyond any self-knowledge. Man knows himself as sinner only by hearing and believing the word of God.

We cannot say that man is fallen completely away from God, in the sense that he is lost to Him or that he has perished. Man is at the edge of a gulf between himself and God, but he has not fallen into it. Man is relatively, though not absolutely and ontologically, godless. He cannot really escape God. Man has not fallen lower than God humbled himself in Jesus Christ; but God in Jesus Christ did not become a devil or nothingness.

Our corruption cannot be any different, it cannot be greater and it cannot be less than that on account of which, and to overcome which, He suffered and died for us on the cross. What is this corruption of ours?

1. In so far as this Word is of forgiveness, the corruption is in the fact that man is God's debtor. Man cannot pay; forgiveness alone is adequate; it alone is the restitution of the right which has been broken.

2. That Jesus Christ died totally for the reconciliation of every man as such, for the man who exists in this way, means decisively that this corruption is both radical and total. The living word of God does not offer man a partial instruction and direction. Man is evil at the core of his being. There was never a time when man was not proud. He is proud to the very depth of his being. Man sins, but more than that, his is a sinner. That is why Jesus Christ died for him, to convert man to God. This being the case, in the whole sphere of human activities there are no exceptions to the sin and corruption of man.

3. That God willed to have mercy, and did, on all men in the sacrifice of Jesus Christ, means that “He hath concluded them all in disobedience.”

We are dealing with man’s past, with the being which lies behind him. We have tried to see the man of disobedience at the very point where he is set aside; in the mirror of the obedience of the Son of God. God has had mercy on us and all men.

What God did in Jesus Christ is *pro me* because it is first *pro nobis*. Adam is not a fate hanging over us, but the truth concerning us as it is known to God and told to us. The word of God forbids us to dream of any past golden age or any progress within Adam in mankind or any future historical perfection, or in anything other than the atonement in Jesus Christ.

§ 61. THE JUSTIFICATION OF MAN

IV.1, 514

The right of God established in the death of Jesus Christ, and proclaimed in His resurrection in defiance of the wrong of man, is as such the basis of the new and corresponding right of man. Promised to man in Jesus Christ, hidden in Him and only to be revealed in Him, it cannot be attained by any thought or effort or achievement on the part of man. But the reality of it calls for faith in every man as a suitable acknowledgment and appropriation and application.

1. The Problem of the Doctrine of Justification

IV.1, 514

The event of the death of Jesus Christ is the execution of the judgment of God; the event of the resurrection is the revelation of the sentence of God which is executed in this judgment. They both have the negative sense of the consuming fire and the positive sense of mercy and grace. In both we are dealing with the divine rejection of elected man and the divine election of rejected man, in that indissoluble unity and irreversible sequence.

The doctrine of justification is problematic; it deals with great mystery.

2. The Judgment of God

IV.1, 528

By sin man puts himself in the wrong in relation to God. The presupposition, possibility, and truth of a positive relationship between God and man consists of the judgment of God, in the eventuation of which takes place the justification of man. This judgment has three parts:

- (1) a being right which is absolutely superior to the wrong of man
- (2) a working out of this right in man
- (3) the wrong of man being set aside and a new human right being established

We must first speak of the right of God which is absolutely superior to the wrong of man. In justification, we see God’s freedom, and absolute right.

The wrong of man is subordinate to the right of God. It cannot alter the right of God. Man’s wrong is not merely his affair; it takes place in his relationship to God. The righteousness of God means God’s negating and overcoming and taking away and destroying wrong and man as the doer of it. This is important to God; he will not tolerate man’s refusal to accept the divine right. Even in this way, God has not turned his face

away from man.

God is gracious in the rule of his righteousness. But this is not a juggling act; he is a righteous Judge. The pride of man does not let him know anything of God's grace, of the grace hidden in judgment, so for sinful man God is a God of wrath.

The righteousness of God comes upon man as a crisis, dividing him into a left and a right, abandoned and pardoned. There is grace and righteousness on both sides.

This does not involve dualism. God is in the right both against and for man.

Justification is not static, but is an event, a history. The whole thing of justification is a riddle; no one can claim it as self-knowledge. It is an absolute riddle to us, but not a meaningless one. Our real today, in all its strangeness, is the day of Jesus.

The righteousness (judgment) of God takes place concretely in Jesus Christ. The Word becomes flesh, so that God may conduct his case against men, and so that he may take up their case, which they cannot, in the process between Him and them.

On the one hand Jesus Christ suffered and perished as the man of wrong. On the other hand, Jesus Christ introduces the right and life and the new man.

What does judgment and justification mean, for God? In it he affirms his right and therefore himself. I.e. He justifies himself. God as God is the living God. So its basis is in the life of God himself. This right of the creator is also the right of his grace extended to man. God does not accept man's despising of his grace, and he intervenes against it in judgment and for his right in grace. What Christ did in this was not alien to him; recognizing the right of the Father was to exercise the right of the son.

3. The Pardon of Man

IV.1, 568

Pardon by God is man's justification. In Jesus Christ's death and resurrection is the total justification of man (whether man hears, accepts, and lives as one who is pardoned is another question). The judgment divides between man's wrong doing-rejection and his election-covenant partner.

(1) The pardon of God can only be God's sentence on man.

(2) The pardon can be received only as the sentence of God and therefore as God's word of Revelation addressed to him

(3) As God's sentence and word to us, it has an authority and force which are not partial but total, not relative but absolute. We are in fact those who are pardoned by God; we have peace with God.

The justification of man takes place; the pardon is spoken. Man is placed on a way, from before to after, and he becomes a man of the history of Jesus Christ. He is in transition. It is *justificatio impii* or *ex contrario*. We know our justification only as we recognize we are sinners. We are always still at this beginning.

The knowledge that as a man is justified by God he is a sinner is serious, but the knowledge that as a sinner he is justified by God is even more serious. (591) This goal has precedence over its beginning.

As for the positive will of God: man, as the object of His negation, is already the object of His affirmation and promise; the sheep is still lost, but when it is sought by this shepherd it is already found. There is a serious question as to whether the man who confesses himself as sinner can grasp this forward looking promise of God. But unless he

does grasp it, how real was his knowledge of sin? There is true knowledge of sin only where there is true penitence and giving up of boasting, even the boasting of lowly estate, and the granting that God is right in his No and his Yes.

Just as man's past as sinner is still his present, so is his future as a righteous man already his present. (594) Man is *simul peccator et iustus*, not half *peccator* and half *iustus*. (596)

(1) This whole promise can be gathered under the term "forgiveness of sins." We are in transition, and must always continue to pray for forgiveness. Forgiveness is pardon, an act of divine power and defiance, by which God proves his unshakable lordship over man.

(2) God institutes a particular right to replace the wrong. God gives man this right of sonship.

(3) It is man's placing in a state of hope. This is the supreme form of the right of the children of God. Hope is not self-evident; indeed, we must hope for hope! But hope looks beyond the hour to hour forgiveness to the final goal, the solution of the riddle, the *totus iustus*.

4. Justification by Faith Alone

IV.1, 608

Who is the man who is pardoned? Does he exist? Does man at all exist? The man who rests upon God's justification must give up all attempts to be sure of, or prove, himself; he is not in control of the reality to which he witnesses. The existence of the justified man proves and maintains itself as real to itself with sovereign power. But, we can never master it, we can never control it, we can never avail ourselves of it, we can never make anything of it. All we can do is to know about it and (with thanks) to witness to it, though without advocating it.

What we are speaking of takes place in the genuinely and concretely human situation of faith. In faith man has the price of humility which has to be paid, and he pays it. Faith breaks through the calling in question, the suspicion, radically and therefore all along the line.

"Justification by faith" does not mean a good work of faith. It is not that man justifies himself.

But what is faith? How is it an adequate response to the faithfulness of God. In and by faith man comes to his justification.

Faith is wholly and utterly humility.

Faith is not a self-chosen humility.

Faith is not an enforced humility.

Faith is the humility of obedience; the humble obedience of the Lord who for our sake became a servant.

(1) No human work is or includes man's justification.

(2) The believer is actually the man justified by God.

Because faith is obedient humility, abnegation, it will and must exclude any cooperation of human action in the matter of man's justification. It must be only faith. Faith would not be faith if it did not work by love. The abnegation is to pride, not to activity.

The self-demonstration of the justified man to which faith clings is the crucified and risen Jesus Christ. Faith believes that there is not one man who is not justified in Jesus Christ and in believing this, it is justifying faith, faith in Jesus Christ.

Faith means that man can be, because he is really in Him.

Faith is negatively humility and positively receptivity to its object. As the obedience of humility, it imitates Jesus Christ. There is imperfect but concrete correspondence to Jesus Christ.

§ 62. THE HOLY SPIRIT AND THE GATHERING OF THE CHRISTIAN COMMUNITY

IV.1, 643

The Holy Spirit is the awakening power in which Jesus Christ has formed and continually renews His body, i.e., His own earthly-historical form of existence, the one holy catholic and apostolic Church. This is Christendom, i.e., the gathering of the community of those whom already before all others He has made willing and ready for life under the divine verdict executed in His death and revealed in His resurrection from the dead. It is therefore the provisional representation of the whole world of humanity justified in Him.

1. The Work of the Holy Spirit

IV.1, 643

The Holy Spirit is the awakening power in which Jesus Christ has formed and continually renews His body, i.e., His own earthly-historical form of existence, the one holy catholic and apostolic Church.

Here we are dealing with the subjective realization of the atonement, the active human participation in the divine act of reconciliation. We still have to do with faith and Christology, just from a different angle. Christian community and Christian faith are no less mysterious than the creation and the incarnation. The controlling center of attention here must be the Holy Spirit. God in the awakening power as the creator of this other man is the Holy Spirit. It is the same God. He makes man free, but He Himself remains free in relation to him. The Holy Spirit is the power in which Jesus Christ attests himself.

2. The Being of the Community

IV.1, 650

This is Christendom, i.e., the gathering of the community of those whom already before all other He has made willing and ready for life under the divine verdict executed in His death and revealed in His resurrection from the dead.

As the work of the Holy Spirit the Christian community, Christendom, the Church is a work which takes place among men in the form of a human activity. The church *is* when God lets men live as his servants, friends, children, witnesses to reconciliation in Jesus Christ, preachers of victory over death; when these men receive the verdict on the world pronounced in the resurrection. In all this, the church is visible. But what actually takes place is not visible. What Christianity really is calls for the perception of faith. That is, it cannot so much be perceived as believed.

The church is the body of Christ.

The church, *ecclesia*, in Nic.-Const. Creed (381): *Una, sancta, catholica, apostolica*.

Credo unam ecclesiam. There is a unity in the plurality of the members of the church.

Jesus Christ is One. The community he gathers and who confesses him can only be one.

- (1) The visible and invisible churches are not two but one. One is the form and the other the mystery, but they are inseparable.
- (2) The *ecclesia militans* and the *ecclesia triumphans* are one.
- (3) The people of Israel and the Church are two forms of the one community of the earthly-historical form of existence of Jesus Christ.
- (4) "Churches" properly refers only to geographical, and therefore congregational, divisions

This unity is based on the Lord, not on institutions; the Lord who attests himself in the prophetic and apostolic work, who is active by his spirit, who as the Spirit has promised to be in the midst of every community gathered by Him and in His name. This disunity of the church is a scandal, possible only as sin is possible.

What does *credo unam ecclesiam* mean? Especially in the face of this scandal? It does not mean an escape to the invisible church. Nor does it mean an in abstracto settlement, an outward cooperation. We must start from the fact that concretely for us the gathering of the church means the gathering into one of the divided communions.

We should pursue the intentions of the particular churches. But there needs to be a certain loyalty to Christ to account for any differences. If this rule were followed, Christ himself would open up this problem.

Credo sanctam ecclesiam. Holy means set apart. It is distinct, but still human. N.b.: *credo ecclesiam*, not *credo in ecclesiam*.

- (1) Any holiness of the members of the church is equivalent to fact that they are members of his body and the community. i.e., it is not a private relationship. To be awakened to faith and to be added to the community are one and the same thing.
- (2) What the community is, in essence as differentiated from the world and *civitates*, is indestructible.

Critical conclusions:

- (1) The church's separation does not necessarily correspond to its activity. It cannot make its activities "Christian."
- (2) The separation does not automatically take place because men join the church. The perception of the holiness of the church is a question of faith, and it is well to begin with the question of how it is with us.
- (3) Since holiness begins in Jesus Christ, there is a critical question of obedience. We cannot create this obedience. But we must see Christ's holiness as an imperative.

Credo catholicam ecclesiam. Catholic means general, comprehensive. It speaks of an identity, continuity, universality, sameness. I.e., the church is unalterable in its essence.

The term has geographical, societal, temporal dimensions. It includes individual members. The church has a priority over its members.

All this means, I believe the church is one and the same in essence in all places, in all ages, within all societies, and in relation to all its members. Again, this is of faith; the church has no control over it. Jesus Christ is the *veritas catholica*.

Credo apostolicam ecclesiam. *Una* describes singularity, *sancta* describes particularity, *catholica* describes essence, *apostolica* does not add anything new, but describes the concrete spiritual criterion regarding the extent of the other three. This is the one and only *nota ecclesiae*, as an interpretation of its basic determination by Jesus Christ.

Apostolic means the discipleship, in the school, under the normative authority, instruction and direction of the apostles, in agreement with them, because listening to them and accepting their message. The church is true only to the extent that it is apostolic.

Apostolicity cannot be sought on historical or juridical grounds.

Jesus Christ is a free subject, his Spirit moves where it will.

The apostles shared in Jesus Christ's earthly-historical position. They are in no sense lords of the church. They are the rock on which Jesus Christ builds his church. The existence of His community is always its history in its encounter with this witness of the holy apostles. To be in this line is to have the attitude of subjection and obedience.

Apostolicity is identical in substance with the scripture principle. The apostles were the original disciples of the evangelical records. They were authentic eye-witnesses of the revelation of the Messiah. So the apostolic community means the community which hears the apostolic witness of the New Testament.

3. The Time of the Community

IV.1, 725

It is therefore the provisional representation of the whole world of humanity justified in Him.

The time of the community is the time between the first parousia of Jesus Christ and the second.

Its strength consists in the fact that it comes from Easter. It also looks forward. By the resurrection, it proceeds from the fulfillment of its hope.

Its weakness consists in these same things. It lives only by faith, faith without sight. Our help is in the name of the Lord. But this is the time given to the church.

The first parousia could have been the second, but it was not. God still has time for humanity. He has spoken his final word, but he is still speaking it. There is still a history. Note that God's grace was not an overpowering grace. God wants to hear a human response, a thanks, a Yes. God did not need this, but this was his free choice. There is still time for the work of the Holy Spirit, for prayer, for faith, for preaching the gospel, for being the Christian community, for the time of grace.

§ 63. THE HOLY SPIRIT AND CHRISTIAN FAITH

IV.1, 740

The Holy Spirit is the awakening power in which Jesus Christ summons a sinful man to His community and therefore as a Christian to believe in Him: to acknowledge and know and confess Him as the Lord who for him became a servant;

to be sorry both on his own behalf and on that of the world in face of the victory over his pride and fall which has taken place in Him; and again on his own behalf and therefore on that of the world to be confident in face of the establishment of his new right and life which has taken place in Him.

1. Faith and Its Object

IV.1, 740

What makes a man Christian is a matter of the faith of the community. Faith is a free and spontaneous human act, but it is in a relationship. Faith is simply following its object, which is Jesus Christ.

(1) Faith is the orientation of man on Jesus. It is faith in Him. Man renounces self-determination; he is no longer in control at his center.

(2) Faith is based upon its object. A man does not have this freedom unless the Son makes him free. There is a necessity of faith, which rests with Jesus Christ.

(3) There takes place in the relation of faith the constitution of the Christian subject.

As a human act, faith consists in a definite acknowledgment, recognition, and confession. It is not creative but cognitive. It does not alter anything, but it belongs to the alteration which Christian faith can only affirm.

2. The Act of Faith

IV.1, 757

Christian faith is a free human act, the act of the Christian life. It is the most inward act of his heart and confirms his Christian freedom, responsibility, and obedience. Christian faith is a knowledge, underlaid by an event, the being of Jesus Christ in the power of his Holy Spirit, awakening men to faith.

(1) Christian faith is an acknowledgment. It is obedient, compliant; it yields and subordinates itself. Its object is not a creed or the Bible, but Jesus Christ.

(2) Christian faith is a recognition. It is a taking cognisance. This can and should be varied. It is a wide sphere, though with limits. There is a true and genuine knowing in faith, but it is a part of faith. It proceeds to an awareness and self-understanding.

Faith is the free act of man. There is a shaping of the believer's existence in some sense to conform with Jesus.

What do we know? The overcoming of my pride and fall. Secondly, there is a restoration of my right and life. There are mortification and vivificatio.

Positively, faith is simply trust.

(3) Christian faith is confession. Beyond acknowledgment and recognition, there must be confession of faith.

CHAPTER XV. JESUS CHRIST, THE SERVANT AS LORD IV, Part 2

§ 64. THE EXALTATION OF THE SON OF MAN IV.2, 3

Jesus Christ, the Son of God and Lord who humbled Himself to be a servant, is also the Son of Man exalted as this servant to be the Lord, the new and true and royal man who participates in the being and life and lordship and act of God and honours and attests Him, and as such the Head and Representative and Saviour of all other men, the origin and content and norm of the divine direction given us in the work of the Holy Spirit.

1. The Second Problem of the Doctrine of Reconciliation IV.2, 3

2. The Homecoming of the Son of Man IV.2, 20

3. The Royal Man IV.2, 154

4. The Direction of the Son IV.2, 264

§ 65. THE SLOTH AND MISERY OF MAN IV.2, 378

The direction of God, given in the resurrection of Jesus Christ who was crucified for us, discloses who is overcome in His death. It is the man who would not make use of his freedom, but was content with the low level of a self-enclosed being, thus being irremediably and radically and totally subject to his own stupidity, inhumanity, dissipation and anxiety, and delivered up to his own death.

1. The Man of Sin in the Light of the Lordship of the Son of Man IV.2, 378

2. The Sloth of Man IV.2, 403

3. The Misery of Man IV.2, 483

§ 66. THE SANCTIFICATION OF MAN IV.2, 499

The exaltation of man, which in defiance of his reluctance has been achieved in the death and declared in the resurrection of Jesus Christ, is as such the creation of his new form of existence as the faithful covenant-partner of God. It rests wholly and utterly on his justification before God, and like this it is achieved only in the one Jesus Christ, but effectively and authoritatively for all in Him. It is self-attested, by its operation among them as His direction, in the life of a people of men who in virtue of the call to discipleship which has come to them, of their awakening to conversion, of the praise of their works, of the mark of the cross which is laid upon them, have the freedom even as sinners to render obedience and to establish

themselves as the saints of God in a provisional offering of the thankfulness for which the whole world is ordained by the act of the love of God.

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| 1. Justification and Sanctification | IV.2, 499 |
| 2. The Holy Ones and the Saints | IV.2, 511 |
| 3. The Call to Discipleship | IV.2, 533 |
| 4. The Awakening to Conversion | IV.2, 553 |
| 5. The Praise of Works | IV.2, 584 |
| 6. The Dignity of the Cross | IV.2, 598 |

§ 67. THE HOLY SPIRIT AND THE UPBUILDING OF THE CHRISTIAN COMMUNITY
IV.2, 614

The Holy Spirit is the quickening power with which Jesus the Lord builds up Christianity in the world as His body, i.e., as the earthly-historical form of His own existence, causing it to grow, sustaining and ordering it as the communion of His saints, and thus fitting it to give a provisional representation of the sanctification of all humanity and human life as it has taken place in Him.

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| 1. The True Church | IV.2, 614 |
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The powerful and living direction of the Resurrected, of the living Lord Jesus, and therefore the Holy Spirit, whom we have had to understand as the principle of sanctification, effects the upbuilding of the Christian community, and in and with it the eventuation of Christian love; the existence of Christendom, and in and with it the existence of individual Christians. (IV.2, 614)

The Christian community, the true church, arises and is only as the Holy Spirit works—the quickening power of the living Lord Jesus Christ. (IV.2, 617)

The existence of the true Church is not an end in itself. (IV.2, 620)

In modern times, under the influence of Pietism, we have come to think in terms of the edification of individual Christians—in the sense of their inward inspiration and strengthening and encouragement and assurance. . . . The New Testament speaks always of the upbuilding of the community. (IV.2, 627)

The decisive question is simply this: Who is the true builder? And there can be no doubt as to the answer. In the strict and primary and ultimate sense it is God himself and He alone. This is the only correct answer. (IV.2, 632)

Building up means integration. (IV.2, 635)

Assembling for divine worship is self-evidently the centre and presupposition of the whole Christian life, the atmosphere in which it is lived. (IV.2, 640)

2. The Growth of the Community IV.2, 641

The communion of saints shows itself to be fruitful in the mere fact that as it exists it enlarges its own circle and constituency in the world. (IV.2, 645)

The true growth which is the secret of the upbuilding of the community is not extensive but intensive; its vertical growth in height and depth. (IV.2, 648)

Jesus Christ is the community. (IV.2, 655)

3. The Upholding of the Community IV.2, 660

4. The Order of the Community IV.2, 676

1. In the light of its basic law, the law to be sought and established and executed in the Christian community must always have the character and intention of a law of service. It must always be law within an order of ministry. (IV.2, 690)

2. We are looking from the same place and in the same direction, but more concretely, when in a rather bold expression we describe the law which has to be sought and established and executed in the community as liturgical law. Christian law has an original connection with the particular happening of Christian worship. (IV.2, 695)

3. Church law is a living law. (IV.2, 710)

4. True Church law is exemplary law. (IV.2, 719)

§ 68. THE HOLY SPIRIT AND CHRISTIAN LOVE IV.2, 727

The Holy Spirit is the quickening power in which Jesus Christ places a sinful man in His community and thus gives him the freedom, in active self-giving to God and his fellows as God's witness, to correspond to the love in which God has drawn him to Himself and raised him up, overcoming his sloth and misery.

1. The Problem of Christian Love IV.2, 727

2. The Basis of Love IV.2, 751

1. It is electing love. (IV.2, 766)

2. The love of God is a purifying love. (IV.2, 771)
3. The love of God is creative, i.e., a love which causes those who are loved by Him to love. (IV.2, 776)
3. The Act of Love IV.2, 783
4. The Manner of Love IV.2, 824
1. I Corinthians 13:1-3 (IV.2, 828)
2. I Corinthians 13:4-7 (IV.2, 831)
3. I Corinthians 13:8-13 (IV.2, 835)

CHAPTER XVI. JESUS CHRIST, THE TRUE WITNESS IV, Part 3

§ 69. THE GLORY OF THE MEDIATOR IV.3, 3

“Jesus Christ as attested to us in Holy Scripture is the one Word of God whom we must hear and whom we must trust and obey in life and in death.”

1. The Third Problem of the Doctrine of Reconciliation IV.3, 3
2. The Light of Life IV.3, 38
- “That Jesus Christ lives means quite simply that He exists in the manner of God, and therefore prior to all else that exists, not grounded upon any other, referred to no other existence or support, in unconditional freedom and power.” IV.3, 39
- “Jesus Christ is *the* light of life. To underline “the” is to say that He is the one and only light of life. Positively, this means that He is the light of life in all its fulness, in perfect adequacy; and negatively, it means that there is no other light of life outside or alongside His, outside or alongside the light which He is.” IV.3, 86
- “Our statement is simply to the effect that Jesus Christ is the one and only Word of God, that he alone is the light of God and the revelation of God.” IV.3, 97
3. Jesus Is Victor IV.3, 165
4. The Promise of the Spirit IV.3, 274

§ 70. THE FALSEHOOD AND CONDEMNATION OF MAN IV.3, 368

As the effective promise of God encounters man in the power of the resurrection of Jesus Christ, man proves himself to be a liar in whose thinking, speech and conduct his liberation by and for the free God transforms itself into an attempt to claim God by and for himself as the man who is bound in his self-assertion—a perversion in which he can only destroy himself and finally perish.

1. The True Witness IV.3, 368
2. The Falsehood of Man IV.3, 434
3. The Condemnation of Man IV.3, 461

§ 71. THE VOCATION OF MAN IV.3, 481

The Word of the living Jesus Christ is the creative call by which He awakens man to an active knowledge of the truth and thus receives him into the new standing of the Christian, namely, into a particular fellowship with Himself, thrusting him as His afflicted but well-equipped witness into the service of His prophetic work.

1. Man in the Light of Life IV.3, 481
2. The Event of Vocation IV.3, 497
3. The Goal of Vocation IV.3, 520
4. The Christian as Witness IV.3, 554
5. The Christian in Affliction IV.3, 614
6. The Liberation of the Christian IV.3, 647

§ 72. THE HOLY SPIRIT AND THE SENDING OF THE CHRISTIAN COMMUNITY IV.3, 681

The Holy Spirit is the enlightening power of the living Lord Jesus Christ in which He confesses the community called by Him as His body, i.e., as His own earthly-historical form of existence, by entrusting to it the ministry of His prophetic Word and therefore the provisional representation of the calling of all humanity and indeed of all creatures as it has taken place in Him. He does this by sending it among the peoples as His own people, ordained for its part to confess Him before all men, to call them to Him and thus to make known to the whole world that the covenant between God and man concluded in Him is the first and final meaning of its history, and that His future manifestation is already here and now its great, effective and living hope.

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| 1. The People of God in World-Occurrence | IV.3, 681 |
| 2. The Community for the World | IV.3, 762 |
| 3. The Task of the Community | IV.3, 795 |
| 4. The Ministry of the Community | IV.3, 830 |

The praise of God which constitutes the community and its assemblies seeks to bind and commit and therefore to be expressed, to well up and be sung in concert. The Christian community sings. It is not a choral society. Its singing is not a concert. But from inner, material necessity it sings. Singing is the highest form of human expression. It is to such supreme expression that the *vox humana* is devoted in the ministry of the Christian community. It is for this that it is liberated in this ministry. (IV.3, 866)

Preaching does not reflect, reason, dispute or academically instruct. It proclaims, summons, invites and commands. (IV.3, 869)

In theology the community gives a critical account, both to itself and to the world which listens with it, of the appropriateness or otherwise of its praise of God, its preaching, its instruction, its evangelistic and missionary work, but also of the activity which cannot be separated from these things, and therefore of its witness in the full and comprehensive sense and in relation to its origin, theme and content. (IV.3, 879)

Theological work is surely inconceivable and impossible at any time without prayer. (IV.3, 882)

§ 73. THE HOLY SPIRIT AND CHRISTIAN HOPE IV.3, 902

The Holy Spirit is the enlightening power in which Jesus Christ, overcoming the falsehood and condemnation of sinful man, causes him as a member of His community to become one who may move towards his final and yet also his immediate future in hope in Him, i.e., in confident, patient and cheerful expectation of His new coming to consummate the revelation of the will of God fulfilled in Him.

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| 1. The Subject of Hope and Hope | IV.3, 902 |
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We are yet in the sphere of warfare. (IV.3, 917)

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| 2. Life in Hope | IV.3, 928 |
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BAPTISM AS THE FOUNDATION OF THE CHRISTIAN LIFE IV, Part 4

A man's turning to faithfulness to God, and consequently to calling upon Him, is the work of this faithful God which, perfectly accomplished in the history of Jesus

Christ, in virtue of the awakening, quickening and illuminating power of this history, becomes a new beginning of life as his baptism with the Holy Spirit.

The first step of this life of faithfulness to God, the Christian life, is a man's baptism with water, which by his own decision is requested of the community and which is administered by the community, as the binding confession of his obedience, conversion and hope, made in prayer for God's grace, wherein he honours the freedom of this grace.

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| 1. BAPTISM WITH THE HOLY SPIRIT | IV.4, 3 |
| 2. BAPTISM WITH WATER | IV.4, 41 |

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