

Karl Barth's *Analogia*
Reformed Forum Conference
October 2018

I. Introduction

- A. the *analogia entis*: The “analogy of being,” or the idea that God and man are related through a common thing such as a being
- B. *tertium comparationis*: a “common thing” in which two or more other things share.

II. Barth's Turn to Analogy

- A. Wholly Other: The idea that God is utterly separate from our time and space.
- B. Thesis: Barth's solution to the problem of God and man's radical separation is analogical and ontological, no less than in Rome.¹
 - 1. The *Analogia Fidei*
 - a. *analogia fidei*: or the “analogy of faith.” The idea that by grace there is a correspondence between revelation and our knowledge.
 - b. *Geschichte* – Transcendent place of the “Christ event.” AKA: “Primal History” or “Supratemporal sphere/act.”
 - c. *Historie* – Our Calendar Time
 - d. Dialectical Theology: To say “yes and no” at the same time in the same respect.
 - e. Karl Barth's dialectical “two step.” The modern dialectical two-step holds together that which appears to be irreconcilable.
 - 2. The *Analogia Relationis*
 - a. I-Thou relationships of the persons of the Trinity are the original relation to which all other relations are but copies.
 - 3. The *Analogia Operationis*
 - a. Man's actions being an analogue of God's actions.

¹ On this, see T.F. Torrance's understanding of reconciliation and his approach to “theontology.”

4. Revelation and Reconciliation

- a. No difference between God's act of revelation and his act of reconciliation.
- b. His act of revelation in Jesus Christ just *is* his act of reconciliation.
- c. Concise Summary: the supra-temporal event in which God reveals himself to man is the same time-event in which man is reconciled to God. And that event *is* the person of Jesus Christ.

III. Barth's Analogia Temporis

1. Introduction

- a. Keith Johnson. *Karl Barth and the Analogia Entis*; article in *Thomas Aquinas and Karl Barth*.
- b. Johnson: "While Barth can say humans have an intrinsic capacity for God, he also can hold that this capacity is established outside of their own being (extra nos) because it resides in Jesus Christ Himself. A relationship of ongoing continuity between God and humanity exists..." (p. 146)
- c. "This "point of contact" in Christ means that an intrinsic analogy of being exists between God and humans...grounded in God's eternal electing decision..." (146-7).

2. Postmetaphysical Commitments and Actualistic Ontology

- a. Actualism: An approach to ontology that swaps out the idea of being for the idea of act.

3. God Has Time for Us, and Barth's New Analogy

- a. Time and Act
- b. Three Uses of Time:

Our Time
God's Time
God's Time for Us

IV. The Deeper Modern Conception

1. The Image of God as a Case in Point

2. The Only Image Bearer

a. For Karl Barth Jesus Christ alone is the true creature.
Therefore, man can only acknowledge the Word of God.
Barth denies that fallen man can have the image of God.

b. The image is found in the I-thou relationship which exists between man and woman.

c. In other words, Jesus Christ is himself both the divine original *and* the human image of God.

Hunsinger: "...there is no such thing as a godless human being, because no human being exists apart from this basic God–relationship. By the same token, there is no such thing, so to speak, as a God without humanity or a “humanless” God. As revealed in Jesus Christ, God does not will to be God without us. The real God exists in relationship to humanity, and the real human being exists in relationship to God.”

3. Van Til and the Idea of Correlativity

a. Correlativity is the idea that there is a reciprocal relationship between two or more objects.

Diagram of Barth's View of the God-Creature Relation

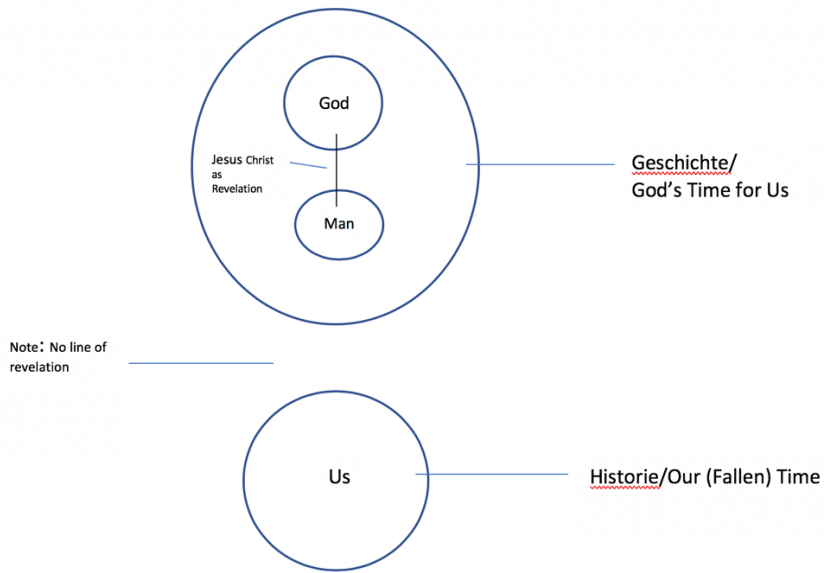
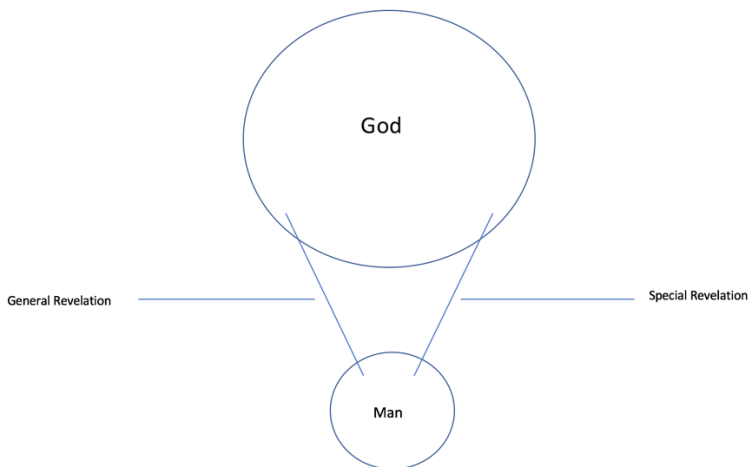


Diagram of Van Til's View of the Creator-Creature Distinction



V. Concluding Remarks and a Better Way

Vos says,

... the Protestant, and more specifically the Reformed, doctrine of the image of God is different than the Roman Catholic doctrine ...

According to our conception, our entire nature should not be free from God at any point; the nature of man must be worship from beginning to end. According to the deeper Protestant conception, the image does not exist only in correspondence with God but in being disposed toward God.

