



THE VALIDITY OF THE WORD OF GOD IN THE BIBLE ACCORDING TO KARL BARTH: AN ANALYTICAL STUDY

*Asep Awaludin¹, M. Kharis Majid², Churriyah³

^{1,2,3} Universitas Darussalam Gontor Ponorogo, Indonesia

Email: asep@unida.gontor.ac.id

Abstract

This study discusses the background of the theological polemic concerning the authority of the Bible, which is simultaneously viewed as the highest divinely inspired text and a human document containing internal contradictions and historical inconsistencies. This study aims to analyse the influential perspective of Swiss theologian Karl Barth as a resolution to this tension. Its main objectives are to investigate Barth's conceptualisation of the polemic surrounding biblical truth and to examine his critique of biblical inerrancy. This study uses a qualitative method with a theological approach, conducting a systematic literature review of Barth's major works, academic journals, and related documentation. The results show that Barth affirms the Bible not as the perfect and direct Word of God, but as a fallible human 'witness' to the true Word, Jesus Christ. This study concludes that Barth's position avoids rejecting the Bible by affirming that the text becomes the Word of God dynamically through divine-human encounters, rather than having static inerrancy. The specific theological contribution of this research, in addition to the existing scholarship, is the articulation of Barth's dialectical framework as a powerful 'third way' that transcends the impasse between fundamentalist literalism and liberal revisionism, thereby promoting a coherent understanding of the sacredness of scripture in contemporary Christianity.

Keywords: *Bible, Karl Barth, Word of God, Authenticity*

Abstrak

Penelitian ini membahas latar belakang polemik teologis mengenai otoritas Alkitab, yang secara bersamaan dipahami sebagai teks tertinggi yang diilhami secara ilahi sekaligus sebagai dokumen manusia yang mengandung kontradiksi internal dan ketidakkonsistenan historis. Penelitian ini bertujuan untuk menganalisis perspektif berpengaruh dari teolog Swiss, Karl Barth, sebagai upaya penyelesaian atas ketegangan tersebut. Tujuan utama penelitian ini adalah mengkaji konseptualisasi Barth mengenai polemik kebenaran Alkitab serta menelaah kritiknya terhadap doktrin inerransi Alkitab. Penelitian ini menggunakan metode kualitatif dengan pendekatan teologi, melalui kajian pustaka sistematis terhadap karya-karya utama Karl Barth, artikel jurnal akademik, dan dokumentasi terkait. Hasil penelitian menunjukkan bahwa Barth menegaskan Alkitab bukan sebagai Firman Allah yang sempurna dan langsung, melainkan sebagai "kesaksian" manusia yang bersifat fallibel terhadap Firman Allah yang sejati, yaitu Yesus Kristus. Penelitian ini menyimpulkan bahwa posisi Barth tidak menolak Alkitab, melainkan menegaskan bahwa teks Alkitab menjadi Firman Allah secara dinamis melalui perjumpaan ilahi-manusia, bukan melalui klaim inerransi yang statis. Kontribusi teologis khusus dari penelitian ini, sebagai tambahan terhadap kajian-kajian sebelumnya, terletak pada artikulasi kerangka dialektis Barth sebagai sebuah "jalan ketiga" yang kuat, yang melampaui kebuntuan antara literalisme fundamentalis dan revisionisme liberal, serta



mendorong pemahaman yang koheren mengenai kesakralan Kitab Suci dalam Kekristenan kontemporer.

Kata Kunci: *Alkitab, Karl Barth, Firman Allah, Otoritas Teks*

A. Introduction

The Bible is the only basic guide for building a good life for Christians. (Dwici Yuanri Manik et al., 2023) Therefore, Christians are obliged to trust and believe in all of God's promises. Believing in the truth of the Word of God as written in the Bible without any doubt in the soul is an absolute obligation for Christians. Because, for Christians, the Word of God is said to be perfect as the main creator of the Bible. The Bible itself includes the words of truth through the intermediaries of the words that God wills. (Yunianto & Rohayani, 2021) However, this also does not ensure that all Christians acknowledge the truth. Some Christians doubt the truth of the Bible and consider it irrelevant. One of the figures who doubted the truth of the Word of God in the Bible was Karl Barth. (Saenom Saenom & Marthen Mau, 2023)

He was a Swiss Reformed theologian who was known as one of the pioneers of the neo-orthodox movement. Karl Barth rejected a liberal approach to understanding the Bible that tended to prioritise human rationality and historical aspects alone. Rather, he emphasised that the Bible must be understood as a testimony to the Word of God and not as words themselves. Thus, according to Barth, the Bible is not free from possible errors because it was written by humans who have limitations. (Ariyanto, 2010)

Liberal Christian theologians try to interpret the Bible from the perspective of philosophy, science, and technology in the modern era. Liberalism figures greatly flatter man at the expense of God. They study human religion more than the words of God. God is considered to be the *Imam* (present) in the universe. The subjectivity of liberalism in the 19th century placed man as a substitute for God. (Ariyanto, 2010) Barth, on the other hand, seeks to build ethics based on religious theology and to separate God from man. (Juhani, 2017)

The debate over the validity of biblical truth continues to be a relevant issue in Christian theology to this day. Therefore, it is important to understand more deeply Karl Barth's critique of the validity of biblical truth and the implications of his views on the way Christians understand and interpret Scripture. With the study of figures from this qualitative method, the researcher will try to analyse Karl Barth's criticism of the truth of the Word of God contained in the Bible.

B. Method

This study utilizes a qualitative methodology with a conceptual-theological analytical approach. This approach was chosen because the object of study is a theological polemic and construct of thought, namely, the validity of biblical truth, whose solution is



sought within the framework of Karl Barth's systematic theology. Therefore, this method allows the researcher to deeply explore, interpret, and analyse the internal logic, arguments, and implications of Barth's views. (Hardani et al., 2020) This research is a library research, where the main focus is to critically and systematically analyse the thoughts of a central figure on a fundamental doctrinal issue.

The main object of this research is the corpus of Karl Barth's writings that specifically and extensively discuss the doctrines of the Word of God, the authority of the Bible, and revelation. The primary data source that is the object of analysis is his magnum opus, *Church Dogmatics*, which are collectively titled 'The Doctrine of the Word of God'. This text is not treated merely as a reference, but as the main phenomenon under study, because it is here that Barth articulates his views on the 'Three Forms of the Word of God': Jesus Christ, the Bible, and the Proclamation of the Church, in the most mature and detailed manner. The analization is purposed to understand how Barth constructs his argument in distinguishing the Bible as a human 'witness', and therefore fallible from the true Word of God to whom it bears witness.

Data collection was carried out through documentation and close reading of primary and secondary sources. Primary data collection involved systematic reading of *Church Dogmatics* I/1 and I/2 to identify, categorise, and inventory Barth's key propositions, definitions, and critiques of the concept of literal biblical truth. Secondary data was collected from reputable scientific journals, books, and relevant scientific monographs.

The data analysis technique in this study uses qualitative content analysis and dialectical hermeneutics. (Philipp, 2014) After the textual data were collected, the analysis was carried out by reconstructing Barth's dialectical logic. This involved three steps: (1) Identifying the 'thesis', i.e., liberalism and 'antithesis', i.e., literalism/fundamentalism, criticised by Barth; (2) Analysing the 'synthesis' (Christocentric solution) that he offers; and (3) Interpreting the implications of this synthesis for the concept of the 'validity of truth' in the Bible.

C. Results and Discussion

1. Genealogy of Karl Barth

Karl Barth was born in Basel, Switzerland, on May 10, 1886, as the eldest son of Johann Friedrich Barth and Anna-Katharina Barth-Sartorius. (Green, 2003) Before the birth of Karl Barth, his father was part of an academic figure in the field of theological education, which educated prospective pastors of biblical theology at the College of Preachers in Basel. His teachings were free from the liberal theology commonly taught at other universities. His mother, Anna, was the daughter of a priest who came from a family of priests and professors. (Galli, 2017) With this, Karl Barth was born in the midst of a good, famous, and affectionate family tree.

In his small family, Barth was accompanied by his four siblings. He has two brothers and two sisters. (Tietz & J. Barnett, 2021) Two of his brothers were named Peter



as his older brother, and Henry as his younger brother. His two sisters were Gertrud as his youngest sister, and Katharina as Barth's older sister, who had died at the age of six. Katharina's death was caused by an infectious disease she suffered, namely, Diphtheria, which attacked him. (Tietz & J. Barnett, 2021)

By the time Karl Barth was thirteen years old, he began his transition to Theology. (Barth, 2019) He did this because of his awareness of the importance of knowing and knowing more about Theology. Then, in 1904, Barth enrolled at the University of Bern, where his father worked. This initial step begins with studying philosophy, religious history, church history, and scripture. (Barth, 2019) After two years of study in Bern, Barth moved on to the universities of Berlin and Tübingen while interning in the Swiss church. After that, he continued his studies at the University of Marburg, Germany. This is where Karl Barth began to get to know the figures who shaped Protestant theology in the early 20th century. (Barth, 2019) His teachers represented a very deep liberal Protestant tradition, such as Immanuel Kant, Friedrich, and David Friedrich. With this, Barth gained a strong background towards Liberal Protestant theology. (Barth, 2019)

2. Karl Barth's Theological Thought

First, Neo-Orthodoxy was pioneered by a Christian theologian on behalf of Karl Barth. Karl Barth was established as the leader of the New Orthodox reaction to liberalism in the 19th century. (Ariyanto, 2010) This movement is also known as the Movement of Revolt against Liberalism, which was taught by some of the most famous theologians of the century, such as Harnack and Hermann. Neo-Orthodox believe that the Bible is a witness to the Word of God (D. Montang, 2023). Therefore, they believe that the Bible does not have absolute authority and is only considered a means of authority to encounter Christ. In this way, the source of the Orthodox authority is not the Bible, but only human subjectivity.

Second, Dialectical theology is a concept that makes the "Word of God" a faith in the dogmatics of the Church. (Ulum, 2016) With this, man has limitations in thinking about Allah, and this thinking must be accompanied by awareness and also belief. Man must also have confidence in admitting that Allah is the faith. Although, in fact, humans cannot put their faith and trust in Allah without faith in themselves. As for the conviction of God's truth, this is a dilemma in Karl Barth's theological method. (Ulum, 2016) Karl Barth argued that "Faith is the admiration of the Divine; faith is the love of Allah that makes the qualitative difference between Allah and man and Allah and the world". (Galli & Olsen, 1974)

3. Bible Truth According to Christians

According to Christians, the Bible is considered the basis of their faith. They also believe that the Bible is divided into four parts, namely, Matthew, Mark, Luke, and John. These four books are considered to be words from God. (Hondo et al., 2023), It contains various stories that include life, death, resurrection, and the events of the ascension of



Jesus Christ, which are considered concrete, and there is no change in them. Thus, the Bible is the holy book of Christians that is considered to be a collection of written records of Christianity and the life of Jesus Christ. (Hondo et al., 2023)

It has become a common obligation for a Christian to have a character identity that corresponds to the norms outlined in the Bible. They do this by introducing their younger generation to Bible truth. This holds many expectations for Christians, namely to have a good identity and discipline in accordance with the values contained in the Bible, which they profess to be true. (Adrin Kembuan & Stevanus, 2022) Therefore, the Christian congregation is urged to always hold fast to the truth of the Word of God as quoted in the Bible. With this, they must make the Bible the supreme authority in implementing the new theories that are emerging today. Thus, the Church that does not believe in the authority of the highest truth in the Bible is considered to be misled by interpreters who have misinterpreted the Word of God. (Budiatmaja et al., 2022)

4. The Bible as the Work of God and Man

In the Christian view, some of them hold that the Bible is infallible, but some of them have doubts about the truthfulness of the Bible. The reason for the doubt that arises is the form of criticism directed at the Bible. (Yunianto & Rohayani, 2021) Likewise, what is doubted by the Bible is the assumption that the Bible is just a copy of the manuscript that was found and presented in it in ancient times. (Yunianto & Rohayani, 2021) Among Christians, there is a people who always play a role in preaching and believing in their entirety all the good news about Jesus. This group is known as "Evangelicals", who consider the Bible to be an object written about the truth of the Word of God. (Karamoy, n.d.) Evangelicals emphasise that the only supreme authority and source of all religious truth is the Bible. (Sulistio, n.d.) Therefore, evangelicals strongly reject the error of the Bible.

In addition to evangelicals, others have similarities in how they treat and consider the Bible. The party in question is the Church building. Because the Church also makes the Bible the basic concept of the doctrine that its content is the true Word of God. (Umboh & Kaawoan, 2022) The church is not just a building of worship, but a building that uses metaphors in narrating God's work. Thus, it is God who speaks and is the owner of all the ideas written in the Bible. (Budiyana, 2021) Then, the servants who are considered prophets and apostles receive encouragement from the Holy Spirit to continue and follow up on all of God's ideas verbally as well as literally. (Budiyana, 2021)

In the process of writing the Bible, it was done by different people over a long period of time. For Christians, the Bible remains the work of God, but it is completed through human work moved by the Holy Spirit. (Wulandari et al., 2024) By this, it is interpreted that the words contained in the Bible are inspired by God through the Holy Spirit. Then, it was written by a man with the guidance of the Holy Spirit. Thus, the description can be used as a reason for the view that, in addition to the Word of God, the Bible is also considered the product of human literature. (Wulandari et al., 2024)



Meanwhile, the oldest texts in the Bible are a collection of writings from Paul. (Wibowo, 2021) Moreover, after the canonisation of the Bible, many people misunderstood the meaning of the Bible and turned it into an unoriginal text. (Zai, 2022) This is an explanation that shows that there will be those who doubt the truth of the Bible. Unrest also occurred due to the spread of issues about criticism of the Bible, that the Bible contains errors, its authenticity is doubtful, and the opinion that the Bible is not the word of God. (Laoh, n.d.) In fact, the Bible is actually a testimony to the Word of God that is used as a guide for Christians to increase their faith and not be easily swayed. (Laoh, n.d.) In essence, issues of doubt and disbelief in the truth of the Bible began to emerge in the post-Reformation and Renaissance periods. (Yunianto & Rohayani, 2021) Therefore, if a Christian believes, then it is proper to believe and view the Bible as the source of supreme authority and then contain the truth of the Word of God written in it. (Yunianto & Rohayani, 2021)

5. The Concept of the Bible in the Views of Some Christian Theologians

The Bible is considered to be a divine word written by the holy spirit through a select few human beings in its writing. (Rahmadi & Sukarna, 2023) Most Christians believe and acknowledge this. Others, however, have doubts about the authenticity of the Bible. (Laoh, n.d.) Some Christian theologians have different views on the Bible. These figures include: John Calvin, Rudolf Bultmann, and Martin Luther. Both have different views and conclusions on the purity of the Bible. Here is a brief explanation of the views of some of these figures on the Bible:

a. John Calvin

The first figure was John Calvin, a reformer who always tried to interpret the Bible and became the founder of the theology of God's sovereignty. (Baskoro, 2021) He was one of the most prominent reformed theologians of the 16th century. (Wiratanaya & Simon, 2023) Calvin studied literature and other languages at the age of 22, namely Latin, Hebrew, and Greek. (Handoko, 2022) With this, Calvin had read and studied many of the writings of ancient theologians. Later, it greatly influenced his understanding of the church and the Christian faith in the Middle Ages.

According to Calvin, the Word of God is His word, which includes God's will. The Word of God are intended to greet humans. (Handoko, 2022) With this, Calvin placed great emphasis on the purity and clarity of the meaning of the Bible. Calvin paid great attention to the way the Word was presented in a good way so that the Bible remained pure yet simple and easy to understand for all listeners.

In addition, Calvin made great efforts to simplify the Word of God so that it would be easily accepted by the community. Simplicity in conveying the Word of God is a purity. Thus, he declared that by seeing the Bible in its perfection, there was no need for other gifts that were not needed. (Herman et al., 2022) Therefore, Calvin stated that the Bible is the word of God with the highest authority. (Herman et al., 2022)



b. Rudolf Bultmann

Rudolf Bultmann was one of the leading Christian figures known as the New Testament Professor in Marburg from 1921 to 1951. (Shofa Ulfiyati, 2020) Rudolf Bultmann was born in 1884 in Wiefelstede, Germany. He studied theology at several universities, such as R bingen, Berlin, and Marburg. Bultmann was a New Testament theologian, linguist, and philosopher who lived contemporaneously with Paul Tillich, Karl Barth, and Dietrich Bonhoeffer. (Ming, 2021) Bultmann has a method that is familiar to Christians as "Demythologising", which means the interpretation of some mythological parts of the Bible by emphasising the truths contained in it. (Shofa Ulfiyati, 2020) In essence, this method was formed with a good purpose, which is to make it easier for others to understand God.

Rudolf Bultmann argues that Jesus in the New Testament is not historical, but a myth and irrelevant to modern times. (Rivosa Santosa, 2023) Bultman also concludes that many of Jesus' words recorded in the Bible are not those that came from Jesus himself. Rather, it is a record of life that came from the Christian congregations since ancient times. (Ming, 2021) Bultman's views are indirectly similar to the accusation that the Bible contains errors.

c. Martin Luther

Martin Luther was a Christian reformer in the 16th century. In his Reformation Movement, Martin Luther emphasised the authority of the Bible over church tradition. (Mother & Bambang, n.d.) He regarded the Bible as the work of God, who had the highest authority and the only source of knowledge that was directly revealed by God. He believed that the Bible was the true truth as a sacred word that must be held to and was the source of truth that led Christians to faith. (Ina & Bambang, n.d.) In this way, he emphasises the existence of sufficient resources for Christian teaching, guidance, and life.

According to Luther, the Bible contains the law and the gospel. (Sitompul et al., 2024) The law in question will guide Christians to salvation. Later, Martin encouraged Christians to read more and study the Bible in person. Because, in essence, every individual will be able to understand God's message well. If this is done well, then man will not need another intermediary to understand God's will.

Thus, a brief description of three Christian theologians who have different views. The first person, Rudolf Bultmann, had a well-intentioned method to make it easier for other Christians. However, the method failed due to his erroneous view of the Bible. (Rivosa Santosa, 2023) The second person, John Calvin, was a Reformed theologian who sought to maintain the purity of the meaning of the biblical text by emphasising material mastery of the Bible. (Handoko, 2022) The third character, Martin Luther, with his Reformation Movement in emphasizing the authority of the Bible. The next Christian theologian who will be the main topic in the next writing is Karl Barth.

6. Karl Barth's Critique of Biblical Truth

However, Barth makes a statement regarding his criticism of the truth of the Word of God in the Bible:

“We might well be of the opinion that it would have been finer and better if God had not spoken and did not speak with such 'intellectualism,' and that it would be more appropriate to God if God's Word meant all kinds of other things apart from the fact that God speaks.”(Barth, 1938)

From this statement, Barth is sarcastically targeting those who wish the Word of God was just a vague mystical feeling, an abstract philosophical principle, or the beauty of nature “all kinds of other things” instead of what it is: a specific, content-rich, and “intellectual” self-revelation in Jesus Christ. He argues that this preference for a silent, manageable “God” we can find on our own terms is a form of rebellion. It's an attempt to create a safe idol that merely affirms our own feelings or philosophies. Barth's central point is that the true God is not a silent concept but a living Agent who speaks an objective Word, confronting us as an “Other” rather than simply reflecting our own projections. From the doctrine of inspiration, it can be understood that the biblical writers were able to write the Bible with divine inspiration given through the medium of the Holy Spirit. However, Karl Barth stated:

“So finally and supremely is the corporeality of the man Jesus Christ. But all this does not justify us in saying that the Word of God is equally and in the same sense both spiritual and also natural or physical. There is here in all forms of the Word of God an upper and lower aspect, a first and second, which in all its relativity is not to be effaced or reversed. (Barth, 1938)

This passage is a precise, technical definition of the structure of revelation, designed to reject both anti-physical Gnosticism and pantheistic naturalism. Barth begins by ‘supremely’ affirming the real, physical “corporeality” of Jesus, establishing that the Word of God is not an abstract idea but a concrete event in history. However, he immediately insists that this does not make the physical or natural ‘equally and in the same sense’ divine; the vessel is not identical to the God who uses it. Instead, he argues that all forms of the Word of God, Christ, Scripture, and Proclamation possess an irreversible, hierarchical, dual aspect: a hidden, divine ‘upper’ side and a visible, human ‘lower’ side. The relationship is strictly one-way, from ‘upper’ to ‘lower,’ as God freely chooses to use the human form as His instrument.(Karl Barth, 1932) This order, Barth concludes, cannot be ‘reversed,’ which serves as his decisive rejection of all natural theology, the human attempt to start with the ‘lower’ (nature, reason, or history) and ascend to discover the ‘upper’ (God).

The Bible in Barth's mind is not the Word of God in itself, but a witness to the Word of God. He rejects the concept of verbal inspiration, which states that every word in the Bible is directly revealed by God. Rather, he saw the Bible as a document inspired by the Holy Spirit and which, under certain circumstances, could be a means for man to encounter the true Word, Jesus Christ. (Barth, 1938) Therefore, Barth understood the



Bible as a text to be read in the light of Christ, not as a stand-alone collection of dogmas or rules. Thus, the Bible's authority does not come from itself, but from its testimony to Christ as the words of the living God. (Berkouwer, n.d.)

One of Karl Barth's main criticisms is that he denigrates the authority of biblical truth. According to Karl Barth, if the Bible is the Word of God that His understanding comes solely from subjective experience, then how can Christians be sure that the interpretation of the Bible is correct and in accordance with God's will? (Hunsinger, 1991) Some critics argue that Barth's view opens the door to relativism and subjectivity in the interpretation of the Bible, in which anyone can claim that the Bible is the Word of God to them, without any objective standard to test its truthfulness. (Torrance, 1990)

One of the important aspects of Barth's criticism is his rejection of the infallible concept of biblical inspiration. According to Barth, although the Bible contains the truth about God, the texts were written by humans who had their own contexts and limitations. Therefore, it is possible that the Bible writers could have made mistakes in their message delivery. He argued that concepts like infallibility risk 'bibliolatry' by confusing the witness with the reality it points to the Christ. This leads to Barth's famous dynamic view of scripture: the Bible is a thoroughly human and fallible collection of texts that, through the sovereign action of the Holy Spirit, becomes the Word of God in the event of a divine-human encounter. Because its purpose is to witness to Christ, not to be an inerrant encyclopedia, Barth was unbothered by its human limitations, such as historical inaccuracies or scientific 'errors.' He saw this 'scandal' of using a fallible human book as a profound theological parallel to the Incarnation, where God chose to reveal Himself not in overwhelming divine perfection, but through the humble and finite form of a human being. This has become a significant point of debate among theologians, with many arguing that if the Bible can be wrong in some way, then its authority as the Word of God is also questionable. (Karl Barth, 1957)

Barth's critique on this field also includes his rejection of the view that all parts of the Bible carry the same weight of truth. He emphasised that not all texts in the Bible have the same function or purpose in conveying the Word of God. In this case, Barth focuses more on the narrative of salvation centred on Jesus Christ as the culmination of the Word of God. Thus, he encourages the reader to understand the entire context of the Bible and how each passage contributes to the words of the truth about Christ. (Karl Barth, 1932).

D. Conclusion

Karl Barth was one of the most influential theologians in the neo-orthodox movement, who gave a profound critique of the validity of the truth of the Word of God in the Bible. In his view, the Bible is not the Word of God in the literal sense, but rather the testimony of man of the true Word of God, Jesus Christ. Barth rejects a liberal theological approach that emphasises human subjectivity in understanding the Bible and rejects the notion that the Bible is completely free from error. His polemic of the truth of



the Word of God includes a critical view of the traditional understanding of biblical authority, an emphasis on a living relationship with Christ as the source of truth, and an acknowledgement of man's limitations in understanding sacred truth. This approach provides a basic framework for understanding the Bible not only as a text, but as a progressive word relevant to the Christian faith in a variety of contexts.

Barth also stated that the Bible is only the Word of God as experienced by its listeners. For him, miracles must actually happen for the words in the Bible to be the Word of God; if it does not happen, they will only remain the words of men. Moreover, he highlights the importance of historical and cultural context in biblical interpretation. He believed that the understanding of sacred texts should take into account the historical and cultural background of their authors. Thus, Barth's hermeneutic approach was one of the best encouragements for the holy scriptures' readers as the adherent of Christianity to dig deeper into the original meaning of the text before applying it to the modern context. This is important so that they do not get caught up in an interpretation which is not in accordance with the original intention of the author.

REFERENCE

- Adrin Kembuan, L., & Stevanus, A. (2022). Karakter: Identitas Pelajar Kristen. *Jurnal Teologi dan Pendidikan Kristen*, 1(1), 10–18. <https://doi.org/10.56854/pak.v1i1.24>
- Ariyanto, M. D. (2010). TEOLOGI KRISTEN MODERN DI EROPA. *SUHUF*, 22(2), 157–183.
- Barth, K. (1938). *Church dogmatics I, 2: The doctrine of the word of God* (T. H. L. Parker, Trans.).
- Barth, K. (with Johnson, K. L.). (2019). *The essential Karl Barth: A reader and commentary*. Baker Academic, a division of Baker Publishing Group.
- Baskoro, P. K. (2021). Pandangan Teologi Tentang Teologi Reformasi dan Aplikasinya bagi Kekristenan Masa Kini. *Jurnal Teologi (JUTEOLOG)*, 2(1), 151–167. <https://doi.org/10.52489/juteolog.v2i1.22>
- Berkouwer, G. C. (n.d.). *The Triumph of Grace in the Theology of Karl Barth*. Grand Rapids.
- Budiatmaja, R., Lamsir, S., Nugroho, A. E., & Purba, A. (2022). Kepercayaan Orang Kristen Pada Konsep Allah Tritunggal Sebagai Kebenaran Firman Tuhan. *Jurnal Teologi dan Pendidikan Kristen*, 1(2), 45–50. <https://doi.org/10.56854/pak.v1i2.97>
- Budiyana, H. (2021). Ineransi Alkitab sebagai Dasar Kurikulum Pendidikan Kristen. *Jurnal Teologi Berita Hidup*, 3(2), 231–248. <https://doi.org/10.38189/jtbb.v3i2.92>
- D. Montang, Pdt. Dr. R. (2023). *Doktrin Tentang Allah (Teologi Properti)* (1st edn). Ruang Tentor.



- Dwici Yuanri Manik, N., Ratuhaba, M., Agustini Tandana, E., & Naibaho, D. (2023). *Psikologi Pendidikan Agama Kristen.pdf* (1st edn). Moriah Press.
- Galli, M. (2017). *Karl Barth: An introductory biography for evangelicals*. William B. Eerdmans Publishing Company.
- Galli, M., & Olsen, T. (1974). *131 Christians Everyone Should Know*. Holman Refererense.
- Green, C. (2003). *Karl Barth: Teolog kemerdekaan: Kumpulan cuplikan karya Karl Barth*. Gunung Mulia.
https://books.google.co.id/books?id=_ATa1ZlpPGMC&printsec=frontcover&hl=id&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false
- Handoko, Y. (2022). PANDANGAN JOHN CALVIN TENTANG KHOTBAH DAN BERKHOTBAH SERTA RELEVANSINYA BAGI HAMBA TUHAN MASA KINI. *Alucio Dei*, 6(2), 73–92. <https://doi.org/10.55962/aluciodei.v6i2.66>
- Hardani, Auliya, N. H., Andriani, H., Fardani, R. A., Ustiawaty, J., Utami, E. F., Sukmana, D. J., & Istiqomah, R. R. (2020). *METODE PENELITIAN KUALITATIF & KUANTITATIF* (H. Abadi, Ed.; Cetakan I). CV. Pustaka Ilmu. https://www.researchgate.net/publication/340021548_Buku_Metode_Penelitian_Kualitatif_Kuantitatif
- Herman, H., Ceria, C., & Simanjuntak, F. (2022). Orisinalitas Pneumatologi John Calvin sebagai “Teolog Roh Kudus”. *DIEGESIS: Jurnal Teologi Kharismatika*, 5(1), 51–59. <https://doi.org/10.53547/diegesis.v5i1.180>
- Hondo, W., Sihombing, W. F., Antonius, S., & Sitompul, S. R. (2023). Pandangan Kristen dan Islam Tentang Injil. *Jurnal Christian Humaniora*, 7(2), 154–164. <https://doi.org/10.46965/jch.v7i2.1631>
- Hunsinger, G. (1991). *How to Read Karl Barth: The Shape of His Theology*. New York.
- Ina, A. T., & Bambang, M. (n.d.). *Pengaruh Reformasi Martin Luther Terhadap Gereja dan Dunia Kristen*.
- Juhani, S. (2017). TEOLOGI DIALEKTIS: BUAH TEOLOGI DARI RAHIM PERANG DUNIA PERTAMA. *Jurnal Ledalero*, 16(1), 7. <https://doi.org/10.31385/jl.v16i1.56.7-25>
- Karamoy, I. O. (n.d.). *Sketsa Teologi Kristen: Teologi Injili*.
- Karl Barth. (1932). *The Epistle to the Romans*.
- Karl Barth. (1957). *THE WORD OF GOD AND THE WORD OF MAN*. HARPER & ROW, PUBLISHERS.
- Laoh, F. E. E. (n.d.). *KEOTENTIKAN ALKITAB SEBAGAI FIRMAN ALLAH*.



- Ming, D. (2021). BULTMAN DAN PEMIKIRAN DEMOTOLOGISASI DALAM PENGARUHNYA TERHADAP KEKRISTENAN. *FILADELFIA: Jurnal Teologi dan Pendidikan Kristen*, 2(1), 1–7. <https://doi.org/10.55772/filadelfia.v2i1.16>
- Philipp, M. (2014). *Qualitative Content Analysis: Theoretical foundation, basic procedures and software solution*.
- Rahmadi, Y., & Sukarna, T. (2023). Alkitab versus Kitab-Kitab Suci Lain. *JURNAL KADESI*, 4(2), 121–144. <https://doi.org/10.54765/ejurnalkadesi.v4i2.43>
- Rivosa Santosa. (2023). Demitologi Bultmann Ditinjau Dari Sudut Pandang Teologis Antropologis dan Peran Pendidikan Agama Kristen. *Formosa Journal of Multidisciplinary Research*, 2(1), 217–228. <https://doi.org/10.55927/fjmr.v2i1.2593>
- Saenom Saenom & Marthen Mau. (2023). Memercayai Alkitab Sebagai Firman Allah Yang Benar. *Coram Mundo: Jurnal Teologi dan Pendidikan Agama Kristen*, 5(1), 108–115. <https://doi.org/10.55606/corammundo.v5i1.145>
- Shofa Ulfiyati, N. (2020). Pemikiran Hermeneutika Rudolf Bultman: Eksistensialisasi dan Demitologisasi. *Atthiflah: Journal of Early Childhood Islamic Education*, 7(1), 1–7.
- Sitompul, V. G., Rinaldi Girsang, & Insan Sinurat. (2024). Otoritas Alkitab: Tinjauan Teologi Sistematis Pemikiran Luther Menjawab Skeptisisme Teologi Kontemporer Tentang Alkitab Sebagai Firman Allah. *Mitra Sriwijaya: Jurnal Teologi dan Pendidikan Kristen*, 5(1), 57–71. <https://doi.org/10.46974/ms.v5i1.113>
- Sulistio, T. C. (n.d.). *IDENTITAS KAUM INJILI DAN PERANNYA DALAM MEMPERKEMBANGKAN TEOLOGI*.
- Tietz, C., & J. Barnett, V. (2021). *Karl Barth: A life in conflict* (First edition). Oxford University Press.
- Torrance, T. . F. (1990). *Karl Barth: Biblical and Evangelical Theologian*. T&T Clark.
- Ulum, K. (2016). *TEOLOGI DIALEKTIS KARL BARTH DAN PENGARUHNYA DALAM DIALOG ANTARAGAMA DI INDONESIA*. Universitas Islam Negeri Sunan Kalijaga Yogyakarta.
- Umboh, S. T. D., & Kaawoan, L. A. (2022). Konsep Ekklesiologi menurut Perspektif Alkitab dan Implementasinya bagi Orang Kristen. *EPIGNOSIS: Jurnal Pendidikan Kristiani dan Teologi*, 1(1), 54–63. <https://doi.org/10.58232/epignosis.v1i1.5>
- Wibowo, W. S. (2021). *JESUS OF HISTORY OR CHRIST OF FAITH?* 6(1).
- Wiratanaya, G. N., & Simon, S. (2023). Membingkai Perspektif Pandangan para Reformator tentang Konsep Ekoteologi dalam Kaitan Kehidupan Keberimanan. *EUANGGELION: Jurnal Teologi dan Pendidikan Kristen*, 4(1), 62–74. <https://doi.org/10.61390/euanggelion.v4i1.53>



Wulandari, Y., Junika, C., & Pransoli, Y. (2024). Doktrin Alkitab. *Jurnal Pendidikan Agama Katekese dan Pastoral (Lumen)*, 3(2), 32–41. <https://doi.org/10.55606/lumen.v3i2.390>

Yunianto, Y., & Rohayani, H. (2021). Alkitab Sebagai Buku Pegangan Orang Kristen (Ketidakbersalahan Alkitab). *Fidei: Jurnal Teologi Sistematis dan Praktika*, 4(1), 140–157. <https://doi.org/10.34081/fidei.v4i1.243>

Zai, V. (2022). ISU-ISU TENTANG KANONISASI DAN HUBUNGANNYA DENGAN KEWIBAWAAN ALKITAB. *FILADELFIA: Jurnal Teologi dan Pendidikan Kristen*, 3(2), 376–397. <https://doi.org/10.55772/filadelfia.v3i2.69>