

Karl Barth in Conversation (DV0151)

Course Exam Questions 2004-5

Answer any **2** questions

1. What, if any, difficulties are there for claiming Karl Barth to be a 'conversational theologian'?
2. 'As ministers we ought to speak of God. We are human, however, and so cannot speak of God. We ought therefore to recognize both our obligation and our inability and by that very recognition give God the glory.' (*Word of God and Word of Man*) Evaluate these statements with special reference to Barth's work immediately after World War 1.
3. What presuppositions does Barth acknowledge are necessary for a good reading of the bible?
4. Examine the theological significance of the controversy between Barth and Brunner.
5. Assess the sense(s) in which the doctrine of election is the "sum of the gospel" for Barth.
6. What is the theological significance of Barth's comment that anthropology 'asks what kind of a being it is which stands in this relationship with God.' (*CD*, III.2, 19)?
7. How did Christ 'take' our evil situation and 'transform it from within, (making) of it something new, the being of man reconciled with Himself'? (*CD*, IV.1, 242)
8. In what sense is Barth opposed to eschatology as theological reflection on 'the last things'?

9. '[T]he Christian community is liberated from all worldly systems of political thought and action in political engagements for and with needy, suffering humanity' (Werpehowski). Critically evaluate this statement with reference to Barth's theological politics.