

# Karl Barth in Conversation (DV0151)

## Course Exam Questions 2002-3

### Answer any 3 questions

1. In what sense(s) could Barth be called a 'conversational theologian'?
2. What is the significance for understanding of Barth's theology during the period 1914-1922 of his comment on "Christendom, an ineffective peace-pact or compromise" (2<sup>nd</sup> ed. *Romans*, 36)?
3. "Holy Scripture as such is not the revelation. And yet Holy Scripture *is* the revelation, if and as far as *Jesus Christ* speaks to us through the witness of His prophets and apostles. Holy Scripture is a *token* of revelation. ... But there has never yet been a faith in the revelation which has passed by this token, a faith which was not rather awakened, nourished and controlled precisely through the instrumentality of *this* token." ('Revelation', 67) Evaluate this statement in the light of the place Barth gives to the scriptures in the event of revelation.
4. What is theologically at stake in the controversy between Barth and Brunner?
5. Describe why the doctrine of election is the "sum of the gospel", and assess its theological function.
6. Evaluate Barth's interpretation of the basic form of humanity as being in encounter.
7. Explain the comment in *CD* IV.1 that in the light of what Christ has done and is 'for us', we no longer have any basis or freedom for sin.
8. Explain the sense in which although the work of Christ "is complete in itself" it is yet to be completed it is "only moving towards its fulfilment" [*CD*, IV.3.2, 903]

9. “However much Barth argues that dogmatics is incomplete without ethics, and however much he is therefore to be considered a moral theologian, it is dogmatics which has the upper hand in his ethical writings.” [Webster, 2000, 160] Evaluate this statement with reference to Barth’s theologico-politics.

10. What does Barth mean by the claim “Godlessness is not, therefore, a possibility, but an ontological impossibility for man. Man is not without, but with God”?