

The Barth Lectures

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Barth on Romans (Part 1) Cornelius Van Til on Karl
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Ehrman~~

Karl Barth's Theology Misquoting Jesus in the Bible -
Professor Bart D. Ehrman \"Karl Barth in Plain
English\" - FB Live Q\u0026A 1001 Nights with Barth:
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Bathtub Ep. 40 Beverly Gaventa | The 2019 Annual
Karl Barth Conference - Lecture How Jesus Became
God - UCC Part 1 of 3 Reading Barth Together: Session
1: The Task of Dogmatics and The Nature of Faith Bart~~

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to Die Without Reading Karl Barth - On Revelation
Jesus and the Historian

DEBATE: Bart Ehrman vs Mike Licona (Are the Gospels
Historically Reliable? 2018) If Jesus Never Called
Himself God, How Did He Become One? Lost Gospel of
Judas Discussed at RSE Part 1 Karl Barth on Divine
Freedom ~~The Little Book that Beats the Market | Joel
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2019 Annual Karl Barth Conference - Lecture 8. Jack
Kerouac, On the Road ~~Christiane Tietz | The 2019
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David of Barth on the Baltic 1. ~~Introductions~~ Grant
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""This is a quirky and fantastic introduction to the
theology of Karl Barth...The Barth Lectures is a
concise and very readable introduction to the
theology of Karl Barth by one of the foremost English
theologians of the twentieth century.

The Barth Lectures: Colin E. Gunton: Paul Brazier: T&T
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Gunton on Barth is an in-depth analysis, derived from
the lecture course he gave most years at King's
College London: something of an annual institution it
was aimed at undergraduates, though the majority of
those attending were MA/PhD students, and
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The first three chapters of The Barth Lectures provide an overview of Barth's development with respect to Enlightenment thinkers such as Kant and Schleiermacher (chap. 1), the liberalism of Harnack and Herrmann, the eschatology of Johann Christoph Blumhardt, Barth's contemporaries such as Bultmann (chap. 2), and the quest for a theological method in conversation with Harnack and Anselm (chap. 3).

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College London: something of an annual institution it was aimed at undergraduates, though the majority of those attending were MA/PhD students, and researchers from America and Germany!

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The lectures, of course, were well prepared, replete with handouts and diagrams, but what you hear is not only Gunton's take on Barth but also his taking on Barth even as he speaks. That is, we not only get theology, we actually get theologizing – Barth “is a great man to learn to think theologically with” – as Gunton probes on his feet, sometimes with touching tentativeness.

Faith and Theology: Colin Gunton: The Barth Lectures
Colin E. Gunton, *The Barth Lectures* (transcribed and edited by Paul H. Brazier; T&T Clark, London/New York, 2007). xxiv + 285 pages. ISBN: 9780567031402. While he fruitfully enjoyed a life-long engagement with and formation by Karl Barth's work, produced numerous articles on various aspects of such, and lectured on Barth most years he taught at...

Colin Gunton's 'The Barth Lectures': A Review
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The Barth Lectures, ISBN 9780567031402 - Better Read Than ...

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Colin Gunton was world renowned as a scholar, systematic theologian and Reformed minister; however, he never lived to fulfill his ambition to write a book devoted solely to Barth. Gunton on Barth is an in-depth analysis, derived from the lecture course he gave most years at King's College London. Colin's understanding and expertise was world renowned. He did not take all Barth wrote uncritically, instead he struggled and wrestled with this giant of twentieth-century theology.

Karl Barth is widely acknowledged as one of the great theologians of the church. This masterful example of theological interpretation of the biblical text presents Barth's insights on an important Pauline epistle. In 1921-22, Barth taught a course on the exposition of Ephesians at the University of Göttingen, lecturing from a detailed and carefully researched manuscript. The resulting lectures, now available in English for the first time, introduce theological and exegetical issues pertinent to the study of Ephesians. Introductory essays by world-renowned scholars Francis Watson and John Webster are included.

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Though Karl Barth wrote his lectures on John Calvin more than seventy years ago, the wrestling of one theological giant with another can hardly fail to be exciting and instructive. Delivered at the University of Göttingen in 1922, Barth's lectures offer a brilliant theological analysis of the Reformation -- of Calvin in particular -- while at the same time providing vital insights into the development of the theologian Barth himself. Barth's lectures open with an illuminating sketch of medieval theology, an appreciation of Luther's breakthrough, and a comparative study of the roles of Zwingli and Calvin. The main portion of the lectures consists of an increasingly sympathetic, and at times amusing, account of Calvin's life up to his recall to Geneva. In the process, Barth examines and evaluates the early theological writings of Calvin, especially the 1536 edition of the Institutes.

Barth stands before us as the greatest theologian of the twentieth century, yet the massive corpus of work which he left behind, the multi volume Church Dogmatics, can seem daunting and formidable to readers today. Fortunately his Dogmatics in Outline first published in English in 1949, contains in brilliantly concentrated form even in shorthand, the essential tenets of his thinking. Built around the assertions made in the Apostles Creed the book consists of a series of reflections on the foundation stones of Christian doctrine. Because Dogmatics in Outline derives from very particular circumstances namely the lectures Barth gave in war-shattered Germany in 1946, it has an urgency and a compassion which lend the text a powerful simplicity.

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Despite its brevity the book makes a tremendous impact, which in this new edition will now be felt by a fresh generation of readers.

In *Freedom under the Word*, top-tier scholars offer critical engagements with Karl Barth's exegesis of Christian Scripture and explore its implications for contemporary hermeneutics and biblical interpretation. Focusing on rare texts from the Barth corpus, the book considers the legacy and potential of Barth's theology by presenting a wide-ranging engagement with and assessment of Barth's theological exegesis. It covers Barth's career chronologically, providing insight into his theological development as it relates to Scripture. Contributors include John Webster, Francis Watson, Wesley Hill, Stephen Fowl, Paul Nimmo, and Grant Macaskill.

Karl Barth's lectures on the first chapter of the Gospel of John, delivered at Muenster in 1925-26 and at Bonn in 1933, came at an important time in his life, when he was turning his attention more fully to dogmatics. Theological interpretation was thus his primary concern, especially the relation between revelation and the witness to revelation, which helped to shape his formulation of the role of the written (and spoken) word vis-a-vis the incarnate Word. The text is divided into three sections - John 1:1-18, 19-34, 35-51, with the largest share of the book devoted to the first section. Each section begins with Barth's own

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translation, followed by verse-by-verse and phrase-by-phrase commentary on the Greek text. Although Barth's interpretation is decidedly theological, he does take up questions of philology and textual criticism more thoroughly than in his other works. Much has happened in Johannine scholarship since these lectures were first delivered, yet they remain valuable today - 100 years after Barth's birth - both for their insights into the gospel and into Karl Barth.

A work of historic and systematic theology, *Barth and Dostoevsky*, examines the influence of the Russian writer and prophet Fyodor Mikhailovich Dostoevsky on the Swiss theologian Karl Barth. This is a study that demonstrates that the writings of Dostoevsky affected the development of the theology of Karl Barth. This was an influence mediated by his friend and colleague Eduard Thurneysen and was in the form of a key element of Barth's thought: his understanding of sin and grace. Therefore, this study explicates first, the reading of Dostoevsky by Barth, 1915-1916, and the influence on this understanding of sin and grace; second, a study of Eduard Thurneysen in so far as his life and work complements and influences Barth; third, Barth's illustrative use of Dostoevsky, around 1918-1921, the period of the rewriting of his seminal commentary on Romans--the bombshell on the playground of the theologians, as Karl Adams put it.

Centered on the God of the gospel, Barth's theology stresses continuity and unity, and examines the concepts of existence, faith, and reason

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