Dostoevsky On The Development Of The Swiss Theologian Karl Barth 1915 1922

Barth and Dostoevsky: A Study Of The Influence Of Fyodor Mikhailovich Dostoevsky On The Development Of The Swiss Theologist Karl Barth (1915-1922)

Barth and Dostoevsky

P. H. Brazier 2008-04-01

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 explicated first, the reading of Dostoevsky by Barth, 1915-1916, and the influence of this understanding on 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.

"Die Freiheit in Der Gefangenschaft Gottes"—Paul Brazier 2005

Into the Far Country

Scott A. Kirkland 2016-07-01

Into the Far Country is an investigation of Karl Barth’s response to modernity as seen through the prism of the subject under judgment. By suggesting that Barth offers a form of theological resistance to Enlightenment’s construal of human subjectivity as ‘absolute,’ this piece offers a way of talking about the formation of human persons as the process of being kenotically laid bare before the cross and resurrection of Christ. It does so by reevaluating the relationship between Barth and modernity, making the case that Barth understands Protestantism to have become the agent of its own demise by capitulating to modernity’s insistence on the axiomatic priority of the isolated Cartesian ego. Conversations are hosted with figures including Fyodor Dostoevsky, Rowan Williams, Gillian Rose and Donald MacKinnon in the service of elucidating an account of the human person liberated from captivity to what Barth names “self-judgment,” and freed for creative participation in the super-abundant source of life that is the praiseworthy movement from the Son to the Father in the Spirit. Therefore, an account of Barth’s theology is offered that is deeply concerned with the divine God’s revelatory presence as that which drives the community into the crucible of difficulty that is the life of koinonik dispositions.

The Characterization of God in Acts

Ling Cheng 2015-02-12

Based on the plot-oriented nature of the Acts narrative, a key thought behind this book is how God is revealed in the deployment of characters and events. God’s supreme saving will and mission plan determine the development of human history as well as the narrative; God’s sovereign authority and power governs the movement of characters and the development of events thus asures the fulfilment of his salvationist plan. From the carrying out of the divine redemptive plan emerges a God who is invisible-yet-perceivable, dominant-yet-gentle, and continuous-yet-changing.

Correlating Sobornost

Ashley John Moyse 2016-01-01

The diaspora of scholars exiled from Russia in 1922 offered something vital for both Russian Orthodoxy and for ecumenical dialogue. Under new conditions, liberated from scholastic academic discourse, and living in new languages, the scholars set out to reinterpret their traditions and to introduce Russian Orthodoxy to the West. Yet, relatively few have considered the works of these exiles, particularly insofar as they act as critical and constructive conversation partners. This project expands upon the relatively little-known work of Russian Orthodox scholars, and especially those living in the United States, to develop a critical and constructive conversation. The body of Russian theological scholarship guided by sobornost challenges Barth, helping us to draw out necessary criticism while leading us toward unexpected insight, and vice versa. Going forward, this volume demonstrates that there is space not only for disagreement and criticism, but also for constructive theological dialogue that generates novel and creative scholarship. Accordingly, this collection will not only illuminate but also stimulate interesting and important discussions for those engaged in the study of Karl Barth’s corpus, in the Orthodox tradition, and in the ecumenical discourse between East and West.

Dostoevsky

Paul Brazier 2016-04-01

As a writer and prophet Dostoevsky was no academic theologian, yet his writings are deeply theological: his life, beliefs, even his epistle, all had a role in generating his theology and eschatology. Dostoevsky’s novels are riven with paradoxes, are deeply dialectical, and represent a criticism of religion, offered in the service of the gospel. In this task he presented a profound understanding and portrayal of humanity. Dostoevsky’s novels chart the movement of the human into death: either the movement through paradox and Christlikeness into Christ’s cross (a soteriological vision), leading to salvation and resurrection; or the Mark of "Cain"—the failure to be redeemed, and to continue to fall into a self-willed death and a self-generated hell (the Mark of "Cain"!). This eschatology becomes a theological axiom which he unceasingly warned people of in his mature works. Startlingly original, stripped of all religious pretense (some prostitutes and criminals might just have a better understanding of salvation than some of the pietistic, wealthy, and cultured classes.), Dostoevsky as a prophet forewarned of the politicized humanistic delusions of the twentieth century: a prophet crying out through the wilderness. "This is not just another scholarly essexesis of Dostoevsky’s theology. Paul Brazier’s impeccable research clearly puts it in this category. His sharp, analytical mind takes in Dostoevsky’s fiction, letters, diary, even his personal annotations in his copy of the New Testament to explicate Dostoevsky’s ‘theological anthropology’, a theology based on the relationship of God to humanity. The portrait of Dostoevsky that emerges from Brazier’s work, through selected anecdotes and dialogues of characters, is as well developed and vivid as Dostoevsky’s own Ivan Karamazov or Raskolnikov. It is a joy to read..."—Ashwa Khoddam, Professor of English, Emerita, Oklahoma City University. "Dostoevsky’s later fiction stares unblinkingly at the true depravity of human life, but nonetheless imagines a response shaped by compassion and love. In this, he is a remarkably Christian, and relentlessly theological, author. Paul Brazier does a fine job of sifting and collecting the theological themes in Dostoevsky’s work, and showing us the extent of his understanding of the gospel. "—Stephen R. Holmes, Head of School of Divinity, University of St. Andrews "An unusually lucid survey of Dostoevsky’s major fiction, written from a robustly theological perspective, this will be a most useful contribution to the study of one of Europe’s greatest Christian imaginations. There are arguments here that will undoubtedly provoke debate, but the discussion is careful and well documented, and makes a real contribution to the study of the subject." —Rowan Williams, University of Cambridge; author of Dostoevsky: Language, Faith and Fiction An independent theological introduction and living in London, P. H. Brazier holds degrees in fine art (BA), education (MPHil), and systematic theology (MA and Phd). He has published widely in theology and philosophy, including a five-volume systematic analysis of C. S. Lewis’s theology.

The Humanity of Christ

James P. Hafner 2017-10-12

This work is a critical analysis of Karl Barth’s unique adoption of the concepts anhypostasis and enhypostasis to explain Christ’s human nature in union with the Logos, which become ontological foundation that Barth uses to explain Jesus Christ as very God, very Man. The significance of these concepts in Barth’s Christology first emerges in the Göttingen Dogmatics and is then more fully developed throughout the Church Dogmatics. Barth’s unique coupling together of anhypostasis and enhypostasis provides the ontological grounding, flexibility, and precision that so uniquely characterizes his Christology. As such, Barth expresses the Word became flesh as the revelation of God that flows out of the coalescence of Christ’s human nature with the divine nature as the mediation of reconciliation. This ontological dynamic provides the impetus for Barth’s critique of Chalcedon’s static definition of the union of divine and human natures in Christ from which Barth transitions to an active definition of these two concepts. Not only does anhypostasis and enhypostasis explain the dynamic union between the divine and human natures in Christ, but also the dynamic union between Jesus Christ and his Church, which reaches its apex in the reconciliation of humanity with God, in Christ. The ontological foundation of anhypostasis and enhypostasis in Christ’s union with his Church explains the importance of the royal man in understanding genuine human nature, the exaltation of human nature, and the sanctification of genuine human nature.

The Spirit of God and the Christian Life

Jiří Vykýš 2014

Interpreters of Karl Barth’s theology have long noted a limited role for the Holy Spirit in his work. Jiří Vykýš challenges this prevailing paradigm, reconstructing Barth’s pneumatology and proposing the possible contours it would have taken in the final volumes of Church Dogmatics left incomplete at Barth’s death. Within this reconstruction, Vykýš explores the context of Barth’s work and demonstrates the connection of Barth’s doctrine of the Spirit with the realities and practices of the Christian life. Here a new standard for understanding Barth’s Trinitarian theology opens up and offers fresh reading of an important topic in modern theology.

Towards the Day after Tomorrow

P. H. Brazier 2020-02-17

Humanity is moving ever towards its final destination without knowing why, when, where: teloi, multiple paths, leading towards God’s eschaton. These essays examine the movement towards this day of reckoning, and how such eschatological events are projected back into time. Towards the Day after Tomorrow, or the one after that, or months, decades—centuries—away, often we behave as though the end is upon us. These essays start with the beginning of the end: the incarnation. We examine the origins of Karl Barth’s realized eschatology in Expressionism. We consider death and judgment, as usurped by humanity, an eschaton without God’s forgiving judgment: multiple Holocausts. War ushers in the eschaton, but how do Christians handle conflict in the light of a redeftined war theory? We analyze the social and theological insights into humanity’s end in The Simpsons—post mortem. Consider the issue of atheistic human authorities usurping God’s judgment. Finally crisis and judgment are glimpsed in the mindset of people who suffer seizures—postlapsarian exile, the suffering of salvation: how God blesses us despite the chaos of our human-generated teloi, in preparation for the end. As the end approaches, events become darker, chaotic, confusion reigns: “Judus immediately went out. And it was night.”

Dostoevsky’s Political Thought

Richard Arramvens 2013-05-23

This book explores Dostoevsky as a political thinker from his religious and philosophical foundation to nineteenth-century European politics and how themes that he had examined are still relevant for us today.

The Early Karl Barth

Paul Silas Peterson 2014-04-06

Paul Silas Peterson presents Karl Barth (1886-1968) in his sociopolitical, cultural, ecclesial, and theological contexts from 1905 to 1935. In the foreground of these contexts is the impact of the First World War on Barth, especially 1918-19, and its relation to the foundational theological ideology, WII, an intellectual trend that would later be called the Conservative Revolution, the German Christians, the Young Reformation Movement, and National Socialism."—Back of book.

Volume 19, Tome VI: Kierkegaard Bibliography

Peter Sapita 2017-03-16

The long tradition of Kierkegaard studies has made it impossible for individual scholars to have a complete overview of the vast field of Kierkegaard research. The large and ever increasing number of publications on Kierkegaard in the languages of the world can be simply bewildering even for experienced scholars. The
Dogmatics after Babel

Kaleidoscope-Katya Tolstaya 2013 Introducing a new hermeneutics, this book explores the correlation between the personal faith of F.M. Dostoevsky (1821-1881) and the religious quality of his texts.

Kierkegaard's Influence on Theology: German Protestant theology

Jon Bartley Stewart 2012 Tome I is dedicated to the reception of Kierkegaard among German Protestant theologians and religious thinkers. The writings of some of these figures turned out to be instrumental for Kierkegaard's breakthrough internationally shortly after the turn of the twentieth century. Leading figures of the 'dialectical theology' such as Karl Barth, Emil Brunner, Paul Tillich and Rudolf Bultmann spawned a steadily growing awareness of and interest in Kierkegaard's thought among generations of German theology students. Emanuel Hirsch was greatly influenced by Kierkegaard and proved instrumental in disseminating his thought by producing the first complete German edition of Kierkegaard's published works. Both Barth and Hirsch established unique ways of reading and appropriating Kierkegaard, which to a certain degree determined the direction and course of Kierkegaard studies right up to our own times.

Kierkegaard's Influence on Philosophy

Jon Bartley Stewart 2012 Kierkegaard's relation to the field of philosophy is a particularly complex and disputed one. He rejected the model of philosophical inquiry that was mainstream in his day and was careful to have his pseudonymous authors repeatedly disassociate themselves from philosophy. But although it seems clear that Kierkegaard never regarded himself as a philosopher, there can be no doubt that his writings contain philosophical ideas and insights and have been profoundly influential in a number of different philosophical traditions. The present volume documents these different traditions of the philosophical reception of Kierkegaard's thought. The articles featured here demonstrate the vast reach of Kierkegaard's writings and their importance for philosophical projects that extend beyond phenomenology, hermeneutics, dialectical philosophy, critical theory, Marxism, and ordinary language philosophy. Similarly in Denmark and Norway Kierkegaard's writings have been more or less constantly discussed by important philosophers, despite the later dominance of analytic philosophy in these countries. The present volume features articles on the leading Germanophone and Scandinavian philosophers influenced by Kierkegaard's thought.

Christianity and Confucianism: Culture, Faith and Politics, sets comparative textual analysis against the backdrop of 2000 years of cultural, religious and ideological interactions between China and Western and Eastern traditions. Embodying Chinese Confucianism and Johannine Christianity, the work revises an ancient conversation. As a generous introduction to biblical Christianity and the Confucian Classics, Christianity and Confucianism tells a remarkable story of mutual formation and cultural indebtedness. East and West are shown to have shaped the mind, heart, culture, philosophy and politics of the other - and far more, perhaps, than either knows or would want to admit. Christopher Hancock has provided a rich and stimulating resource for scholars and students, diplomats and social scientists, devotees of culture and those who pursue wisdom and peace today.

The mystical sources of existentialist thought

George Pattison 2018-11-21 At the time when existentialism was a dominant intellectual and cultural force, a number of commentators observed that some of the language of existential philosophy, not least its interpretation of human existence in terms of nothingness, evoked the language of so-called mystical writers. This book takes on this observation and explores the evidence for the influence of the philosophy of existentialism. It begins by delving into definitions of mysticism and existentialism, and then traces the elements of mysticism in present in German and French thought during the late nineteenth and early twentieth centuries. The book goes on to make original contributions to the study of figures including Kierkegaard, Heidegger, Beauvoir, Sartre, Marx, Camus, Weil, Bataille, Baudrillard, and Tillich, linking their existentialist philosophy back to some of the key concerns of the mystical tradition. Providing a unique insight into how these two areas have overlapped and interacted, this study is vital reading for any academic with an interest in twentieth-century philosophy, theology and religious studies.

Christian Fiction and Religious Realism in the Novels of Dostoevsky

Wil van den Bercken 2012-01-01 This study offers a literary analysis and theological evaluation of the Christian themes in the five great novels of Dostoevsky: Crime and Punishment, The Idiot, The Possessed, The Devils, and The Brothers Karamazov. Dostoevsky's ambiguous treatment of religious issues in his literary works strongly differs from the slavophile Orthodoxy of his journalistic writings. In the novels Dostoevsky deals with Christian basic values, which are presented via a unique tension between the factuality of the Christian characters and the readers' experience of the existential reality of their religious problems.

The Oxford Handbook of Calvin and Calvinism

Bruce Gordon 2021-07-28 The Oxford Handbook of Calvin and Calvinism offers a comprehensive assessment of John Calvin and the tradition of Calvinism as it evolved from the sixteenth century to today. Featuring contributions from scholars who present the latest research on a pluralist religious movement that became a global faith. The volume focuses on key aspects of Calvin's thought and its diverse reception in Europe, the transatlantic world, Africa, South America, and Asia. Calvin's theology was from the beginning open to a wide range of interpretations and never a static body of ideas and practices. Over the course of his life his thought evolved and deepened while retaining unresolved tensions and questions that created a legacy that was constantly evolving in different cultural contexts. Calvinism itself is an elusive term, bringing together Christian communities that claim a shared heritage but often possess radically distinct characteristics. The Handbook reveals fascinating patterns of continuity and change to demonstrate how the movement claimed the name of the Genevan reformer but was moulded by an extraordinary range of religious, intellectual and historical influences, from the Enlightenment and Darwinism to indigenous African beliefs and postmodernism. In its global contexts, Calvinism has been continuously reimagined and reinvented. This collection throws new light on the highly dynamic and fluid nature of a deeply influential form of Christianity.

Dogmatik nach Babel

Ruben Rosario Rodriguez 2018-10-09 Ruben Rosario Rodriguez addresses the long-standing division between Christian theologies that take revelation as their starting point and focus and those that take human culture as theirs. After introducing these two theological streams that originate with Karl Barth and Paul Tillich, respectively, Rosario asserts that they both seek...
to respond to the Enlightenment’s critique and rejection of Christianity. In so doing, they have bought into Enlightenment understandings of human reality and the transcendent. Rosario argues that in order to make sense of the Christian message in the modern world and culture, we need a different starting point. He discovers that starting point in three sources: (1) through the work of liberation and contextual theologians on the role of the Holy Spirit, and (2) through a comparative analysis of the teachings on the hiddenness of God from the three “Abrahamic†religions â€”Judaism, Christianity, and Islam. Rosario offers a strong argument for why this third theological starting point represents not just a marginal or niche position but a genuine alternative to the two traditional theological streams. His work will shift readers’ understanding of the options in theological discourse beyond the false alternatives of theology of the Word and culture.

The Authority and Interpretation of the Bible-Jack Rogers 1999-02-05 This book is a detailed and comprehensive study of attitudes toward biblical authority and interpretation held from the beginning of the Enlightenment to the present day. In a highly readable fashion, the authors examine the writings of early church fathers, the medieval exegesis, and the leaders of the Protestant Reformations to locate the source of, and refuse, the position of inerrancy.

C.S. Lewis: Revelation, Conversion, and Apologetics-P. H. Brazier 2012-07-18 This is a series of books which have a common theme: the understanding of Christ and, therefore the revelation of God, in the life of C. S. Lewis. These books are a systematic study of the theology, Christology and doctrine of revelation; as such they draw on his life and work. They are written for academics and students, but also, crucially, for those people, ordinary Christians, without a theology degree who enjoy and gain sustenance from reading Lewis’s work. www.cslewisandthechrist.net

Karl Barth’s Infralapsarian Theology-Shao Kai Tseng 2016-03-18 Scholars of Karl Barth’s theology have been unanimous in labeling him a supralapsarian, largely because Barth identifies himself as such. In this groundbreaking and thoroughly researched work, Shao Kai Tseng argues that Barth was actually an infralapsarian, bringing Barth into conversation with recent studies in Puritan theology.

Reading Karl Barth-Kenneth Oakes 2011-09-22 Karl Barth’s 1922 The Epistle to the Romans is one of the most famous, notoriuous, and influential works in twentieth-century theology and biblical studies. It is also a famously and notoriously difficult and enigmatic work, especially as its historical context becomes more and more foreign. In this book, Kenneth Oakes provides historical background to the writing of The Epistle to the Romans, an introduction and analysis of its main themes and terms, a running commentary on the text itself, and suggestions for further readings from Barth on some of the issues it raises. The volume not only offers orientation and assistance for those reading The Epistle to the Romans for the first time, it also deals with contemporary problems in current Barth scholarship regarding liberalism, dialectics, and analogy.

C.S. Lewis-The Work of Christ Revealed-P. H. Brazier 2012-08-14 Description: C. S. Lewis--The Work of Christ Revealed focuses on three doctrines or aspects of Lewis's theology and philosophy: his doctrine of Scripture, his feminine mad, bad, or god, and his doctrine of christological predetermination. In each area we see Lewis innovating within the tradition. He accords a high revelatory status to Scripture, but acknowledged its inconsistencies and shrunk away from a theology of inerrancy. He took a two-thousand-year-old theological tradition of aus Deus aut malus homo (either God or a bad man) and developed it in his own way. Most innovative of all was his doctrine of christological predetermination—iminations of the Christ-event in pagan mythology and ritual. This book forms the second in a series of three studies on the theology of C.S. Lewis titled C.S. Lewis, Revelation, and the Christ (www.cslewisandthechrist.net). The books are written for academics and students, but also, crucially, for those people, ordinary Christians, without a theology degree who enjoy and gain sustenance from reading Lewis’s work. Endorsements: “P. H. Brazier’s comprehensive study details Lewis’s Christology and reveals that what Lewis thought about Christ was what he thought about everything. This insightful, thorough, and learned exposition of the quintessence of Lewis’s theology also suggests a reading of his fiction and literary theory, bringing readers back to Lewis again and again.” --Sorina Higgins, book review editor of Sehnsucht: The C. S. Lewis Journal “In this rigorous and searching study of the theology of C. S. Lewis, Paul Brazier locates Lewis within the wider context of theological scholarship and shows him to be a theologian to be reckoned with in his own right, rather than simply a popularizer of Christian faith. This most welcome volume in a proposed three-volume series will surely prove invaluable in the assessment of Lewis’s legacy.” --Dr. Murray Rae Professor and Head of the Department of Theology and Religion University of Otago, New Zealand About the Contributor(s): P. H. Brazier is an independent theologian and scholar living in London. He is the author of the book Karl Barth and Dostoevsky, (2008), and editor of the late Colin E. Gunton’s The Barth Lectures (2007) and Revolution and Reason (2009).

The Religion of Dostoevsky-Alexander Boyce Gibson 2016-08-11 Why has Dostoevsky influenced so much of the religious thinking of our times? His impact on modern theologians—Barth, for example—has been great, and thousands of us have been inspired by his extraordinary power to register metaphysical insights in narrative form. This fresh and subtle study of Dostoevsky’s life and writing demonstrates that the great Russian’s relevance for our day lies in his perception that religious faith and philosophic doubt are inseparable in his illustration that the practice of religion and philosophical doubt are inseparable. Gibson records what is known, from outside the novels, of his successive engagements and disengagements with the Christian faith. He then traces chronologically the path of Dostoevsky’s developing thoughts and feelings as presented in the novels themselves, and his sentiments as distributed among his characters. Especially illuminating is the author’s analysis of the dichotomies that make up the fascinating puzzle of Dostoevsky’s complacency. Overlapping but never coinciding are the two perspectives of reflective art and journalist-reporter. Buttressing Dostoevsky’s dialectical method of thinking is the literary device of the “double,” the character with contradictory ways of thought and behavior. Gibson shows how all these factors structured Dostoevsky’s depiction of mental, moral, and religious ambiguities. This stimulating guide, which takes the reader from Notes from Underground through The Brothers Karamazov, explores the polarities of reason and faith as the irreconcilables that Dostoevsky constantly tries to reconcile. Everyone who has found his own vision of ethics or religion expanded by Dostoevsky’s work will find this literary study provocative and informative.

Dostoevsky-P H Brazier 2018-10-25 As a writer and prophet Dostoevsky was no academic theologian, yet his writings are deeply theological: his life, beliefs, even his epilepsy, all had a role in generating heterodoxy and exegesis. Dostoevsky’s novels are riven with paradoxes, above all dialectical, and represent a criticism of religion, offered in the service of the gospel. In this task he presented a profound understanding and portrait of humanity. Dostoevsky’s novel’s character development, his author’s analysis of the dichotomies that make up the fascinating puzzle of Dostoevsky’s complacency. Overlapping but never coinciding are the two perspectives of reflective art and journalist-reporter. But Dostoevsky’s dialectical method of thinking is the literary device of the “double,” the character with contradictory ways of thought and behavior. Gibson shows how all these factors structured Dostoevsky’s depiction of mental, moral, and religious ambiguities. This stimulating guide, which takes the reader from Notes from Underground through The Brothers Karamazov, explores the polarities of reason and faith as the irreconcilables that Dostoevsky constantly tries to reconcile. Everyone who has found his own vision of ethics or religion expanded by Dostoevsky’s work will find this literary study provocative and informative.

The Convinced Theologian: Theology in the Life of Dostoevsky-Dimitrius Sebastian 2021-03-12 Fyodor Dostoevsky was not a theologian, and his books are not books of theology. However, there is a “living way” that emerges from the study of his life and work, convictions made manifest in the details of his own life and the lives of his characters. Utilizing James William totemism, this study details Lewis’s Christology and reveals that what Lewis thought about Christ was what he thought about everything. This insightful, thorough, and learned exposition of the quintessence of Lewis’s theology also suggests a reading of his fiction and literary theory, bringing readers back to Lewis again and again.” --Sorina Higgins, book review editor of Sehnsucht: The C. S. Lewis Journal and writing demonstrates that the great Russian’s relevance for our day lies in his perception that religious faith and philosophic doubt are inseparable in his illustration that the practice of religion and philosophical doubt are inseparable. Gibson records what is known, from outside the novels, of his successive engagements and disengagements with the Christian faith. He then traces chronologically the path of Dostoevsky’s developing thoughts and feelings as presented in the novels themselves, and his sentiments as distributed among his characters. Especially illuminating is the author’s analysis of the dichotomies that make up the fascinating puzzle of Dostoevsky’s complacency. Overlapping but never coinciding are the two perspectives of reflective art and journalist-reporter. But Dostoevsky’s dialectical method of thinking is the literary device of the “double,” the character with contradictory ways of thought and behavior. Gibson shows how all these factors structured Dostoevsky’s depiction of mental, moral, and religious ambiguities. This stimulating guide, which takes the reader from Notes from Underground through The Brothers Karamazov, explores the polarities of reason and faith as the irreconcilables that Dostoevsky constantly tries to reconcile. Everyone who has found his own vision of ethics or religion expanded by Dostoevsky’s work will find this literary study provocative and informative.

Dostoevsky and the Christian Tradition-George Patterson 2001-09-06 Sample Text

The Epistle to the Romans-Karl Barth 1933 A translation of Barth’s classic commentary on the Pauline Epistle

Karl Barth John Bowden 2017-12-18 In his lifetime, Karl Barth changed the whole pattern of twentieth-century religious thinking. No one has enjoyed a higher reputation or more lavish praise. For his early writings, he was called a prophet and compared with the Reformers and Kierkegaard; Pope Pius XII said that there had been nothing like his later thought since Thomas Aquinas. In his opposition to Nazism and his support for the German Confessing Church he was an inspiration to Christians everywhere. Yet he has also been called an ogre and a sadist, and his writings have been identified as a major cause of the introduction of much modern theology and phenomena like the “death of God” movement. Moreover, since his death his reputation has gone into decline, as others consider him has his have come to dominate the theological field. The fact remains that even now Barth cannot be ignored; moreover, he can still be enjoyed, for both in his life and in his thinking there is an infectious element of delight which is hard to escape once you fall into the trap of trying to understand his work. This book, by setting off Barth’s life against his theology, aims at being both an introduction to Barth for those unfamiliar with him and a critical comment on his lasting significance.

C.S. Lewis-On the Christ of a Religious Economy, 3.2-P. H. Brazier 2014-01-16 C. S. Lewis—On the Christ of a Religious Economy. II. Knowing Salvation, opens with a discussion of the Anscombe-Lewis debate (the theological issues relating to revelation and reason, Chrtst the Logos). This leads into Lewis on the Church (the body of Christ) and his understanding of religion: how is salvation enacted through the churches, for how is salvation brought to the world? As we know, this is a common fashion, the authors examine the writings of early church fathers, the medieval exegesis, and the leaders of the Protestant Reformations to locate the source of, and refuse, the position of inerrancy. Lewis’s Christ is revealed in his own words, but crucially, for those people, ordinary Christians, without a theology degree who enjoy and gain sustenance from reading Lewis’s work. www.cslewisandthechrist.net “P. H. Brazier has given us something new . . . a full account of Lewis’s theology, set out in
systematic order, with attention paid to the developments in his thought and to his biography." --Stephen R. Holmes, Senior Lecturer in Systematic Theology, University of St. Andrews, Scotland

"Readers of C. S. Lewis will welcome this patient and penetrating analysis of the Christian vision he elaborated and communicated. Paul Brazier shows expertly how Lewis held reason and revelation together when deploying the Scriptures and mythology in constructing an imaginative apologetic for faith in Christ, the Revealer and Redeemer who leads us through grace to glory." --Gerald O'Collins, Professor emeritus, Gregorian University, Rome

"Much has been written about the Lewis-Anscombe debate, but Brazier succeeds in putting this exchange of ideas in perspective. His thorough analysis of Lewis's philosophical education not only places this debate in another light, but also offers new perspectives on the whole body of Lewis's writings. In addition, this volume offers a timely in-depth study of Lewis's thoughts on the church and an eminently useful exposition of Lewis on the 'last things.'" --Henk van Wingerden, Minister of the Hervormde Gemeente, Protestant Church of the Netherlands

"I have not found a more comprehensive, exciting, and fresh study of Lewis's theology than Paul Brazier's work. This is a delightful study of Lewis's philosophical theologian, litterateur, and evangelist. With astounding summaries, definitions of terms, illustrations, and a detailed index, this work is indispensable to all readers of Lewis."

--Salwa Khodabakhsh, Professor of English emerita, Oklahoma City University, Oklahoma P. H Brazier is an independent theologian and scholar living in London. He is the author of Barth and Dostoevsky (2008), and editor of the late Colin E. Gunton's The Barth Lectures (2007) and Revelation and Reason (2009).

Index to Theses with Abstracts Accepted for Higher Degrees by the Universities of Great Britain and Ireland and the Council for National Academic Awards - 2006

Karl Barth in North America - John Peter Lewis 2009-04-01 This study looks at the formation of theology as it emerges out of biography. Indeed, the biography of the theologian is the key to unlocking the meaning of his or her writings, and a valuable tool for a thorough investigation of their work. There will be a focus on the biography of Karl Barth and how this relates to his theological writings. Attention will then be turned to a group of North American theologians to analyze how Barth's theology has influenced their personal experiences and corresponding theologies. The personal experience of the theologian provides the background to the theological judgments she or he makes, and therefore provides valuable insight into what she or he has written. Experiences in the theologian's life determine how she or he forms and communicates the ideas that the experiences have given rise to. Indeed, theologians profoundly connect with readers as they write theology as an expression of their experiences of faith. Therefore, this book contends that there is a necessary connection to be made between the theologian as a person and the theology that emerges out of her or his unique biography. Indeed, it will be argued that theology is born out of the lived encounters of the theologian that develop into the kind of personal convictions, passions, concerns, questions, and a motivation to connect with others that is evident in her or his writing. Consequently, theology and theologian are inseparable.

Karl Barth - Paul S Chung 2008-11-27 In this creative and original book, Paul S. Chung interprets Karl Barth as a theologian of divine action. Chung appreciates Barth's dogmatic theology as both contextual and irregular, and he retrieves neglected aspects of Barth's thought. The book also clarifies Barth's early interest in social and political ideas, and explores the political dimension in his later dogmatic writings, particularly in relation to his theology of Israel and issues of theologia naturalis and religious pluralism. Barth's theology can only properly be understood through his social commitment, and Chung, drawing together the traditions of German and Anglo-Saxon theology, shows how Barth's political ideas relate to his theological position.
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