



Evangelical Theology: An Introduction

Karl Barth , Grover Foley (Translator)

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In this concise presentation of evangelical theology—the theology that first received expression in the New Testament writings and was later rediscovered by the Reformation—Barth discusses the place of theology, theological existence, the threat to theology, and theological work.

Evangelical Theology: An Introduction Details

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From Reader Review Evangelical Theology: An Introduction for online ebook

Valerie says

This book is a good primer on the what, why, and how of Christian theology as a spiritual discipline. The book does not delve into doctrine or dogma.

Don't get hung up on the word "evangelical" in the title. Karl Barth would not recognize the group that claims that word lately.

GraceDarcy says

3.5 Sterne

Dies ist die Druckversion der Abschlussvorlesungsreihe Karl Barths, des meines Erachtens bedeutendsten Theologen, der nicht nur die konkurrenzlose Kirchliche Dogmatik verfasst hat, sondern in seinem sozialen Engagement in den Weltkriegen sowie in der Aufrüstungsdebatte bewiesen hat, dass Theologie sich im wahren Leben bewähren muss. Dieses Werk konnte mich im Gegensatz zur KD leider nicht so begeistern, was weniger an Barths brillanter theologischer Konzeption als vielmehr an den angesprochenen Themenbereichen liegt, die mich nur teilweise interessiert haben.

Es handelt sich bei diesem Werk im Übrigen NICHT um eine Einführung in die Systematische Theologie, sondern eher um eine Metainterpretation dessen, was Theologie ist, leisten kann und welchen Hindernissen sie sich konfrontiert sieht. Dabei ist Barth sehr selbstkritisch und hinterfragt, was alle theologische Bemühung und das Schreiben ellenlanger Dogmatiken bringt, wenn sich in der Welt doch nichts verändert. Für alle Theologen mit Sicherheit ein anregendes Buch; für Leute, die sich für die Inhalte der christlichen Theologie wie Sünde, Auferstehung etc. interessieren, nicht zu empfehlen. Generell m.E. eher für fortgeschrittene Studenten oder Theologen zu empfehlen :)

Joshua says

At many times while reading this book, I felt lost. The book was far less structured than I am used to, and it is really more an introduction to the importance and method of theology, rather than an introduction to specific theological concepts (christology, soteriology, anthropology, etc.). So perhaps Barth and I missed each other because of my incorrect assumptions about what I'd be reading. Perhaps it's also due to the fact that these lectures are a distillation of his however-many-volume Church Dogmatics (12? 13?), and without a background on Barth's essential assumptions and presuppositions, I was a little lost.

That having been said, there were plenty of passages that resonated with me: those that defended the nobility and near-impossibility of the theologians work, particularly. Barth does not pull any punches. He makes it clear that solitude, doubt, and temptation all face the theologian. However, he also makes it clear that concern, commitment, and wonder are the foundations of the lifelong work of understanding God in relation to humankind. I really enjoyed his affirmation that the theologian's work is never done; there will never be a day when we have "mastered" the discipline.

A final (and not-very-important) quibble: I'm not sure why, but Barth's use of masculine pronouns alone - not just for God, but also for "the theologian", "the apostle", or any other representative member of a group - really irked me. It was more of a problem for me than it was with Calvin or even the Bible.

Adam Shields says

Short review: this is a relatively short, dense and interesting series of lectures of what is means to be a theologian from one of the most important theologians of the 20th century. I am sure I missed more than I got because it very dense (and I listened to it). I plan on reading it again in print form later.

I do think it is important to actually read theologians, not just read what other people say about them. Many people will have heard of Karl Barth but very few will have actually read him.

My full review on my blog at <http://bookwi.se/evangelical-theology...>

Brent Harris says

Some great points to track with Barth on. They certainly illuminate aspects of weakness in our contemporary theological thought. He is hard to follow and long winded at times. Anyone engaging as a church leader should read this as it calls many of our assumptions and practices into question.

Donald Owens II says

Barth is often named as one of the most influential theologians of the twentieth century. After reading this introduction to what theology is for, I have to agree. But given the state of the modern church, that's no compliment. His denial of election, his repudiation of presuppositionalism, his demotion of scripture to merely a word about God, and his playing footsie with universalism are now chronic plagues among us. I would expect to see his works on Rob Bell's desk, and on the mantle in the Shack.

But even so, he says many true things well, and I would recommend a familiarity with his work.

Ezechel says

Wow. I'm sure I'll read this again soon. So clear and so full of ideas in the same time. It diverts into details here and there, but never loses its focus. Not a theology book per se, but a book about theology, about the place of theology in the world and in church, and how theology is supposed to be done. Fascinating.

Nate Perrin says

The best introduction to Barth that you could access. Very convicting.

Hunter says

Barth provides an illuminating, if at times, dense, description of what he terms "Evangelical theology."

Josep Marti says

What is theology and where does it take place? Barth writes in this short and dense book the best introduction to the science of theology that I have ever read; if I was not already a theology student, I would become one after reading his work. I'm still digesting it, I will probably write more on it in a couple of days.

James says

I would love to call myself a Barthian. I love people of his school: Yoder (though I have qualms about his sexual-predator-tendencies), Hauerwas, Willimon, Webster, McCormack, Hart. I also once participated in a reading group that took a slow (50 pages a week) reading of the Dogmatics. However I feel like I haven't read enough Barth to really call myself a Barthian. However I have imbibed his suspicion of subjective religion and affirm his christocentric theology.

This is a good, if rambling book, which explores Barth's theology and suggestively instructs would-be-theologians with what theology should occupy itself with: the one true God and the one true man. This is worth reading and rereading.

Chris Clark says

Recently I had the interest in reading Barth, so I attempted his Church Dogmatics. After a failed attempt to understand his writing, a friend recommended starting with Evangelical Theology...and a great recommendation it was!

This book was a great reminder of what the goal of theology is and who it is about. Barth does a great job of reminding us of the active living God, the Jesus who is always on the move, lest we confine him to static human laws, principles, and ideas. I think it's such a poignant read in a time of the church when principles of the Christian faith, the church, and culture are being questioned (and with good reason). And also when many, such as the Neo-Reformed movement, have dug their heals into the dirt. Barth reminds us not to get caught in the static web that stubborn theology can create.

The book structure was great with the 4 main sections: the Place, Existence, Threat, and Work of theology. And each section ended with an indispensable idea: The Spirit, Faith, Hope, and Love.

Even if you're not that into academic theology books or theologians, I would recommend this book to anyone who is at least a little bit curious. This work by Barth is a prophetic statement in our day.

Jordan J. Andlovec says

This is a great introduction to Barth if you have never read him, laying out both his prime directive and his motivation for it. As with much of his work, there is much to cheer for and much to shrug about. The format and lecture-style of the writings (they were originally his American lectures) makes it fairly easy to follow along, even if the idea is lofty, but the overuse of Latin and dialectic double-speak can be a bit of an annoyance. All in all, I think this is a good toe-dipper for those interested but intimidated by his project.

Jordan Tomeš says

One of the books that helped me shape my direction in theology.

Jim Johnson says

First and foremost, this was incredibly boring. I was expecting a very straightforward explanation of theology for evangelicals and I got a lot of redundant, unfounded theorizing. From a literary perspective, I did not appreciate the personification of theology (as if "theology" could think or plan or feel anything). It was almost insulting.

Also, (and I realize the author was discussing evangelical Christian theology, specifically) the insistence that there is a god and the Bible is His Holy word is rather presumptuous. Anytime, anyone says "God thinks this" or "God says that" or "God is not bound by..." they are talking out of their rear ends (I'll try to keep this PG).

The part about doubt was interesting because the author tried to simultaneously renounce doubt as a negative force that can lead you astray (so much for skepticism) but also acknowledge that everybody has doubts. I suppose if more theologians did adhere to skeptical inquiry, they would abandon religion and theology and gods (and that frightened the author).

I did admire that the author seemed to be saying that a theologian shouldn't blindly adhere to tradition but should let the "evidence" take them where it leads them. However, that is a little disingenuous considering, he also considers the Bible to be the primary source of evidence (with no justification).

Finally, it was amusing to see how the author used faith as his convenient little dodge. Asserting that only someone with sufficient faith can interpret an accurate theology is very convenient. If someone attempts to theologize and comes up with stuff you don't like, you can just say that they lacked the faith necessary to understand "God's word". That is a total cop out and a blatant logical fallacy (something akin to the "no true Scotsman" fallacy).
