

regarding this as possessing negative as well as positive significance "God is in heaven and thou art on earth." The relation between such a God and such a man, and the relation between such a man and such a God is for me the theme of the Bible and the essence of philosophy.

Also in 1921 he was called to a chair in Reformed Theology at Göttingen, an appointment that he accepted. In January 1922, Munster conferred upon Barth the Doctor of Theology degree for "manifold contributions to the revision of the formulation of religious and theological questions." This came as a surprising (but pleasant) shock!

In 1923 Barth, F. Gogarten, E. Thurneysen, and G. Merz founded the journal *Zwischen den Zeiten* (*Between the Times*, i.e., of Christ's resurrection and His final revelation), which journal became a rallying-point for the Dialectical Theology. During this period Barth had numerous contacts with an up-and-coming New Testament scholar, Rudolf Bultmann, and occasional contacts with another young theologian, Emil Brunner. Both Bultmann and Brunner were greatly affected by Barth's views.

In 1925 Barth became professor of theology at Munster, where he staunchly opposed the teaching of the Roman Catholic Church.

In 1927 he produced his first effort in systematic theology, entitled *Christian Dogmatics*. The first printing of four thousand copies was sold out almost at once! However, Barth was not satisfied with it.

During the period 1917-1927 Barth had been under the influence of Soren Kierkegaard's twofold emphasis upon divine revelation and human existence. Although he had attempted, in the second edition of *Romans*, to rid himself of all influences of the Neo-Kantian philosophical concepts which he had employed in the first edition, he now realized that in his first volume of systematic theology he had based his doctrine of the Word of God on the concepts of existential philosophy. The very thing that he had himself abhorred; i.e., the formulation of a theology according to the structure of human philosophy, was precisely what he had done. Speaking of the change from Volume I of *Christian Dogmatics* to Volume I, Part I of *Church Dogmatics*, Barth writes:

... to the best of my ability I have cut out in this second issue of the book everything that in the first issue might give the slightest appearance of giving to theology a basis, support, or even a mere justification in the way of existential philosophy. "The Word or existence?" The first edition gave acumen or even stupidity some cause to put this question. I may hope that the answer to it, at least so far as my purpose is concerned, is now clear.

Accordingly, Barth tore up his first dogmatic attempt.

On this very issue of the existential interpretation of theology Barth, sometime between 1927 and 1929, broke with Bultmann.

In 1930 he went to the University of Bonn, where he lectured to overflowing classrooms. In 1931 he published his book on Anselm, in which he developed the epistemology of his theology; and in 1932 he published the first volume of his monumental *Church Dogmatics*, of which twelve volumes were completed (seventeen were originally planned), and of which it can be said that it is the most comprehensive dogmatics since Thomas Aquinas' *Summa Theologica*.