

(b) The second period finds Barth under the influence of Kierkegaard's double emphasis on divine revelation and human existence. This period extends from the writing of the *Romerbrief* to 1929.

(c) The third period finds Barth repudiating Kierkegaard's existentialism, tearing up the first volume of his *Christian Dogmatics* (of 1927), publishing his book on Anselm (in 1931), beginning his monumental *Church Dogmatics*, and repudiating Brunner's *Personalism*. This period extends from 1930 to Barth's death.

These three periods in Barth's theological development have been called the pre-existentialist stage, the existentialist stage, and the post-existentialist stage, respectively. Perhaps the second name, "existentialist stage", is an over simplification.

Within the third period two sub-stages may perhaps be distinguished. In 1950 Brunner began to write of the "new Barth"; and in 1952 Barth's famous article accusing Rudolf Bultmann of a new modernism, of subjectivism, and of a one-sided concern with human existence, appeared. From that time on Barth quietly inserted more and more "objectifying elements" into his theology, in order to further distinguish it from, and to keep it from being further exposed by, Bultmann.

Thus from 1930 to 1949, in the first sub-stage of the third period, Barth was placing his emphasis on that Geschichte that exists only for faith. By Geschichte Barth meant Revelation-history, or revelatory present encounter. But from 1950 on, in the second sub-stage of the third period, Barth increasingly emphasized those "objectifying elements" in Geschichte that do not exist only for faith, and yet are not *Historie*! By *Historie* Barth meant temporal history, human history, mere objective occurrence in the past. Yet, although he inserted "objectifying elements", he did not retreat one inch from his flat denial of the objective character of divine revelation and of the validity of that revelation for all men irrespective of subjective decision!

BRIEF OUTLINE OF KARL BARTH'S THEOLOGICAL DEVELOPMENT

<u>Period</u>	<u>Time Span</u>	<u>Philosophical Framework</u>	<u>Theological View</u>
1st	1905-1917	Neo-Kantianism	Modernism
2nd	1918-1929	Existentialism	Dialectical Theology
3rd	1930-1958	Repudiation (alleged) of every philosophy	Barthianism

As to the development of Dialectical Theology or Barthianism in the United States, several events may be mentioned as important. In 1928 Barth's book *The Word of God and the Word of Man* was translated into English and was read avidly in England and the United States. Also in 1928 Emil Brunner visited the United States and lectured on Barthianism. In 1932 Reinhold Niebuhr published his *Moral Man and Immoral Society*, and in 1933 Paul Tillich came to the United States. Thus in England and the United States the crucial years of change fall between 1929 and 1934.