

AN INTRODUCTION TO THE PNEUMATOLOGIES OF KARL BARTH AND EBERHARD JUNGEL (PART 1)¹

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According to Karl Barth, the task of Christian theology is to proclaim the content of God's revelation through the Holy Spirit, without collapsing the essential distinctions within the triune God and between God and humanity. The Holy Spirit in the event of revelation must not be subsumed into the human religious consciousness.² Inasmuch, Protestant theology "can only be pneumatic, spiritual theology" because the work of the Spirit is the only way through which theology can be done "as a humble, free, critical and happy science of the God of the Gospel."³ Furthermore, such pneumatological affirmation makes Barth's theology to operate from two necessary "foci of the ellipse," Christ as the objective side of revelation and faith as the subjective side of revelation by way of pneumatology.⁴ The starting

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²Barth, *Protestant Theology*, 471-72; Rosato, 15-17. To accomplish his task, Barth returns to Patristic and Reformation pneumatological sources. For Barth's emphasis on Reformation theology, see Barth and Eduard Thurneysen, *Revolutionary Theology in the Making: Barth-Thurneysen Correspondence, 1914-1925*, trans. James D. Smart (Richmond, VA: John Knox Press, 1964), 217; See Tripp, 6. For Barth's use of Patristic sources, see Thomas F. Torrance, "Karl Barth and Patristic Theology," in *Theology Beyond Christendom*, 233-37. See also, *CD*, 1/1, 468-77; 526-35. Notice also Rosato's explanation that Barth intentionally "downplays man's role in the process of divine-human mediation; not to do so is to sacrifice pneumatology to anthropology or to sacrifice Christ to a vague notion of the Spirit." Rosato, 21.

³Barth, *Evangelical Theology: An Introduction* (Grand Rapids: MI: William B. Eerdmans Publishing Company, 1963), 55.

⁴Philip J. Rosato, J. *The Spirit As Lord* (T & b T Clark, Edinburgh, 1981), 21, 43; Robert E. Cushman, "Karl Barth on the Holy Spirit," in *Religion in Life* 24 (Autumn, 1955), 566-67; Robert D. Cotton, 24-27. Thomas A. Smail, on the other hand, asserts that Barth's pneumatology is "totally determined by Christology: to speak of the Holy Spirit is simply to speak of the extension of the power of Jesus Christ into the subjective sphere, so that he may liberate men to believe in him, love him, and hope in him. In this subordination of the Spirit to Christ Barth shows himself to be a faithful representative of the Western tradition." Thomas Smail, "The Doctrine of the Holy Spirit," in *Theology Beyond Christendom*, ed. John Thompson (Allison Park, PA: Pickwick Publications, 1986), 93. Against Smail, Rosato traces how Barth's theology manifests a constant pull toward a pneumatological orientation and how it increasingly became restructured in terms of pneumatology toward the end of his writing career. Barth becomes captivated by Schleiermacher's pneumatocentric exposition of Christian theology, despite his emphatic denouncement of anthropocentric Protestant liberalism, and because of his own increasing interest in the third article, faith as the subjective aspect of revelation. See Rosato, 1-43. See also, Barth, *The Heidelberg*

point of his pneumatology, therefore, lies in the faith assertion that the Holy Spirit is “God Himself being revealed in Christian experience,” for he is the Lord who actually bestows himself on human beings.⁵ The Holy Spirit performs an indispensable “way of knowing” for theology and Christian faith.⁶ He alone is “the true mediator between objective revelation [the Word of God] and subjective faith.”⁷

Just as Barth integrates the person and the works of the Holy Spirit throughout his *Church Dogmatics*, Eberhard Jungel also contends that theology ultimately “can do no more than hope for the work of the Holy Spirit.”⁸ He explicitly states that only the doctrine of the Holy Spirit is what safeguards theology against “the most sublime egoist.”⁹ Thinking and speaking about God is possible only because God “spoke” to us first and continues to speak to us through the biblical testimonies about Jesus Christ. Within the basic framework of Barth’s Trinitarian theology,

Catechism for Today, trans. Shirley Guthery, Jr. Richmond (VA: John Knox Press, 1964), 84f; *Dogmatics in Outline*, trans. G. T. Thompson (New York: Harper & Brothers Publishers, 1959), 137f; *Protestant Theology in the Nineteenth Century* (Valley Forge: Judson Press, 1956), 460; *Church Dogmatics*, trans. G. W. Bromiley and T. F. Torrance. (Edinburgh: T & T Clark, 1961), 3/3, 324. Nevertheless, this paper begins from Rosato’s conclusion that, in final analysis, Barth’s christocentric theological method is not exclusive of pneumatological emphasis, and that his aversion for Schleiermacher’s theology lies in its anthropocentric approach, not pneumatocentrism. See James E. Davison, “Can God Speak a Word to Man? Barth’s Critique of Schleiermacher’s Theology,” in *Scottish Journal of Theology* 37 (1984): 209; Alasdair I. C. Heron, “Barth, Schleiermacher and the Task of Dogmatics,” in *Theology Beyond Christendom*, 267-84. Barth also rejects Roman Catholic pneumatology because of its claims that the human has an innate capacity to respond to God (*analogia entis*) and because of its institutionalizing of the Spirit *vis a vis* ecclesiology. See Small, 89-90; James Denison, “On the Possibility of Theology: A Comparative Assessment of the Function of the Holy Spirit in the Theology of Karl Barth and Jurgen Moltmann,” in *Scripta: Theology: God and Man* (Forth Worth, TX: Southwestern Baptist Theological Seminary, 1986), 7.

⁵Rosato, viii.

⁶Kilian McDonnell, “The Holy Spirit: A Way of Knowing: A Theology of the Spirit,” in *Theological Studies* 46 (Jun. 1985): 219-221; Donald G. Dawe, “The Divinity of the Holy Spirit,” in *Interpretation* 33 (Jan. 1979): 22.

⁷Rosato, 19; David McKenzie, “Barth’s *Anselm* and Object of Theological Knowledge,” in *Foundations* 21 (Jul.-Sept. 1978): 27-55. For Barth, presupposition for all theological thinking is the revelation. Because God can only be known specifically in a relationship, God must come to us first.

⁸Roland Zimany, *Vehicle for God: The Metaphorical Theology of Eberhard Jungel*. Macon (GA: Mercer University Press, 1994), 40-41. J. B. Webster observes that Jungel’s doctrine of the Holy Spirit is weak in his theology because of his predominantly christocentric approach, but Webster recognizes that Jungel’s theology does not suffer from anthropocentrism. See J. B. Webster, *Eberhard Jungel: An Introduction to His Theology* (New York: Cambridge University Press, 1986), 78-77.

⁹Jungel, *God as the Mystery of the World: On the Foundations of the Theology of the Crucified One in the Dispute between Theism and Atheism*, trans. Darrell L. Guder (Edinburgh: T & T Clark, 1983), 375. (hereafter abbreviated as *GMW*)

Jungel incorporates Heideggerian phenomenology and deliberates the linguistic force of the statement that “God is love” while maintaining the fundamental inner-distinctions within God’s own being and between God and humanity, the recipient of the divine revelation. The task of pneumatology, therefore, is to communicate the force of revelation in such a way that in the event of revelation God remains as God and the human as the human precisely because revelation is the work of the Holy Spirit of God.¹⁰ Unlike Barth, however, Jungel constructively incorporates theological and philosophical works that were shunned by Barth.¹¹ The purpose of this paper, then, is to introduce the pneumatology of Karl Barth and Eberhard Jungel with an emphasis on delineating how Barthian pneumatology is processed by Jungel’s own theological hermeneutic in his pneumatology.

The Holy Spirit as the Language Event as the Subjective Possibility for Revelation

Central to the pneumatological understandings of Barth and Jungel are the interpenetrating notions and functions of divine freedom and

¹⁰Zimany, “Eberhard Jungel’s Synthesis of Barth and Heidegger” (Ph. D. diss., Duke University, 1980), 139. See for instance, Jungel, *The Doctrine of the Trinity: God’s Being Is in Becoming* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1976).

¹¹Jungel uses phenomenology as a technique for focusing on God’s revelation imaginatively as “additional avenues by which God can illumine that revelation” in order to develop appropriate concepts for speaking about the object of Christian faith.” Zimany, “Synthesis,” 155; *GMW*, 36. Although Jungel does not hesitate to voice his admiration for Barth’s *Dogmatics*, he refused to side with “the sterile Barth-Scholasticism” or Bultmannian school. Belonging to a school may hinder his freedom to explore different insights. See, “Toward the Heart of the Matter,” in *The Christian Century* 108 (Feb. 27, 1991), 213. Where he differs lies in his creative and critical appropriation of philosophy and linguistics into his theology. (Roland Zimany, *Vehicle for God*, 9.) Through Ernst Fuchs, Jungel was introduced to Rudolf Bultmann and Martin Heidegger. (Jungel, “Toward the Heart of the Matter,” 231.) From Heidegger Jungel gained an appreciation for phenomenology and the function of language to reveal the Ultimate. Through the use of metaphor, Jungel found a way to combine Barth’s use of analogy and Heidegger’s view of language. Jungel’s works are characterized by an incorporation of Gerhard Ebeling and Ernst Fuchs’ emphases on community and history. From them he learns that God is not only *pro me* but also *pro te*, thereby making openness to human others a necessary consequence of being open to God. Community is where the understanding of the divine revelation, which occurs in history as word-event, can be tested. From Fuchs, Jungel also gained insight into developing the text as “a vehicle of God’s address to the reader.” (Zimany, *The Vehicle for God*, 26-27.) Finally, Jungel’s main theological objective is existential to the extent that it focuses on “a transforming personal encounter with God.” (Jungel, “Toward the Heart of the Matter,” 118.) Also, theology is an open ended discipline in which totalization of meaning is not possible. (Jungel, “My Theology—A Short Summary,” in *Eberhard Jungel: Theological Essays II*, ed. J. B. Webster, trans. Arnold Nerfeldt-Fast and J. B. Webster (Edinburgh: T & T Clark, 1989), 1-19.

grace. For Barth and Jungel, human beings have no innate capacity to receive divine revelation and to comprehend its content when it is spoken, for freedom to know God is not within the human but something that must come from God.¹² Against the hubris of Cartesian self-certainty, they assert that humanity as sinful creatures can know God only through God's self-disclosure.¹³ In other words, revelation as the radical expression of God's freedom to be "for us" is an event of grace precisely because it is in God's control.¹⁴ The Holy Spirit is utterly and uniquely the only possibility of any human knowledge of God as the "'place' where the Father through the Son touches history, the locus of entry into the Christological and Trinitarian mystery."¹⁵ The Holy Spirit, therefore, is properly called the subjective possibility for revelation,¹⁶ who actualizes the objective revelation of Jesus Christ.¹⁷ As the subjective side of revelation according to the New Testament, the Holy Spirit is God's freedom to be with humanity as love.¹⁸

The "place" in which the Holy Spirit speaks is the world of language.¹⁹ To say that "the word is the place of the conceivability of God," is to affirm that the "reality of the Bible *makes it possible* to think God as God."²⁰ Jungel, therefore, asserts that "'God' as a word of our

¹²CD, 1/2, 258-59; 2/1, 183; "No, Answer to Emil Brunner," *Natural Theology*, trans. Peter Farenkel (London: The Centenary Press, 1946), 117. J. B. Webster, "Who God Is, Who We Are: An Introduction to Eberhard Jungel," in *Christian Century* 112 (Dec. 13, 1995): 1217-20. See also, Zimany, *Vehicle for God*, 31-32; "Toward the Heart of the Matter," in *Christian Century* 108 (27 Feb. 1991), 231.

¹³Barth, CD, 2/1, 73; 3/3, 389; Jungel, *GMW*, 30-35, "Humanity in Correspondence to God. Remarks on the Image of God as Basic Concept of Theological Anthropology." In *Eberhard Jungel: Theological Essays I*, 124-53.

¹⁴Rosato, 50; Zimany, "Synthesis," 365-66.

¹⁵Kilian McDonnell, "The Holy Spirit: A Way of Knowing: A Theology of the Holy Spirit," in *Theological Studies* 21 (Jul.- Sept. 1978): 220.

¹⁶Barth, CD, 2/1, 242-79.

¹⁷Dawe, 22. See also, Denison, 9. "Barth's resulting theological method [from reading Anselm's *Fides Quaerens Intellectum* pneumatologically] is constructed in bipolar fashion. The revealed object of faith is Jesus Christ, he is the ontic pole of revelation. The revealed subject of faith is the believing Christian; he is the noetic pole of revelation. The objective foundation of revelation is the person and work of Christ; the subjective foundation of revelation is the work of the Spirit from Christ to man." Thus, Barth brings forth the third article of the creed without falling into the pneumatological pitfalls of Protestant liberalism (Schleiermacher and Christian existentialism) and Roman Catholicism.

¹⁸Barth, CD, 1/1, 451.

¹⁹Zimany, *Vehicle for God*, 82.

²⁰Jungel, *GMW*, 157; "On Becoming Truly Human. The Significance of the Reformation Distinction between Person and Works for the Self-Understanding of Modern Humanity." In *Eberhard Jungel: Theological Essays II*, 220f.

language is certainly always the word of a text.”²¹ Under the reality of the working of the Holy Spirit, Scripture functions as an event for proclamation of the Word of God in dependence on God’s sovereignty/freedom to come to humanity in speech. The Bible and proclamation bear witnesses to the Word of God only in the working of the Holy Spirit. The Bible has “attested to us the Lordship of the triune God in the incarnate Word by the Holy Spirit.”²² For Jungel, preaching functions as the “vehicle for Holy Spirit’s action” to bring anew the gospel of Jesus Christ across the historical gap. The gracious act of God’s self-disclosure to humanity through Scripture still retains a sense of mystery and a miracle even in its continuing disclosure precisely because revelation is the revelation of God.²³ Revelation through the Scripture, therefore, must not to be equated with the Word of God (Jesus Christ) or human religious consciousness.²⁴

In the working of the Spirit, faith in revelation is the same as faith in the biblical witness (an event and address).²⁵ Apart from the working of the Holy Spirit, the Bible remains as a static deposit of information about God, not as the active Word of God. The working of the Holy Spirit is the only criterion upon which the authenticity of God’s revelation can be ascertained.²⁶ The Holy Spirit, therefore, is also indispensable to the hermeneutical task of the church; for the church’s hermeneutic is always “faith seeking understanding.”²⁷ The function of the church is to teach the content of this revelation witnessed in the biblical text.²⁸ To this extent, theology is faith’s attempt to carry out a “consistent exegesis” so that its content may conform to the Word of God (Jesus Christ who is the content of divine self-disclosure) in human words, on the basis of the

²¹Jungel, “God—As a Word in Our Language,” In *Theology of the Liberating Word*, ed. Frederick Herzog (Nashville, TN: Abingdon Press, 19171), 38, note 27.

²²Barth, *CD*, 1/2, 457.

²³Barth, *CD*, 1/2, 463ff; Thompson, 57. Also, notice the implicit assumption of Barth’s question: “How can we bind ourselves to one philosophy as the only philosophy, and ascribe to it a universal necessity, without actually positing it as something absolute, as the necessary partner of the Word of God, and in that way imprisoning and falsifying the Word of God?” Barth, *CD*, 1/2, 733.

²⁴Barth, 1/2, 464-65; Jungel, *GMW*, 153-57.

²⁵Barth, *Evangelical Theology*, 56-105. Jungel, “My Theology,” 15; *GMW*, 154f.

²⁶Zimany, *Vehicle for God*, 126.

²⁷Barth, *CD*, 1/1, 131, 330-331; 1/2, 492-93; Christina Baxter, “The Nature and the Place of Scripture in the *Church Dogmatics*.” In *Theology Beyond Christendom*, ed. John Thompson, 33-62 (Allison Park, PA: Pickwick Publications, 1986), 33-62; Zimany, “Synthesis,” 217-18; Zimany, *Vehicle for God*, 66, 70, 75; Jungel, *GMW*, 154.

²⁸Barth, 1/2, 482-84.

biblical texts.²⁹ ³⁰

Regarding biblical inspiration, Barth holds that the Holy Spirit is the “primary author” of the Bible without diminishing the genuine human elements (human writers as secondary authors) of the biblical authorship.³¹ The Bible is infallible only in its function, but not inherently or ontologically. The Bible’s self-authenticating ability lies only in the revelatory working of the Spirit in and through which the Word of God Himself comes to the human.³²

Jungel’s extension of Barth’s understanding of biblical hermeneutics, which he calls metacritical rather than postcritical, is demonstrated when he argues that the biblical language reveals God metaphorically through parables and analogies.³³ The biblical statements about God must be interpreted critically, especially because they often describe God in anthropomorphic forms.³⁴ On one hand, the anthropomorphic biblical passages are not to be understood literally if God is to be conceived by faith in the flux of time.³⁵ On the other hand,

²⁹Barth, *CD*, 1/2, 463; Baxter, 33-62; Zimany, *Vehicle for God*, 39. Jungel, *GMW*, 156-58. Jungel agrees with Barth’s understanding of the primary task of theology. According to Zimany, Jungel views that “theology exists to serve the internal needs of the believing community, whose faith is a response to the Word of God. It is not the primary purpose of Christian theology, therefore, to make Christian faith comprehensible to non-believers.” See Zimany, *Vehicle for God*, 39.

³⁰Zimany, *Vehicle for God*, 39.

³¹Thompson, 59.

³²Barth, *CD*, 1/2, 537. “Scripture is recognized as the Word of God by the fact that it is the Word of God. . . . When we say ‘by the Holy Spirit’ we mean, by God in the free and gracious act of His turning to us. When we say ‘by the Holy Spirit’ we say that in the doctrine of Holy Scripture we are content to give the glory to God and not to ourselves.”

³³For Barth’s discourse on hermeneutics, see *CD*, 1/2, 695-740; Mark Wallace, *The Second Naiveté: Barth, Ricoeur, and the New Yale Theology* (Macon, GA: Mercer University Press, 1995), chapter 1. “Using an exegetical model that reflects the Trinitarian character of his theology—interpretation is empowered by the Spirit’s witness to God’s self-disclosure in Christ, the Word in the words of the biblical writings—he challenges the present-day working assumptions of both historical criticism (the Bible is primarily intelligible in relation to the historical situation within which it was written) and literary criticism (the Bible should be read as prose fiction and devoid of any stable extra linguistic referent). Barth’s hermeneutic points us beyond the cul-de-sac that results from regarding historical criticism and literary analysis in isolation from a thoroughgoing theological use of Scripture.” Wallace, 7. For Jungel, see Zimany, *Vehicle for God*, chapter 4.

³⁴Jungel, *GMW*, 258. Jungel’s use of the Bible is primarily restricted to the parables and the crucifixion narratives. Zimany, *Vehicle for God*, 126-27.

³⁵Zimany, “Synthesis,” 284-85. Anthropomorphic language about God is not a problem within the world of the biblical texts because they talk about God in that way most freely and “naturally.” The hermeneutical critique of anthropomorphism is rather a linguistic problem that can be overcome responsibly “if it expresses the freedom of the God who comes into the world.” Jungel, “Anthropomorphism: A Fundamental Problem in Modern Hermeneutics,” 72, 94.

the Bible is a self-authenticating book that has internal criteria that prevent uncritical subjectivism. For Jungel, they are the cross and the resurrection of Jesus Christ by which all other biblical claims must be tested.³⁶

Jungel proposes that metaphorical language enables human reason existing in historical consciousness to appropriate salvifically revelation in the midst of mundane existence.³⁷ The problem of Roman Catholic use of *analogia entis* is that it makes God necessary and yet always enlarges the dissimilarity between God and human knowledge of Him.³⁸ Consequently, God is retreated further into silence. But faith in the incarnation, which is inseparably linked to the talk about God, demonstrates that God can be known concretely.³⁹ Jungel, therefore, takes a detour through a hermetical process in order to overcome the dilemma of talking about God efficaciously (*vis a vis* revelation) without collapsing the distinction between God and humanity.

Taking from Barth, Jungel first posits the dialectical character of God's relation to the world as the basis for claiming that God's being is radically mysterious to the world even as it is being revealed.⁴⁰ To unfold this sense of mystery in revealedness, Jungel synthesizes Barth's assertion that God can be known only through God's self-revelation and Barth's use of *analogia fidei* with the later Heidegger's claim that Being reveals itself through language.⁴¹ Jungel interprets Barth's understanding

³⁶Zimany, "Synthesis," 235-36.

³⁷Zimany, *Vehicle for God*, 121-22; Jungel, *GMW*, 260-61, 281-98; "Metaphorical Truth: Reflections on the Theological Relevance of Metaphor as a Contribution to the Hermeneutics of Narrative Theology," 16-71.

³⁸Jungel, *GMW*, 277-78, 282.

³⁹*Ibid.*, 12-13.

⁴⁰Barth, *CD*, 1/2, 234; Zimany, "Synthesis," 365-66.

⁴¹Pursuing this concept requires a detour through the essence and the economy of the Holy Spirit within the triune God; however, at this juncture a discussion on Jungel's use of language will be provided. For Barth's use of *analogia fidei*, see Barth, *CD*, 1/2, 270, 297, 471. Barth asserts that *analogia fidei*, in contrast to *analogia entis*, is permissible because it is a gift from God, a linguistic possibility given to the church by the Holy Spirit. Jungel's doctrine of God with revelation as its presupposition synthesizes, epistemological and ontologically, Barth and Heidegger. Such a synthesis is possible because Jungel reads both Barth and Heidegger as being concerned with the nature of Being and the relation of language to Being, although Barth does not equate Being with God. Also, both Barth and Heidegger conceive of Being as "universally dynamic, contains its own potential, [and is] relational in nature." See Zimany, "Synthesis," 257-58. Furthermore, Jungel claims that Barth misread Heidegger because Barth "does not distinguish between Heidegger's concepts of every speech and primordial speech" in *CD*, 4/3, 472-73. According to Jungel, Heidegger does not say that it is Nothing that makes us aware of the independent reality of beings as such and even of Being (*GMW*, 369). Also, contrary to Barth's criticism that Heideggerian "Nothing is the . . . criterion . . . of everything, and in relation to it that which is can be only elusive

that the Bible presents God “objectively” and only as a “representation of God’s Being”⁴² in terms of the poetic language of the later Heidegger, and postulates that God can be comprehended by the human in a way that is appropriate to “God’s self-revealing freedom” only if theological language can function metaphorically.⁴³ While language in and of itself cannot serve as the foundation for understanding God, it can be used meaningfully to capture the reality of a divine-human encounter.⁴⁴

If indeed God comes to history in speech event, then “God must be thought of in unity with what is perishable and transient.”⁴⁵ From Barth’s understanding of history and Trinity as instances of dynamic and covenantal divine-human encounter (revelation)⁴⁶ and the Holy Spirit as “God’s own self-impartment in time,”⁴⁷ Jungel posits the knowability of God as a “struggle” “between possibility and nothingness” because humanity exists in transience.⁴⁸ The transitory existence includes “a ceasing to be,” and “a coming into being,” thereby offering “a possibility

and evanescent” in *CD*, 3/3, 343, in Heidegger’s thought, “*Dasein* that is not conscious of Nothing, i.e., inauthentic *Dasein*, is very much concrete and not about to vanish like a vapor.” (Zimany, “Synthesis,” 166, 214, 223).

⁴²Zimany, *Vehicle for God*, 56; Jungel, *GMW*, 171-72; 290-91. Barth’s use of *analogia fidei* and *analogia relationis* performs the same function by expressing relationship as event, in which God comes to us. Zimany, “Synthesis,” 159, 195-201, 260.

⁴³Jungel’s use of appeal to metaphorical functions of language is limited to “(1) widening horizons by increasing cultural and scientific perception of Being, and (2) providing a vehicle or catalyst for that mystery of reality that is traditionally described as the Holy Spirit.” Zimany, “Synthesis,” 74. According to Zimany Jungel overcomes the dogmatic certainty that became associated with Barth’s theology. “Synthesis,” 365.

⁴⁴*Ibid.*, 260.

⁴⁵Leo O’Donovan, “The Mystery of God as a History of Love: Eberhard Jungel’s Doctrine of God.” In *Theological Studies* 42 (1981): 257. Therefore, revelation must be characterized as an event.

⁴⁶R. D. Williams, “Barth on the Triune God,” in *Karl Barth: Studies of His Theological Method*, 147-93; R. H. Roberts, “Barth’s Doctrine of Time: Its Nature and Implications,” 113-43; David L. Mueller, *Karl Barth* (Waco, TX: Word Books, Publisher, 1972), 61-75. Notice Barth’s understanding of *Urgeschichte*. In the Christ event (*Urgeschichte* or a primal history), God breaks into history and decisively overcomes the hiddenness of divine revelation. (Barth, *CD*, 3/2, 147-161.) *Urgeschichte* not only interprets human history but also determines it eschatologically. Specifically, “our finite and fallen time must now be viewed in terms of the event of Jesus Christ who is the manifestation of the time of revelation [and who lives in eternal time], and therefore the real or fulfilled time.” (Mueller, *KB*, 74.)

⁴⁷Rosato, 51. “If in the concrete form of Jesus Christ (the Son) the same God is revealed who is also freedom from form (the Father) and if both in this form and in this freedom the same God becomes the God of specific men at a specific time, that is, if God’s *historicity* in human experience is also a part of divine self-revelation, then this third sense is God the Holy Spirit.” See also, *CD*, 1/2, 448-66.

⁴⁸Zimany, “Synthesis,” 284-85.

of hope.”⁴⁹ The possibility of hope is a real possibility because God enters into the transitory world in the history of Jesus Christ and takes it as God’s own. In Christ’s death, God Himself is most directly and profoundly involved in the transitory struggle between possibility and nothingness and locates nothingness within the divine life thereby overcoming it in resurrection. Nothing, therefore, is outside God, for the eternal God is made radically temporal in Jesus Christ. Since God exists for humanity “with the transitory,” a foundation upon which “God can be thought” is given concretely.⁵⁰

In metaphorical structure of language, “God gains space in the world through the world by coming to speech” in such a way that “the horizon of this world is expanded,” resulting faith to grasp ever more sharply the realities of the world and of the divine.⁵¹ Furthermore, this speech event grants a moment for hearers to transcend the immediacy of temporality into eternity in such a way that the moment creates a genuinely imitate relationship between God and the hearers while God remains as God and the hearers remain as human beings. In this way, humanity becomes open to God, and God’s faithfulness is experienced by him/her evermore dynamically,⁵² and the gospel of Jesus Christ can be received as the “human word that corresponds . . . to the mystery of God’s love.”⁵³ Specifically, Jesus and his discourse on the Kingdom of God are supreme revelatory parables of God (as analogies) that project revelation fundamentally as an event and relational.⁵⁴ Parables—in the freedom of God to come to humanity to reveal something very genuine about God-self—are linguistic events that open the possibility for something to occur, i.e., address.⁵⁵ In the space of analogical language, God comes to humanity “in an ever-greater similarity within the dissimilarity” between

⁴⁹Ibid., 284-85.

⁵⁰Jungel, *GMW*, 184-225 281-330; Zimany, “Synthesis,” 283-88. The metaphorical concept of God allows us to think of God—God’s unity with perishability as the basis for thinking God, hermeneutics of speaking about God possible “Synthesis,” of the humanity of God (299-313)—then God is love (314-330)—faith in God is faith in God who is love.

⁵¹Jungel, “Metaphorical Truth,” 71.

⁵²Leo O’Donovan, “The Mystery of God as a History of Love: Eberhard Jungel’s Doctrine of God,” in *Theological Studies* 42(1981): 258-59. “The language moment takes beyond the immediacy of the here and now, differentiating that immediate identity into a present which has past and future and a position which has distance and proximity. Through opening human reality in this way, language allows God to approach us in time, to come so near to us in our experience of temporal distention, in fact, that we may truly come to rely on God, trust in God, let God be there for us in all God’s newness.”

⁵³Ibid., 260.

⁵⁴ungel, *GMW*, 289-95; 352-55.

⁵⁵Ibid., 352-55; O’Donovan, 261.

God and creation.⁵⁶

Biblical hermeneutics serves as the process through which the Word of God can be appropriated meaningfully.⁵⁷ In the task of hermeneutics, however, the Holy Spirit must be posited as the final arbiter of the truth, and extra-biblical sources must be critically appropriated only as they are compatible with the biblical claims.⁵⁸ As such, there simply is no absolute certainty that a given hermeneutical method will ensure the most truthful reading of the Bible because it is read in a state of constant flux and because sin is always “corrupting subjective revelation.”⁵⁹

In conclusion, because God reveals God-self as the triune God by the Holy Spirit of God, God is distinct from the world and God is to be conceived of as a dynamic reality tangibly involved in history.⁶⁰ God is truly manifested in revelation as the very being of God-self.⁶¹ Revelation “is no more than and no less than the life of God Himself turned to us, the Word of God coming to us by the Holy Spirit, Jesus Christ.”⁶² Revelation is “simply God present directly in God’s Word/Act”⁶³ and is not a static revealed state.⁶⁴ Retrieving from Reformation theology, Jungel states that “God is not *brought* to speech, but rather *comes* to speech.”⁶⁵ God is not created by human in language or added to human speech by human projection. Rather, “God himself comes to speech” concretely in the event of Jesus Christ and by the Holy Spirit. To talk

⁵⁶Jungel, *GMW*, 283-85; 294-97. Cf. Barth 1/1, 464: In revelation “we are and remain and indeed only truly become rich in Him and poor in ourselves.”

⁵⁷Jungel, “God—As a World of Our Language,” 41. Jungel is clearly Barthian at this point. Zimany, “Synthesis,” 237.

⁵⁸Zimany, “Synthesis,” 364. Jungel regards Bultmann’s historical-critical method more favorably than did Barth as long as the method does not divorce the content from the form. See, *ibid.*, 244.

⁵⁹Zimany, *Vehicle for God*, 67. For a concise, critical treatment of Jungel’s hermeneutic, see James Robinson, “New Hermeneutic at Work,” in *Interpretation* 18 (Jul. 1964): 346-59.

⁶⁰Jungel, *GMW*, 368; Zimany, “Synthesis,” 18. Barth, *CD*, 2/2, 8ff, 3/1 81ff, 4/1, 320-22. For Trinity and history in Barth, see David Ford, “Barth’s Interpretation of the Bible.” In *Karl Barth: Studies of His Theological Method*, ed. S. W. Sykes (Oxford: Clarendon Press, 1979), 55-87.

⁶¹Barth, *CD*, 2/1, 120; 2/2, 110-11. See also, Thompson, 16. For Jungel, revelation is “the revealing of something other than the world as we normally experience it.” The metaphorical language as event structures us linguistically to be open to that kind of encounter. See Zimany, *Vehicle for Truth*, 100.

⁶²Barth, 1/2, 483; Mueller, David L Bradshaw, *Karl Barth*. Waco, TX: Word Books, Publisher, 1972), 159-61.

⁶³Barth, *CD*, 1/1, 124 ff, 33 ff, 1/2, 1-3.

⁶⁴*Ibid.*, 1/2, 118, 267-68; 1/1, 44, 127.

⁶⁵Jungel, “God--As A Word of Our Language,” 34, 29-30.

about God in any other way is to make an idol of God.⁶⁶ The reality of God's self-disclosure cannot be "bracketed" if Christian theology is to speak of the God of the Bible who relates to humanity through the Holy Spirit in space and time.⁶⁷ To Barth and Jungel, this means that the doctrine of revelation can only be properly construed with christological and pneumatological foci.

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⁶⁶Ibid., 34, 29-30.

⁶⁷Rosato, 64.

⁶⁸The sources refer to the ones used for both part 1 and 2 of this article.

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