

AN INTRODUCTION TO THE PNEUMATOLOGIES OF KARL BARTH AND EBERHARD JUNGEL (PART 2)

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THE HOLY SPIRIT AS THE BOND OF LOVE

The previous section of this article showed that Karl Barth and Eberhard Jungel's pneumatology is founded upon a theological assertion that the God who is revealed in his action is authentically the very being of God.¹²⁷ Barth's conceptualization of the person and the work of the Holy Spirit is built upon a theological affirmation that there is an inherent correspondence between the economic and immanent Trinity. Noetically, the economic Trinity serves as the starting point of a theological exposition on the Trinity, for the Christian church's knowledge about God necessarily stems from God's self-revealing activities in history. Speculative philosophy is not the proper basis for the knowledge of God. The church, however, must also posit that the immanent Trinity has ontic priority, if to maintain the aforementioned

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¹²⁷Geoffrey Bromiley, *Introduction to the Theology of Karl Barth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 21. Eberhard Jungel constructs his doctrine of the Trinity by appropriating Karl Rahner's thoughts in addition to that of Barth. He emphasizes that "to be able to affirm the real identity between 'immanent' and 'economic' Trinity as mystery, the distinction between" the two must be sustained to avoid positing divine freedom and grace as being tautological (See Eberhard Jungel, "The Relationship between 'Economic' and 'Immanent' Trinity," *Theology Digest* 24 [Spring 1976]: 180-4.) Also, the unity between "economic" and "immanent" Trinity is reiterated by Jungel in the following propositions: "a) God's being is in proceeding. b) God *proceeds from God*, who is thus the unoriginated origin of all being and communicates himself as Father. c) *God proceeds to God*, hence to himself, not without willing to proceed to another of himself, and so in the Logos uttering himself into the void of nothingness and in the Son delivering himself up to death. To call him Jesus Christ means to have experienced the eternal God within the horizon of time. d) *God proceeds as God*, since he relates himself to himself in acts of divine life of the Spirit as distinct from himself and related to himself, in such a way that he is overflowing love and is received as such. e) In the mutual distinction and relationship of Father, Son and Spirit, God's being is so in procession that the divine nature is capable of being experienced as the special event of love that has decided in favor of life."

correspondence between God's being in his inner relationship and God's actions in history.

Specifically, Barthian pneumatology is strategically construed to counter Liberalism's anthropocentric eclipse of the divine into the human. The purpose of this portion of the article, therefore, is to delineate the ontological basis and character for the Spirit's role as the subjective possibility of divine revelation.

Barth's Pneumatology

The basis of Barth's pneumatological thesis is derived from Johannine assertions that "God is Spirit" and "God is love."¹²⁸ For him, these two Johannine revelations interpret each other to inform that the Spirit of God comes to the human as a gift of love. The ontological foundation of the Holy Spirit's role as the epistemological possibility of divine self-communication, therefore, lies in the Holy Spirit's identity as the bond of comm/union between God in Jesus Christ and the human.¹²⁹ The Holy Spirit is precisely how God is "in himself" and "in the believers." The way in which this pneumatological reality is communicated is through love.

The Spirit as the bond of union means, first of all, that the Holy Spirit is not merely a revealing function of God that "becomes" the Spirit of God in the event of revelation.¹³⁰ Rather, the Holy Spirit is the eternal being of God who reveals what is already prior to or antecedently in Himself; the content of divine revelation corresponds to what is antecedently in himself. In this way, the "Spirit poured out at Pentecost is the Lord, God Himself, just as the Father, just as Jesus Christ is the Lord, God Himself."¹³¹ The Holy Spirit is "the one divine Subject in a third mode of existence," who is co-equal to the Father and the Son in a non-contradicting existence.¹³²

¹²⁸Karl Barth, *Church Dogmatics*, trans. G. W. Bromiley and T. F. Torrance (Edinburgh: T & T Clark, 1961-1975), 4/2, 756-59. Hereafter abbreviated as *CD*.

¹²⁹John Thompson, *The Theology of the Holy Spirit* (Allison Park, PA: Pickwick Publications, 1991), 26. See also Thomas F. Torrance, "Karl Barth on Patristic Theology," in *Theology Beyond Christendom*, ed. John Thompson (Allison Park, PA: Pickwick Publications, 1986), 234-35; Barth, *CD*, 1/1, 477-80.

¹³⁰Philip J. Rosato, *The Spirit As Lord* (Edinburgh: T & T Clark 1981), 56f.

¹³¹Barth, *CD*, 1/1, 466.

¹³²Barth, *CD*, 4/1, 197; Rosato, 61. See Barth's discussion on the Trinity and its linguistic expressions in *CD*, 1/1, 348-83. Jungel expresses the same thought this way: "Next to the Father and the Son, the Holy Spirit is a third divine relationship, namely,

Secondly, taking from the *filioque* clause of the Western Nicene Creed *vis a vis analogia fidei*, Barth asserts that the Holy Spirit is the essence of the love relationship between the Father and the Son.¹³³ The Holy Spirit's procession from the Father and the Son is to be characterized as an “emanation from the other mode or modes of being” and not as “creation” in order to maintain simultaneously the unity and distinction of God.¹³⁴ God does not become subsumed in humanity in the event of revelation, for “what proceeds from God can only be God once again.”¹³⁵ The *filioque* also entails that the Spirit is not only the “Spirit of antithesis but also the peace which is in God” in such a way that the Father and the Son are not caught up in the dialectic.¹³⁶ The idea behind the *filioque* thus captures that the Spirit and the Son are mutually indwelling and that they work in unity.¹³⁷ The Holy Spirit is the reason how the Father is the Father of the Son and the Son is the Son of the Father because the Spirit is the union between the Father and the Son.¹³⁸

Thirdly, how, then, does the Spirit who is love become related to human beings in time and space? Barth asserts that the statement that

the relationship between the relationships of the Father and the Son, that is, the relationship of the relationships and thus an eternally new relationship of God to God is.” See Eberhard Jungel, *God as the Mystery of the World: On the Foundation of the Theology of the Crucified One in the Dispute between Theism and Atheism*, trans. Darrell L. Guder (Edinburgh: T & T Clark, 1983), 328. Hereafter cited as *GMW*. Jungel quotes from *CD*, 4/1, 205 in his *GMW*, 328. For Jungel’s discussion on the *filioque*, see *GMW*, 374.

¹³³Barth, *CD*, 1/1, 480. Barth contends that a failure to accept the *filioque* results in denying the real correspondence between God in revelation and God as he is antecedently in himself. See Thompson, 30. See also, Warren McWilliams, “Why all the fuss about *filioque*? Karl Barth and Jurgen Moltmann on the Procession of the Spirit,” 170-72.

¹³⁴Barth, *CD*, 1/1, 474. Barth’s purpose is to integrate revelation to reconciliation and both to creation in the theme of divine love. Barth suggests that expressions such as “together with” or “like” are more appropriate in understanding the *filioque* than “with” or “alongside” (*Ibid.*, 480-82). See also *Ibid.*, 480-87, for Barth’s refutation against the charge that the *filioque* presents problems to *perichoreisis*.

¹³⁵Barth, *CD*, 1/1, 473.

¹³⁶Barth, *CD*, 4/2, 347.

¹³⁷Torrance, 234; Barth, *CD*, 1/1, 477ff, 482f. Torrance notes that Barth’s adaptation of the Latin text resulted in an element of subordinationism in his exposition of the Trinity.

¹³⁸Barth, *CD*, 1/1, 470.

“God loves us” is not a subject of speculative contemplation.¹³⁹ In the event of the Son's risk-involving, self-surrendering, obedient love of the Father, he remains in the Father's love. As the Father loves the Son even in crucifixion, He also loves the human others who obey him.¹⁴⁰ Therefore, that God is love radically repudiates the Greek notion of the unmoved deity, for the Triune God can be love only insofar as this God is eternally in motion.¹⁴¹ In the triunity of His essence, God loves humanity not only from eternity but also in concrete and “supremely real fellowship” in space and time.¹⁴²

Moreover, because God in Triune-Communion is eternal love and is in himself both “the One and the Other,” God's love is self-giving love, without self-loss. Divine love stands radically over against “reciprocal self-seeking, indifference, neutrality or even enmity.”¹⁴³ Rather, in the triunity of inner relationship, God's love is demonstrated in “the self-giving of the Father to the Son and the Son to the Father which is accomplished in the fact that He is not merely the Father and the Son but also the Holy Spirit.”¹⁴⁴

Finally, in the dialectic of revelation, the Holy Spirit manifests himself as Lord over history who acts both in time (or has time) and is essentially free from time.¹⁴⁵ As love, the Holy Spirit is the effector of the incarnation and resurrection of Jesus Christ; the Spirit is God's expression of divine freedom to love “us,” to be “for us” in the third mode of being.¹⁴⁶ In revealing God, the Holy Spirit remains utterly free in his being, as the “ever new, dynamic encounter of freedom” and participation even in the contingency of history.¹⁴⁷

¹³⁹Barth, *CD*, 4/2, 756.

¹⁴⁰Barth, *CD*, 4/1, 757f.

¹⁴¹Barth, *CD*, 4/1, 759. “In his very essence He was the Father who loves the Son and the Son who loves the Father, and as such, in the communion and reciprocity of this love, as God the Father, Son and Holy Ghost, the God who is self-moved, the living God, the One who loves eternally and as such moves to love.”

¹⁴²Barth, *CD*, 4/1, 756.

¹⁴³Idem, *CD*, 4/2, 757.

¹⁴⁴Ibid.

¹⁴⁵David L. Mueller, *Karl Barth* (Waco, TX: Word Books, Publisher, 1972), 152. See also Rosato, 53. Barth's approach is from “below” to “above” asserting the deity of the Holy Spirit on soteriological grounds. However, his approach is not anthropocentric because he perspicuously communicates the essential distinction between God and humanity in the event of revelation.

¹⁴⁶Barth, *CD*, 1/2, 537.

¹⁴⁷Mueller, 154.

Jungel's Pneumatology

Eberhard Jungel's pneumatological exposition is Barthian in its framework, but it also reflects Jungel's interest in phenomenological hermeneutic, particularly from the vantage point of the Spirit's involvement in the death and resurrection of Jesus Christ. Jungel's thesis is that the Holy Spirit is "the ever-new event of love between the Father and the Son, [for] God's Being must itself be future and always in coming."¹⁴⁸ To speak of the Holy Spirit, therefore, is to speak of God's inner-self-relation. Here, love as a relational construct is something that must occur dynamically/continuously if it is to be communicated.

How, then, is the Spirit as an event of ever-new love communicated as the event of revelation? Building from Barth, Jungel posits that the Holy Spirit is essentially a "double-relational being," who effects God's self-revelation to be real in history.¹⁴⁹ Also, as the relation of all the relations, the Holy Spirit is able to distinguish Himself qualitatively from the human precisely because no human person can claim to be love (ontologically).¹⁵⁰ Specifically, in the Holy Spirit, the cross becomes a "place" in which God's being is demonstrated to be the "power" of self-relatedness to become the God of another. On the cross, the Holy Spirit as God's inner relation of love relates God to something fundamentally contradicting to His own nature. He unites himself with death/human, for the sake of the human.

Yet, because the Spirit is Lord in the event of the cross, God's love is shown to encompass a quality of self-estrangement that unites "death and life for the sake of life." Because the Spirit remains as God, He is able to overcome God's own nonbeing (in the humanity of God in the economic Trinity) by the resurrection of Jesus. In the resurrection of Jesus, then, the Spirit of Christ demonstrates the power to integrate life and death to bring out the possibility of a new life—resurrection.¹⁵¹ In this newness of the cross event, the Spirit is how the Father and the Son

¹⁴⁸Roland Daniel Zimany, "Human Love and the Trinity," *Dialogue* 21 (Summer 1982): 223.

¹⁴⁹Eberhard Jungel, *The Doctrine of the Trinity: God's Being is in Becoming* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1976), 99. Hereafter abbreviated as *Trinity*.

¹⁵⁰Idem, *GMW*, 375.

¹⁵¹Idem, *GMW*, 380; Jeffrey Wainright, "Twofold Exegetical Hermeneutical Task of Jungel," *The Expository Times* 92 (February 1981): 133.

are able to relate to each other in a new way after their radical separation on the cross.¹⁵²

Furthermore, the Spirit of God, even as he enters into all that is human, remains “in himself” and unbound to history, for God is neither over against the world, nor inaccessible to the human.¹⁵³ The objective revelation should not be conceived as propositions but in personal terms. Objective revelation corresponds to God's own self-related essence according to *analogia relationis* because God's being is being for us.¹⁵⁴ In the working of the Holy Spirit, the word of God directly and eschatologically confronts the human ego, allowing the ego to surpass “the entirety of the ego's worldly context” and opens up “a new way of being present as the presence defined by God.” Here, “the old [death and annihilation] becomes nothing” as the Spirit “creates a newness in our lives.”¹⁵⁵ In the Spirit, God's love/Spirit poured upon the Pentecost stands as a critique against human love and thereby comports “the transforming power” of salvation.¹⁵⁶

Therefore, because God is “Love” (the Holy Spirit), God's eternity is not an abstraction of “another space” in contrast with time. Rather, God's eternity donates intimate time to and for the sake of the human. God is simultaneously transcendent from and immanent in all things (1 Cor. 15:28).¹⁵⁷ Revelation as salvific/grace event is possible because the Holy Spirit is love, and as love, the Spirit “is an ever greater selflessness in the midst of ever greater self-possession, freely going from itself” and imparting itself.¹⁵⁸ The passion story of Jesus Christ is

¹⁵²Jungel, *GMW*, 374-80; Idem., *Trinity*, 302.

¹⁵³Jungel, “The World as Possibility and Actuality: The Ontology of the Doctrine of Justification,” in *Theological Essays*, 112. Cf. Barth, *How I Changed My Mind*,” trans. John D. Godsey (Edinburgh: Saint Andrew Press, 1969), 82f.

¹⁵⁴Jungel, *Trinity*, 104, 17. See also Roland Daniel Zimany, *Vehicle for God: The Metaphorical Theology of Eberhard Jungel* (Macon, GA: Mercer University Press, 1994), 101. Hereafter abbreviated as *Vehicle for God*. See also, for reference, Barth, *CD*, 2/1, 260.

¹⁵⁵Jungel, *GMW*, 174-75.

¹⁵⁶*Ibid.*, 329.

¹⁵⁷*Ibid.*, *GMW*, 383, note 6. “God is becoming all in all (1 Cor. 15:28) . . . only in that God is in all. . . . To the extent that God is in all (God!), he obviously is distinct from all. And although God is in all, he is not yet *all* in all, But in all, God is the eternal one, and as the eternal one, he is in all. And if he is not yet *all* in all, still in all he is *God*. Wherever God comes, he always comes to God. For in that God *is*, he comes from himself to himself.”

¹⁵⁸Idem, “Economic,” 181-82.

essentially a story of divine surrender and love, not of lamentation. It is a story of love only insofar as “a suffering contradicts the essence of love,” and thereby evokes hope, praise, and gratitude to God.¹⁵⁹ The Holy Spirit is the one who attests the lordship of Jesus Christ to humanity, which means that the confession “Jesus is Lord” can only be rendered in the working of the Holy Spirit (1 Cor. 12:3).¹⁶⁰

In the Holy Spirit, God's being is becoming in that God “already transcends himself in the event of love.”¹⁶¹ In transcending himself, God's being is a new being whose self-relatedness is defined by selflessness of the radical self-estrangement on the cross.¹⁶² Therefore, the Holy Spirit is a relationship of surplus love between the Father and the Son. Jungel, however, is not a Process theologian. His talk of God's becoming or coming is not associated with the “consequential nature” of the Process theology. Rather, his purpose lies in creating a conceptual place to account for the implications of the cross and resurrection of Jesus Christ into the divine life. His use of God's “coming” or “becoming” is done in a metaphorical way to integrate God's Being with time for the purpose of conveying God's self-giving, enigmatic quality revealed in space and time.

CONCLUSION

In conclusion, the theological goal of Barthian pneumatology is to affirm that the Spirit of God as the ontological basis for love is the only possibility by which the eschatological presence of God in Jesus Christ can be mediated to the broken world.¹⁶³ For Barth and Jungel, this mediation occurs inescapably as a language event. Revelation, therefore, has both christological and pneumatological foci. From the pneumatological side, divine love is communicated wherever the space of “faith” is made. In this way, the talk of the Spirit that began as the talk of language event travels to the talk of the Spirit of God as the bond of love and finally returns to the talk of God who makes faith possible in the world of language. When God comes into space and

¹⁵⁹Idem, *GMW*, 374.

¹⁶⁰Ibid., 388.

¹⁶¹Idem, *Trinity*, 302.

¹⁶²Idem, “Economy,” 182; *GMW*, 371.

¹⁶³Barth, *Heidelberg Catechism*, 72; Idem, *CD*, 4/3, 916.

time, for Barth and Jungel, He always and necessarily comes in the space/event of human language.¹⁶⁴

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¹⁶⁴Jungel, "God--As a Word of Our Language," 45.

¹⁶⁵The sources refer to the ones used for both part 1 and 2 of this article.

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