

Contemporary Theology and Reformed Theology

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preface

Contemporary theology is facing a crisis in its theological foundation. Contemporary theology which began from 「Letter to the Romans」 of Karl Barth, destroyed the liberal theology of the 19th century with the dialectical conception. Discovering the divine revelation, it rediscovered the word of God, the scripture, that is the theme of theology which had been neglected by the liberal theology of the 19th century. Dialectical theology, represented by K. Barth and his followers, R. Bultmann & P. Tillich, greatly contributed to contemporary theology on the point that it rehabilitated the revelation of God as the theme of God again.

However, the revelational theology of Barth has a tendency to become the transcendence-theology, when it is influenced by Kierkegaard's dialectical thought in the second edition of the 「Letter to the Romans」. In 「Church dogmatics」 the direction of the thought is moving toward the universal reconciliation as a result of the radical christological revelational idea. Being influenced strongly by the revelational

theology of Barth the dialectical theology of Bultmann took kerygma as the theme of theology. However, it devaluates the kerygma of the New Testament to mere existential significance by taking the existential philosophy of Heidegger as the method for his New Testament interpretation. The Cultural theology of Tillich also changes the christian gospel into the gospel of "New Being" as a result of interpreting the revelation of God discovered by Barth, from the idea of mystical ontology of the later Schelling, that is the horizon of his thought.

W.Pannenberg insists that the theologies of three great men of modern theology took the history of origin (Urgeschichte), the historicity of existence and being as the horizon for theological thought and suggests that the "universal history"(Universalgeschichte) is an the important category of christian theology. From the viewpoint of Karl Barth's revelational theology E.Jüngel accepts the idea of natural theology and he intends to connect the idea of modern atheistic theology with the idea of cross theology(theologia crucis). The universal historical theology of W.Pannenberg contributes to taking the history that is the important horizon for the thought of the modern man as the inclusive horizon of the theology. However, by not washing the hegelian idea of rationalistic history out, it changes the concept of biblical salvation history into that of universal salvation history.

The theology of the cross by E.Jüngel accepts the experience of God's absence by the modern man as a important moments in his theological thought and contributes to the connection between modern atheism and philosophical theism in the event of christ's death on the cross. By introducing the dialectical thought of Hegel's Spirit into the understanding of the crossevent of christ, he faces, however, a danger of

changing the biblical salvatory crossover into an event of self-negation of a speculative being. To illuminate the theological thoughts of five outstanding contemporary theologians (Karl Barth, Rudolf Bultmann, Paul Tillich, Wolfhart Pannenberg and Eberhard Jüngel) concerning the doctrine of God, the christology, the pneumatology and the theological methodology critically and to point out the crisis which is contained therein; and to suggest the task that reformed theology has to carry out toward modern theology are the aims of this paper.

1. The crisis of doctrine of God

1. Barth's view of God

The foundational crisis that contemporary theology is facing can be seen in the crisis in the view of God. In the earlier writing of Barth, 'Letter to the Romans', God appears as "totaliter aliter" and as "the transcendent", in 'Church dogmatics' as "God of grace", who has reconciled the all things fallen with himself and is restoring all things. The view of God in 'Letter to the Romans' has to be understood in the context of theological reorientation in order to overcome Schleiermacher's pantheism in the 19 century.¹⁾

God who is the "whole other"²⁾, however can only be the "transcendent that has no relation with the world, not the biblical God who is transcendent & immanent in the world,

1) Y. H. Kim, 'From Karl Barth to Jürgen Moltmann' ²1982, ⁷1987, pp. 16-18
H. K. Lee, 'The Subject of the Bible and the problem of biblical interpretation in the earlier works of Karl Barth' in: 'Church and theology', pp. 42-46.

2) K. Barth, 'Der Römerbrief': unveränderter Nachdruck der 1. Auflage von.

nor the one who carries out salvation in the history³⁾. The view of God in 「Church Dogmatics」 conceives of the gracious God⁴⁾ who decided selection for man and abandonment for himself. This position neglects the dark aspect of God whom Luther testifies about in “theologia crucis”, that is to say, the figure of God who is training and disciplining us in the midst of fate, tribulation, death and sickness.

The gracious God of K.Barth disregards the figure of the judgment and violent anger of the biblical God who saves us by judgment and grace.⁵⁾ The God who just forgives and reconciles all by grace in christ without the trembling figure of eschatological judgment is never to be seen as the figure of the biblical God. God of the gospel is calling proclaiming eschatological judgment. God who is coming to us by the

1919, Zurich, 1963, p. 234f. 1915 Barth already mentioned a qualitative difference between God and man. This thought appears in the first edition of 「Letter to the Romans」 published in the year of 1919. In the second edition of 「Letter to the Romans」 in the year of 1921 Barth emphasized a infinite qualitative difference between God and man. For this the article of Hyung Kee Lee mentioned above well explains the forming process of earlier Barth's thought(H. K. Lee. Ibid, pp. 46-78).

K. Barth, 'Biblische Fragen, Einsichten und Ausblicke', in: J. Moltmann(hrsg). 「Anfänge der dialektischen Theologie」 p. 73.

3) Y. H. Kim, 'The Impact of Kierkegaard's dialectic on 「Letter to the Romans」 of Karl Barth' in: 「the perspective of contemporary theology」 1984, pp. 144-150. cf; H. Berkhof, 「200 Jahre Theologie」, Neukirchen-Vluyn, 1985, pp. 200-202. H. Zahnt, 「Die Sache mit Gott」 München, 1972. pp. 38-40. K. Barth. 「Römerbrief」, ²1921, 301. 408.

4) K. Barth, 「Kirchliche Dogmatik」 II/2, p. 108. § 32. § 33. p. 529

5) Y. H. Kim, 'Barth's doctrine on Justification', in: 「Bible & Theology」 published by Korea Evangelical Theological Society, 1987, Emmaus, pp. 110-116

grace in the gospel is at the same time the one who is coming to judge us by the eschatological parousia.

2. Bultmann's view of God

During the period of the dialectical theology of the earlier Bultmann, God was described as "the whole other" under the influence of Barth's 「Letter to the Romans」⁶⁾, and in the program of the demythologization⁷⁾ as "the transcendent who is above the visible world and works invisibly. The so transcendent God is an unhistorical being who is not visible in the temporal-spacial sphere and is not carrying out the historical act⁸⁾. Only in the proclamation of kerygma does such a transcendent God become present as an eschatological presence in human existence. The place of the presence of God is human existence that is deciding toward kerygma proclaimed.

Here arises the paradox that in the proclamation of the kerygma the transcendence of God becomes immanent in human existence. In the proclamation of kerygma "arises" and "occurs" the existence transcending God as an eschatological reality⁹⁾. In the existential theology of Bultmann God "arises" and "occurs" in the proclamation of the kerygma, strictly speaking, rather than "God exists".

Here is Bultmann's view of God facing a danger that the existence-transcendence of God is reduced to the immanence of human existence and therefore, God becomes a part of

6) R. Bultmann, 'Die Liberale Theologie und die jüngste theologische Bewegung' in: 「Glauben und Verstehen」 I. Tübingen 1972. p. 2, pp. 8-9, p. 18.

7) R. Bultmann, 「Kerygma und Mythos」 I, 1951, pp. 21-22.

8) Y. H. Kim, 「From Karl Barth to Jürgen Moltmann」 pp. 144-147.

9) R. Bultmann, 「Kerygma und Mythos」 I. 1951, p. 42

creatures. Such a transcendent God not doing the historical salvatory action is not a biblical figure of God.

The old & New Testament is, however, mentioning an historical God who carries out the salvation-act in the history and proclaiming the words of prophecy and gospel.

This historical God dwells in the human existence through the word of the proclamation. He, nevertheless, never loses the temporal-spatial factuality of his historical act in existential eschatology. He is the existence transcending Saviour transforming the human existence through his historical act and dwelling in it through kerygma.¹⁰⁾

3. Tillich's view of God

In Tillich's theology of being God appears as "being itself", as "the unconditioned", as "the power of being", and as "the depth".¹¹⁾ Tillich was born the son of a pastor. As an army chaplain he followed the army in the first world war, and experienced the limitation situation in human culture and existence. There from he developed a philosophical and deeppsychological category for a apologetic interpretation of the christian God.

Tillich criticises the supernaturalism in a way that it conceives of God as "the highest being", and thereby devaluates God into an object of human thought. He insists that the naturalism identifies God with all things and devaluates God in the human limitations. Using the concept of theonomy¹²⁾,

10) Y. H. Kim, 'Bultmann's existential hermeneutics' in: 'Journal of Reformed Theology' (Hapdong Theological Seminary) 1984, Nov. p 328.

11) P. Tillich, 'Systematische Theologie' (below ST) I. P.277. ST II. p.15f, 164f, 177f.

12) P. Tillich, 'Auf der Grenze' in: 'Auf der Grenze' 1936, p.28ff.

Tillich intends to defend the divinity and the unconditionedness of God.

The apologetic view of God suggested by him, however, runs away from the image of the biblical personal God and becomes a panteistic figure. His concept of God, "God above God that is an object of a absolute faith, connects a superpersonal being. With this concept Tillich intends to overcome theism and pantheism and to refer to the unconditionality of God symbolically.

Such a concept of God "God above God" regresses to "the unprethinkable, mystical positive being"(das unvoraus denkbare, mytische positive Sein) in the philosophy of the later Schelling rather than expresses the "selfdisclosing Jahwe" revealed to Moses.

4. Pannenberg's view of God

God in Pannenberg's historical theology is to be conceived of as the "universal historical transcendence". As Barth did, Pannenberg refers to the trinitarian God and testifies that the christian God is the God of history. He insists that the christian God-thought has to guarantee the foundation of historical science. According to him, God is the one who resurrects the dead in the eschaton of universal history and accomplishes history in eschatological glorification.¹³⁾

Pannenberg identifies, however, the salvatory act of God with his secular act, and the revelational structure of God with his historical structure. He states that the historical revela-

P. Tillich, 'Auseinandersetzung mit Karl Barth und Friedrich Gogarten' 1923, Ges. Werke IV, p,240ff.

13) W. Pannenberg, 'Offenbarung als Geschichte' 1963. pp. 15-18.p.20.
W. Pannenberg, 'Grundzüge der Christologies, Gütersloh, 1964. pp. 126-127.

tional act of God is to be verified in a historical-rational way. A hegelian rationalistic concept of God appears to underlie¹⁴⁾ Pannenberg's concept of a trinitarian God. The fact that in his thesis the christian God appears remarkably as a universal historical transcendent being rather than a trinitarian God, is due to his idea that God is revealed in the strict sense as the universal Jahwe-God first at the end of the history rather than as the self-disclosing God in the process of the history.

By insisting that the revelation of God occurs only at the end of history Pannenberg changes the concept of christian revelation in the universal historical project. Viewing the revelation and the salvation as the history, Pannenberg in his universal historical project appears to disregard the importance of the salvatory act of God who intends to save the disobedient mankind and his history that is alienated and fallen away from God. His concept of God disclosing his divinity in the eschatological glory of universal history seems to be like hermeneutical transcendent being who reveals the meaning and the telos of history until now; therefore verifying the one who governs history rather than to be one salvatory God who is delivering human history.

5. Jüngel's view of God

In Jüngel's earlier small volume which is his interpreta-

14) Y. H. Kim, 'Die universal-heilsgeschichtliche These der Rahner schule und Pannenburgs universal geschichtliche konzeption'. — Eine kritische Interpretation — 「Journal of Reformed Theology」 1985. cf. german paper in: 「Glaube und Geschichte」, Heils geschichte als Thema der Theologie, Goeßen/Basel. 1986 pp.345-377. H. Th. Goebel, 「Wort Gottes als Auftrag」, Zur Theologie von Rudolf Bultmann, Gerhard Ebeling and Wolfhart Pannenberg, Neukirchen-Vluyn 1972. pp.243-250.

tion of Barth's doctrine of God, 「God's Being Is Becoming」 God is conceived of as "the superhistorical being in the eternity", in a later volume 「God As Secret of the World」 as the becoming being which accepts the death as the necessary moment of forming his own being.

In the earlier volume Jüngel insists that "God is going his way", which means "the eternal reality in God himself". Here the way God is going is not history in time, but "history in eternity"¹⁵⁾. History in eternity is conceived of by human reason as "eternity in each second". The historical occurrence of revelation becomes the eternal occurrence that happens every second. Is it to say that God who is going his way in the history of the eternity is the trinitarian God carrying out historical salvation in the biblical sense? The biblical God is not only the God who remains within the trinitarian glorification in eternity but also the God of history who suffers for the salvation of the mankind in concrete, temporal and spacial history.

In the book 「God as Secret of the World」, Jüngel conceives of God as a secret of the world and insists that this God overcomes¹⁶⁾ the representation of theism and atheism, by accepting death as the necessary moment of his being. Jüngel interprets "the God of the Cross" as "the God who confronts the nothingness that is in all that is passing away, with his own being." God represented here is "the one in the struggle between the nothingness and the possibility", and "the one delivering himself into the nothingness" God is the one

15) E. Jüngel, 「Gottes Sein ist im Werden」, Verantwortliche Rede vom Sein Gottes bei Karl Barth, 3 1976, Tübingen pp.77-81, pp.111-112.

16) E. Jüngel, 'Vom Tod des lebendigen Gottes' Ein plakat, in: 「Unterwegs zur Sache」, München, 1972. pp.105-106.

giving himself to the nothingness the one being opposed to the nothingness, and the one bringing the nothingness to nought¹⁷⁾. According to him “the living God verifies his divine being as the living unity of life and death”, accepting the death of Jesus into his divinity.

Is not this to say that the God whom Jüngel says is a speculative being who evolves himself in the step of being—nothingness—nullifying of nothingness in the dialectical philosophy of Hegel? Fully understood, the intention of Jüngel faces the challenge of modernistic theology of the death of God and of atheism by undertaking to solve the recent and modern controversies over the death of God with a idea of the theology of the cross, connecting the death of God with the death on cross of Jesus and identifying the crucified Jesus with God trinitarianly. Jüngel changes, however, the christian view of God by accepting Hegel's the speculative interpretation scheme of the cross, into his idea of *theologia crucis*¹⁸⁾.

The being of God pictured by Jüngel is the being coming from itself into nothingness and sublating nothingness into the moment of it's creative life again. That this God delivers himself into nothingness, is only the moment of self process of God never the soteriological action which redeems a mankind from disobedience and sins, as the biblical event of cross testifies.

The Bible mentions the death of God soteriologically, rather than ontologically. Jüngel says: “God is love” and reversely he says: “love is God”. So he identifies God with love and interprets the death of God from the view point of the utopia of romantic love. Therewith he changes the biblical

17) *ibid.* p.298.

18) *idem.*

love of God into a natural philosophical category transcending life and death in favour of life(Einheit von Leben und Tod zugunsten Leben).

2. The Crisis of christology

1. Barth's understanding of christ

In Barth's 「The Letter to the Romans」 the image of christ appears as a paradoxical being in that eternity and time are crossing in 「Church Dogmatics」 as a selector of universal grace. In 「the Letter to the Romans」 Barth conceives of Jesus christ in the dialectic of history and super history. The historical Jesus is understood as “a breaking place”(Bruchstelle) or “a cutting edge” (Punkt der Schnittlinie), that resurrects christ as an occurrence which cuts the visible world vertically in the history of origin(Urgeschichte)¹⁹⁾.

Jesus christ is, therefore, a paradoxical being in that the visible world and the invisible world cross and in that the historical dimension and super historical dimension also cross simultaneously. Insisting on the invisibility of God, Barth insists on the invisibility of Christ. Barth's image of Jesus christ which takes only a givenness for “a vacant place”(Hohlraum) or “a lightning conductor”(Blitzschlag) in the historical dimension is not the biblical image of Jesus christ who is the incarnating word and who was seen, heard and touched by John and the other disciples. Barth's earlier image of christ is that of a person without concret history who is conceived of by the dialectical paradox of Kierkegaard.²⁰⁾

19) K. Barth, 「Römerbrief」 2 1921, p.25 Y. H. Kim, 「From Karl Barth to Jürgen Moltmann」 p.26.

20) Y. H. Kim, 「The Impact of Kierkegaard's dialectic on 「Letter to the

In 「Church Dogmatics」 Barth conceives of Jesus christ as a partner of the trinitarian grace of the eternal God. Jesus Christ already becomes in eternity selecting God and simultaneously selected man. Jesus christ carries on himself as the covenant of grace, the abandonment of human beings. In christ all of mankind is selected, and the only man, Jesus Christ abandoned.²¹⁾ Here arises the necessity of the reconciliation. In 「Church Dogmatics」 the event of the incarnation and the reconciliation of christ begins to lose the concrete historical character which was carried out for the salvation of the mankind after the fall, and which was caused by the covenant of the gracious selection by the God who selects Jesus Christ.

Christ becomes in Barth's Christology a Principle of universal salvation. The gracious selection of Jesus Christ becomes not only a principle of soteriology but also a principle for all his dogmatics from the doctrine of the creation to the doctrine of the eschaton. Bonhoeffer rightly criticised the system of Barth as "Christological monism". In the christ monistic System of Barth, the orders of the law and the gospel become reversed and the earnestness of God's eschatological judgment diminishes by the triumph of grace.

2. Bultmann's understanding of christ

Bultmann's image of christ appears as a kerygmatic being. According to Bultmann, the New Testament is ruled by a mythological picture of the world, and the historical Jesus, whom the new Testament pictures as a objective historical statement, is painted by the apocalypics of judaism and the

Romans」 of Karl Barth', in: 「The perspective of contemporary theoloigy」, pp.145-146.

21) K. Barth, 「Kirchliche Dogmatik」 II §33.

gnostic mythology of hellenism. Bultmann depicts the biography of the historical Jesus presented in the 「Gospel」 as mythology, and undertakes an existential interpretation in order to disclose the significance which the mythology gives to contemporary mankind. All events of salvation, the core of which consists of the cross and the resurrection of Jesus, as the New Testament testifies, thereby loses the character of factual event. Christ pictured by Bultmann loses the temporal-spatial historical figure, and becomes a being occurring existentially only in the kerygma.²²⁾ The Christology of Bultmann becomes therefore the evolvement of a new self-interpretation and explanation of personhood. All titles bestowed on Jesus in the New Testament are no more than modifications of this interpretation of the humanness. The event of the incarnation in John 1:14 becomes distorted into the becoming of an original person. Bultmann's Christology presents the kerygmatic Christ not being able to guarantee the historical reality, and insists on the distance between the historical Jesus and the kerygmatic Christ that can not be crossed over.²³⁾ Bultmann himself did not of course determine the salvation-event itself as myth. He accepts as fact the pure gospel (evangelium purum) that God has come for the salvation of the world in Jesus of Nazareth. He maintains, however, that the event of Jesus Christ was pictured by mythological representations. In the existential theology of Bultmann, Christ appears therefore as a kerygmatic being without historical personhood.

22) R. Bultmann, 「Kerygma und Mythos」 I. p.46.

23) D. Cullmann, 「Heil als Geschichte」, Heilsgeschichtliche Existenz im NT. Tübingen, 2 1967, p.127.

Y. H. Kim, 「From Karl Barth to Jürgen Moltmann」 p.222.

3. Tillich's understanding of christ

In Tillich's theology of being the image of Christ is conceived of as "a new being", the image of Jesus as "a carrier of the New Being". According to Tillich Jesus is a "manifestation of the New Being" and in Jesus who is Christ the New Being appears in a personal life.²⁴⁾ In him the universal logos being present in all beings becomes a personal reality in the individual self. Jesus Christ is, therefore, "a paradoxical being". In Jesus Christ the true and essential being appeared under the conditions of existence and it was not overcome by the condition of the existence. The Christology of Tillich is also expressed as "subjection to existence" (*Unterwerfung unter die Existenz*) and "victory over existence" (*Sieg über die Existenz*).²⁵⁾

Tillich denies the incarnation of christ and insists that christ was really and truly man. He asserts that although Jesus lived as a true man under alienation of existence, he became christ, winning the power of alienation of the existence. Tillich determines the event of the cross and resurrection of Jesus as mythological representation. From the view point of dynamic existential ontology, he interprets the cross and resurrection as the events of New Being, (the Christ event) which appeared in the man Jesus. The event of the resurrection is no longer an historical event but an event of the New Being having happened in the mind of the disciples of the Crucified Jesus.

In the Christology of Tillich the trinitarian salvation

24) P. Tillich, 'Systematische Theologie' I, p.22ff, 163ff. ST II pp.107-177. P. Tillich, 'Biblische Religion und die Frage nach dem Sein', Ges. Werke J. p.157ff.

25) idem.

event of Jesus Christ therefore leaves biblical context and becomes a event of the New Being. Tillich denies the divinity of Jesus and maintains it is the very meaning of the symbol 'Jesus is the son of God' that Jesus became Christ, that the carrier of the New Being became the power of the New Being.²⁶⁾ Therefore, for Tillich the gospel is no longer the gospel of Jesus Christ but the "gospel of New Being"(Evangelium des Neuer Seins).

4. Pannenberg's Understanding of christ

In the universal historical theology of Pannenberg the image of christ appears as an apocalyptic historical proleptic preferential being.²⁷⁾ Differing from Bultmann, Pannenberg undertakes to develop his Christology through the appearance and work of the historical Jesus. Pannenberg acknowledges that the historical Jesus preached the kingdom of God coming in power, and especially determines the event of cross and resurrection of Jesus as an historical event. He even tries to verify that the event of the resurrection of Jesus is historical fact. Pannenberg asserts that first from the eschatological expectation of the resurrection of the dead in the apocalypics of judaism, the resurrection of Jesus is to be verified as an historical event and that this event of resurrection is simultaneously the anticipation and the prolepsis(preoccupancy) of the eschaton of history.²⁸⁾ The resurrection of christ is a preoccupancy of the eschatological event that the eschaton of

26) P. Tillich, 'Das Neue Sein', Religiöse Reden II. p.23ff.

P. Tillich, 'In der Tiefe ist Wahrheit', Religiöse Reden I. p.111ff.

27) Y. H. Kim, 'From Karl Barth to Jürgen Moltmann', p.290.

28) W. Pannenberg, 'Grundzüge der Christologie', Gütersloh, 4 1982, pp.62-63.

history having not yet arrived in the process of history, occurred in the person of Jesus.

Starting from the resurrection of Jesus, Pannenberg infers the essential unity of Jesus and God and from that, he deduces the divinity of Jesus. So, he evolves the christology toward above trinitarianly.²⁹⁾ To the opinion of the writer, the universal historical-proleptic christology of Pannenberg carries out the contribution there-in, that it rehabilitates the figure of the historical Jesus, and puts the divinity of Jesus and the doctrine of the trinity into the field of dogmatics again.

Pannenberg evolves his christology from the category of his universal historical project. His christology toward above does not approve the virgin birth of Jesus. It also interprets the messianic consciousness of Jesus as not already accomplished in his work of Galilee, but as a forming process up to the event of his resurrection.³⁰⁾ According to Pannenberg, the event of the resurrection was not accomplished with the beginning of the historical existence of Jesus, but is a process of unity coming into connection with God throughout the whole life of Jesus and is a more deepening process of unity between Jesus and God. The doctrine of incarnation is according to him so interpreted that the apocalyptic eschatology of judaism is translated into the horizon of the revelation of hellenism: in Jesus God himself the logos appears in the earth.

Pannenberg's christology from down reaches the peak in the event of the revelation, but the events of the cross and

29) Y. H. Kim, 「From Karl Barth to Moltmann」, p.290.

30) W. Pannenberg, *op. cit.* p.314.

Y. H. Kim, *op. cit.* pp.301-307.

resurrection runs away from the biblical soteriology that has the salvation of mankind as its subject. The cross is conceived of as the questioning of Jesus' claims to the full power before the Easter, the resurrection is pictured as the divine confirmation of Jesus' questioned claims. In the theology of Pannenberg, the biblical interests of the soteriology that underlie as the core the events of the cross and resurrection, are excluded.³¹⁾

Dominating his understanding of the resurrection is the meaning of the preoccupation (preleipsis) of the eschaton of universal history. Here in Jesus is more strongly represented as a preferential person of universal history. Such a changed christology arises from the fact that Pannenberg excludes from his christological thought the soteriological interests of the orthodox soteriology which present the doctrine of the ransom-price or satisfaction, instead develops a christology in the interest of the universal historical project.

5. Jüngel's understanding of christ

In the interpretation volume of Barth's doctrine of God Jüngel's view portrays Christ as a logos-being influenced by the super historicism of Barth. Jesus of Nazareth can not become a predicate of the revelation but he becomes a revelational being in the logos. The Logos is a "subject of the historical predicate" since the beginning, and also the "place holder of Jesus" (der platzhalter Jesu).³²⁾ Jüngel acknowledges, therefore, that the Logos incarnates and he doesn't identify

31) Y. H. Kim, op. cit. pp.294-297.

W. Pannenberg, op. cit. pp.41-44.

32) E. Jüngel, «Gottes Sein ist im Werden» 3 1976, Tübingen p.112.

historical Jesus with the incarnating logos. In other words, the incarnation of the logos is a super historical event, but not a historical event. Jüngel is here facing the gnostical dualism, which insists on the discontinuity between the historical Jesus and Christ of logos.³³⁾

In his doctrine of God, Jüngel views christ as a “being identified with God”(das mit Gott identifizierte Sein). The “identification of God with the dead Jesus”(die Identifikation Gottes mit dem toten Jesus) is a hermeneutical key to the christology of Jüngel. God identified the crucified Jesus with himself. Through this event of identification God placed nothingness into his divine life. This event of identification is the event of the divinity of God, so to speak, an event which burdens the eternity of the divine being with the death of Jesus. Through the event of identification, the dead Jesus becomes the son of God and thereby nullifies his own death, the nothingness. In this event of identification, the being of Jesus Christ becomes God’s reconciling event for the world alienated from God. The image of christ appears here as a figure of the adopted son identified with God.

3. The crisis of pneumatology

1. Barth's view of the Holy Spirit

In 「Letter to the Romans」 Barth’s concept of the Holy Spirit appears as a existential and dialectical being. Here the Holy Spirit is the “eternal decision³⁴⁾ having occurring toward

33) E. Jüngel, 「Gott als Geheimnis der Welt」 4 1982, p.258. p.284. pp.297-299, 315, 394,413, 423, 446-448.

34) K. Barth, 「Römerbrief」, 2 1922, 1967, p.266.

the mankind in God and toward God in mankind" that is, the "existential meaning-giving".

The Holy Spirit is a "combat a super power, victory and dictator in one, never simultaneously rest, balance and equality and adequacy". The Holy Spirit is "Either-Or". He is described as "an Either already preoccupied for the or already finished"(ein schon vorweg genommes Entweder für schon erledigtes Oder). Barth asserts that this spirit is the spirit of christ, the spirit of truth and the spirit of love.

The Holy Spirit appears, however, as a being of paradoxical decision in his idea of paradoxical dialectical theology. According to Barth the Holy Spirit is a paradoxical being that puts human beings into the never ending combat over the decision of the Either-Or and that never permits rest and peace and repose. In this dialectical and paradoxical movement, the Holy Spirit as the pneuma of truth and love is changed into a being of decision a paradoxical being ruled by the existential dialectic of Kierkegaard.

In 「Church Dogmatics」, Barth's concept of the Holy Spirit becomes a subjective reality of the revelation of Jesus Christ in the frame of radical christological revelation theology. The Holy Spirit is here described as "subjective reality" and the "subjective possibility" of "revelation".³⁵⁾ The Holy Spirit with in subjective reality works not in the reality of the concrete and individual men but in the human reality in which the objective reality of the revelation is occurring. Through his understanding of the Holy Spirit based on radical christological revelation positivism, Barth by passes the question how the Holy Spirit works in the existence of the

35) K. Barth, 「Kirchliche Dogmatik」 I /2, pp.222ff.

humanity and mentions only subjective possibility on the grounds of subjective reality of the Holy Spirit. Here Barth disregards the work of the Holy Spirit in the concrete individual existence through his describing the subject of the believers as “subjective aspect of church reality”.³⁶⁾ In mentioning the “subjective possibility of the revelation”, Barth identifies or mixes the proclamation of the word of God and the pouring out of the Holy Spirit. Since his understanding of Holy Spirit shows a subjective correspondence in the radical revelation event, his pneumatology absorbs the works of the personal Holy Spirit in the mind of the concrete individuals into the doctrine of objectivistic reconciliation.

2. Bultmann's view of the Holy Spirit

Bultmann understands the Holy Spirit in the context of demythologization. The Holy Spirit is not like the Greek representation a supernatural power bestowing the divine power to mankind and belonging to him consistently and abiding in him. The Holy Spirit is conceived of as a “power causing the passing status or the single action and seizing the mankind in every situation and in a second and given to him”.³⁷⁾

Bultmann sees that this representation regarding the Holy Spirit as a supernatural power bestowed to believers was influenced by the god-man (*θεϊος-άνθρωπος*) thought in hellenism. According to him the Holy Spirit (*πνεῦμα*) is the power that lets christians come out of the world that is passing away and decide toward the upcoming world. He is the power to recover

36) K. Barth, op. cit. p.262.

37) R. Bultmann, «Theologie des Neuen Testaments» 6 1968, p.159.

the authenticity of existence.

Here the Holy Spirit is neither longer the personal God who guarantees the resurrection and eternal life nor the object of faith as the New Testament testifies.³⁸⁾ The Holy Spirit is an existential power claiming and presupposing a change of will as the origin of the new action and power.

In the existential pneumatology of Bultmann, the concept of the personal Holy Spirit that is the trinitarian second one and the supernatural divine gift with which one believes in the cross, the resurrection and the eternal life of christ, becomes demythologized as a product influenced by hellenistic mysticism. Here in lies the crisis of pneumatology.

3. Tillich's view of the Holy Spirit

Tillich's Theology of being conceives of the Holy Spirit as a manifestation of being realising the power of being and the meaning of being in unity.³⁹⁾ The pneuma of God dwells and works in the Spirit of mankind that is a dimension of life. Tillich: mentions the correlation between the human Spirit and the divine Spirit. The human Spirit comes out of himself through the fact that the divine Spirit dwells in the human spirit. "The 'in' of the divine Spirit is an 'out' for the human spirit".⁴⁰⁾ The human spirit proceeds to self-transcendence and it is seized by the ultimate and unconditioned. Here the human spirit is still finite and it simultaneously comes out of himself and enters into the shock of the divine spirit. Tillich expresses

38) R. Bultmann, *op. cit* p.165.

39) P. Tillich, 「Systematic Theology」 V01. III. Digswell place Great Britain 1968, p.118.

40) *ibid.* p.119.

the status seized by the presence of the pneuma with the word "ecstasy". This experience of ecstasy is the act of faith. "ecstasy as the work of the Spirit disrupts created structure".⁴¹⁾

The Spiritual Presence's manifestations have a miraculous character. The pneuma has bodily effects: "the transference of a person from one place to another", generation of new life in the body and penetration of rigid bodies. The pneuma has psychological effects: such as knowledge of strange tongues, penetration into the inner most thoughts of another person, and healing influences even from a distance. Tillich points to two important qualities of Spiritual Presence: the universal and extraordinary characters. The Spiritual Presence makes a universal impact on all the dimensions of life and work in a supernaturalistic way.⁴²⁾

While Bultmann demythologizes the Spirit into only an existential power, Tillich conceives of the Spirit as a supernatural being distinctive from the human Spirit and performing miracles. The Holy spirit loses however the biblical trinitarian person. He is understood as a power of being⁴³⁾ giving the living power to all life. The concept of the faith runs away from the act of the personal trust in the trinitarian Holy Spirit coming as the person to which the scripture testifies. It is conceived of as a participation in the power of being giving a living power to life, that is, "ecstatic acts"(ek-statischs Akte). The pneumatology of Tillich mixes the biblical, special, trinitarian and salvatory work of the Holy Spirit and the general work of the Holy Spirit working in the

41) *ibid.* p.122.

42) *ibid.* p.122.

43) W. Pannenberg, 「Glaube und Wirklichkeit」 1975, p.41.

structures of creation as the origin of all life. Tillich mentions the self-transcendence of the human Spirit by the pneuma. However, this self-transcendence, according to him, is conceived of not necessarily only as the self-transcendence by the personal God but also as self-transcendence by the gods of other religions. His pneumatology has, therefore, a universalistic tendency. Here the christian theological pneumatology is absorbed into a general religious philosophical pneumatology. Here lies the crisis of pneumatology.

4. Pannenberg's view of the Holy Spirit

The universal historical theology of Pannenberg conceives of the Holy Spirit as the "creative origin of all life".⁴⁴⁾ Accepting the old testamental judaistic tradition, he understands the Holy Spirit as the creative origin of all organisms. He accepts the idea of the ecological self-transcendence of life, that is, this view of contemporary biology: the "life is essentially in organic relationship with the circumstances and is self-transcendent".

Pannenberg critically accepts Tillich's concept of ecstasis (Ekstasis). Separating the experience of ecstasis, that is, the Spiritual presence from the general appearance of the life process, Tillich represents the self-transcendence of life as the "activity of the life itself" (Aktivität des Lebens selbst).⁴⁵⁾ But Pannenberg explains the "self-transcendence of the life simultaneously as the activity of the life" and the living body as the "effect of the power" positing itself over its limitation. The function of self-preservation and self-integration in life

44) W. Pannenberg, «Glaube und Wirklichkeit» 1975, p.34 p.47.

45) *ibid.* p.51.

are dependent upon the function of its self-transcendence. Here Pannenberg is rediscovering the cosmological dimension of pneumatology in dialogue with contemporary biology.

He stresses however only the cosmological function of the Holy Spirit and disregards His soteriological function. Pannenberg denies the divine Spiritual work which illuminates the revelation event of God and the revelatory word and which causes faith in us; and he blames the orthodox interpretation of the Holy Spirit for the gnostical interpretation of the revelation.⁴⁶⁾ He stresses uncontrolled perception (unbefangene wahrnehmung). According to him the natural man possesses⁴⁷⁾ the capacity to see the revelation of God presuppositionlessly through historical reason. Pannenberg stresses here the analogy between the logos of being in the world and the logos of knowledge affecting the capacity of knowledge, especially the stoic analogy. He accepts the Hegelian idealistic concept that all worldly figures are the forms of the same worldly Spirit working in the finite consciousness. Here the pneumatology becomes universalistic, cosmological pneumatology. It leaves the biblical pneumatology illuminating the divine salvation work in Jesus Christ and applies it to the believers. Here lies the crisis of pneumatology.

5. Jüngel's view of the Holy Spirit

The speculative theology of the cross formulated by Jüngel conceives of the Holy Spirit as the "third divine relationship that is, the "relationship between the relations of

46) W. Pannenberg, 「Offenbarung als Geschichte」, 4 1970, p.20. p.100.

47) *ibid.* p.100.

the Father and of the Son”(die Relation zwischen den Relationen des Vaters und des Sohnes).⁴⁸⁾ The Holy Spirit is the “eternal new relationship of God toward God”. This relationship is christologically the “resurrection from the dead,” ontologically, the “being of the love itself”. “God is the event of the self giving first in the unity of the self-sacrificing Father and of the sacrificed Son”.⁴⁹⁾ As the event of self sacrifice the Holy Spirit applies the self sacrifice of God to the man caught in the self-possession. Through the eternal new relationship of the Holy Spirit mankind comes vis-à-vis to the Father and the Son.⁵⁰⁾

Jüngel refers to the secret of the trinitarian God: “God exists, coming to himself, so to speak, God comes from God to God as God”.⁵¹⁾

1) God coming out of himself is the origin of himself, the God Father. This God is the original Being before the being and the non-being. But Jüngel interprets the concept of the trinity speculatively: “Through that pure originality constitutes the being, it constitutes simultaneously even the nothingness. Because and so far as God comes from himself, the being and the nothingness is”.⁵²⁾ God has the nothingness as a moment of his being.

2) “God comes to God”.⁵³⁾ God comes out of himself to God and come to the man. God has come to the man in the person of Jesus Christ. God comes in the death of Jesus to that which is foreign. “But he comes to death—comes to the

48) E. Jüngel, 「Gotte als Geheimnis der Welt」 p.513.

49) idem.

50) ibid. p.514.

51) ibid. p.522.

52) ibid. p.522.

53) ibid. p.524.

nothingness—does not go down in the nothingness. He comes to himself even in the foreignness death. So far he is the victor over death”.⁵⁴⁾ “So he comes to the man as an eschatological purpose”. Here the nothingness is conceived of as such a moment that God comes to himself, and the sense of the redemptive death of God for the human salvation become interpreted speculatively.

3) “God comes as God”.⁵⁵⁾ “God does not be alienated even in that which is passing away”. “God alienates rather the death and that which passes away” In coming God becomes the origin and simultaneously the purpose and God mediates for himself this origin and this purpose. The Holy Spirit is “the mediation”⁵⁶⁾(Vermittlung) as the third way of the divine being. The Holy Spirit is “the bond of Love”(vinculum caritatis).

Differently from Tillich Pannenberg and Bultmann, Jüngel stresses the role of the faith that the Holy Spirit is bestowing. Jüngel says: “only in the Holy Spirit the statement ‘Jesus is the Lord’ is to be believed”.⁵⁷⁾ “Without the Holy Spirit the identity of God with Jesus remains in the past, and we can not believe that Jesus is the Lord and the eternal Son”⁵⁸⁾ Here the Holy Spirit is “participation to God’s own life”. This is the “personal power” and the “future-opening power”. The pneumatology seems to accept the traditional pneumatology, as it is, in this context.

If we consider however the aspect that his doctrine of God

54) *ibid.* p.525.

55) *ibid.* p.531.

56) *ibid.* p.531.

57) *ibid.* p.533.

58) *idem.*

and his christology is structured by the speculative theology of cross, his concept of the Holy Spirit is represented as the mediation of the speculative movement of the divine Being coming from God to God the divine being including the being and the nothingness as the way of his being and it is represented as the bond of romantic love that the divine being, that is, the "unity of life and of death for life" has. Here his pneumatology becomes silent about the concrete act of redemption, that is, the application of concrete redemption, and the application of the cross-death and the blood of Jesus Christ. It only mentions the personal power mediating the divine God to the human love, that is, the future-opening power.

4. The crisis of theological methodology

The crisis of the doctrine of God, the christology and the pneumatology has been thus caused by the crisis in theological methodology. The theology of the earlier Barth is dominated by the dialectic; the theology of the later Barth by radical christological thought; the theology of Bultmann by historical criticism and existential thought; the theology of Tillich by the methods of correlation and ontological thought and the theology of Jüngel by speculative and romantic thought.

1. Barth's theological methodology

The revelation thought of the earlier Barth is dominated by dialectical thought. The first edition of the 「Letter to the Romans」 bids farewell to the religious individualism and pietism of Herrmann and preaches the objective victory of the kingdom of God. Here the mankind is a partner of the historically growing kingdom of God, and a "part of the

universal power of God." The History of God grows in the dialectical synthesis, that is, in the synthesis of affirmation and negation of the world. "The divine in us" is not a direct relationship that ethical man has with God, but a dialectical relationship in which the natural character of a mankind is negated and newly affirmed.

This concept of the kingdom of God is influenced ⁵⁹⁾ by the thought of the theocentrism suggested by Blumhardts — the renovation of the the world is realised only by divine power, not by the morality of human beings —. The kingdom of God has no other purpose in worldhistory. It comes down "vertically from heaven." Here the thought of Barth is dominated by the thought revelatory transcendence. This thought of the transcendence is amplified and deepend by the influence of Kierkegaard's dialectical thought.

In Barth's thought in the second edition of the 「letter to the Romans」 the infinite qualitative difference between God and Man is stressed; therefore, any direct relationship between God and man is negated and God is conceived as the "divine other." Theological reference to the divine being is impossible in any direct way. The divine being is mentioned dialectically through the concepts of "a second", and "a simultaneousness" by Kierkegaard. In "a second", God is known to this world and simuotanelusly hidden. The cognition of God in the world is an "impossible possibility." God is in eternity, not in world or in history. The cognition of god is only possible in a paradox; for the being of God which is to be known only by the dialectical thinking is a transcendent being

59) E. Busch, 「Karl Barths Lebenslauf」, München 1978, pp.96-109.

K. Kupisch, 「Karl Barth」 in Selbstzeugnissen und Bilddokumenten Stuttgart. 1977, pp.37ff.

to be known and at the same time to be hidden. The 「Letter to the Romans」 of Barth is so ruled by dialectical thinking.⁶⁰⁾ That dialectical thinking becomes a methodological thinking in 「Letter to the Romans」. It constitutes one method, but not the only method to illuminate the transcendent God. Dialectical thinking changes the concept of God in 「Letter to the Romans」 into a transcendent being.

Barth's thought in 「Church Dogmatics」 is guided by universal christological thinking which is radically opposed to dialectical thinking. The cornerstone of the thinking in 「Church Dogmatics」 is the doctrine of predestination. The core of the doctrine of predestination is the original decision(urdekret) of God which took place in the selection of Jesus Christ. Here Barth overcomes dialectical thinking with christological concentration. But Barth's thinking tends toward universal christological thinking, in that it goes beyond the thinking of christological centrism and conceives of christology as the principle of his theological thinking. Such radical christological thinking changes the dogmatic thinking of Barth into the system of universal salvation.

His system of universal salvation is based on the doctrine of predestination. Jesus Christ is the selecting God and the selected man. "In the selection of Jesus Christ God has thought the first, the selection, happiness and life toward man; and then toward himself the second, the abandonment, condemnation and death. The only selected one is, therefore, the man; the only abandoned is Jesus Christ. This doctrine of the gracious selection is based on universal christology and structured by the doctrine of universal salvation.

The doctrine of double predestination maintained by

60) K. Barth, 「Römerbrief」, 2 1922, p.96.

Augustin, Luther and Calvin is changed in Barth's universal christological system into the doctrine of christomonistic predestination⁶¹⁾. Such a doctrine of predestination structured by the doctrine of universal salvation causes the theological system of Barth to leave the system of dialectical thinking and the thought of crisis in 「Letter to the Romans」 and become subject to radical reconciliation and optimism.

The orders of reformed dogmatics creation-redemption order and the law-gospel order are changed by radical christological thinking into the redemption-creation order and the gospel-law order. Christological thinking must be theological core, as it is to be seen by Augustin, Luther and Calvin. But when it becomes as radical as it is in Barth's view, christ becomes a theological principle rather than a person. So the horizon of eschatological judgment which the reformed theology is stressing and the human obedience and responsibility of the decision which the gospel is bestowing on us, falter; therefore, the speculative optimism that is the recovery of all things, begins to dominate dogmatic thinking. Here lies the crisis of this methodology.

2. Bultmann's methodology

Bultmann's theological thinking is influenced by historical criticism on the one hand, and by existential thinking on the other. Influenced by the method of historical criticism in modern liberal theology, Bultmann interprets the New Testament from the view point of a modern natural scientific world-image. The method of modern historical criticism intends to verify the historical fact by the immanent causality

61) Y. H. Kim, 'Barth's doctrine on Justification'. 1986, pp.385,387-388.

such as correlation, analogy and criticism. By the criterion of the immanent causality, the world-image of the Bible appears as mythological. The life of Jesus and his preaching of gospel as the New Testament testifies, are not a historically real figure of Jesus, but they become confessions of the early church. By historical criticism grounded on such immanent causality Bultmann determines, that except the simple that-*(das bloÙe DaÙ)*the salvation-event of God which occurred in Jesus, all the words of Jesus, the virginbirth, miracles, the death on the cross, the resurrection, the ascension to Heaven and the prophecy of the parousia, that are testified about in the New Testament, are mythological statements. Such liberal historical critical method lets the theological thought of Bultmann negate the historical fact and approve only the significance of kerygma. The historical critical method thus negates the supernatural salvation-event of God, as it appears in the New Testament.

Bultmann's existential hermeneutic thinking discloses the significance of the kerygma which is expressed in the representation of the mythology. Introducing the idea of existential analysis into the understanding of scripture, Bultmann undertakes to disclose the existential understanding that the kerygma of the New Testament contains. This project of illumination of myth is his program of demythologization. An existential interpretation regard the factuality of scriptural kerygmas such as the virginbirth of Jesus, the messianic work the expiatory death on the cross, the resurrection and the ascension, as mythological representations and removes them and only approve the existential significance of the kerygmas. Here in Bultmann's methodology the methodical dualism that negates the continuity between kerygma and history.⁶²⁾

Historical critical thinking and existential thinking must be used restrictively in order to disclose the revelatory fact of scripture. Bultmann uses these two types of thinking radically. By radical historical critical thinking, he comes to negate the supernatural salvationevent to which the scripture testifies. By radical existential thinking he comes to demythologize the kerygma of the New Testament and to change it's soteriological meaning into anthropocentric existential significance. Here lies the crisis of methodology.

3. Tillich's theological methodology

Tillich's theology of the New Being is dominated by the method of correlation and the mystical-ontological speculative method influenced by the later Schelling. Tillich's method of correlation-the philosophy suggests the question and the revelation gives the answer-suggests the useful aspects that constitute the method of cultural theology in that it mediates the relationship between the biblical message and the human existential situation.

With the idea of correlation, Tillich overcomes the loss of contact points between God and man which occur in dialectical thinking, and the loss and mixture of the boundaries of the boundaries of the two⁶³⁾ in liberal thinking. Thinking of the boundary between philosophy and theology, culture and religion secular and holy, conditioned and unconditioned, thinking and faith, Tillich tries to connect the both polarities rather to separate them. On this point, his correlative thinking

62) H. Zahrnt, 'Die Sache mit Gott', 1972, p.275.

63) P. Tillich, 'Kritisches und positives Paradox', in: 'Anfänge der dialektischen Theologie', München, 1962, pp.166-167.

F. W. Kantzenbach, 'Programme der Theologie', München 1987, p.257.

is useful as an idea of cultural theology.

In the methodological thinking of correlation, Tillich does not, however, balance the message and the situation, and tries to change the message depending on the situation. His thinking which is dependent upon the situation, however changes the biblical message from the gospel of Jesus Christ, the Son of God, the Second of the trinity into the gospel of the New Being influenced by the thought of the later Schelling. Being overly conscious of the modern nonreligious situation, he replaces the christian concepts with the philosophical or deeppsychological concepts.

The trinitarian personal God becomes changed into the "being itself", "the unconditioned", "power of being", "the ground and the meaning of all beings". Jesus Christ is no longer the redeemptor, the Second of the trinity, but becomes a carrier of the New Being. The Holy Spirit is no longer the personal comforter and the witness to the redemption of the trinitarian God, but becomes changed into "the manifestation of the being realising the power and the meaning of being in unity". Faith is no longer personal trust in the triune God, but concern with the divine and the ultimate that is in all finite realities as their transcendent ground and meaning.

In such mystical ontological speculative thinking the concepts of the personal God, Christ and the Holy Spirit becomes a neutral concept and a pantheistic mixture arises. Therefore his speculative thinking of the New Being universalistically interprets the reformed doctrine of the justification. By the universal logos-christology, he applies justification not only to the believers but also to the unbelievers, the sceptic and the atheist⁶⁴). His theology of the New Being goes

64) P. Tillich, Ges Werke X II, p.31f. Ges. Werke V II. p.14.

therefore to the thought of the all-salvation produced by mystical ontological speculation. Here lies the crisis of theological methodology.

4. Pannenberg's theological methodology

Pannenberg's historical theology is dominated by universal historical thinking. While Barth's radical christological thinking anchors, by result of its methodological narrowness, the revelation in the harbor of history of origin and Bultmann's existential thinking limits, by result of its methodological narrowness, the revelation to the historicity of existence, Pannenberg suggests as a reaction to the two universal history as the domain for the revelation of God. Against an attempt that the theological methodology of Barth and of Bultmann limits the christian revelation, his universal historical thinking grasps the christian revelation as the whole domain of history. Therefore, Pannenberg intends to set up his theology of revelation as the theology of universal history and to suggest an excellent christian answer even to the Greek philosophical and historical questions about God.

But his universal historical thinking is based on an understanding of the history which is shaped by the judaistic apocalypics on the one hand, on the other hand the understanding of the history which is formulated by the rationalism of Hegel. True historical thinking is the historical revelation of God being revealed in the hiddenness as the judaistic apocalypics shows. Pannanbergs thinking is, however, ruled by Hegel's rationalistic understanding of history. The apocalyptic understanding of history surveys the whole history. According to it, the God revealing himself in history is hidden in the process of history. But Hegels understanding of history

surveys not only the whole history, but also views God in the history as revealing himself self-evidently through the context of the events in his historical acts. Here Pannenberg's understanding of revelation is not led by the apocalyptical understanding of judaism, but by Hegel's rationalistic understanding of revelation.

This universal historical thinking omits soteriological hiddenness in the revelatory event and grasps the meaning of the eschaton of history as only a universal manifestation of the divinity, for it identifies the revelatory event with the historical event. God coming for the salvation of history is revealed now as the true God even to nonbelievers. The universal historical thinking of Pannenberg mixes the process of general history and the process of redemptive history⁶⁵⁾, for it is influenced by the understanding of revelation in Hegel's philosophy of history. Regarding history as the only category of revelation, Pannenberg's universal historical thinking disregards the other categories of biblical revelation such as the giving of the law, the words of prophecy and the word of wisdom.

Even his christological idea is led by universal historical thinking and it disregards the soteriological idea and tries to illuminate the christological significance from the historical figure of Jesus. Here his christology is led by pure historical interest abstracted from soteriological interests. Abstracted from the thoughts of the suffering servant and the coming of Messiah in the old Testament, it is unfolded only on the

65) Y. H. Kim, 'Die universal-heiligeschichtliche These der Rahnerschule und Pannenberges universal geschichtliche konzeption'(1985). p.126.

Y. H. Kim, 'Pannenberg's Geschichte theologie als Hermeneutik' in: 'The Perspective of Contemporary Theology,' pp.19-25.

horizon of the thought of the resurrection of the dead in the apocalypics of judaism. Here lies the one sided character and limitation of his universal historical theological thinking. History is one category of the biblical revelation, but not the only category. Pannenberg tries, however, to understand biblical revelation as only a historical category.

5. Jüngel's theological methodology

Jüngel's speculative theology of the cross is dominated by Barth's revelatory theological thinking and Hegel's speculative philosophy of religion. Under the influence of Barth's revelation theological influence, Jüngel rejects historical natural theological thinking and affirms that the cognition of God is not a rational insight, but an event of faith. Inside revelatory thinking, Jüngel accepts the claim upon Pannenberg's thought of God's universality. Although the experience of God is contradictory to our concept of the world, in this function of the contradiction, "it has to be able to be verified as an experience that endures the world experience and the self-experience of man". The universality of God is able to be verified rationally "on the grounds of divine revelation" in world experience and self experience". Jüngel tries here to incorporate the thinking of the natural theology within revelational theological thinking. With such ideas from natural theological thinking, Jüngel intends to defend christian theology that is being confronted by contemporary atheistic thought.

To challenge contemporary atheistic thought, Jüngel develops a theology of the cross. Jüngel understands the being of God as life being formed from the death. God endures and suffers nullifying power of nothingness in his being, but he is

never nullified. Therefore, Jüngel suggests the theology of the cross as a ground for the justification of atheism. In his idea of the *theologia crucis*, he overcomes the alternative between theism and atheism and the opposition of the two in the divine being that has suffered, died and has risen. In this way, his thinking of *theologia crucis* is dominated by dialectical thinking of the spirit, that is, the "thought of the death of God" and the "death of death" by Hegel.⁶⁶⁾ Hegel's dialectical thinking of the phenomenon of the spirit dialectically describes the process, in which the being of God becomes life, that is his formation from death to the death of death.

The fact that Jüngel's cross theological thinking is ruled by a speculative, dialectical interpretation of the *crosevent* similar to that of Hegel in his 'Philosophy of religion', is grounded decidedly on the Jüngel's acceptance of Hegel's thought that the being of God receives death as a necessary moment of his being. Here Jüngel's theology of the cross understands the event of cross no longer as the redemptive, contingent and historical event for the salvation of the mankind in the biblical sense, but as a moment in the necessary process in which the eternal God realizes himself from himself to himself as himself.

In the dialectical self-development of the absolute Spirit, the biblical fall of sin is changed into the coming out from the dreaming unguilt state to the dialectical alienation process, the event of the cross into the acceptandce of negation, the event of resurrection into a necessary process of the divine being that constitutes the negation of negation. Here lies the

66) G. W. F. Hegel, 'Vorlesungen iiber die Philosophie der Religion', II /2.(hrsg. G. Lasson), Hamburg. 1974, p.167.

E. Jüngel, 'Gott als Geheimnis der Welt', p.298.

danger of theological methodology, that is, the crisis of dogmatic thinking dominated by religious philosophical thinking.

5. Groping for the course of reformed theology

In this crisis of contemporary theology, reformed theology faces an important task. The writer would like to suggest the following three tasks of the reformed theology toward contemporary theology.

1. the rediscovery of the scripture only (sola scriptura) thought

Firstly, reformed theology has to rediscover the ground-principle of all theologies, that is, "sola scriptura-thought". The most important task of reformed theology in contemporary theology consists therein that it awakens the idea of scripture-conformity in theological reflection toward all theological thoughts. The scripture the word of God is the light tower and the criterion of all theological reflections.

Theological reflection is a second afterward reflection on the human God experience and faith experience. This theological reflection is a reflection by human reason. Human reason is a general grace of creation given to mankind by God. But when human reason would not obey the divine will and claimed the autonomous knowledge right, it would arrive at the self-defication (selbstver göttlichung) which intends to know the divine will for itself. This is the sin of hybris that the first man ate the fruits of the good and evil knowledge that God had forbidden to eat. Only when human reason becomes illuminated under the light of revelation, is it able to carry out the reflection on God-understanding. This revelation is, so to

speak, the scripture, the word of God. Only when the theological reflection learns to become a disciple of the scripture, can it come out of the dimension of autonomy into the dimension of theonomy. That theological reflection becomes a disciple of the revelatory word of scripture means that one open his human intelligence toward the personal divine logos which is speaking in scripture.

The reason why the gospel Tillich understood was changed into the gospel of the metaphysical New Being rather than the biblical gospel of Jesus Christ although he suggested the theological thinking opening toward the revelation, is to be found in the fact that he did not put the biblical revelation into the criterion of his theological reflection, and he was orientated toward the revelatory philosophy of the later Schelling.

Although Barth preached so far the word of God and the gospel of Jesus Christ and put the scripture into the criterion of theology, his theology becomes open toward the doctrine of the all salvation. Through his conceiving of Jesus Christ as the theological principle selected before the beginning of the world rather than as a redeemer, Barth was not faithful to the revelatory word which is testified according to the own thing of the scriptural text. Even Bultmann tried to interpret the New Testament as relevant for modern man. What dominated his existential thinking is not the New Testamental revelation, but the existential philosophy of Heidegger. Pannenberg intended also to conceive of universal history as a category of biblical revelation, but he was led by the history philosophical and rationalistic understanding of revelation that Hegel understood, rather than by the concept of history the biblical revelation suggests. Jüngel intended to give an answer from the aspect of revelatory theology toward contemporary atheis-

tic situation, but the idea of the *theologia crucis* he suggests as an answer is not developed by the soteriological understanding based on the biblical revelation, but influenced by the speculative philosophy of Hegel instead.

Reformed theology is a stream of contemporary theology. But reformed theology has to think creatively from the treasure of a rich tradition and to come to dialogue with contemporary theology. Reformed theology has to carry out the prophetic task, to point out the breakaway from scripture conformity that contemporary theology is disregarding, and to instruct theological reflection how to be conformed with the scriptural word.

2. actualization of the methodological consciousness of correlation

Secondly, reformed theology has to actualize the methodological consciousness of correlation, that is, the connection between the message and the situation that contemporary theology carried out in the contribution to theological history. Reformed theology can not simply be a traditional theology. Traditional theology is intended to conserve the theological thought of the church fathers and the reformators. Here there is therefore no theological new development. Reformed theology must be a conservative theology with creative thinking. It has to succeed the theological tradition given by the apostles and the reformators creatively and relevantly for the contemporary situation. In order to carry out the creative succession of the christian tradition reformed theology accepts the "method of correlation". It earnestly intends to receive the questions suggested by the cultural situation of contemporary mankind earnestly and to suggest the answers to these questions from a biblical revelation.

The task of reformed theology is a dialogue between the biblical revelation and the contemporary cultural situation. For this dialogus, a hermeneutic task is needed. For the biblical revelation has a two thousand-year-old historical horizon of understanding; the contemporary cultural situation has a contemporary horizon of understanding. Between two exist cutural distance and temporal distance. This distance must become narrow and the biblical revelation must be preached toward the contemporary cultural situation. This method of correlation has to be carried out in a dynamical dialogue between the biblical message and the contemporary cultural situation. Unlike the practice of contemporary theologians, the biblical revelatory content should not be changed into the prejudices of modern thought.

Bultmann's existential thinking changes the biblical revelation into existential significance by interpreting the New Testament with modern existential philosophy and natural scientific thinking. Tillich's ontological thinking changed the contents of the biblical revelation into the significance of the New Being by interpreting biblical revelation with the categories of contemporary depthpsychology and philosophical ontology. Pannenberg's universal historical thinking changes the contents of biblical revelation into the significance of universal historical context by interpreting the biblical revelation with the contemporary anthropology and the category of rationalistic understanding on history. Jüngels thinking of the speculative theologia crucis also changes the contents of biblical revelation into that of speculative philosophical ontology which interprets biblical revelation with Hegel's scheme of speculative philosophical ontology.

Interpreting 「Letter to the Romans」 by emphasis on the

question of crisis, unrest, chaos, frustration and distancing suggested by the contemporary situation, the earlier Barth changes the thought of justification through the faith in 「Letter to the Romans」 into the thought of the transcendence. Over emphasizing the gospel of reconciliation and grace, the later Barth changes the biblical revelation into the gospel of universal christology and the doctrine of universal reconciliation.

In the dialogue between the biblical revelation and the contemporary situation, the movement of the questioning-answering has to be balanced. The contents of the biblical revelatory message has never been changed in the dialogue with the questions of contemporary situation. In this case, theology becomes a textless theology, that is, a relativistic theology. The biblical revelation should endeavor to hear the questions arising from the contemporary situation. Thereby, the theology does not remain an anachronistic theology, but becomes a prophetic theology preaching the word of prophecy toward the age.

3. Establishing of Reformed cultural theology : the situation-related dogmatics

Thirdly, reformed theology has to establish situation-related dogmatics, that is, a reformed cultural theology through dialogue between the biblical message and the modern situation.

1) *the concept of culture*

Cultural theology does not mean cultural protestantism of the 19th century. The latter devaluated the christian revelation and concentrated the theological reflection only on religious piety and the cultural activity of mankind. Cultural

protestantism has fallen, therefore, into the error of identifying the christianity with the cultural phenomenon.

But cultural theology which reformed theology tries to establish is grounded on the idea of theonomy based on biblical revelation. Biblical revelation transcends culture and, at the same time, remains in culture. Biblical revelation—the law of Moses the prophecy of the prophets, and the preaching of Jesus—is the word of God descending vertically always from above and at the same time it illuminates the concrete cultural situation of mankind and preaches the reformation and the renovation of culture.

Here culture is the domain of the totality of human life—the nature, social order, politics, economy, literature, art, medicine technology and judicial order—. Christian theology has to carry out theological reflection on the total domain of human life and to explain the meaning of the christian faith in the total domain of human life. God is carrying out the act of the salvation as the redeptor in the total domain of human life. The church is the eschatological community serving his redemptive act. The redemptive act of God is proceeding from the human existential domain to all cultural domains. All the domains of this culture have an absurd structure infected by original sin, the corruption of mankind, and of human groups even though it is a domain being kept by the general grace of God. Human culture must not be praised unconditionally but illuminated critically in reference to the word of God. Human culture has to be changed individually and socially. Reformed cultural theology must not limit the reformed thought of the justification only to the individualistic domain but applies it further to social groups and structural domains. This cultural theology contains the process of inclusive alienation and the process of transforming appropriation as two hermeneutic

moments.

2) *Inclusive alienation*

A methodology of cultural theology like this is called the christian phenomenological method. "christian" means that the theological reflection begins with God's trinitarian self-disclosure revealing himself in the word of scripture and in salvation history. "phenomenological" means that theological reflection exposes and describes the revelation of God disclosing himself in the cultural domain of the whole man. Christian phenomenological thinking is therefore grounded on the method of correlation which connects the biblical revelation with the human cultural situation. The christian phenomenological method intends to carry out the correlative method by a stricter methodological reflection. Christian phenomenological thinking describes the various figures of human culture, so to speak, the cultural phenomenon. It acknowledges one central theological idea, but not one theological principle, because it knows that the cultural phenomenon is complex.

The idea of cultural theology transformatively receives the idea of Barth's christological revelation in the frame of the idea of christological justification theology posited by Luther and Calvin. This idea transformatively receives Bultmann's existential idea in the frame of Luther's emphasis on existence. This idea transformatively accepts Tillich's ontological idea in the frame of religious philosophical and dialectical concepts, that is, in the frame of correlative thinking of the philosophical question and the revelatory answer. This idea of cultural theology transformatively receives Pannenberg's idea of the universal historical theology from the view point of Cullmann's theology of salvations history. This idea transformatively takes Jüngel's idea of the *theologia crisis* in the

frame of Luther's *theologia crucis*.

Therefore, the idea of cultural theology includes the various aspects that contemporary theology is stressing, that is, the christological aspect, the existential aspect, the ontological aspect, the historical aspect, and the aspect of the suffering of God as the important moments in cultural theological thinking. The idea of cultural theology is a situation-related dogmatic idea interpreting and developing christian dogmatics in dialogue with the contemporary situation. Therefore, the theology of culture has to be grounded on the dogmatics. Inclusive alienation is the hermeneutic moment in theological reflection being conscious of and exposing the various aspects in their differences.

3) *Transformative appropriation*

But such inclusive acceptance is neither the trial of the mixture nor of the confusion. Inclusive acceptance has to go further to the process of transformative appropriation. The transforming appropriation is the hermeneutic moment connecting the various aspects of the situation in reference to the central thought of the biblical message and interpreting this newly connected meaning theologically.

Reformed theology of culture criticises Barth's idea in the way that it made Jesus christ a theological principle. In the frame of historical incarnation the messianic work, and the work of the cross, resurrection and the ascension to heaven, it interprets Jesus Christ not in universal-soteriological but biblical soteriological perspective. Reformed cultural theology criticises Bultmann's idea in the way that it demythologizes the kerygma of the New Testament and changes the factuality of the kerygma into existential significance. It gives stress to the historical relatedness of the kerygma and the mutual continuity between fact and kerygma.

Reformed cultural theology criticises Thillich's idea in the way that it ontologizes the kerygma of scripture and changes the gospel of Jesus Christ into the gospel of the New Being. It gives emphasis to the fact that the concept of the christian trinitarian God, and the dogma concept of redemption and justification becomes the substance of all philosophical, speculative ontology. Reformed cultural theology criticises Pannenberg's idea in the way that it changes the concepts of biblical history and revelation into rationalistic thought. It stresses the fact that the revelation is given contingently and particularly for the salvation of mankind, and appears transcendently in history. Reformed cultural theology criticises Jüngel's idea in the way that it changes the biblical event of the cross into a speculative philosophical event. It emphasizes the fact that the cross event is a redemptive act of the trinitarian God for the redemption of the mankind.

Reformed theology does not have to remain in a position of passive self-defense, that is, as exclusive criticism of liberal thoughts in the field of modern theology, but should establish a new the biblical revelation-orientated and at the same time the modern situation-related dogmatics by critically accepting the new theological ideas that contemporary theology suggests, and by confronting the contemporary cultural situation. Here lies the future of reformed theology. Situation-related dogmatics is, so to speak, the cultural theology. The dogmatics becomes cultural theology, when it is unfolded in correlation to the situation. Cultural theology is the future task of reformed theology. Cultural theology is possible in the unfolding of the situation-related dogmatic thinking that includes various moments of modern thought and culture and at the same time appropriates them transformatively by the

correlative methodological thinking. Situation-related dogmatics is nothing but hermeneutic dogmatics. Reformed cultural theology is a hermeneutic dogmatics coming in dialogue with the modern situation on the grounds of the traditional dogmatics and exposing its contemporary significance.