The Trinity:

A Critical Dialogue between St Augustine and Emil Brunner

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Contents

I.   Abstract

The purpose of this study is to understand the relation between God and human beings in the Trinity. This critical dialogue between Augustine and Brunner is in order to see their different approaches to the Trinity. Augustine tries to understand the Trinity by seeing the static vision of God. Augustine identifies human beings' seeing the vision of God and their salvation by human beings' transformation.

Augustine focuses on the unity of the Father, the Son and the Holy Spirit. He thinks that the Son's coming into the world is God's illumination. The Son mediates between God and human beings by taking human form. Augustine's project is to see God face to face by human beings' transformation. So he focuses on human beings' life, death and life after death. The reason why he focuses on these three things is to match Jesus' incarnation, death and resurrection.

On the other hand, Brunner concentrates on God's coming into the world. This is God's participation in the world as the encountering event through the Son. According to Brunner, God's self-giving love through the Son is the essence of the Trinity. Human beings' responding to God's self-giving love is a way to understand the Trinity. God's self-giving love is the issue of a critical dialogue with Augustine. Augustine's assertion of human beings' transformation for seeing God face to face is revised by God's self-giving love. The point of the Trinity is God's coming into the world. But Augustine focuses on human beings'

participation in God through the Son's coming to the world.

What we try to do through a critical dialogue between Augustine and Brunner is to rethink Augustine's argument of the static vision of God in the Trinity. Augustine tries to see the God of unknownness through the Trinity. But Brunner tries to understand the Trinity in God's coming into the world. Human beings' transformation for perfect understanding of the Trinity is the theme of philosophical trinitarian theology. Augustine focuses on human beings' deification. But Brunner concentrates on human beings' responding to God's self-giving love. In his ethical theology, to love God and to love your neighbour are the ways to understanding God's love through the Son's death and suffering. With the Trinity, Augustine tries to focus on human beings' transformation as the means of achieving eternal happiness by seeing God face to face, whereas Brunner focuses on human beings' respond to God's self-giving love. Jesus' coming into the world is the point of their distinctive approach to the Trinity. Thus, a critical dialogue between Augustine and Brunner shows what the Trinity means to human beings' life in the world. What the Son's coming into the world means to human beings is human beings' transformation or human beings' acceptance of God's self-giving love.

II.   Introduction

Augustine's philosophical trinitarian theology considers two things: the vision of God and human beings' inwardness to God. First, the vision of God is what Augustine is going to see. He concentrates on how human beings can achieve intellectual sight. His philosophical trinitarian theology demonstrates that human beings can achieve intellectual sight and how they can achieve it. According to Augustine,

> When the sight comes that is promised us face to face (1 Corinthians 13:12), we shall see this trinity that is not only incorporeal but also supremely inseparable and truly unchangeable much more clearly and definitely than we now see its image which we ourselves are.[1]

Augustine tries to see the unity of the Trinity that he imagines. He has the vision of God in his mind. He says that we make judgment about these things according to that form of truth, and we perceive that by insight of the rational mind.[2] For Augustine, to see the vision of God is to prove what he imagines in his mind. In order to see the vision of God Augustine needs human beings' transformation. This is human beings' achieving intellectual sight. Ayres says that the body as it now

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[1] Augustine, *The Trinity*, XV, 44.
[2] Ibid, IX, 11.

is in the process of being transformed into the body as it is intended to be.[3]

However, according to LaCugna, Augustine did not properly understand the relation between God and us in terms of *oikonomia*, the plan of God's salvation.[4] The plan of God's salvation is the point of the Trinity according to Brunner. But Augustine focuses on human beings' inwardness to self. The inwardness to self is a way to see the vision of God. This is his seeking the vision of God through an order of creation. According to Taylor, Augustine gives us a Platonic understanding of the universe as an external realization of a rational order. Things should be understood ultimately as signs, for they are external expression of Gods' thoughts.[5] But still LaCugna points out that the self's transformation in Augustine's trinitarian theology is only significant in order to understand the eternal being of God (*theologia*).[6] In her point of view a critical dialogue between Augustine and Brunner is a discussion about the Trinity from the point of view of *oikonomia* and of *theologia*.

Augustine tries to demonstrate what the Trinity is. Brunner, on the other hand, considers God's self-giving love through the Trinity. The plan of God's salvation is revealed to the communities of human beings' life in the world, whereas Augustine's philosophical trinitarian

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[3] Ayres L., "The Christological Context of Augustine's *De Trinitate* XIII: Toward Relocating Books VIII-XV," *Augustinian Studies* 29:1 (1998), p. 126.
[4] LaCugna, *God for US*, p. 24.
[5] Taylor C., *Sources of the Self*, p. 128.
[6] LaCugna, *God for Us*, p. 8.

theology focuses on the vision of God in the realm of the divinity. As LaCugna mentioned a weak point of Augustine's philosophical trinitarian theology is that it is less concerned with human beings' salvation than with human beings' transformation. In a critical dialogue with Brunner we are going to focus on human beings' salvation through the Son's death and resurrection. Thus, the vision of God in Augustine's philosophical trinitarian theology is to see what the Trinity is through human beings' gaining intellectual sight.

Augustine focuses on how human beings can see the unity of the Trinity through the inwardness to self. The vision of God is static. This is an unchangeable truth and can only be seen by intellectual sight. Augustine says that God's essence, by which he is, has absolutely nothing changeable about its eternity or its truth or its will; there, truth is eternal and love is eternal; there love is true and eternity true; there eternity is lovely and truth is lovely too.[7] Thus, the inwardness to self for seeing the static vision of God is considered to be mystical spirituality. Gresham says that Augustine's spirituality is aptly described as a mysticism of the trinitarian soul's search for the trinitarian God.[8] Thus, Augustine's idea of the inwardness to self focuses on human beings' achieving eternal happiness. What Augustine tries to see is what he seeks eternal happiness. Augustine's philosophical trinitarian theology seeks eternal happiness by seeing God face to face. Without

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[7] Augustine, *The Trinity*. IV, 1.

[8] Gresham John, "Three Trinitarian Spiritualities," *Exploring Christian Spirituality*. edited by Kenneth J. Collins, p. 284.

human beings' transformation he cannot enjoy this happiness. Augustine says,

> Inferior bodies are governed in due order by the more
> subtle potent ones, so too all bodies are governed by the spirit
> of life; and the non-rational spirit of life is governed by the
> rational spirit of life; and the rational spirit of life that has run
> away and sinned is governed by the rational spirit of life that
> has remained faithful and just; and that is governed by God
> himself.[9]

Augustine here considers the inwardness to self as a hierarchical governing of the higher beings. Brown affirms that Augustine had now found a field of intellectual activity that assured him of fruitful progress.[10] Augustine analyzes human beings' life not only from body to spirit, but also from life to life after death. From this observation Augustine's idea of the inwardness to self shows a mystical and spiritual aspect. The inwardness to self is entirely dependent on God through human beings' transformation. Augustine says,

> If this is difficult to understand, then you must purify
> your mind with faith, by abstaining more and more from sin, and

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[9] Augustine, *The Trinity*. III, 9.
[10] Brown P., *Augustine of Hippo*, p. 103.

by doing good, and by praying with the sights of the holy desire
that God will help you to make progress in understanding and
loving.[11]

Augustine clearly discerns what he sees now and what he is
going to see. He expects to see God face to face. Thus, the inwardness
to self is for human beings' seeing God face to face through their
transformation. According to Augustine, human beings have desire to
see the Trinity because they have the image of the Trinity. He says that
we are not yet speaking of things above, of God the Father and the Son
and the Holy Spirit, but about this disparate image, yet image
nonetheless, which is man; it is likely to be easier, after all, and more
familiar for our mind in its weakness to examine.[12]

Augustine understands the relation between God and human
beings in a hierarchical system that is originated from Neo-platonic
philosophy. The Son's incarnation is the model of human beings'
deification. Ayres makes the point that Augustine's view of the
incarnation integrally involves an account of the community of those
who are being purified so that they may join the 'first fruit' of the
resurrection of the dead.[13] Augustine does not clearly demonstrate
human beings' deification. He focuses on human beings' life after death

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[11] Augustine, *The Trinity*. IV, 31.
[12] Ibid. IX, 2.
[13] Ayres L., "The Christological Context of Augustine's *De Trinitate* XIII: Toward Relocating Books VIII–XV," *Augustinian Studies* 29:1 (1998), p. 124.

as a way of seeing God face to face. Human beings' seeing God face to face is human beings' deification.

In a critical dialogue between Augustine and Brunner we focus on Brunner's criticism of Augustine's philosophical trinitarian theology as mystical and ideological speculation. Brunner says that man assumes that he can help himself by means of his philosophy or his religion. The Gospel is the end of these efforts. It gives up or denies the possibility of every human approach to God, even by the path of religion.[14] Brunner moves the focus from Augustine's seeking the static vision of God to human beings' response to God's self-giving love. Brunner understands the Trinity in God's creation and redemption through God's self-giving love. In his argument, God's creation comes from the nature of the Creator to the work of the creature's redemption. He affirms that in Christ, who has overcome death, he has the assurance of final resurrection, that is, the restoration and perfection of the whole creation.[15]

Brunner's ethical narrative approach to the Trinity is to see God's action toward the world through God's self giving love. Brunner makes the point that love is the new motive of action which is not known in non-Christian ethics; love in the non-sentimental, paradoxical, eschatological meaning of the terms in the New Testament, the love that we have because He is first love.[16] Brunner discerns love in God's

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[14] Brunner, *The Theology of Crisis*, p. 61.
[15] Ibid, p. 86.
[16] Ibid, p. 79.

commandment (*agape*) and love in human beings' desire (*eros*). He says that to love your neighbour means to take him as he is, to obey the divine call that comes to you through his present condition, to listen to what he says to you through his being here, to accept the world as it is without impatiently revolting from it.[17]

In a critical dialogue between Augustine and Brunner what we focus on is to understand the Trinity through God's creation and redemption. Brunner understands the Trinity in God's creation and redemption. He affirms that it is characteristic of real Christian faith that it binds together the individual and all humankind with two insoluble bonds: the solidarity of creation and sin, and the solidarity of redemption and hope.[18] His point shows what the Trinity means to human beings in terms of God's creation and redemption.

Augustine loves God and his neighbour so as to achieve eternal happiness and to be just. Brummer points out that this resembles the way that Plato's views on love are directly connected with his eudaemonism in which the aim of all moral action is the perfection of the soul which is ultimate happiness.[19] It shows how much Augustine and Brunner have different perspectives of love in their trinitarian theology. Brunner demonstrates what a difference there is between moral philosophy and Christian ethics. According to him, a rational moralist, that is, one who thinks of the good will not do so in view of an

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[17] Ibid, p. 81.
[18] Ibid, p. 83.
[19] Brummer, *The Model of Love*, p. 111.

actual Divine command but in view of the law. Kant also believes absolutely in the possibility of an ethical system, that is, in the possibility of constructing timeless valid norms of duty for actual conduct.[20]

The significance of the distinction between Christian ethics and moral philosophy is to understand love. Brunner concentrates on God's self-giving love for human beings' salvation while Augustine focuses on self-love as the means for achieving eternal happiness. Brunner argues that man only knows what the love of God is when he sees the way in which God acts, and he only knows how he himself ought to love by allowing himself to be drawn by faith into this activity of God.[21] In Christian ethics Brunner shows how human beings can love both God and neighbour. And this is the point of what the Trinity means to human beings. The Son's death is his obedience to God for revealing God's self-giving love in order to redeem human beings. The Son's death for human beings because of his obedience to God shows the divine relationship. Why God sends the Son to the world is understood by how the Son acts towards God and human beings. The Son's obedience to God is God's redemption of human being.

In the Trinity the Son's coming into the world for human beings' redemption is the focal point of what the New Testament reveals to human beings. Brunner says that the word "Love" acquires its new

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[20] Brunner. *The Divine Imperative*, p. 48.
[21] Ibid, pp. 83 84.

meaning through the fact that in Jesus, the "Suffering Servant of the Lord," God comes to us. It is thus that God reveals to us His Nature and His Will. It is His will to give. Therefore, He can only be revealed in the reality of His giving.[22] In this circumstance the central point of a critical dialogue between Augustine and Brunner is to focus on human beings' response to God's self-giving love. To seek eternal happiness by loving God and to do justice by loving your neighbour are the matters that we revise through a critical dialogue between Augustine and Brunner. When human beings properly respond to God's self-giving love, the Son's coming into the world is understood clearly. The Son's suffering, death and resurrection in God's self-giving love is actually experienced when the Son's humanity is realized. This is the main point that we focus on in a critical dialogue between Augustine and Brunner.

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[22] Ibid, p. 116.

III.   Augustine's Trinitarian Theology

1. The Vision of God

What Augustine tries to demonstrate in his philosophical trinitarian theology is the vision of God. The vision of God is seen by human beings' gaining of the image of God. One of the distinctive features of Augustine's trinitarian theology is that it focuses on human beings' achieving their intellectual sight. He says,

> Sight is the product of the visible object and the seeing
> subject, where the seeing subject of course provides the sense
> of the eyes and the intention of looking and holding the gaze:
> but the information of the sense, which is called sight, is
> imprinted on it only by the body which is seen, that is by some
> visible thing.[23]

Augustine discerns two kinds of sight: the sight of sense and of intellect. The significance of human beings is to have senses. The sense of sight is one of the most significant things in Augustine's philosophical trinitarian theology. Augustine affirms that we are not yet speaking of things above, of God the Father and the Son and the Holy Spirit, but about this disparate image, yet image nonetheless, which is man; it is

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[23] Augustine, *The Trinity*, XI, 3.

likely to be easier, after all, and more familiar for our mind in its weakness to examine.[24] Augustine focuses on how human beings can see the vision of God. He tries to respond to this question through his philosophical trinitarian theology. According to Augustine:

> This is why I have wished to propose two trinities of this kind, one when the sensation of sight is formed from the external body, the other when the sight of thought is formed from the internal memory. But I do not wish to propose a middle trinity in between, because it is not usually called a sight when the form that is produced in the sense of the observer is committed to memory.[25]

The vision of God, for Augustine, is what he is going to see by intellectual or spiritual sight. Augustine identifies this as what he sees and what he understands. Thus, Augustine's philosophical trinitarian theology concentrates on human beings' seeing the vision of God. Augustine says,

> Human being's responsibility is to seek God as intellectual being. This is why, with the help of the Lord our God, we shall undertake to the best of our ability to give them the

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[24] Ibid, IX, 2.
[25] Ibid, XI, 16.

reasons they clamor for and to account for the one and only and true God being a trinity.[26]

Augustine understands human beings' responsibility in their seeing God face to face. Augustine sees that human beings have the image of the Trinity in their mind. To remember the image of the Trinity in mind is to understand it. Augustine also sees that human beings have the will to remember the Trinity in terms of understanding it. Thus, he sees that a combination of memory, understanding and will is a kind of trinity in human beings' minds. So he affirms that human beings can see the vision of God. According to Ramsey, it is true that in his work *On the Trinity* St Augustine declares that the mind must be first considered as it is in itself, before it becomes partaker of God; and His image must be found in it.[27] So Ramsey shows that what Augustine did to find the Trinity is prefigured in the very structure of the human mind itself.[28] And the image of the Trinity in the mind consists of the three faculties, memory, intellect and will.[29] According to Augustine,

When the mind comes on other things that it has to know by itself and not through the intermediary of a bodily sense, it finds them either in a higher substance, that is in God, or in other parts of the soul, as when it makes a judgment about the

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[26] Ibid. 1. 4.
[27] Ramsey P., *Basic Christian Ethics*, p. 256.
[28] Ibid, p. 256.
[29] Ibid, p. 257.

images of bodies; it finds them within, impressed by bodies on
the soul.[30]

Augustine asserts that human beings have the vision of God in
their mind. The mind can see the vision of God. Seeing the vision of God
indicates harmony between body and soul. He says that the fact that
soul and body should psychosomatically react upon each other is due to
those archetypal harmonies of reason which live immutably in the very
wisdom of God, something that is not localized within the limits of
space.[31]

Thus, Augustine understands human beings as incorporating the
image of the trinity. His assertion of human beings' having the image of
the trinity indicates their transformation. Augustine makes the point that
the reason for this must be that it was the image of the trinity that was
made in man, and this is how man would be the image of the one true
God, since the trinity itself is the one true God.[32] His assertion of
human beings' possessing the image of the trinity is understandable in
terms of continuity between God and human beings. In a critical
dialogue between Augustine and Brunner what we focus on is his
argument of human beings' transformation for seeing God face to face.
His speculative and ideological assertion is understandable in his
philosophical trinitarian theology. But his insistence of human beings'

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[30] Augustine, *The Trinity*, X, 10.
[31] Ibid, III, 15.
[32] Ibid, XII, 7.

transformation is not the focal point according to God's creation and redemption. Human beings' transformation is his philosophical interpretation of the biblical stories through his hierarchical system. Augustine says,

> If then we are being renewed in the spirit of our mind, and if it is this new man who is being renewed for the recognition of God according to the image of Him who created him, there can be no doubt that man was not made to the image of Him who created him as regards his body or any old part of his consciousness, but as regards the rational mind, which is capable of recognizing God.[33]

Augustine's philosophical trinitarian theology is a logical construction which supports human beings' seeing God face to face in terms of their transformation. But his assertion does not consider God's participation through creation and redemption. So what we focus on in a critical dialogue is the Son's incarnation not in his role of the mediator and the illuminator of human beings' transformation but in God's self-giving love for their redemption as God's new creation. The Trinity signifies the way to understand the God of creation and the redemption in God's action. In the Trinity what we focus on in God's action is to revise Augustine's insistence of human beings' transformation in order

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[33] Ibid, XII. 12.

to see the static vision of God.

2. The Inwardness to Self

The inwardness to self is the way to see God through human beings' transformation. The inwardness to self is more spiritual than intellectual. Augustine focuses on human beings' renewal, growth and repentance. He says,

> The soul is resuscitated by repentance, and in the still mortal body the renewal of life takes its start from faith by which one believes in him who justifies the ungodly (Rom 4:5), and it grows and is strengthened by good behavior from day to day, while the inner man is renewed (2 Corinthians 4:16) more and more.[34]

For Augustine, the inwardness to self is understood as the soul's spiritual journey to God. According to Taylor, the soul must be swiveled around; it has to change the direction of its attention/desire. For the whole moral condition of the soul depends ultimately on what it attends to and loves.[35] From this point Augustine depends on intellectual sight

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[34] Ibid. IV. 5.
[35] Taylor. *Sources of the Self*, p. 128.

in the soul. Augustine says,

> Therefore, those who seek God through these powers
> which rule the world or parts of the world are in fact being
> swept away from him and cast up a long way off, not in terms of
> distance but of divergence of values; they are trying to go by an
> outer route and forsaking their own inwardness, where God is
> present more inwardly still.[36]

Augustine constructs his philosophical trinitarian theology on the basis of platonic dualism. The Greek philosophy supports him in setting out the relation between God and human beings. In his philosophical trinitarian theology the vision of God takes place in human beings' memory. Thus, the inwardness to self is a way to see God face to face with the vision of God in human beings' memory. So Augustine sets human beings' memory, understanding and will as their basic trinitarian image. It demonstrates how human beings enter the process of the inwardness to self. According to Taylor,

> The image of the Trinity in us is the process whereby we
> strive to complete and perfect this self-presence and self-
> affirmation. Nothing shows more clearly than these images of
> the Trinity how Augustinian inwardness is bound up with radical

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[36] Augustine, *The Trinity*, VIII. 11.

reflexivity, and they also begin to make clear how essentially
linked is this doctrine of inwardness to Augustine's whole
conception of the relation of man to God.[37]

The vision of God, for Augustine, is not different from what he is
going to think in his mind. He expects to see God face to face by
completing the process of the inwardness to self. He tries to confirm
what he sees now in his memory through the inwardness to self. Thus,
one aspect of the vision of God that Augustine asserts is the relation
between God and human beings. The inwardness to self involves human
beings' transformation. Augustine tries to understand the unity of the
Trinity through human beings' transformation. When God is seen by
human beings the Trinity is understood.

Augustine tries to demonstrate what the perfect understanding of
the Trinity is. He believes that to see God face to face is the only way
to understand the Trinity perfectly. Human beings can see the vision of
God in their memory. When we gain intellectual sight we can see God
face to face. So Augustine talks about the vision of God and the
inwardness to self as preparation to see God face to face. Balthasar
makes the point that Augustine's psychological images of the Trinity in
the created soul, which cannot be expounded in detail here, form the
conclusion not just of his metaphysics, but, expressly, of his

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[37] Taylor, *Sources of the Self*, pp. 136-7.

aesthetics.[38] For Augustine, to see God face to face is not only understanding God but also enjoying the divine beauty. It shows his anticipation both of intellectual satisfaction in understanding and of aesthetic delight in harmony.

Augustine considers human beings' transformation in terms of recovery from sickness. This is how he tries to demonstrate human beings' transformation in relation to the Son. According to Augustine,

> Health is at the opposite pole from sickness, but the cure should be halfway between the two, and unless it has some affinity with the sickness, it will not lead to health. Unless temporal things just delude the sick and disappoint them; useful ones help them to get well and lead them, once they have got well, to eternal things.[39]

What Augustine tries to demonstrate through this notion of recovery from sickness is the way he understands human beings in his philosophical trinitarian theology. According to Marrocco, Augustine demonstrates a fundamental optimism about human nature, which is created for and able to achieve such an exalted destiny, and even able to receive and begin it in a way here on earth.[40] The aim of Augustine's

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[38] Balthasar, *The Glory of the Lord*, p. 134.

[39] Augustine, *The Trinity*, IV, 24.

[40] Marrocco Mary, "Participation in Divine Life in the *De Trinitate* of St Augustine," *Augustinianum*, 2002, p. 182.

idea of human beings' recovery from sickness is not different from the way of inwardness to the self. Both are focusing on human beings' gaining intellectual sight for seeing God face to face. Taylor makes the point that God is behind the eye, as well as the One whose Ideas the eye strives to discern clearly before it. He is found in the intimacy of the self-presence.[11] That human being see God face to face indicates their self-presence in the realm of divinity.

Augustine constructs a model to support his idea of recovery from sickness. He takes the Son's death and resurrection as the model of human beings' transformation. He says,

> Our faith will become truth, when we come to what we
> are promised as believers; but what we are promised is eternal
> life, and the truth said, this is eternal life, that they should know
> you the one true God, and Jesus Christ whom you have sent
> (John 17:3); therefore when our faith becomes truth by seeing,
> our mortality will be transformed into a fixed and firm eternity.[12]

Augustine asserts why the vision of God is static and why human beings must be transformed. Augustine affirms that to cure people and make them well the Word through which all things were made *became flesh and dwelt among us* (John 1:14). Our enlightenment is to

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[11] Taylor, *Sources of the Self*, p. 136.
[12] Augustine, *The Trinity*, IV, 24.

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participate in the Word, that is, in that *life which is the light of men* (John 1:4).[43] And Taylor says that healing comes when it is broken open, not in order to be abandoned, but in order to acknowledge its dependence on God.[44] So the point of human beings' recovering from sickness depends on God through the inwardness to self. So Augustine's focus on human beings' healing is in order to bring about his transformation for God face to face.

Therefore, the significance of the inwardness to self in Augustine's philosophical trinitarian theology is as human beings' intellectual way to God. However, his intellectual desire to prove the unity of the three divine persons by seeing God face to face is not the point that the New Testament makes about the Trinity. The essence of the Trinity is God's action in the world. However, Augustine focuses on human beings' inwardness to God.

3. Beauty

Beauty is the notion of aesthetic evaluation of the unity of the divine persons in the Trinity. Augustine considers the vision of God in an aesthetic way is in order to see the unity of the divine persons in the Trinity. Balthasar makes the point that for Augustine, this beauty itself

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[43] Ibid, IV, 4.
[44] Taylor, *Sources of the Self,* p. 139

is only a dynamic striving towards a unity which can never be attained, but which at least is intellectual and which thus makes it possible ontically to transcend numerical beauty.[45] Augustine tries to identify what he sees and what he understands. The unity of the Trinity is understood through seeing. To understand the unity of the three divine persons in the Trinity from an aesthetic perspective is what Augustine tries to demonstrate in his trinitarian theology.

Augustine discerns that the image of beauty and Beauty itself are in continuity. It is no different from how he tries to demonstrate the image of God and of God the true divine. Augustine says,

> Our shaping the images of bodies in our consciousness or
> our seeing bodies through the body is one thing; quite another is
> our grasping by simple intelligence the proportions, the
> inexpressibly beautiful art of such shapes, existing above the
> apex of the mind.[46]

Augustine finds human beings' identity in their ability to shape images. By shaping images of the Trinity they focus on what they see. According to Harrison, man's rational soul is an image, because though created, like everything else, *ex nihilo*, it is nearer to God in its capacity to respond to his call, to turn to him, and thus to be formed (or made

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[45] Balthasar, *The Glory of the Lord*, p. 129.
[46] Augustine, *The Trinity*, IX, 11.

beautiful) by Him, and to know Him.[47] Augustine evaluates human beings according to their ability to see the static vision of God in his hierarchical system. Ramsey says that this understanding of the spiritual nature of man derives in large measure from Platonism and it was a crucial point in Augustine's *order of natures*.[48] Thus, the aesthetics in Augustine's trinitarian theology continues to significantly focus on human beings' transformation. Martin affirms that beauty is an ingredient in the working of intelligence and in the constitution of the world that intelligence may comprehend in that supreme vision which is *theoria* and may enjoy in that supreme human good which is contemplation.[49]

For Augustine, the unity of the Father and the Son is what he tries to focus on in the realm of beauty. He demonstrates the beauty of the Son. He concentrates on the Son's death and resurrection in an aesthetic sense. Hanby says that equating Christ's exemplary status with his manifestation of the beauty of the Father raises the question of how this beauty functions within the purpose of Augustine's soteriology.[50] Thus, what Augustine tries to demonstrate regarding the unity of the Trinity in the realm of beauty is that eternal happiness is enjoyed through seeing the perfect unity. He focuses on eternal happiness in the divinity rather than the divine sorrow in the world.

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[47] Harrison, *Beauty and Revelation in the Thought of St Augustine*, p. 141.
[48] Ramsey P., *Basic Christian Ethics*, p. 257.
[49] Martin James A., *Beauty and Holiness: The Dialogue between Aesthetics and Religion*, pp. 14–5.
[50] Hanby M., *Augustine and Modernity*, p. 61.

According to Augustine,

> In that supreme triad is the source of things, and most
> perfect beauty, and wholly blissful delight. Those three seem
> both to be bounded and determined by each other, and yet in
> themselves to be unbounded or infinite. But in bodily things
> down here one is not as much as three are together, and two
> things are something more than one thing; while in the supreme
> triad one is as much as three are together, and two are not more
> than one, and in themselves they are infinite.[51]

Augustine's expression of the divine beauty in the Trinity is what
he strives at seeing. It reveals the image of the Trinity in his memory.
Von Balthasar and Carol Harrison are theologians who focus on
Augustine's aesthetic view of the Trinity. According to Balthasar, in the
picture of the Trinity described above, these two aspects correspond to
the Son (as *forma*) and the Spirit (as *ordo universi*), just as the Son
becomes man and takes human form while the Spirit brings the
redeemed universe into harmony with the form.[52] Balthasar shows that
Augustine constructs his theology in accordance with the Scripture and
Greek philosophy. According to Harrison,

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[51] Augustine, *The Trinity*, VI, 12.
[52] Balthasar, *The Glory of the Lord*, p. 116.

The ontological dependence of man upon God for his being and form (or beauty) therefore implies the necessity of man's turning towards God whose image is present in his rational soul, in order to be, to know, and to be beautiful and suggests that a turning away from this to lower, material reality would be to diminish his being and his capacity for knowledge and beauty.[53]

Balthasar, Harrison and Hanby support the idea of the beauty of the Trinity in Augustine's philosophical theology. But Augustine still does not see the actual beauty of God until he sees God as the Beauty face to face. For this reason Augustine focuses on an aesthetic approach to the Trinity. Harrison's assertion of the necessity of human beings' turning toward God is not different from the inwardness to self. Augustine's aesthetic formation of the narrative stories of Jesus in the New Testament is demonstrated in his model for human beings' transformation. According to Augustine,

The one death of our saviour was our salvation from our two deaths, and his one resurrection bestowed two resurrections on us, since in either instance, that is both in death and in resurrection, his body served as the sacrament of our inner man and as the model of our outer man, by a kind of

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[53] Harrison, *Beauty and Revelation in the Thought of St Augustine*, p. 142.

curative accord or symmetry.[54]

Augustine significantly observes Jesus' death and resurrection in an aesthetic symmetry in the relation with human beings. He says that the crucifixion of the inner man is the way to understanding the sorrows of repentance and a kind of salutary torment of self-discipline, a kind of death to erase the death of ungodliness in which God does not leave us.[55] Thus, Augustine understands human beings' salvation through his transformation. Marrocco supports Augustine's assertion. She makes the point that the reformation is entirely its own doing. It is God's activity which enables the soul to be "reformed" and "renovated"; God's grace must be given and received in order for the soul to merit happiness.[56] Augustine acutely links human beings' transformation with Jesus' death and resurrection. In the aesthetic context Augustine sets the role of Jesus as the illuminator and the mediator between God and human beings. Balthasar says that God's eternal beauty becomes a man, enters the fallen, alienated world of space and time; it appears as humility, veiled.[57] And he also says that our souls are ugly because of their wrong-doing; by loving God they become beautiful.[58]

Augustine's aesthetic approach to the Trinity is to see the relation between God and human beings in continuity in terms of

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[54] Augustine, *The Trinity*, IV, 6.

[55] Ibid, IV, 6.

[56] Marrocco, "Participation in Divine Life in the *De Trinitate* of St Augustine," *Augustinianum*, p. 160.

[57] Balthasar, *The Glory of the Lord*, pp. 134-5.

[58] Ibid, p. 136.

aesthetic harmony through matching to Jesus' death and resurrection. Augustine considers human beings' transformation in an aesthetic harmony with Jesus' taking human form in order to die and be resurrected. However, the weakest point of his argument of aesthetic harmony between Jesus and human beings is Augustine's improper response to God's creation and redemption. In God's creation and redemption human beings' sins are considered by God's self-giving love regardless of his transformation. Augustine constructs his trinitarian theology on the basis of the Son's taking human form in his hierarchical system. But Jesus' incarnation, death and resurrection is not the model for human beings' transformation. This is God's self-giving love for human beings through Jesus' taking human form.

Augustine constructs his trinitarian theology with the story of the Son in the New Testament in order to fulfill his intellectual desire to see God face to face. His point is distinctive and meaningful in terms of philosophical reading of the Scripture. Even though his philosophical trinitarian theology has a mystical and speculative background, his point tries to demonstrate what the relation between God and human beings is in an aesthetic context. Augustine insists that when our nature, the most excellent of created things, is justified by its creator and saved from its godlessness, it is transformed from an ugly from into a beautiful one.[59]

Thus, the significance of Augustine's focusing on beauty is for human beings' intellectual seeing God face to face through their

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[59] Augustine, *The Trinity*, XV, 14.

transformation. He understands Jesus' taking human form as a means of mediating between God and human beings. Augustine harmoniously combines Jesus' taking human form and human beings' seeing God face to face in terms of their deification. Harrison summarizes the point that Augustine makes. She says,

> The gradual reformation of the beauty or image of God in man by faith, hope and love inspired by the revealed and yet veiled nature of God form and beauty is perfected, however, only in the life to come, when rather than seeing in a mirror, Augustine comments, man will enjoy a full vision of God's beauty face to face.[60]

The point here is that Harrison shows Augustine's assertion differs from Pauline theology. Augustine constructs his philosophical trinitarian theology based on *1Corinthians* 13:12. The seeing of God face to face is what Augustine focuses on in his trinitarian theology. But Augustine's concern for human beings' seeing God face to face through their transformation in terms of recovery of their image of God is not what the New Testament reveals of the Trinity. The aesthetic view of the Trinity is a way of articulating his philosophical trinitarian theology under Neo-platonic philosophy. Augustine's theological articulation of the Trinity demonstrates what the relation is between God and human

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[60] Harrison, *Beauty and Revelation in the Thought of St Augustine*, p. 238.

beings. But his theological articulation of the Trinity does not exceed the limit of dogmatic reflection.

The triune God participates in human beings' lives. The Trinity that we focus on is God's action in the world. The beauty of the Christian perspective is in God's creation and redemption. The beauty of the Trinity is not only in the unity of the three divine persons but also in the distinction of the divine persons in the Trinity. The unity of the divine persons comes from the distinctive act of each divine person in the Trinity. Augustine sees beauty in the order of nature. But God's action transcends the order of nature. God's self-giving love to human beings is understood as the beauty of God in God's new creation.

4. Jesus

Augustine understands Jesus as the mediator in the relation between God and human beings. He sees Jesus as the mediator for human beings' transformation. According to Augustine,

> The true mediator of life, who being *alive in the spirit* (1 Peter 3:18) revived his own dead flesh, has cast that dead spirit and mediator of death out of the spirits of those who believe in him, so now that one no longer reigns inside them, but only attacks them from the outside without being able to overthrow them. The true

one also allowed himself to be tempted by him, in order to be a mediator for overcoming his temptations by way of examples as well as by way of assistance.[61]

What Augustine tries to see with Jesus as the mediator is how human beings can live like Jesus, who overcomes the devil's temptation. One of the distinctive features of Augustine's philosophical trinitarian theology is human beings' imitation. The point of treatment of Jesus in Augustine's trinitarian theology is to understand Jesus' role between God and human beings. Jesus takes a form of humanity in order to complete his role as the mediator. The purpose of the Son's role as the mediator is to fulfill God's mission. God's mission is human beings' transformation. Ayres makes the point that Augustine's key strategies are to show that the nature, and logic of the incarnation, is particularly suited for its purpose of healing fallen humanity.[62] Augustine thinks that if human beings can see God face to face they will understand the Son's taking of human form. The Son's taking a form of humanity is to enable human beings' transformation. Thus, the Son's incarnation does not break the unity of the three divine persons' unity in the Trinity. Augustine says,

Thus even according to this opinion the Father is still for

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[61] Augustine, *The Trinity*, IV, 17.

[62] Ayres L., "The Christological Context of Augustine's *De Trinitate* XII: Toward Relocating Books VIII–XV," *Augustinian Studies* 29:1, p. 123.

the time being greater than the form of a servant which was taken from the virgin. And even if you assert that the man Christ Jesus has already been changed into the substance of God, you surely cannot deny that the nature of man still remained when he said before his passion, *The Father is greater than I* (John 14:28). So there need be no hesitation from anyone in taking this to mean that what the Father is greater than is the form of a servant, whereas the Son is his equal in the form of God.[63]

Augustine remembers the unity of the three divine persons in the Trinity in his mind. So he tries to prove his assertion through the inwardness to self. The vision of God in his mind is what he remembers about the Trinity, according to Augustine. The inwardness to self in terms of seeking the vision of God intellectually is what Augustine tries to develop in his philosophical trinitarian theology with the Son's coming into the world. Augustine says,

> For we are the image of God, though not the equal one like him; we are made by the Father through the Son, not born of the Father like that image; we are image because it is the light that illuminates, and therefore it provides a model for us without having a model itself.[64]

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[63] Augustine, *The Trinity*, I. 15.
[64] Ibid, VII, 5.

Augustine makes an analogy of the light, the illuminator and the illuminated in describing the relation between God and human beings through the Son. This analogy shows the Son's role in the relation between God and human beings. According to Ayres, the course of the incarnation is presented in dramatic terms, with this present stage in the drama devoted to the purification through faith of those who believe in Christ as both divine and human.[65] Augustine tries to strengthen human beings' spiritual ability. He focuses on human beings' capacity to see God through the Son. The point that Augustine makes is of the Son's role as the mediator and the illuminator in human beings' growth to see God face to face. Augustine says,

> Let us suppose such a wise man; his rational soul already
> shares in the changeless and eternal truth, and he consults it
> about all his actions. Only if he sees in it that something must be
> done does he do it; and so by submitting to this eternal truth and
> obeying it he acts rightly.[66]

According to Augustine, the Trinity is considered as the principles to define human beings' life in terms of seeking the truth. The Son's role as the mediator and the illuminator is to allow human beings' transformation. However, the point that Augustine makes is not the

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[65] Ayres. "The Christological Context of Augustine's *De Trinitate* XII: Toward Relocating Books VIII–XV," *Augustinian Studies* 29:1, p. 127.
[66] Augustine, *The Trinity*. III, 8.

same perspective that the New Testament has on what the Trinity is. God's self-giving love coming into the world through the Son is the event of God's redemption through the Trinity. Augustine overlooks the point that Jesus is the saviour in the Trinity. Like God's creation, God's giving of redemption through the Trinity is the event of God's self-giving love. In God's creation and redemption there are distinctions among the three divine persons, but the distinctions do not break the unity of the Trinity.

Augustine, however, focuses on the divine persons' interrelation in terms of the status of giving and receiving. He tries to see an equal status in terms of giving and receiving. And then he tries to apply this relationship between God and human beings. Augustine says,

> What was born of the Father is referred to the Father alone when he is called Son, and therefore he is the Father's Son and not ours too. What has been given is referred both to him who gave and to those it was given to; and so the Holy Spirit is not only called the Sprit of the Father and the Son who gave him, but also our Spirit who received him. It is like salvation, which is called the salvation of the Lord who gives salvation, and also our salvation because we receive it.[67]

Augustine synthesizes the two relations-the interrelation among

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[67] Ibid. V, 15.

the three divine persons, and the relationship between God and human beings in his philosophical trinitarian theology. Relations between God and human beings are made possible through the Son's role as the mediator and the illuminator. This is the point that Augustine demonstrates in his trinitarian theology. For Augustine, human beings' salvation is not different from sharing the divine spirit in the relation of the giver and the receiver through human beings' participation in the realm of the divinity. In Augustine's philosophical trinitarian theology salvation is not given through God's self-giving love. Human beings' salvation is achieved by his transformation. When human beings participate in the divinity, they will achieve their salvation. This is how Augustine understands human beings' salvation. So Ayres affirms that doing this involves, as a minimum, seeing that fallen humanity needs to undergo a certain *exercitatio* and that such an *exercitatio* is provided by the Incarnation.[68] Thus, Augustine understands that it is Jesus who receives the spirit from God and gives it to human beings. For him, the Son is the mediator and the illuminator rather the saviour in his philosophical trinitarian theology.

In Augustine's view of the relation between God and human beings through the Son as the mediator and the illuminator, there is no tension. Human beings' sin is the reason for the Son's suffering and death in the Trinity. According to Macquarrie,

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[68] Ayres, "The Christological Context of Augustine's De Trinitate XIII: Toward Relocating Books VIII-XV," *Augustinian Studies* 29:1, p. 125.

On the negative side, the overwhelming tensions of human life and the apparent inevitability of sin suggest that man is trapped in a situation from which there is no exit unless indeed there is the possibility of that opening on the new which we call grace or revelation and which creates a people of God, a community living not by itself but by God' grace and not for itself but for all people.[69]

The role of the Son as the mediator and the illuminator removes the tension that human experiences. Human beings' transformation through the Son's role indicates positive and potential human growth in Augustine's philosophical trinitarian theology. The notion of beauty is what Augustine focuses on in man's transformation through the Son's mediation and illumination. According to Harrison,

Human ideas of beauty, and the truth of divine Beauty, find their place and exposition here that is in the incarnate revelation of divine Beauty in Christ, who reforms man from the ugliness of his sins, conform him to his proper beauty or form in His image, by becoming deformed for him.[70]

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[69] Macquarrie, *The Faith of the People of God*, p. 34.
[70] Harrison, *Beauty and Revelation in the Thought of St Augustine*, p. 193.

Harrison here demonstrates what Augustine is trying to say about the Trinity through the Son's incarnation. Augustine considers beauty from two perspectives the unity of the Trinity and human beings' transformation through the Son. So Balthasar affirms that the path by which Augustine demonstrates the unity of his aesthetic must therefore be retraced step by step and shown to be a Christian and a theological path.[71]

Augustine, therefore, understands human beings' salvation in the realm of aesthetics. According to Hanby, salvation is aesthetic. It consists in the restoration of beauty from the beautiful itself, and it takes the form of the love of the beautiful.[72] For Augustine, there is no difference between human beings' restoration and salvation. It is human beings' restoration of sight. To see God face to face indicates human beings' salvation. Augustine makes the point that we can say that sight is the end and resting place of the will, at least in this one particular respect; for of course it does not mean that it is going to will nothing else, just because it sees something it wanted to.[73] Augustine identifies what one sees and who sees the beauty. Restoration of human beings' spiritual sight is restoration of human beings' spiritual beauty within themselves. Hanby affirms that Augustine invests the beauty of the Word, that beauty which manifests the Son to our sight, with the

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[71] Balthasar, *The Glory of the Lord*, p. 130.
[72] Hanby, *Augustine and Modernity*, p. 55.
[73] Augustine, *The Trinity*, XI. 10.

character and function of eloquence.[74] So Augustine understands that it is Jesus who leads human beings to the divine beauty. Understanding what the divine beauty indicates human beings' spiritual growth.

5. Creation

What Augustine tries to do with the Trinity is to define the relationship between God and human beings' in his hierarchical system. Augustine understands God's creation as human beings' possessing the image of God. From this view he tries to see continuity between God and human beings. He says,

> It is one thing, after all, to establish and administer creation from the inmost and supreme pivot of all causes, and the one who does that is God the sole creator; it is another matter to apply activity from outside, in virtue of power and capacities distributed by him, so that the thing being created turns out like this or like that.[75]

Augustine understands God as the inmost cause of everything. He combines the God of the Creator in Christianity and the God of the

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[74] Hanby, *Augustine and Modernity*, p. 61.

[75] Augustine. The Trinity. III, 16.

One in Greek philosophy. Augustine uses two significant theological terms in his trinitarian theology-relation and cause. So his focusing on the vision of God, the inwardness to self, the divine beauty and the Son as the mediator and the illuminator demonstrates how human beings can make contact with God. And what Augustine tries to show is human beings' journey to God from the lower to the higher in God's creation. Human beings' desire to see God face to face is what Augustine demonstrates in his philosophical trinitarian theology. He says,

> Without any doubt the first or ultimate cause must be looked for in that changeless wisdom which the soul of the wise man serves in charity and in obedience to whose wordless and inexpressible command he has willingly undertaken to overwork himself. So it is in the will of God that the primary and ultimate cause of the man's illness can be located.[76]

According to Augustine, God, as the creator, ranks above the creature. This argument is fully based on Neo-platonic philosophy. Burnaby makes the point that just as in Plotinus, because the One stands above *Nous*, and *Nous* above Soul, it follows that willing is subordinate to knowing and knowing to union; so Augustine's absolutely co-equal Trinity imposes upon him a refusal of all 'subordinationism' in

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[76] Ibid. III, 8.

dealing with the spirit of man and its destiny.[77] In this way Augustine tries to demonstrate God the creator in the realm of Neo-platonic philosophy. According to Augustine,

> Since we rank the creator without a shadow of doubt above created things, we have to admit that he supremely lives, and senses and understands all things, and cannot die, decay or change; and that he is not a body but the most powerful, just and beautiful, the best and happiest spirit of all.[78]

The way Augustine reflects God's nature in Neo-platonic philosophy is to demonstrate the relation between God and human beings in continuity. Augustine thinks that the Trinity is the perfect model to show the relation between God and human beings in continuity. The Trinity in God's creation is how Augustine tries to see how the continuity is possible. The Son's role as the mediator and the illuminator is how Augustine tries to connect God and human beings in the realm of the spirit. Thus, there is a dilemma in Augustine's philosophical trinitarian theology in terms of his focusing on two things: the ultimate difference between God and human beings in Christianity and the continuity in Greek philosophy. According to Augustine,

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[77] Burnaby J., *Amor Dei*, p. 81.
[78] Augustine, *The Trinity*, XV, 6.

It is to the likeness of things up there that all the different kinds of things in this lower creation were made, even though the likeness is a very remote one. So to talk about them in this kind of way ought not to upset anyone of sober good sense, or he might find that by shrinking from a bogus horror he falls into a disastrous error. He must get accustomed to discovering the traces of spiritual things in bodies in such a way that when he turns upward from here and starts climbing with reason as his guide in order to reach the unchanging truth.[79]

Augustine tries to understand the unity of the three divine persons in God's creation. The vision of God as the unity of the three divine persons is considered by the image of God in creation. The inwardness to self is the way to see God in the Trinity. The divine beauty is understood by human beings' desire to see the static vision of God as the unity of the Trinity. The Son as the mediator and the illuminator demonstrates how human beings can gain intellectual sight. Creation, for Augustine, is God's revelation of the divine knowledge and beauty. How Augustine tries to understand the Trinity with God's creation is to prove that human beings have the capacity to grow. Burnaby makes the point that a creation which was 'necessary' could not (so Augustine maintains) be the product or expression of goodness, and a free creator cannot 'need' His creatures. But we need God,

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[79] Ibid. IV, 3.

because all our good is derived from Him and depends on Him: we 'grow from God,' not He from us.[80]

Augustine remembers God's creation through the image of God and human beings' possessing the image of God. Human beings have the image of God because God creates them according to God's image. So Augustine insists that the Son mediates and illuminates human beings to achieve the spiritual sight in order to see God face to face. Hanby affirms that Augustine's Christology under consideration here is the aesthetic "function" of Augustine's Christ as both manifest the divine beauty and mediate our participation in it.[81] And Harrison supports Hanby's assertion of the Son's role in the realm of the divine beauty. She says that Christ's suffering and deformity is a revelation of His love which inspires a confession not only of sin, but of love and praise. It is in His love, demonstrated to man on the cross, that His beauty lies, and only love in the beholder is able to see this beauty.[82]

Augustine focuses on the divine beauty in God's creation in order to demonstrate the Son's role in the Trinity. Why Augustine tries to connect God' creation and the Trinity through the Son is to prove the relation between God and human beings in continuity. So Hanby affirms that in this aesthetic soteriology there is a dual concern for both the apprehension and the manifestation of the divine beauty.[83] What

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[80] Burnaby, *Amor Dei*, p. 166.
[81] Hanby, *Augustine and Modernity*, p. 56.
[82] Harrison, *Beauty and Revelation in the Thought of St Augustine*, p. 235.
[83] Hanby, *Augustine and Modernity*, p. 28.

Augustine tries to see in God's creation with the Trinity is the aesthetic relation between the Son and human beings. He articulates the relation between the Son and human beings in harmony. He takes this relation as the way to human beings' transformation. Augustine tries to show that human beings' seeing God face to face is their recovery of the image of God. He asserts that human beings' possessing the image of God comes from God's creation. Thus, God's creation in the Trinity becomes the basis of human beings' recovery of the image of God through the Son. According to Augustine,

> So then have spent quite enough time over the things that God has made in order through them to get to know him who made them. For his invisible things are described by being understood through the things are described by being understood through the things that have been made from the creation of the world (Romans 1:20)... I quote this passage from the book of Wisdom (13:1-5) in case any of the faithful should reckon I have been wasting time for nothing in first searching creation for signs of that supreme trinity we are looking for when we are looking for God, going step by step through various trinities of different sorts until we eventually arrive at the mind of man.[84]

Augustine considers God's creation in the Trinity. He focuses on

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[84] Augustine, *The Trinity.* XV. 3.

the relation between God and human beings is to try to understand what God's creation means to human beings. For him one significant aspect of God's creation is continuity between God and human beings. As we see, Augustine tries to understand God as the inmost of cause of everything. For Augustine, to see God face to face is the way to understand the Trinity. Augustine reflects God's creation in Neo-platonic philosophy. Human beings have a desire to see God face to face through their transformation. Thus, what the Trinity means to human beings is their understanding of the unity of the Trinity in their reflection of God's creation and desire to see God through the Son.

However, Augustine understands that the Son takes human form in order to achieve aesthetic harmony with human beings through his death and resurrection. He does not see God's redemption as new creation through the Trinity. Instead he considers the Son's role crucial for human beings' transformation. Human beings recover the image of God through the Son. The event of death and resurrection is God's new creation. The Son participates in God's new creation through his death and resurrection. According to Surin, the argument is that the incarnation and the atonement cannot be separated from the creation: God's identification with humanity in the life, death and resurrection of Jesus Christ is the culminating-point of a relationship that has existed since the creation.[85]

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[85] Surin K., *The Turnings of Darkness and Light -Essays in Philosophical and Systematic Theology*, pp. 127-8.

Thus, God's redemptive work through Jesus, being God's new creation of human beings through the Trinity, is one point that we will focus on in a critical dialogue between Augustine and Brunner. Augustine asserts that the Son's role as the mediator and the illuminator in human beings' transformation is not the same as God's redemptive work through the Son's death and suffering. Newlands affirms that beauty in God's creation, love and the Trinity. God's love involves caring, caring continuously for the whole created order. It is to God that the universe owes its continuing existence.[86] Augustine's aesthetic reflection of God's creation with the Son's incarnation, death and resurrection demonstrates what his project is. It is to see God face to face through human beings' transformation. It is not the same as human beings' salvation through God's redemptive work. God's redemptive work is to allow human beings' new life in the world. It is not for human beings' seeing God face to face in their life after death. According to Newlands, the resurrection of Jesus Christ signifies for Christians the inauguration of the new creation. This does not mean that the old creation is abolished. But it is transformed through reconciliation, and looks forward to God's completion.[87] Thus, new creation is new life through the Trinity. It is a new beginning with the triune God who participates in human beings' lives. Surin says,

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[86] Newlands, *Theology of the Love of God*, p. 96.
[87] Newlands, *God in Christian Perspective*, p. 406.

As Irenaeus sees it, the uniqueness and decisiveness of God's incarnation in Christ is to be accounted for in soteriological terms Jesus Christ is the re-creator of a humanity whose relationship with God has been distorted by sin-and this soteriological theme is in turn ground in a doctrine of creation, or more specifically, re-creation.[88]

Therefore, Augustine's focus on human beings' seeking God who creates the world is revised due to God's participation in God's creation through the Trinity. God is not only understood by the static vision of God as the unity of the three divine persons but also by God's action that is God's self-giving love through the Son and the Holy Spirit.

6. Self-Love

The distinctive feature of Augustine's philosophical trinitarian theology is to understand the Trinity through love. Augustine's trinitarian theology is the culmination of his desire to understand God by identifying with faith. According to Augustine,

Since we desire to understand as far as it is given us the eternity and equality and unity of the trinity, and since we must

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[88] Surin. *The Turnings of Darkness and Light,* p. 129.

believe before we can understand, we must take care our faith is not fabricated. This is the trinity we are to enjoy in order to love in bliss; but if we have false beliefs about it our hope is vain and our charity is not chaste.[89]

Augustine tries to demonstrate what the Trinity is. He constructs various kinds of trinitarian models. A combination of memory (image, wisdom, mind), understanding (thought, observation, sight) and will (love) (IV, 30; X, 17-19; XIV, 8, 10) is one of the key models of trinities. He constructs variations of a set of trinities-the lover, being loved and love (VIII, 14; IX, 2); male, female and offspring (XII, 5, 8, 9) etc. His logical observation of the trinitarian relation is one method for understanding the unity of the Trinity. According to Augustine,

It is true that man's understanding, which is formed from memory by directing thought onto it when what is known is uttered, and which is an inner word of no particular language, has in its enormous inequality some kind of likeness to the Son; and that man's love, proceeding from knowledge and joining memory and understanding together, as being itself common to parent and offspring has in this image some likeness, though a vastly unequal one, to the Holy Spirit.[90]

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[89] Augustine, *The Trinity*, VIII, 8.
[90] Ibid, XV, 43.

Augustine consistently focuses on what human beings have in their memory. The vision of God is what human beings are going to see by means of the inwardness to self. His aesthetic reflection of God's creation is his striving to see who the creator is. Jesus' role as the illuminator and the mediator between God and human beings is to enable human beings' transformation. In these circumstances what Augustine says about love is the way to activating his trinitarian logic.

Augustine demonstrates his idea of the vision of God with self-love. According to Augustine, we infer that those two commandments cannot exist without each other: because *God is love* the man who loves *love* certainly loves God; and the man who loves his brother must love *love*.[91] His assertion discerns the loving God of the invisible and the loving neighbour of the visible in his hierarchical system. His logical approach to the Trinity with love is based on 1John 4:20, *whoever does not love the brother whom he sees cannot love God whom he does not see*. With this passage he demonstrates what the vision of God is. If one loves God, one will see God. In other words, if one loves God, one will understand God. So Augustine loves God in order to see God face to face.

Loving your neighbour, for Augustine, is not different from doing justice in the realm of moral philosophy. According to Augustine, whoever therefore loves men should love them either because they are just or in order that they might be just. This is how he ought to love

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[91] Ibid, VIII, 12.

himself, either because he is just or in order to be just; in this way *he can love his neighbour as himself* (Mark 12:33) without any danger.[92] What Augustine understands with to love one's neighbour as oneself is to do justice in order to achieve one's moral perfection. Thus, one significant point of Augustine's concept of love is that he sees in terms of what he loves. He says we love ourselves all the more, the more we love God.[93] What Augustine tries to say about the Trinity is the way in which human beings can love God. According to Augustine,

> It is that in this question we are occupied with about the trinity and about knowing God, the only thing we really have to see is what true love is; well in fact, imply what love is... True love then is that we should live justly by cleaving to the truth, and so for the love of men by which we wish them to live justly we should despise all mortal things.[94]

Augustine tries to understand the Trinity by loving God so as to attain eternal happiness. He affirms that everything that is there will be available, and the highest God will be the most high good and will be available for the enjoyment of those who love God, and thus total happiness will be forever assured.[95] What Augustine sees in the static

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[92] Ibid, VIII, 9.
[93] Ibid, VIII, 12.
[94] Ibid, VIII, 10.
[95] Ibid, XIII, 13.

vision of God is happiness, goodness and beauty. Brummer makes the point that love desires beauty and not deformity, and since the good is also the beautiful, love is the desire for the good: that we may possess it and never lose it in all eternity.[96] For Augustine, what he sees is what he loves. He sees the static vision of God so he understands how the unity of the three divine persons in the vision of God is. And then if he sees God face to face, he will fully understand God. When he sees God face to face, he will attain eternal happiness. This is what he tries to demonstrate in his philosophical trinitarian theology.

Like Nygren, Brummer provides a distinction between *eros* and *agape*. He says that *eros* (or need-love) is the desire to receive that from the other which we need in order to be happy or to flourish. And *agape* (or gift-love) is the attitude of giving oneself in service to the other.[97] Augustine loves God because *God is love*. This is the central point in Augustine's assertion of self-love. According to his expression, he loves *love*. Augustine knows God is love, and so he loves God. He says,

> Embrace love which is God, and embrace God with love. This is the love which unites all the good angels and all the servants of God in a bond of holiness, conjoins us and them together, and subjoins us to itself. And the more we are cured of

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[96] Brummer V., *The Model of Love*, p. 111.
[97] Ibid, p. 110.

the tumor of pride, the fuller we are of love.[98]

Augustine focuses on how to love God in order to achieve eternal happiness. For Augustine, to love God is to understand God because God is love. He strives to love and to understand God. He says that no-one should say "I don't know what to love." He should love his brother, and love that love; after all, he knows the love he loves with better than the brother he loves.[99] Augustine starts to love his neighbour and then to love God. This indicates that he loves God more than his neighbour. D'Arcy makes the point that the love of God is wisdom and the journey's end is delectation. Love tends normally both to interior happiness and to the good of the beloved, and ends in equality which is the likeness of identity.[100] Augustine loves God so that he can achieve eternal happiness. Brummer demonstrates the reason why Augustine seeks eternal happiness. He says that like Plato, Augustine approached the concept of love from a eudaemonistic point of view; love is essentially the desire for ultimate happiness.[101] And Brummer also comments that for Plato, ultimate happiness consists in knowing the Good; for Augustine it consists in enjoying God.[102] Thus, the point of love in Augustine's philosophical trinitarian theology is to love God so as to achieve eternal happiness.

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[98] Augustine, The Trinity, VIII, 12.
[99] Ibid, VIII, 12.
[100] D'Arcy M. C., "The Philosophy of St Augustine," St. Augustine, p. 196.
[101] Brummer, The Model of Love, p. 118.
[102] Ibid, p. 118.

In Augustine's philosophical trinitarian theology human beings'
seeing the vision of God through the inwardness to self is his enjoyment
of eternal happiness. According to Augustine,

> We enjoy things we know when the will reposes in them
> because it is delighted by them for their own sakes; we use
> things when we refer them to something else we would like to
> enjoy.[103] And, hence everyone who enjoys, uses; for he puts
> something at the disposal of the will for purposes of
> enjoyment.[104]

For Augustine, to understand the Trinity is the fulfillment of his
desire to seek eternal happiness. What he understands is what he
enjoys. Augustine seeks, loves and understands the Trinity for his
enjoyment.

However, in modern Christian trinitarian theology God's self-
giving love to human beings through the Son's suffering and death is the
central point that theologians focus on. Particularly, in Christian ethics
love is considered as unselfish love. According to Ramsey, in contrast
both to an enlightened selfish system of ethics and to the mutual love of
self-realization ethics, Christian ethics is based on a radically unselfish
love, but it is an *enlightened unselfishness*.[105] Like Brunner, Ramsey's

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[103] Augustine, *The Trinity*, X, 13.
[104] Ibid. X, 17.
[105] Ramsey, *Basic Christian Ethics*, p. 160.

point becomes an argument in a critical dialogue between Augustine's philosophical trinitarian theology and Brunner's ethical narrative theology. Augustine loves God because of achieving eternal happiness. And he loves his neighbour because of doing justice. But Augustine misses the point that God loves human beings by giving God's self-giving love before human beings love God.

Augustine's self-love through the inwardness to self as a way of seeing the static vision of God shows how he uses love in his philosophical trinitarian theology. According to Brummer, in this way, loving his neighbour as himself, a man turns the whole current of his love both for himself and for his neighbour into the channel of the love of God. [106] Outka makes the point that neighbour-love involves substantive overlap with love for God, as a test and mark of its genuineness.[107] Thus, Augustine loves God in order to achieve eternal happiness. And he loves his neighbour in order to be just. Augustine's assertion differs from the wider context of Christian ethics. To love God and your neighbour is God's commandment.

Augustine, however, demonstrates self-love in his philosophical trinitarian theology. In the context of Christian ethics what the Trinity shows through Jesus' suffering and death is to reveal his obedience to God's commandment. Jesus loves human beings like himself so he endures suffering and death. His self-giving love fulfills God's

[106] Brummer, *The Model of Love*, p. 122.
[107] Outka, *Agape*, p. 44.

commandment though the Trinity, and this is one point that we focus on in a critical dialogue between Augustine and Brunner.

7. Death

Death is one of the most significant factors in understanding human beings' transformation according to Augustine's philosophical trinitarian theology. Augustine tries to see human beings' transformation through death with Jesus in the role of mediator and illuminator. He says that what has to be explained as far as God permits is how the single [death] of our Lord Jesus Christ matches our double [deaths], and in some fashion enters into a harmony of salvation with it.[108] Augustine demonstrates Jesus' role for human beings' salvation as transformation with an aesthetic perspective. He focuses on human beings' transformation from death to resurrection through Jesus in order to prove his logical aesthetic assumption in his philosophical trinitarian theology. This is human beings' achieving their perfection.

What Augustine focuses on in terms of human beings' transformation through Jesus is their life after death. He develops his thought on human beings' transformation through the inwardness to self. For Augustine, to see God face to face through the inwardness to self indicates human beings' life after death. According to Burt, Augustine

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[108] Augustine, *The Trinity*, IV, 5.

found his justification both in the teaching of the New Testament and in an examination of the human condition as it is now and how it could be after death. Just now the human being lives in a middle ground between success and failure. [109] What Augustine concentrates on is human beings' transformation in continuity through sharing the image of God. He tries to prove continuity in the relation between God and man through Jesus. Augustine tries to match the Son's death and resurrection to human beings' death and resurrection in harmony is.

One significance of Augustine's philosophical trinitarian theology is to consider human beings' life after death. Augustine focuses on the moment of human beings' seeing God face to face. In that moment human beings will attain eternal happiness. It is this that Augustine expects in his trinitarian theology. In order to achieve eternal happiness human beings must be transformed. According to Marrocco, Augustine likens this stage to that part of the cure which removes the cause of the illness.[110] So Augustine says,

> To balance this double death of ours the saviour paid in his single one, and to achieve each resurrection of ours he pre-enacted and presented his one, and only one by way of sacrament and by way of model. For he was not a sinner or godless, and so he had no need to be renewed in the inner man as though he

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[109] Burt, *Friendship and Society*, p. 46.
[110] Marrocco, "Participation in Divine Life in the *De Trinitate* of St Augustine," *Augustinianum*, p. 163.

were dead in spirit, or by regaining wisdom to be called back to a
life of justice.[111]

Augustine takes the Son's death and resurrection as the model of
human beings' transformation. According to Marrocco, though the
renewal is first of all spiritual-renewal if the *mens*-it includes the body,
for the renewed soul after death will receive an immortal body; in this
respect, it is conformed to the image, not of the whole Trinity, but only
of the Son, who also has an immortal body.[112] Augustine focuses on
human beings' recovery of the spiritual sight. The concept of the
immortal body is understood by human beings' attaining spiritual sight
(i.e. regaining the image of God). Augustine says,

> The one death of our saviour was our salvation from our
> two deaths, and his one resurrection bestowed two resurrections
> on us, since in either instance, that is both in death and in
> resurrection, his body served as the sacrament of our inner man
> and as the model of our outer man, by a kind of curative accord
> or symmetry.[113]

What Augustine tries to conceive with human beings' death and

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[111] Augustine, *The Trinity*, IV, 6.
[112] Marrocco, "Participation in Divine Life in the *De Trinitate* of St Augustine,"
Augustinianum, pp. 165-6
[113] Augustine, *The Trinity*, IV, 6.

resurrection is his immortal body in order to see God face to face. According to O'Daly, Augustine appears to claim that all mysteries may be understood, if not in this life, then in the afterlife. And some, such as the Trinity, may only be partly understood. [114] So Augustine's philosophical trinitarian theology is speculative. This is isolated from the life of human beings in the world. The significance of life in the world, for Augustine, is in the continuity between life and life after death. So Marrocco says that this is the final perfection of the image and participation in divine life which come together after death but is prepared for during life. [115]

What Augustine tries to do in his philosophical trinitarian theology is to reflect the relation between God and human beings in terms of sharing the image of God. Augustine considers the inwardness to self as the way of getting spiritual sight. In his philosophical trinitarian theology Augustine tries to see the unity of the divine persons in the Trinity. The transformed humanity can see the unity of the Trinity. Augustine says,

> When we discuss the nature of the human mind we are
> certainly discussing one thing, and we are not doubling it into the
> two aspects I have mentioned except in terms of functions. It is
> follows that when we are looking for a trinity in the nature of the

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[114] O'Daly, "Augustine," *From Aristotle to Augustine*, edited by David Furley, p. 393.
[115] Marrocco, "Participation in Divine Life in the *De Trinitate* of St Augustine, *Augustinianum*, p. 165.

human mind we are looking in the whole of it: we are no separating rational activity in temporal things from contemplation of eternal things in such a way that we now have to look for some third thing to complete the trinity.[116]

Thus, the significant point of death in Augustine's trinitarian theology is to see human beings' life after death. Augustine discerns the son of men (mortality) and the Son of God (immortality). The Son of God, Jesus Christ, is the model for this distinction. So Augustine understands that human beings' death is the sign of mortality. But it can be transformed to immortality through the Son of God. Augustine says,

> For surely if the Son of God by nature became son of man by mercy for the sake of the sons of men (that is the meaning of *the Word became flesh and dwelt among us*), how much easier it is to believe that the sons of men by nature can become sons of God by grace and dwell in God; for it is in him alone and thanks to him alone that they can be happy, by sharing in his immortality; it was to persuade us of this that the Son of God came to share in our mortality.[117]

Augustine considers the role of human beings' death in the

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[116] Augustine, *The Trinity*. XII, 4.
[117] Ibid, XIII, 12.

inwardness to self in order to see God face to face. According to Taylor, the step from the imperfect self to a perfect God, so essentially Augustinian in its source, is in the process of mutating into something else.[118] So what Augustine tries to focus on human beings' death is their transformation from mortality to immortality through matching to the Son's death and resurrection. Augustine understands human beings' death and resurrection by matching Jesus' death and resurrection. His assertion is reasonable in his aesthetic structure of symmetry.

However, the focal point of the Son's death and resurrection in the Trinity is revealing God's self-giving love through the action of God's salvation. Welch makes the point that the doctrine of the Trinity is the basis of a proper view of sin and reconciliation; and in particular the doctrine of the deity of the Holy Spirit is the presupposition of the doctrine of grace.[119] Thus, in a critical dialogue between Augustine and Brunner we focus on their different understandings about human beings. What they focus on the Trinity is human beings' death and resurrection in the Son's incarnation. Augustine's approach to the Trinity is to understand the unity of the three divine persons through the intellectual sight. But Brunner's focus on the Trinity is on human beings' response to God's self-giving love. Welch says that Brunner makes it clear that he is not affirming a merely economic Trinity as against an immanent Trinity... But he does emphatically renounce all doctrines of the inner-

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[118] Taylor, *Sources of the Self*, p. 157.
[119] Welch, *The Trinity in Contemporary Theology*, p. 163.

trinitarian relations of the divine *persons* and also the classical formula *una substantia tres personae.*[120]

8. Mystery

Having intellectual sight in order to see the static vision of God in Augustine's philosophical trinitarian theology is distinctive in comparison to the God of unknownness in negative theology. Augustine focuses on what to see and how to see. For this reason his philosophical trinitarian theology is considered as an affirmative (positive) theology. He says,

> Sight is the product of the visible object and the seeing subject, where the seeing subject of course provides the sense of the eyes and the intention of looking and holding the gaze; but the information of the sense, which is called sight, is imprinted on it only by the body which is seen, that is by some visible thing.[121]

Augustine focuses on human beings' seeing the vision of God. Augustine understands the vision of God as being static. It is the distinctive feature of Augustine's philosophical trinitarian theology. In

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[120] Ibid. pp. 69–70.
[121] Augustine, *The Trinity*, XI, 3.

this way he demonstrates how human can see the static vision of God. For Augustine, it is by human beings' transformation through the Son. He says,

> For life everlasting can scarcely be mortal and subject to change, and thus the Son of God, being life everlasting, must also be meant with the Father by the words that alone has immortality. After all, it is by becoming partakers in his life everlasting that even we in our own little measure have been made immortal, though the life everlasting we have been made partakers of is one thing, and we who shall live forever by partaking of it are another.[122]

What Augustine tries to do in his philosophical trinitarian theology is understand human beings' transformation. Augustine understands that the vision of God is static. In order to see the static vision of God human beings must be transformed. Augustine considers human beings' transformation through the inwardness to self. The inwardness to self indicates human beings' spiritual growth. For this reason Augustine distinguishes outer man and inner man, like Jesus as the son of man and the Son of God according to his two natures. Taylor makes the point that from a Christian point of view, sanctification involves our sharing to some degree God's love (*agape*) for the world,

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[122] Ibid, I, 10.

and this transforms how we see things and what else we long for and think important.[123]

The spiritual (or intellectual) aspect in Augustine's philosophical trinitarian theology is human beings' seeing God face to face. According to Burnaby, Platonist and Christian were agreed that only the pure in heart may see God; and when Plotinus said that the purifying of the soul means being made like to God, he was putting forward an ideal which at first sight was in complete harmony with Christianity.[124] Augustine as a Neo-Platonic theologian follows Plotinus' assertion. Louth affirms that Augustine, as we shall see, is deeply indebted to Plotinus, but we shall see too that in his hands this longing for God is transformed from a human restlessness to our response to the incredible love and condescension of God, and is indeed the movement of the Holy Spirit Himself in our hearts.[125] The significant aspect of Augustine's mystical theology is for human beings' purification. Human beings' purification is an important point that we focus on in a critical dialogue.

Pseudo-Dionysius (early sixth century) was a theologian who developed mystical theology further after Augustine. According to McIntosh, theology, in Dionysius' view, is the communal activity of recognizing and responding to this hidden or mystical presence of God.[126] To focus on Dionysius in Augustine's philosophical trinitarian

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[123] Taylor, *Sources of the Self*, p.70.

[124] Burnaby, *Amor Dei*, p. 67.

[125] Louth A., *The Origins of the Christian Mystical Tradition*, p. 134.

[126] McIntosh, *Mystical Theology*, p. 53.

theology is to see how Augustine understands God of unknowingness. Throughout Neo-platonic philosophy Augustine tries to see the static vision of God in his philosophical trinitarian theology. Louth says that cataphatic and symbolic theology are concerned with what we affirm about God; apophatic theology is concerned with our understanding God, when, in the presence of God, speech and thought fail us and we are reduced to silence.[127] Dionysius demonstrates what the Trinity is.

> Trinity!! Higher than any being, any divinity, any goodness! Guide of Christians in the wisdom of heaven! Lead us up beyond unknowing and light, up to the farthest, highest peak of mystic scripture, where the mysteries of God's Word lie simple, absolute and unchangeable in the brilliant darkness of a hidden silence. Amid the deepest shadow they pour overwhelming light on what is most manifest. Amid the wholly unsensed and unseen they completely fill our sightless minds with treasures beyond all beauty.[128]

According to Pseudo-Dionysius, Augustine's insistence is affirmative. The distinction between Augustine and Pseudo-Dionysius is made between by affirmative (cataphatic) theology and negative (apophatic) theology. As we have discussed, Augustine tries to see God

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[127] Louth, *The Origins of the Christian Mystical Tradition*, p. 165.
[128] Pseudo-Dionysius, "The Mystical Theology," *Pseudo-Dionysius: The Complete Works*, p. 135.

face to face. This is the distinctive feature of Augustine's trinitarian theology. By taking the Son's incarnation, death and resurrection Augustine tries to see God through human beings' purification. But Pseudo-Dionysius focuses on the God of unknownness. He says that in *The Divine Name* he shows the sense in which God is described as good, existent, life, wisdom, power and whatever other things pertain to the conceptual names for God.[129] His point in *The Divine Name* is not different from the way Augustine describes God in his philosophical trinitarian theology. But Dionysius' distinctive point is his focusing on God of unknowingness. Dionysius says,

> The fact that the more we take flight upward, the more
>
> our words are confined to the ideas we are capable of forming;
>
> so that now as we plunge into that darkness which is beyond
>
> intellect, we shall find ourselves not simply running short of
>
> words but actually speechless and unknowing.[130]

Dionysius is a more radical approach to God than in affirmative theology. According to Dupre, in mystical writings the denial that a positive attribute can be predicted of God reflects an actual inability to express a direct and intensive experience of the divine presence in positive language.[131] Augustine and Dionysius are not different in their

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[129] Ibid, p. 139.

[130] Ibid, p. 139.

[131] Dupre L., *Religious Mystery and Rational Reflection*, p. 92.

main ideas. But the difference is their theological approach to God. Augustine tries to see God through human beings' purification while Dionysius tries to contemplate God of unknowingness by negation. Dupre says that negative theologians will reply that the attributes are negated, but the ascending movement is not and, in fact, gains its momentum precisely from the unceasing negation.[132]

The point of mystical theology is human beings' participation in God by purification or negation of themselves. The inwardness to self, for Augustine, is a way to participate in God. Augustine affirms that *we are being transformed*, the apostle said; we are being changed from form to form, and are passing from a blurred form to a clear one... And when this nature, the most excellent of created things, is justified by its creator from its godlessness, it is transformed from an ugly form into a beautiful one.[133] His assertion focuses on spiritual purification. For Augustine, human beings' transformation is proved by seeing God face to face. One of the distinctive features of Augustine's philosophical trinitarian theology is human beings' achieving intellectual sight. Augustine talks about recovery of the image of God by way of attaining intellectual sight through transformation. He says,

The more damnable a fault its godlessness is, the more
surely admirable is its nature. And that is why he added *from*

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[132] Ibid, p. 93.
[133] Augustine, *The Trinity*. XV, 14.

glory to glory (2 Corinthians 3:18), meaning from the glory of creation to the glory of justification. Though it is true that *from glory to glory* here could be understood in other ways: from the glory of faith to the glory of sight; from the glory by which we are sons of God to the glory by which we shall be like him, because we shall see him as he is.[134]

This is what Augustine tries to focus on in human beings' transformation through the Son in the Trinity. The role of the Son as the mediator and the illuminator is the distinctive feature of human beings' transformation in the Trinity.

In the realm of mystical (i.e. Greek philosophical) theology Augustine's assertion is understandable. He tries to demonstrate a proper reason for human beings' transformation. His assertion of the Son's role in human beings' transformation is a distinctive feature in the relation between God and human beings. Augustine combines human beings' transformation and their understanding of the Trinity in terms of their intellectual growth in the context of hierarchy. Augustine tries to prove human beings' seeing God face to face through their transformation. Thus, Augustine's assertion is mystical in terms of man's spiritual growth. According to Dupre, the more we know God, the more we love God and the more we become united with God.[135]

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[134] Ibid, XV, 14.

[135] Dupre, *Religious Mystery and Rational Reflection*, p. 97.

In a critical dialogue between Augustine and Brunner what we focus on is to revise Augustine's assertion of human beings' transformation in his philosophical trinitarian theology. Brunner understands the Trinity in the context of God's self-giving love and human beings' response. He emphasizes that God's self-giving love through the Son is what the New Testament reveals through the Trinity. Brunner tries to revise Augustine's philosophical account of the Trinity by reflecting on the trinitarian relation of the Father, the Son and the Holy Spirit in the Scripture. He says,

> All philosophers would endeavour to show that their idea
> of God, which imposes itself by necessity, has objective reality.
> But it is also clear that his God is not a living God in the sense of
> the biblical testimony, that is, in the sense of a personal reality
> intervening in the course of human history.[136]

9. Human beings

In his philosophical trinitarian theology Augustine tries to demonstrate human beings' having intellectual sight. He speculates as to what he sees with intellectual sight. According to Augustine,

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[136] Brunner, *The Scandal of Christianity*, The Robertson Lecture, p. 35.

The sense which was already there in the living being even before it saw it could see when it lit upon something visible, or the sight which arises in the sense from the visible body when it is already joined to it and being seen-the sense therefore or the sight, that is to say the sense not formed from without or the sense as formed from without, belongs to the nature of the living being, which is quite different from that body that we perceive by seeing; and this body does not form the sense into becoming sense but into becoming sight.[137]

Augustine concentrates on the working of human beings' intellectual sight. He constructs his philosophical trinitarian theology by distinguishing between sensual and intellectual sight. Augustine sets the sensual and the intellectual sight in the context of hierarchy. In this way he makes the point that we cannot say that the visible thing begets sense; but it does beget a form as a likeness of itself, which occurs in the sense when we sense anything by seeing it.[138] For Augustine, to see the static vision of God with intellectual sight is more than how he sees some visible things. According to Augustine, the Holy Spirit is said to have been sent because of these bodily forms which sprang into being in time in order to signify him and show him in a manner suited to human senses. [139] What Augustine tries to demonstrate as the

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[137] Augustine, *The Trinity*. XI. 2.
[138] Ibid. XI. 3.
[139] Ibid. II. 12.

significance of the Son's incarnation is the visible divine person. Ayres sees that Augustine says that our task is the confession of God's visible mysteries that we may pass on to comprehension of his visible mysteries.[140]

Focusing on Jesus as the mediator and the illuminator shows how Augustine develops human beings' transformation in order to achieve the intellectual sight in his philosophical trinitarian theology. He concentrates on human beings' spiritual capacity of growth. The inwardness to self is the way to God through spiritual growth. Augustine finds that the basis of human beings' transformation in the context of continuity between God and human beings is by sharing the image of God. He says that our substance changes for the better when we are made his [God's] sons; at the same time he begins to be our Father, but without any change in his substance.[141]Augustine tries to justify human beings' transformation through the Son's incarnation. The static vision of God is understood by the Son's taking human form. The Son's coming into the world in the Trinity is the focal point of human beings' transformation. Augustine says,

It is not surprising that scripture should be speaking about

the Son when it speaks about wisdom, an account of the model

which the image that is equal to the Father provides with that we

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[140] Ayres, "The Christological Context of Augustine's *De Trinitate* XIII: Toward Relocating Books VIII–XV," *Augustinian Studies* 29:1, p. 127.
[141] Augustine, *The Trinity*, V. 17.

may be refashioned to the image of God; for we follow the Son by living wisely.[142]

Augustine newly defines the nature of human beings in terms of their achieving the image of God. In order to see the static vision of God human beings must be transformed. Augustine concentrates on the idea of the Son's taking human form in his philosophical trinitarian theology as supporting human beings' growth. Augustine tries to harmoniously match the Son and human beings through death and resurrection. Augustine says,

> Nor as regards the faith we have in the Lord Jesus Christ
> is it in the least relevant to salvation what our imaginations
> picture him like, which is probably quite different from the reality.
> What does matter is that we think of him specifically as a man;
> for we have whenever we see some such thing we immediately
> recognize it as a man, or at least as the shape of a man.[143]

What we see in Augustine's definition of human beings' transformation through the Son is a different kind of human beings as God's creature. There is distinction between God's creature and philosophically categorized human beings. Augustine says,

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[142] Ibid, VII. 5.
[143] Ibid. VIII. 7.

To go no further, it is what we are ourselves and clearly what he was too, so that with his soul joined to his body he loved a mortal life. So we believe about him what we experience in ourselves, in terms of the species and genus in which every human nature is equally included.[114]

What Augustine focuses on in Jesus' taking human form is human beings' achieving intellectual sight. Augustine concentrates on Jesus' death and resurrection for human beings' intellectual growth in his hierarchical system. The created human beings need to be transformed by the inwardness to self. This is the focal point in a critical dialogue between Augustine and Brunner. He says,

We had thought it best, you may remember, as we were climbing up, so to say, step by step, to search within the inner man for an appropriate trinity in each of these spheres, just as we had previously searched within the outer man, in order by training the mind at these lower levels to come in our own small measure to a sight of that trinity which God is, at least in a puzzle and in a mirror.[145]

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[114] Ibid, VIII, 8.
[115] Ibid, XIII, 26.

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Augustine understands that human beings must be transformed. His assertion of human beings' transformation is in order to see God face to face. For Augustine to see God is to become like God. He says,

When we know God we are indeed made better ourselves than we were before we knew him, especially when we like this knowledge and appropriately love it and it becomes a word and a kind of likeness to God; yet it remains inferior to God because it is an inferior nature, our consciousness being a creature, but God the creator.[146]

Thus, the significance of Augustine's central point concerning human beings' transformation is that it is for their deification. This is a distinctive feature in a critical dialogue with Brunner. Making relations with God is based on human beings' transformation through the Son. What Augustine tries to say about human beings' transformation through the Son is that human beings' achieve deification in order to see the unity of the three divine persons in the Trinity. According to LaCugna, Greek trinitarian theology focuses on incarnation and deification, which is to say, on the divine persons in their self-manifestation in the energies or economy.[147] So what we focus on in Augustine's assertion of human beings' transformation is his analysis of man such as soul and

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[146] Ibid. IX. 16.
[147] LaCugna, *God for Us.* p. 248.

body; and inner man and outer man. His analysis of human beings is to emphasize human beings' spiritual growth. LaCugna makes the point that the work of God accomplished in Christ is continued in the ongoing transformation and deifying work of the Spirit, and in the eschatological consummation of creation and the fulfillment of all in God.[148]

Augustine's main concern of his philosophical trinitarian theology is the Son's taking human form for human beings' transformation. He makes the point that when the mind knows and approves itself, this knowledge is its word in such a way that it matches it exactly and is equal to it and identical, since it is neither knowledge of an inferior thing like body nor of a superior one like God.[149] In focusing on human beings' spiritual capacity in terms of intellectual growth in order to understand God, he does not properly consider human beings' life in the world. This is the central issue in a critical dialogue between Augustine and Brunner. Augustine says,

> In the consubstantial equality of the same substance, and
> he [Jesus] wants his disciples to be one in him, because they
> cannot be one in themselves, split as they are from each other by
> clashing wills and desires, and the uncleanness of their sins: so
> they are cleansed by the mediator that they may be one in him,
> not only by virtue of the same nature whereby all of them from

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[148] LaCugna, "The Practical Trinity." *Exploring Christian Spirituality* edited by Kenneth J. Collins. p. 275.
[149] Augustine, *The Trinity*. IX, 16.

the ranks of mortal men are made equal to the angels, but even more by virtue of one and the same wholly harmonious will reaching out in concert to the same ultimate happiness, and fused somehow into one spirit in the furnace of charity.[150]

Augustine's argument of transformed human beings through the Son in the Trinity is reflected by philosophical supposition. So it is different from the human beings who are created by God. Augustine focuses on human beings' substantial transformation in terms of intellectual growth. But what we focus on in a critical dialogue is human beings' redemption through Jesus' death and resurrection that is God's self-giving love. In a critical dialogue between Augustine and Brunner we focus on the Trinity. This is to see how God acts for human beings' redemption through the Son. God saves human beings by God's self-giving love. God's self-giving love is God's coming into the world through sending the Son. The Son's taking human form for human beings' redemption indicates God's new creation. God participates in the life of human beings. God's participation is understood by God's self-communication. In a critical dialogue between Augustine and Brunner we focus on God's self-giving love and self-communication for human beings' redemption.

In the Trinity what Brunner focuses on is God's coming to the world for human beings' redemption. Human beings' transformation is

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[150] Ibid. IV. 12.

different from their redemption through the Son. The difference between faith for understanding in terms of human beings' intellectual growth and faith for response in terms of acceptance of God's self-giving love is the focal point in a critical dialogue. Brunner says,

> Faith is in the final analysis not faith in something—something true, a doctrine; it is not "thinking something," but personal encounter, trust, obedience and love; but this personal happening is indissolubly linked with conceptual content, with truth in the general sense of the word, truth as doctrine, knowledge as perception of facts.[151]

Augustine reflects on the Son's taking human form for human beings' transformation. In his philosophical trinitarian theology God's self-giving love through the Son is less concerned. In his hierarchical system what Augustine tries to prove is that the Son's incarnation is for human beings' deification. Augustine's argument of human beings' transformation is revised by Brunner. When Brunner talks about the Trinity he tries to focus on God's action through the Scripture. For Brunner, to revise Augustine's arguments of human beings' transformation is to understand God's action. God's action is God's self-giving love. In the Trinity Brunner focuses on human beings' response to God's self-giving love. One way to revise Augustine's insistence of

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[151] Brunner, *Truth as Encounter*, p. 134.

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human beings' transformation in his hierarchical system is to insist on responding to the divine imperative (to love God and neighbour).

10. The Scripture

Augustine writes his book, *The Trinity*, based on his philosophical reading of the Scripture. For Augustine, the Scripture is the text for articulating his trinitarian theology. Childs argues that Augustine's initial problem with understanding scripture was clearly formulated in Neo-platonic terms.[152] Childs critical evaluation shows how Augustine uses the Scripture. His philosophical reflection of the Trinity in the Scripture is human beings' transformation through the Son. His philosophical reading of the Scripture is as a way to understand the Trinity. Augustine's main focus on the Trinity is the relation between God and human beings in continuity by sharing the image of God. Thus, Augustine concentrates on human beings' regaining the image of God. Augustine says,

> The divine scriptures then are in the habit of making
> something like children's toy out of things that occur in creation,
> by which to entice our sickly gaze and get us step by step to
> seek as best we can the things that are above and forsake the

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[152] Childs B., *Biblical Theology of the Old and New Testaments*, p. 36.

things that are below... Since in one way or another both body and spirit are said to be, scripture would not surely have said that, unless it were meant to be understood in some special way peculiar to God.[153]

Jasper provides a more specific background to Augustine's use of the Scripture. Augustine uses the Scripture as the text for supporting human beings' transformation in his philosophical trinitarian theology. Jasper says,

It is particularly important with respect to the Bible, because it leads Augustine actually to limit the role of Scripture, which he sees as human texts that refer to God, but are not themselves to be regarded as in any divine. Thus the bible is to be used as a guide to the Christian life, yet it is not absolutely essential, for there are other routes to salvation.[154]

In a critical dialogue between Augustine and Brunner what we focus on is that the Scripture are the Word of God. Augustine does not identify together the Scripture and the Word of God. According to Kelsey, narrative is taken to be the authoritative aspect of scripture; it is authoritative in so far as it functions as the occasion for encounter

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[153] Augustine, The Trinity, I, 2.
[154] Jasper D., *A Short Introduction to Hermeneutics*, p. 41.

with an agent in history, viz., the Risen Lord.[155] Augustine, however, uses the Scripture as text. Augustine does not consider the Word of God in narrative theology. Instead, he understands the Word of God in the relation between the Father and the Son in the Scripture. He says,

> It is clear from what follows that this is another way of saying "It is not I who shall judge, but the word of the Father will judge (John 12:47)." But the Father's Word is in fact the Son of God... By saying "not mine but his who sent me (John 7:16)," he directs our attention to the Word. The Father's doctrine is the Father's Word, who is his only Son.[156]

So what we focus on in a critical dialogue between Augustine and Brunner is the Word of God in the Scripture. Kelsey says that the story of the crucifixion expresses Jesus' own participation in and subjection to the conditions under which all fallen men suffer: being utterly cut off by others, suffering, dying.[157] In a critical dialogue the appearance of Jesus Christ in the Scripture is the focal point where we focus on the Trinity. God gives God's self-giving love through the Son. God's self-giving love is revealed by the Scripture. Through the event of the Son's incarnation, death and resurrection God talks about human beings' redemption.

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[155] Kelsey D., *The Uses of Scripture in Recent Theology*, p. 48.
[156] Augustine, *The Trinity*, I, 27.
[157] Kelsey, *The Uses of Scripture in Recent Theology*, p. 67.

In a critical dialogue what Brunner tries to do is to revise human beings' transformation through their redemption. Augustine focuses on human beings' transformation in order to see God face to face. To see the vision of God through the inwardness to self is what Augustine tries to show in his philosophical trinitarian theology. For him the Scripture is the text that supports his assertion of human beings' transformation. Augustine says,

> To be sure, this renewal does not happen in one moment of conversion, as the baptismal renewal by the forgiveness of all sins happens in a moment, so that not even one tiny sin remains unforgiven. But it is one thing to throw off a fever, another to recover from the weakness which the fever leaves behind it; it is one thing to remove from the body a missile stuck in it, another to heal the wound it made with a complete cure... and this is done gradually by making steady progress in the renewal of this image.[158]

Augustine differentiates between human beings' redemption and transformation. From this observation what we focus on is Augustine's use of the Scripture. Frei shows the different approaches to the Scripture that Augustine and Brunner distinctively focus on. He makes the point that the religious meaningfulness of historical redemption or

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[158] Augustine, *The Trinity*, XIV, 23.

revelation, in contrast to the factual reference or ostensive meaning of the gospel narratives, depends on there being an antecedent or concomitant religious context, independent of the narratives within which to interpret them.[159]

In a critical dialogue between Augustine and Brunner we focus on human beings' transformation or redemption through the Scripture. Brunner revises Augustine's insistence of human beings' transformation through their redemption. According to Frei, the realistic narrative reading of biblical stories, the gospels in particular, went into eclipse throughout the period.[160] The event of Jesus Christ is overshadowed by the philosophical reading of the Scripture. In this way Brunner revises Augustine's philosophical formation of Jesus' narratives in the New Testament. Childs argues that Augustine's major contribution to the problem is his hermeneutical construal which took the issue out of the realm of isolated literary techniques and grounded it solidly in a holistic rendering of the theological intention of scripture.[161]

Augustine uses the Word of God in the Scripture for looking at the relation between the Father and the Son. He makes the point that in this triad only the Son is called the Word of God, and only the Holy Spirit is called the gift of God, and only the Father is called the one from whom the Word is born and from whom the Holy Spirit principally

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[159] Frei H., *The Eclipse of Biblical Narrative*, p. 127.
[160] Ibid, p. 324.
[161] Childs, *Biblical Theology of the Old and New Testaments*, p. 38.

proceeds.[162] Augustine concentrates on human beings' transformation as a means to understanding the logical unity of the divine persons. He considers the Scripture as the text that provides the sources of the divine persons' relation. What Augustine tries to do is to find the logical structure for the divine persons' unity and for human beings' transformation in order to gain understanding of it. The whole process that he supposes is based on the Scripture. In his philosophical trinitarian theology he discusses the unity of the divine persons in terms of Neo-platonic philosophy. He insists that human beings have a responsibility to understand it through the Scripture.

However, Brunner revises Augustine's assertion. According to him, human beings habitually exerts themselves to build into a system of human assurances something of which he cannot dispose and which in essence is not disposable, such as divine grace and truth.[163] Brunner considers human beings' responsibility in responding to the Word of God. This is the focal point that we focus on in a critical dialogue between Augustine and Brunner. Augustine emphasizes human beings' faith in seeking understanding through the Scripture. He affirms that if this cannot be grasped by understanding let it be held by faith until he shines in our minds who said through the prophet, *unless believe, you will not understand* (Is. 7:9).[164]

However, Brunner points out Augustine's distinction between

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[162] Augustine, *The Trinity*, XV, 29.

[163] Brunner, *Truth as Encounter*, p. 71.

[164] Augustine, *The Trinity*, VII, 12.

faith and understanding. He makes the point that its *epistemological* principle was a dialectic; that is, its form of expression was never the use of one concept, but always two logically contradictory ones; the Word of God in the Bible and the witness of the Holy Spirit, but these understood and experienced, not as a duality, but as a unity.[165] So what we focus on is that the Word of God in the Scripture is experienced by the encountering event. According to Stroup, redemption and salvation are not just images or ideas but realities which are understood to be rooted in events that happen in the past and realities which continue to unfold in the present and future.[166] Augustine's argument of human beings' transformation combining the Scripture and Neo-Platonic philosophy does not consider the encountering event through the Word of God to be the way to human beings' redemption. What Augustine tries to see through the Scripture is the relation between the Father and the Son. He says,

> *Do not touch me, for I have not yet ascended to the Father*
> (John 20:17). Touching concludes as it were the process of
> getting acquainted. He did not want this heart, so eagerly
> reaching out to him, to stop at thinking that he was only what
> could be seen and touched. His ascension to the Father signified
> his being seen in his equality with the Father, that being the

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[165] Brunner, *Truth as Encounter*, pp. 75-6.
[166] Stroup, *The Promise of Narrative Theology*, p. 146.

ultimate vision which suffices us.[167]

Augustine's project to see God face to face is completed by human beings' transformation. So Augustine focuses on the idea that what Jesus did through the Scripture was for human beings' transformation. His main ideas of the static vision of God and the inwardness to self are understood by way of human beings' transformation through Jesus. Augustine uses the Scripture as the text for supporting his argument of human beings' transformation. Stroup contends that the biblical texts are not used simply as warrants or further evidence to buttress prior conclusions about the significance of people and events in Augustine's personal history.[168] Thus, what we focus on with the Scripture is human beings' redemption through the encountering event. Stroup affirms that the Christian confession refers to events that have taken place in history, events which are understood to have redemptive and transforming significance, events which *live* in the sense that they continue to imbue the present with meaning and evoke hope in the future.[169]

Augustine's assertion of human beings' transformation is revised with the encountering event. Brunner affirms that salvation story in the Bible is an encountering event. The perception of this love is bound up with the event of revelation, or, as we have already said, this love does

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[167] Augustine, *The Trinity*, I, 18.
[168] Stroup, *The Promise of Narrative Theology*, p. 179.
[169] Ibid, p. 146.

not define itself in intellectual terms, but in an event.[170] In a critical dialogue between Augustine and Brunner, we focus on the revision human beings' transformation into their redemption through the Son. According to Frei,

> Salvation history as event in the Bible is an encountering relationship between God and us is one of the significant points in narrative theology. Events and character interact in such a way that the events themselves become part of our identities and are not merely fielded by an already existent, finished identity structure.[171]

Human beings' redemption in the encountering event involves their radical transformation. It is not the intellectual supposition of seeing God face to face. It is human beings' actual response to the encountering event through their life. Frei makes a point that event and interpretation are logically distinct but not separately available. The meaning of a realistic passage is the event and its interpretation.[172] What Brunner and Frei focus on in human beings' redemption through the Scripture is God's action through the event in history. According to Kelsey, God is to be understood in terms of his acts in history where

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[170] Brunner, *The Christian Doctrine of God.* vol. 1, p. 188.
[171] Frei H., *Theology and Narrative* edited by George Hunsinger and William C. Placher, p. 37.
[172] Frei, *The Eclipse of Biblical Narrative*, p. 182.

"history" is understood in a unique way.[173] It shows a distinction that Augustine tries to demonstrate in his philosophical trinitarian theology. He would like to see God face to face through the spiritual inwardness to self in the realm of the divinity.

In a critical dialogue between Augustine and Brunner the Scripture is considered as the text for human beings' transformation or as the Word of God for their redemption. Surin makes the point that the gospel stories concerning the life, death and resurrection of Jesus Christ are 'wholly textual.' But the reality of the Second person of the Trinity is not exhausted by the 'reality' of Jesus of Nazareth.[174] So what we who focus on in the Scripture is God's action. In the context of the Trinity the event of Jesus Christ in history is God's action for human beings' redemption. Brunner revises Augustine's assertion of human beings' transformation in order to understand their redemption by God's salvation work. The significance of the event of Jesus Christ is not considered only to be Jesus' taking humanity in order to complete the role of the mediator and the illuminator in the Trinity. God created the world by the Word of God. The Word of God came to the world. The Son's incarnation is God's encountering event. The Son's death and resurrection is God's new creation. These are the points by which the Scripture demonstrates what the Trinity is. What the Trinity reveals about the relation of the divine persons in the Scripture is God's

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[173] Kelsey, *The Uses of Scripture in Recent Theology*, p. 34.

[174] Surin, *The Turnings of Darkness and Light*, p. 220.

participation into the world. The unity of the divine persons is proved by God's self-giving love in God's new creation. Thus, human beings' salvation is not a matter of understanding but of acceptance. Tanner affirms that in creating the world, God goes outside the community of the divine Trinity to offer gifts to the stranger, to what is not divine.[175]

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[175] Tanner, *Jesus, Humanity and the Trinity*, p. 88.

IV.   Emil Brunner's Trinitarian Theology

1. The Word of God

Brunner's radical distinction between the Word of God and the doctrine of the Trinity as portrayed in the Scripture is one thing that we focus on in a critical dialogue with Augustine. The focal point of a critical dialogue between Augustine and Brunner is to see how the Word of God is considered from different theological backgrounds and perspectives. What we focus on in a critical dialogue between Augustine and Brunner is a discussion about the Trinity with philosophical and ethical (narrative) perspectives. In other words, what Brunner tries to do in a critical dialogue is to revise human beings' transformation by the inwardness to self for seeing the static vision of God in terms of understanding of the unity of the three divine persons in the Trinity. Brunner says,

> The being of man, in contrast to all other forms of creaturely being, is not something finished, but it is a being-in-self-knowledge and a being-in-self-determination, but in a self-knowledge and in a self-determination which is not primary but secondary: it is self-knowledge and self-determination on the basis of being known and determined.[176]

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[176] Brunner, *Man in Revolt*, p. 97.

Brunner considers direct relation between God and human beings as taking place in the encountering event. Human beings' encountering the Word of God is primary experience. According to Brunner, the decisive word-form in the language of the Bible is not the substantive, as in Greek, but the verb, the word of action.[177] The Word of God's action becomes known through God's creation and the Son's incarnation. The encountering event between God and human beings is encountering the Word of God in their stories of life. Barr affirms that the Bible is the Word of God only through its function as witness to God in his self-revelation; and it is Word of God only as it is received in faith and proclaimed in the church.[178] Therefore, in a critical dialogue between Augustine and Brunner we focus on human beings' encountering the Word of God. What we concentrate on in terms of reading Brunner's trinitarian theology from an ethical narrative perspective is to look at how the Word of God acts in the relation between human beings in their life.

The Word of God is the story of the Father, the Son and the Holy Spirit. The story of the three divine persons comes into the world. Barr makes the point that it is not a solid and static entity, identical with the Word of God; it is something which can become dynamic and alive, and then *becomes* the Word of God.[179] The story of the Trinity is the story

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[177] Brunner, *The Divine-Human Encounter*, p. 32.
[178] Barr J., *The Bible in the Modern World*, p. 19.
[179] Ibid, p. 20.

of love. The Trinity demonstrates how God loves human beings. Brunner affirms that the mystery of the Trinity is the mystery of the Love-Life in God.[180] Brunner tries to revise Augustine's assertion of human beings' transformation through the inwardness to self to human beings' redemption by God's self-giving love. In the realm of human beings' transformation through the inwardness to self for seeing the static vision of God Brunner can see doctrinal expression of the relation between God and human beings. The doctrinal expression of the relation between God and human beings can demonstrate how human beings understand the Trinity. Brunner says,

> The relation between God and man, and between man and God is not of such a kind that doctrine can adequately express it in abstract formulas, as it is possible to express abstractly, for instance, the relation between the radius and the circumference of a circle or the relation between the *Beautiful* and the *Good.*[181]

Brunner focuses on the God who speaks to human beings. The Word of God is God's communication with human beings. The Trinity is the way of God's communication with human beings. The Son's coming to the world is the incarnation of the Word of God. Brunner understands human beings as the responders to the Word of God. According to him,

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[180] Brunner, *Christianity and Civilization*, p. 38.
[181] Brunner, *The Divine-Human Encounter*, pp. 31-2.

Man alone has an "I," or, rather, is a Self, but this Self is

not itself ultimate reality; it is not based upon itself, it does not

possess aseity, but I am "I" only because, and in so far as, God

addresses me as "thou"; therefore the distinctive quality of my

existence, responsibility, only consists in the fact that I am

addressed by God.[182]

Brunner considers human beings' selves to be the responders to

the Word of God. This is different from the idea of the self in the

inwardness to God. Augustine insists on the inwardness to self for

human beings' transformation. It is Augustine's idea of human beings'

spiritual growth for seeing God face to face. What Augustine tries to do

is to prove what the Scripture says in his philosophical trinitarian

theology. To see God face to face by human beings' spiritual growth is

one of the significant themes of Pauline theology. In order to see God,

therefore, human beings' must be changed by the Son, and this is what

Augustine tries to demonstrate in his philosophical trinitarian theology.

However, Brunner focuses on God's self-communication through

the Word of God. He asserts that human beings become the *thou* when

they respond to the Word of God. In the *I-Thou* relation between God

and human beings Brunner emphasizes that it takes place on God's

initiation. God is the giver of God's self-giving love and human beings

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[182] Brunner, *The Divine Imperative*, p. 153.

are receivers of it. God gives God's self-giving love through the Son. The individual human being becomes the *thou* by receiving God's self-giving love. Brunner affirms that the Word of God is the self-communication of God, which reserves an idea of freedom for creaturely self-decision, which gives without violence, which so gives that the taking can be self-giving, voluntary self-giving.[183]

Brunner concentrates on the encountering event in the relation between God and human beings. What Augustine demonstrates in his philosophical trinitarian theology is human beings' spiritual growth until they can see God face to face. In the encountering event of the Word of God human beings are realized themselves as receivers. According to Barr, the biblical information about these events is never mere external or objective reporting, but is testimony in faith, a record of the events as seen through the screen of the faith which these same events generated.[184] Brunner considers the *I-Thou* relation in the encountering event as a way to revise Augustine's argument of human beings' transformation in his philosophical trinitarian theology. He says that that doctrine is certainly related instrumentally to the Word of God as token and framework; serving in relation to the reality-actual personal fellowship with God; but doctrine is indissolubly connected with the reality it represents.[185]

Brunner considers that any doctrines from the Scripture are

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[183] Brunner, *Truth as Encounter*, p. 103.
[184] Barr, *The Bible in the Modern World*, p. 77.
[185] Brunner, *Truth as Encounter*, p. 133.

secondary. In a critical dialogue Brunner focuses on revising the doctrines from the Scripture through the encountering of the Word of God. Thus, what we concentrate on in Brunner's trinitarian theology is the Word of God. The shift from the doctrine to the Word of God is made by revising human beings' transformation to their redemption. According to Barr, provided that the first-order place of the *kerugma* and the second-order place of the theological statements are properly understood, then a theology of the New Testament can indeed be, and should be, normative for the theology of today.[186] Brunner and Barr point to the primary role of the Word of God for human beings' redemption. In a critical dialogue what we focus on is the relation between the Word of God and human beings' redemption by encountering the Word of God. Brunner revises Augustine's argument of human beings' transformation. He says,

> Whereas in the pre-Augustinian church the picture of the
> first man oscillated between a being at a still wholly undefined,
> childlike and primitive stage of human development, and that a
> being which was not of earth at all but of heaven, Augustine, for
> religious reasons, created that picture of the Primitive State
> which has remained the classical ecclesiastical doctrine ever
> since.[187]

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[186] Barr, *The Bible in the Modern World*, p. 105.
[187] Brunner, *Man in Revolt: A Christian Anthropology*, p. 84.

Augustine's focusing on human beings' spiritual growth for seeing God face to face is the focal point that Brunner revises in a critical dialogue. Human beings' spiritual growth is considered by the Greek philosophical view of seeking out beauty. Augustine tries to explain human beings' spiritual growth in his hierarchical system. His assertion demonstrates a hierarchical distinction between human beings' soul and body. So, according to Brunner his argument is secondary. There is no encountering event with the Word of God.

Brunner, however, understands human beings as encountering the Word of God. He affirms that man's meaning and his intrinsic worth do not reside in himself, but in *the One who stands over against him*, in Christ, the Primal Image, in the Word of God.[188] Brunner focuses on the encountering event in order to understand human beings through the Word of God. The Word of God tells them who they are. They are the primary responders in the encountering of the Word of God. Brunner makes the point that the original nature of man is being in the love of God, the fulfillment of responsible being, the responsibility which comes not from a demand but from a gift, not from the law but from grace, from generous love, and itself consists in responsive love.[189] Augustine and Brunner talk about human beings' responsibility. But the responsibility differs between that in Brunner's primary encountering of

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[188] Ibid, p. 96.
[189] Ibid, p. 104.

the Word of God and that in Augustine's secondary statement about God. Brunner says,

> Man is destined to answer God in believing, responsive love, to accept in grateful dependence his destiny to which God has called him, as his life. Thus here we are concerned not with an *image* and *reflection* but with a *word* and an *answer*: this is the exposition which the New Testament gives the Old Testament story of creation, the idea of the *Imago Dei*.[190]

When Brunner speaks of the *I-Thou* relation he is talking about the primary encountering of the Word of God. He affirms that truth as an encounter is not truth about something, not even truth about something mental, about ideas.[191] The encountering of the Word of God is human beings' redemption through the Son's death and resurrection. This is a central point that we focus on in a critical dialogue between Augustine and Brunner. According to Lindbeck, the system must be looked at as a whole; and may as little admit of mending or altering as an individual.[192] Brunner tries to say that the relation between God and human beings is not in a philosophical system but in the Word of God. Lindbeck makes the point that in the case of Christianity, the framework

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[190] Ibid, pp. 98-99.
[191] Brunner, *Truth as Encounter*, p. 24.
[192] Lindbeck G., *The Nature of Doctrine: Religion and Theology in a Postliberal Age*, p. 75.

is supplied by the biblical narratives interrelated in certain ways (e.g. by Christ as center).[193] So what we focus on in Brunner's trinitarian theology is human beings' responding to the Son's death and resurrection by encountering the Word of God in their lives. This is human beings' encountering the life and death of Jesus in their own life and death.

Human beings' life and death are stories in their own communities. The story of the Son's life and death are the Word of God. In a critical dialogue we focus on Jesus' redemptive story. According to Stroup, to understand Christian narrative properly is to be able to reinterpret one's personal identity by means of the biblical texts, history of tradition, and theological doctrines that make up the church's narrative.[194] To revise Augustine's doctrine of the Trinity in terms of the story of Jesus' death and resurrection for human beings' redemption, we shift from the secondary doctrine of the Trinity to the primary encountering of the Word of God. The main significance of shifting from the doctrine to the Word of God is human beings' redemption.

Human beings' encountering the story of Jesus happens in their various kinds of contexts of their lives. This is one of the significant points in a critical dialogue between Augustine and Brunner. Augustine's assertion of seeing the static vision of God through the inwardness to self is understood as a single system. Augustine does not consider

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[193] Ibid. p. 80.
[194] Stroup. *The Promise of Narrative Theology*. p. 96.

various kinds of human beings' lives in his philosophical trinitarian theology. According to Hauerwas, doctrines are not the upshot of the stories; they are not the meaning or heart of the stories.[195] Brunner affirms that human life is characterized as human, not by its attainments in the realm of reason, but by the union of human beings in love.[196] Thus, human beings' redemption by encountering the story of Jesus is in order to find their identity in the Word of God. Brunner says that Jesus reveals Himself in His Incarnation, not as creative genius, but as perfect love; in the Incarnation we perceive both the original nature of God and the reflected original nature of man.[197] Therefore, what we focus on in a critical dialogue between Augustine and Brunner is the revision of Augustine's assertion of human beings' transformation in his philosophical trinitarian theology.

2. Story

In a critical dialogue we focus on Brunner's revision of Augustine's assertion of seeing the static vision of God through the inwardness to self. He says that the God of the Bible is a God who speaks, and the Word of the Bible is the Word of this God.[198] Augustine draws on the

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[195] Hauerwas S., *The Peaceable Kingdom: A Primer in Christian Ethics*, p. 26.
[196] Brunner, *Man in Revolt*, p. 106.
[197] Ibid. p. 106.
[198] Brunner, *The Divine-Human Encounter*, p. 30.

Scripture as a text. Augustine's argument of human beings' seeing God face to face comes from 1 Corinthians 13:12. This passage is the main plot of his philosophical trinitarian theology. The unity of the three divine persons in the Trinity is what he tries to prove with 1 Corinthians 13:12.

Thus, in a critical dialogue we focus on Brunner's revision of Augustine's argument to seeing the encountering event through the story. When one's life encounters the story of Jesus one understands oneself in the Word of God. This is what Brunner says about the primary experience of the Word of God. Hauerwas affirms that Scripture as a whole tells the story of the covenant with Israel, the life, death and resurrection of Jesus and the ongoing history of the church as the recapitulation of that life.[199] Williams demonstrates the relation between the story of Jesus and human beings' life. According to him, Christian interpretation is unavoidably engaged in *dramatic* modes of reading: we are invited to identify ourselves in the story being contemplated, to re-appropriate who we are now, and who we shall or can be, in terms of the story.[200]

Augustine contemplates human beings' seeing the static vision of God through the inwardness to self. This is human beings' transformation in his hierarchical system. Human beings' spiritual growth in terms of their seeing the static vision of God in his

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[199] Hauerwas, *The Peaceable Kingdom*, p. 29.
[200] Williams R., *On Christian Theology*, p. 50.

hierarchical system is isolated from their life in the world. In a critical dialogue we focus on Brunner's revision of Augustine's philosophical theology to human beings' seeing their new life in the Word of God. Brunner says,

> God speaks His Word and in His Word brings Himself into the presence of man: but the real Presence actually comes first and only through faith, through that obedient trust and trusting obedience, that affirming in which man surrenders himself to the God who has already given Himself to man, in which man accepts God's Word of love.[201]

The terms of faith and obedience that Brunner uses are also significantly used by Augustine. Augustine uses these terms for human beings' transformation in his hierarchical system. In his philosophical trinitarian theology Augustine insists on faith seeking understanding and obedience to the higher being (i.e. the body is governed by the spirit). He says,

> As far as the wonderfully merciful creator may assist us, let us turn our attention to the things we are going to discuss in a more inward manner than the things that have been discussed above, though in fact they are the same things; but let us all the

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[201] Brunner, *The Divine-Human Encounter*, p. 69.

while still keep to the rule that just because a thing is not yet clear to our understanding we must not therefore dismiss it from the firm assent of our faith.[202]

However, Brunner's use of the terms of faith and obedience demonstrates human beings' actual and immediate respond to God. Brunner affirms that faith, which appropriates God's self-revelation in his Word, is an event, an act, and a two-sided act at that—an act of God and an act of man.[203] God's self-revelation in God's Word is known through the salvation stories in the Scripture. Unlike Augustine, Brunner considers the contexts of human beings' lives to be significant in the encountering event. Brunner understands faith as human beings' response to the Word of God. Faith is identifying the stories of the Scripture with the stories of human beings' life. According to Barr, faith does not arise spontaneously out of human existence but is *faith in the kerugma,* which tells of God's dealing in the man Jesus of Nazareth. Theological thoughts on the other hand are the unfolding of the self-understanding awakened by the *kerugma*.[204] As Williams mentioned earlier, Brunner contemplates human beings' redemption in their life. He focuses on the primary experience in the encountering event. According to Lindbeck, what is important is that Christians allow their cultural conditions and highly diverse affections to be moulded by the set of

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[202] Augustine, *The Trinity,* VIII, 1.
[203] Brunner, *Truth as Encounter,* p. 108.
[204] Barr, *The Bible in the Modern World,* p. 104.

biblical stories that stretches from creation to eschaton and culminates in Jesus' passion and resurrection.[205] So what we focus on Brunner's revision of Augustine's argument of human beings' transformation in the determined single system, from his philosophical aesthetic perspective, is human beings' redemption in the encountering event. Their redemption in the Word of God is faith in *the kerugma*.

In a critical dialogue between Augustine and Brunner we focus on the Word of God in the biblical stories. The Scripture demonstrates how the Word of God encounters human beings through the stories of the Father, the Son and the Holy Spirit. Frei says,

> Incomplete, even ambiguous-yes, but not without meaning, as long as we understand that in the Gospels Jesus is nothing other than this story, and that this both is the story of God with him and all mankind, and is included in that story-that the Gospels are not simply the story of a being who is to be served by this story for purposes of the metaphysical definition of his being.[206]

Frei talks about the concreteness of Jesus' stories in the New Testament. The Gospel reveals the true humanity of Jesus. This is why we focus on the story in a critical dialogue between Augustine and

[205] Lindbeck, *The Nature of Doctrine*, p. 84.
[206] Frei, *Theology and Narrative: Selected Essays*, edited by George Hunsinger and William Placher, p. 43.

Brunner. Brunner understands that the story of Jesus is God's action toward human beings' redemption. He affirms that *God incarnates* means that the Mediator, when he appeared in history, was true man.[207] Augustine, however, considers Jesus as the mediator and the illuminator for human beings' transformation in his philosophical trinitarian theology. The distinction lies in Brunner's focusing on the primary witness of the Word of God. He says that the narration of the Bible is not something to be added as ordinarily the story is added to the event.[208] God is the God who approaches man just because and insofar as God reveals himself; and man is the man who comes from God because and insofar as he knows God on the basis of his revelation.[209] Thus, Brunner focuses on the story of Jesus Christ in the New Testament to demonstrate God's coming into the world. Cupitt says that story draws us into a social world, into time, the passions and the interaction of many points of view, and in doing so involves us in a good deal of teasing ambiguity and irony, however, philosophy aims to liberate us from all these things.[210]

Faith in the Word of God is a distinctive aspect in terms of comparing faith to understanding. Faith in the Word of God leads to human beings' redemption. Brunner says that faith means to be born again to a new life, to walk in the Spirit, to become implanted in Christ, to become a member of His body.[211] His point is similar to Tillich's

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[207] Brunner, *The Theology of Crisis*, p. 18.
[208] Brunner, *Truth as Encounter*, p. 91.
[209] Ibid. p. 91.
[210] Cupitt D., *What is a Story*, p. 40.
[211] Brunner, *The Divine-Human Encounter*, p. 110.

argument. Tillich affirms that faith itself is the immediate (not mediated by conclusion) evidence of the New Being within and under the conditions of existence.[212] Brunner and Tillich consider human beings' to be redeemed in their faith by the encountering event. This is spoken about as the primary event between God and human beings. Faith in the Word of God is human beings' living encounter with the story of Jesus. The story of Jesus is his life in the world. Loughlin affirms that doctrines are rules that enable the imagining of God and world, in our story-telling, praying-acting and in our common-living.[213] Thus, in a critical dialogue what we focus on human beings' new life in the story of Jesus.

Obedience is another factor that we focus on in a critical dialogue between Augustine and Brunner. According to Brunner, obedience-in-trust, is the personal answer of self-giving to the Word of God.[214] Obedience reflects human beings' direct relation with God by responding to the Word of God. The Word of God is understood through God's self-giving love. Human beings obey God's command by receiving God's love. Brunner affirms that the true God is One who gives life, not one who demands it.[215] Obedience is understood through Christian ethics. Brunner emphasizes the relation between lordship and obedience on the one hand, and between self-communication and

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[212] Tillich P., *Systematic Theology*, vol. II, p. 131.

[213] Loughlin Gerard, *Telling God's Story: Bible, Church and Narrative Theology*, p. 19.

[214] Brunner, *Truth as Encounter*, p. 104.

[215] Brunner, *The Divine Imperative*, p. 78.

responding love on the other.[216] Obedience is human beings' faithful response to the Word of God. The Word of God is God's self-giving love for human beings' redemption. Human beings' redemption by their new relation to God is actualized by their faithful responding to the Word of God. And their faithful responding is obedience to the Word of God. According to Frei,

> The Bible becomes a "witness" to a history, rather than a narrative text. Its meaning is a unitary complex consisting of the history of saving events, the history of the witnesses' faithful response to them and finally the present faithful stance toward that complex history as a present and future reality.[217]

In human beings' obedience to the Word of God we see their new relation with God through the story of Jesus. According to Tillich, the New Being is real, and the New Being is the re-established unity between God and man.[218] Human beings' redemption by their new relation with God is actualized by their witness to the story of Jesus' death and resurrection. Brunner says that the Word of God, because it is a personal word, is present as a person. This is what the Christian calls revelation; "the Word was made flesh and we have seen his

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[216] Brunner, *Truth as Encounter*, p. 98.
[217] Frei, *The Eclipse of Biblical Narratives*, p. 181.
[218] Tillich, *Systematic Theology*, vol. II, p. 170.

glory."[219] Human beings' new relation to God's redemption is achieved by their obedience to God. It is contemplated by their ethical relation with God and their neighbour. Their new relation with God is based on God's self-giving love.

In a critical dialogue between Augustine and Brunner we focus on human beings' new relation with God and neighbour through God's redemption. Their new relation with God through God's redemption is their concrete new life in the world. The story of Jesus' death and resurrection is the basis for their concrete new life in God's redemption. It is different from the transformation of human beings that Augustine outlines in his philosophical system by the inwardness to self. Thus, human beings' new relation in God's redemption revises human beings' transformation for seeing God face to face. Chopp says,

> The vision of emancipatory transformation in which reality, history and human subjectivity are radically changed and reordered, where unity by force gives way to multiplicity by desire and where the freedom of one subject is exploded into the freedoms of many subjects, is no longer just a "vision" as in *visionary* but a vision as in revision–to make again, to make now, to be fulfilled.[220]

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[219] Brunner, *The Theology of Crisis*, p. 34.
[220] Chopp, *The Power to Speak*, p. 56.

Chopp provides a significant insight for our focus on a critical dialogue on human beings' transformation for seeing God face to face and their redemption by God's self-giving love. In a critical dialogue we concentrate on the revision of Augustine's argument of human beings' transformation for seeing the static vision of God to human beings' encountering the story of Jesus for their redemption. Brunner makes the point that the Neo-platonic-and we may say also the idealistic and mystical conception of being-is impersonal; the Christian idea is personal.[221] And the Neo-platonic is static; the Christian is active and dynamic.[222] The story of Jesus' death and resurrection for human beings' redemption is active and dynamic in terms of the new relation between God and human beings.

Brunner revises the static vision of God to the dynamic Word of God. The static vision of God in metaphysics is reconsidered in relation to the story of God's redemption. The story of the Father, the Son and the Holy Spirit demonstrates God's self-giving love for human beings' redemption. It shows the new relation between God and human beings in the encountering event. The encountering event with God's self-giving love provides a chance to see human beings' identity in their life stories. Stroup says,

> *Life story* is not simply the sum of all those events an

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[221] Brunner, *Christianity and Civilization*, p. 18.
[222] Ibid. pp. 18-9.

individual has experienced, those moments from birth to the present that make up a person's past. *Life story*, like personal identity, is an interpretive concept used to bring order out of a person's unstructured past and in so doing to imbue it with a particular significance or worth.[223]

Augustine does not properly understand human beings' identity in terms of new creature in God's redemption. He articulates human beings' transformation in order to see the static vision of God in his philosophical theology. Human beings' transformation is isolated from human beings' real life in the world. To find human beings' real life through God's redemption is an important point that we focus on in a critical dialogue between Augustine and Brunner. God's self-giving love through the Son's suffering and death revises the static vision of God in human beings' mind. In his philosophical trinitarian theology, Augustine contemplates the static vision of God in terms of human beings transformation. According to Stroup we can see how Augustine uses the Scripture. It shows Brunner's different approach to the Scripture in terms of encountering the story of Jesus' death and resurrection in human beings' real lives. Stroup says,

For Augustine the interpretation of personal history and the use of Scripture are closely intertwined. The biblical texts

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[223] Stroup G., *The Promise of Narrative Theology*, pp. 105-6.

are not used simply as warrants or further evidence to buttress prior conclusions about the significance of people and events in Augustine's personal history.[224]

Thus, we focus on the revision of Augustine's argument of human beings' transformation for seeing the static vision of God to the encountering the story of Jesus' death and resurrection. Human beings' encountering the story of Jesus is their redemption in God's new creation. Brunner says,

> Man remains imprisoned within himself until the one meets him who can free him, who can break down his system of defenses, so that he can surrender himself, and in this surrender of self receive what he needs to enable him to abandon his securities; that is to say, until that one comes who gives man the life for which he was created.[225]

Augustine's assertion of human beings' transformation in order to see the static vision of God is contemplated by way of metaphysics and aesthetics. What he tries to see in the static vision of God is the unity of the divine persons in the Trinity. Brunner affirms that truth to the metaphysician is an aesthetic object. And it is an aesthetic theology,

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[224] Ibid, p. 179.
[225] Brunner, *Truth as Encounter*, p. 106.

a view of God taken from a sublime height without passion; and, what may prove to be the same thing, without personal decision.[226] Thus, human beings' encountering of the story of Jesus' death and resurrection is based on their responding to God's self-giving love. Human beings encounter the story of the Father, the Son and the Holy Spirit in order to find redemption as *new being* in God's self-giving love. It is a revision of the relation between God and human beings in the encountering event. According to Macquarrie, the stories of God's people and the Word of God are not finished yet. We have still to consider the greatest of all such events-how God in a new way came into his creation in the person of Jesus Christ.[227] In Augustine's view human beings' transformation in order to see the static vision of God seeks its completion in his philosophical aesthetic reflection, whereas human beings' encountering the story of Jesus' suffering and death is experienced in their actual life. This is how we focus on Brunner's revision of Augustine's argument to the encountering of the story of Jesus' suffering and death. According to Jones, a narrative conception of human life calls attention to the particular contexts in which people find themselves, contexts in which people act and suffer.[228]

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[226] Ibid, p. 154.

[227] Macquarrie. *The Faith of the People of God,* p. 52.

[228] Jones G., *Transformed Judgment*-Toward a Trinitarian Account of the Moral Life, p. 41.

3. Sin

Sin is one of the significant factors by which we understand human beings. Augustine and Brunner consider sin significant in the relation between God and human beings. Brunner focuses on God's forgiveness of sin through human beings' redemption while Augustine concentrates on human beings' recovery from the sinful situation. What Augustine tries to see in his philosophical trinitarian theology is the recovery of human beings' intellectual sight, which is the regaining of the image of God through the inwardness to self. He contemplates human beings' sin in the process of purification.

In a critical dialogue what Brunner tries to do is to revise human beings' autonomous recovery from the sinful situation. Brunner makes the point that from the outset the human 'I' is limited by a concrete 'Thou,' and only in this way does it become a concretely responsible self. The fact that this is so rules out both self-sufficiency and arrogance of the autonomous reason.[229] Human beings' relation with God through God's self-giving love is the central point that we focus on in Brunner's revision of human beings' autonomous recovery through the inwardness to self. His revision is made in order to understand the sinless Son's death for human beings' sin. Brunner contrasts the sinless Son's death with sinful human beings' redemption. It is his revision of Augustine's argument of human beings' transformation in a hierarchical

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[229] Brunner, *Man in Revolt*, p. 107.

continuity between Jesus and human beings. The death of Jesus for human beings' redemption is the event of God's self-giving love. According to Tillich, the cross of the Christ is the Cross of the one who has conquered the death of existential estrangement. [230] By estrangement he means discontinuity between the sinless Jesus and sinful human beings. Brunner affirms that sin means that I am in wrong in relation to God and that I have torn myself away from an original divinely given possibility. [231] To realize estrangement in the wrong relation with God is the point that Brunner asserts about human beings' sin. Brunner understands sin as human beings' making a wrong relation with God, and God's redemption as God's self-giving love in the new relation. According to him, forgiveness of sin is the expression of the incomprehensible renewal of God's relation to us, known or knowable only through an incomprehensible act of divine revelation.[232]

Augustine contemplates human beings' transformation through his hierarchical system. The hierarchical system supports human beings' gradual growth. His insistence of the static vision of God and the inwardness to self are established in his hierarchical system. To see the static vision of God is the completion of human beings' transformation. The inwardness to self is human beings' spiritual growth for seeing the static vision of God. Augustine says,

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[230] Tillich, *Systematic Theology*, vol. II, p. 176.

[231] Brunner, *The Theology of Crisis*, pp. 54-5.

[232] Brunner, *The Scandal of Christianity*, The Robertson Lecture, p. 43.

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The man who is being renewed in the recognition of God
and in justice and holiness of truth by making progress day by
day, is transferring his love from temporal things to eternal, from
visible to intelligible, from carnal to spiritual things; he is
industriously applying himself to checking and lessening his
greed for the one sort and binding himself with charity to the
other.[233]

Augustine's logical process of the inwardness to self in the
hierarchical system is the point that Brunner tries to revise. Brunner
makes the point that every system is an anticipation of the celestial
vision at the cost of the truth, which is that human beings' contradiction
is an inalienable feature of this earthly sinful existence.[234]

Augustine asserts that human beings' regain the image of God
through their transformation. The Son's taking humanity is to enable
human beings' regain the image of God. The Son becomes the model of
their transformation. He focuses on human beings' regaining the image
of God rather than their redemption by the Son's death. Brunner sees
the point that Augustine makes. According to Brunner,

A hierarchical gradation of reality binds God and the
world together into the one cosmos. And that which unites, which

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[233] Augustine, *The Trinity*, XIV, 23.
[234] Brunner, *God and Man: Four Essays on the Nature of Personality*, p. 40.

creates continuity, is in this case, as in the other, the thinking of reason, and the concept of system. The same is true also of the relation of God and man.[235]

However, Brunner revises the relation between God and human beings in the Word of God. The new human beings come from their responding to the Word of God. Their new relation with God is not in the synthetic hierarchical system. Brunner says,

The God of the Bible has nothing to do with the philosophical concept of God, because he is not thought as idea, but apprehended in his historical revelation of himself. These words mean something quite different from the formula of idealistic philosophy of history, "God in history."[236]

Brunner argues that if human beings are in the Word of God, they will be redeemed. When they receive the Word of God they will respond to God's command. Brunner concentrates on God's actual communication through the Word of God. He affirms that we can never know beforehand what God will require. God's command can only be perceived at the actual moment of hearing it.[237] Human beings' hearing the Word of God is distinctly different point when we compare it to

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[235] Ibid, p. 49.

[236] Ibid, p. 54.

[237] Brunner, *The Divine Imperative*, p. 117.

Augustine's seeing God face to face. Thus, what Brunner focuses on is human beings' redemption by the Word of God. He makes a point that Augustine is not so much concerned about the gracious action of God in Jesus Christ, as he is in the transformation of man, who was in bondage to sin, into a free man, by the working of Grace.[238]

Augustine tries to solve human beings' sin by their transformation. This involves regaining the image of God through Jesus' mediating and illuminating. Augustine focuses on human beings' transformation rather than God's action. He argues for human beings' seeing the static vision of God by the inwardness to self. However, Brunner revises Augustine's argument to take into account God's self-giving love. Brunner makes the point that Augustine did not understand that the justification of the sinner does not follow the pouring of love, but precedes it.[239] Brunner finds Augustine's to be a philosophical approach to human beings' sin. According to him, sin is error, weakness, lack of spirituality, laziness, imperfection, a preliminary stage of ignorance and so on.[240] Thus, revising human beings' transformation in order to solve the matter of sin by their redemption is one central point that we focus on in a critical dialogue between Augustine and Brunner.

Brunner focuses on Augustine's logical construction of the story of the Father, the Son and the Holy Spirit. Augustine's logical unity of the divine persons as the static vision of God is the main theme in his

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[238] Brunner, *The Christian Doctrine of God*, vol. 1, p. 340.
[239] Ibid. p. 340.
[240] Brunner, *God and Man*, p. 63.

philosophical trinitarian theology. According to him, it can be seen through the inwardness to self. The purpose of the inwardness to self is to regain the image of God through the Son. But Brunner's insistence is different. He says that man no longer possesses this *Imago Dei*, but it is *restored* through Him, through whom God glorifies and gives Himself: through Jesus Christ.[241] Human beings' either beings transformed or finding redemption through the Son is one point that we focus on in a critical dialogue between Augustine and Brunner. Augustine concentrates on human beings' regaining the image of God by their transformation while Brunner focuses on their redemption by the Son's death. Brunner revises the process of human beings' transformation with their redemption through the encountering event. Brunner affirms that where that happens, where God creates faith, faith is created through the invasion of the closed thought system of the solitary self, in the real meeting between our ego and the divine "Thou."[242]

Augustine constructs his philosophical trinitarian theology for providing a way to God. But Brunner revises Augustine's assertion. He says that this is the great inversion of existence. Previously, life, even at its best, is always a life directed towards God; now, henceforth life is lived from God as its centre.[243] Brunner revises human-centered life with God's self-giving love. We are receivers of God's self-giving love. God redeems us through the Son's death. Brunner's revision of the

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[241] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II. p. 58.
[242] Brunner, *God and Man*, p. 69.
[243] Brunner, *The Divine Imperative*, p. 76.

relation between God and human beings as the Giver and the receivers is contemplated through the event of God's self-giving love. The relation between God and human beings in the encountering event is not determined by a system. There is always encountering event between God and human beings. Human beings' encountering the story of Jesus is what we focus on in Brunner's revision of Augustine's insistence of human beings' transformation. According to Loughlin, the story of Jesus is that of the risen saviour, the person whose life and death redeems humanity from slavery to sin.[244] And he also makes the point that the story of Christ is not finished. It includes the stories of all those people who where touched by him and of the people touched by them, and so on though the Church's touching history: through the laying on of hands.[245]

Thus, Brunner revises Augustine's constructive philosophical trinitarian theology to include human beings' having a new relation with God in the encountering event. The new relation clearly talks about human beings' sin and their redemption. Human beings are redeemed by the Son's death. It is the event of God's self-giving love. Human beings encounter the event of God's self-giving love through the story of Jesus in the Scripture. Thus, their redemption is not through a process of transformation that Augustine argues. Loughlin affirms that the mystery of God's self-interpretation, God's reading of his own story, is that in

[244] Loughlin, *Telling God's Story*, p. 211.
[245] Ibid, p. 86.

being given over to human contingency, that contingency is taken up into the mystery of God's triune life. [246] Brunner tries to revise Augustine's assertion of human beings' transformation in his philosophical trinitarian theology to show that human beings are sinners. Brunner says,

> From the standpoint of sinful man the *Imago Dei* is existence in Jesus Christ, the Word made flesh. Jesus Christ is the true *Imago Dei*, which man regains when through faith he is "in Jesus Christ." Faith in Jesus Christ is therefore the *restauratio imaginis*, because He restores us that existence in the Word of God which we had lost through sin.[247]

The distinction between Augustine and Brunner in a critical dialogue that we are focusing on is the image of God in human beings. Augustine insists that human beings contain the image of God while Brunner focuses on Jesus Christ who is the true image of God. Augustine constructs a process of the inwardness to self for human beings' transformation in terms of regaining the image of God. Augustine affirms that the reason must be that it was the image of the trinity that was being made in man, and this is how man would see the image of one true God, since the trinity itself is the one true God.[248]

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[246] Ibid, p.119.
[247] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 58.
[248] Augustine, *The Trinity*, XII, 7.

However, Brunner revises Augustine's insistence of human beings' regaining the image of God through an autonomous system. Brunner argues that human beings are restored by having faith that they are in Jesus Christ who is the true image of God. He affirms that faith as it understands itself is a real encounter in which something happens that cannot happen within mans' own thought-life.[249] Brunner tries to revise Augustine's assertion of human beings' regaining the image of God in continuity between Jesus and human beings to their redemption by the Son's death. In a critical dialogue between Augustine and Brunner we focus on human beings' redemption by the Son's death. This is God's saving action. Human beings' sin cannot be solved by regaining the image of God in terms of their transformation. Thus, human beings' redemption by the Son's death is what we focus on in a critical dialogue. Brunner affirms that God creates man's being in such a way that man knows that he is determined and conditioned by God, and in this fact is truly human.[250]

4. Jesus

Augustine focuses on Jesus' taking humanity in the Trinity so that human beings can regain the image of God. He constructs his

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[249] Brunner, *The Scandal of Christianity*, The Robertson Lecture, p. 36.
[250] Brunner, *Man in Revolt*, p. 97.

philosophical trinitarian theology for supporting human beings' transformation using Greek philosophy. Augustine considers the story of Jesus' death and resurrection in the New Testament as the text for making his philosophical trinitarian theology. In a critical dialogue between Augustine and Brunner we focus on God's self-giving love for human beings' redemption in the story of Jesus in the New Testament. God's self-giving love for human beings' redemption is experienced through the encountering event. According to Barr, God made himself known through a definite series of events at a particular time and place in history; this being so, a record is indispensable if access is to be had to this revelation.[251]

Focusing on God's action through the Scripture Brunner revises Augustine's insistence of the static vision of God in his philosophical system. Augustine considers the Scripture as the text for demonstrating how human beings can regain the image of God. This is how Augustine concentrates on human beings' transformation. However, Brunner considers God's action toward human beings' life. The encountering event is the moment of God's revelation in the particular context of life. Brunner affirms that Jesus Christ as the Word of God Incarnate is here not the object, but the source and norm of truth.[252] The significance of Jesus' taking humanity in Augustine's philosophical theology is human beings' regaining the image of God. His aesthetic approach to the Son's

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[251] Barr, *The Bible in the Modern World*. p. 19.
[252] Brunner. *The Christian Doctrine of Creation and Redemption*, vol. II, p. 53.

suffering and death is that it is for human beings' transformation. Thus, focusing on the encountering event which is human beings' redemption through the Son is the central point. According to Frei, the history of salvation is thus an overarching reality or world which encompasses a self's present relation to God or Christ, together with the history of such relations and the factual occurrences in which it was embodied, as witnessed by the Bible.[253]

What Augustine tries to demonstrate in his philosophical trinitarian theology is human beings' participation in the realm of the divinity. He understands human beings' transformation as the process of regaining the image of God through Jesus. Human beings' having the image of God by God's creation only vaguely. But they will perceive the image of God through their transformation. According Augustine,

> Let us copy the example of this divine image, the Son, and not draw away from God. For we are too the image of God, though not the equal one [the Son's nature] like him; we are made by the Father through the Son, not born of the Father like that image; we are image because we are illuminated with light; that one [the Son] is so because it is the light that illuminates, and therefore it provides a model for us without having a model itself.[254]

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[253] Frei, *The Eclipse of Biblical Narrative*, p. 181.

[254] Augustine. *The Trinity*, VII. 5.

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Brunner revises Augustine's insistence. He makes the point that when man enters into the love of God revealed in Christ he becomes truly human. True human existence is existence in the love of God. Thus also the true freedom of man is complete dependence upon God.[255] Brunner focuses on God's saving action in God's self-giving love rather than on a logical account of human beings' regaining the image of God. That true human beings are in God's creation and redemption is the focal point of Brunner's argument. Jesus' coming into the world confirms God's creation and redemption. Brunner says that man as soul and body has therefore been created to glorify God; hence, conversely, the highest self-communication of God is the Incarnation of the Word in a man of flesh and blood.[256] Brunner considers as significant human beings' lives in God's creation and redemption. He affirms that the body which God has created for man is full of the symbolism of his divine-human destiny, and is admirably suited for its realization.[257]

Augustine understands that the Son's taking humanity is for human beings' transformation. His account of the Son's taking humanity as the model for human beings' imitation is in aesthetic harmony for their regaining the image of God. But Brunner criticizes Augustine's assertion. He says,

It is quite useless to desire to examine the extent of the

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[255] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 58.
[256] Ibid. p. 62.
[257] Ibid. p. 63.

possible or necessary self-emptying of God by an artificial model which we have constructed for the purpose. We do not possess the necessary presupposition for the construction of such an intellectual model.[258]

In a critical dialogue between Augustine and Brunner we focus on Brunner's revision of Augustine's constructive philosophical trinitarian theology. Brunner considers human beings' redemption in the realm of Christian ethics and narrative theology. In Christian ethics Brunner concentrates on human beings' distinctive relation with God. The relation between God and human beings is based on action. God's command is to love God and neighbour. According to Brunner, the ethical element is not a special material of life, but is a particular way of ordering all the functions and relations of our life, whether they are technical, artistic or anything else.[259] In this way he revises Augustine's philosophical account of human beings' transformation through the inwardness to self for seeing the static vision of God. In narrative theology Brunner insists on human beings' encountering the story of Jesus for their redemption. He considers human beings' witness of the Word of God. This is not secondary doctrinal statement about God. Brunner affirms that doctrine is certainly related instrumentally to the Word of God as token and frame work, serving in relation to the reality-

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[258] Ibid, p.360.

[259] Brunner, *The Divine Imperative*, p. 19.

actual personal fellowship with God; but doctrine is indissolubly connected with the reality it represents.[260]

We consider Brunner's revising Augustine's metaphysical account of the Trinity through human beings' transformation as deconstruction of his argument. Augustine makes an account of human beings' transformation for seeing the static vision of God in his philosophical trinitarian theology. According to him,

> This is why, with the help of the Lord our God, we shall undertake to the best of our ability to give them the reasons they clamor for, and to account for the one and only and true God being a trinity, and for the rightness of saying, believing, and understanding that the Father, the Son and the Holy Spirit are of one and the same substance or essence.[261]

Augustine's faith seeks understanding through his metaphysical speculation for understanding the unity of the divine persons. The static vision of God is the unity of the divine persons. Frei says that "faith" and "understanding" are not the same thing, but in that day both seemed to involve a step back into the inwardness of our own consciousness to find out what is going on there and how well it is equipped to perform its proper function.[262] So Brunner revises Augustine's philosophical

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[260] Brunner, *The Divine-Human Encounter*, p. 79
[261] Augustine, *The Trinity*, I, 4.
[262] Frei, *The Eclipse of Biblical Narrative*, p. 284.

speculation about the unity of the divine persons through deconstruction. According to Hart, deconstruction involves a re-thinking of the history of western metaphysics; it marks that history by exposing the limit within which it operates, and exceeds it by showing that metaphysics cannot master those limits. [263] Thus, Brunner revises Augustine's metaphysical speculation. Brunner affirms that to the degree in which western philosophy moves away from the Christian doctrine based on revelation, the idea of the creation of the world is replaced by the idea of the eternal correlation of God and the world. [264]

Brunner considers as significant the encountering event in the Word of God. Human beings' responsibility is their responding to the Word of God who comes to the world and dies for them. According to Derrida,

> Responsibility in the experience of absolute decisions made outside of knowledge or given norms, made therefore through the very ordeal of the undecidable; religious faith through a form of involvement with the other that is a venture into absolute risk, beyond knowledge and certainty; the gift and the gift of death that puts me into relation with the transcendence of the other, with God as selfless goodness, and that gives me what it gives me through a new experience of death. [265]

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[263] Hart K., *The Trespass of the Sign: Deconstruction, Theology and Philosophy*, p. 19.
[264] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 12.
[265] Derrida J., *The Gift of Death*, pp. 5-6.

Two things are considered in Derrida's argument. Death and gift are the two factors in deconstructing Augustine' metaphysical account of the relation between God and human beings. Brunner says,

> God gives Himself to be known. He reveals Himself, He communicates Himself. On the basis of this revelatory happening or act, man can also know God and his relation to Him, which is itself established by God. Man also gains this knowledge in an event, in an act of decision.[266]

God's self-giving love through Jesus' death is the matter from which Brunner deconstructs Augustine's metaphysical speculation of the unity of the divine persons. The Son's taking humanity for human beings' transformation through a mediating and illuminating process is deconstructed by the Son's death in God's self-giving love. Derrida says,

> God decides to *give back*, to give back life, to give back the beloved son, once he is assured that a gift outside of any economy, the gift of death–and of the death of that which is priceless–has been accomplished without any hope of exchange,

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[266] Brunner. *The Divine-Human Encounter*. p. 34.

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reward, circulation or communication.[267]

Thus, Brunner considers that the Son's death and resurrection is God's gift for human beings' redemption. Brunner makes the point that the new life, as gift and as demand, is life in community. Only through life in community does the old self die, as a life centered in self.[268] The Son's death and resurrection are not logical process for understanding of the unity of the divine persons in Augustine's metaphysical speculation. According to Brunner, through this death in the Cross a "place" is cleared within this world where the ban of human sin is broken, where unfettered communion between God and man can be established.[269] What we focus on in Brunner's revision of Augustine's metaphysical speculation in the perspective of deconstruction is the Son's death in God's self-giving love. That the Son's death in God's self-giving love happens in the world is the central point of Brunner's deconstruction. Hart says that deconstruction is an attempt to find a place from which to question metaphysics, a place that is itself not simply within metaphysics.[270]

God's action in God's self-giving love is also the focal point of a revision of Augustine's metaphysical speculation. It is human beings' achieve transformation in his hierarchical system. Augustine

[267] Derrida, *The Gift of Death*, p. 96.
[268] Brunner, *The Divine Imperative*, p. 176.
[269] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 364.
[270] Hart K., *The Trespass of the Sign*, p. 42.

demonstrates how human beings can see the static vision of God. He tries to prove the three divine persons' unity by human beings' seeing God face to face in his metaphysical realm. So what we focus on in a critical dialogue between Augustine and Brunner is God's action and human beings' active response. Brunner makes the point that it is true that Plato has some dim sense of the responsive character of the soul and its relation to God; according to platonic doctrine, the soul only attains its true nature by the contemplation of the Divine Idea.[271] What we focus on in God's action through Jesus is God's presence in the world, the encountering event through the Son.

Thus, human beings' transformation in the metaphysical system is revised by their redemption in God's self-giving love. According to Hart, if we take *ecriture* to signify 'scripture' what we have, in sum, is the view that scripture performs the deconstruction of the metaphysical element within theology.[272] Brunner makes the point that theology is systematic preoccupation with the divine revelation of the Bible, whereas Christian philosophy is the reflection of a believing Christian about being and about existing realities as these are disclosed in experienced of the world.[273]

The story of Jesus in the Scripture significantly contemplates human beings' life, death and resurrection. What we focus on in the story of Jesus in the encountering event is human beings' redemption

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[271] Brunner, *Man in Revolt*, p. 99.
[272] Hart, *The Trespass of the Sign*, p. 60.
[273] Brunner, *Truth as Encounter*, p. 51.

not in substantial purification through philosophical supposition but in faithful response in the encountering event. According to Hauerwas, the form of the Gospels as stories of a life is meant not only to display that life, but to train us to situate our lives in relation to that life.[274] Human beings' encountering the story of Jesus in the Scripture is a particular moment of witnessing the Word of God. Thus, Augustine's assertion of faith seeking understanding is reconsidered by faith in the encountering the Word of God. Brunner affirms that the correction of the truth of revelation and the truth of faith that we find in the Bible and the Reformers is shattered, and the place of a divine truth that discloses itself only to faith is taken by a metaphysical speculation about God.[275]

5. Faith

Faith is one of the most significant aspects for understanding human beings' relation with God in a critical dialogue between Augustine and Brunner. Augustine considers faith for purifying human beings' mind in order to understand God in metaphysics. The purpose of purification of their mind is for seeing God face to face. He affirms that faith unfeigned would be purifying our hearts in order that the one who is now being seen in a mirror might one day be seen face to face.[276]

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[274] Hauerwas S., *The Peaceable Kingdom: A Primer in Christian Ethics*, p. 74.
[275] Brunner, *Truth as Encounter*, p. 45.
[276] Augustine, *The Trinity*, XV, 44.

Augustine understands that human beings' transformation is seeing God face to face by purifying their mind. Faith is the external assistance for human beings' internal transformation. Augustine says that faith therefore is a great help for knowing and loving God, not as though he were altogether unknown or altogether not loved without it, but for knowing him all the more clearly and loving him all the more firmly.[277] What we focus on in Augustine's understanding of faith is God's assistance and human beings' transformation for seeing God face to face.

Brunner, however, understands faith as human beings' responding to the Word of God. He focuses on human beings' new life through faith. He makes the point that faith does not merely *believe something*, but faith is a real happening that grips the whole person: coming into fellowship with the Redeemer, a genuine participation in his resurrection life.[278] Brunner significantly considers that human beings' new life through faith is for showing their radical change in redemption. According to Tillich, faith is the state of being grasped by the Spiritual Presence and opened to the transcendent unity of unambiguous life.[279] Brunner considers faith in integral change through Jesus in terms of human beings' redemption. He affirms that faith in Jesus Christ is living contact with reality, pure and simple; but it is certainly contact with reality of a special kind, and therefore it is also a way of coming into

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[277] Ibid, VIII, 13.
[278] Brunner, *Truth as Encounter*, p. 163.
[279] Tillich, *Systematic Theology*, vol. III, p. 139.

contact with reality which is itself of a peculiar character.[280] His

insistence is distinctively compared with Augustine's thought. Augustine

considers faith in terms of deepening human beings' understanding of

God. Brunner says that faith is the act of grasping reality, faith is the

open eye for the true historical actuality of Jesus—for the reality that

Jesus is the Christ.[281]

Brunner revises Augustine's assertion of faith seeking

understanding—human beings' spiritual and intellectual growth for seeing

God face to face. Brunner affirms that faith means to be born again to a

new life, to walk in the Spirit, to become implanted in Christ, to become

a member of his body. And faith is a genuine alteration of the person;

indeed, a transformation of the person.[282] Brunner focuses on human

beings' faith as their life in Christ. Augustine, however, tries to identify

the whole process of the Son's life, death and resurrection with human

beings' imitation. Human being's imitation of the Son's life, death and

resurrection is different from their redemption in faith. According to

Tillich,

> It is essential man who represents not only man to man
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> but God to man; for essential man, by his very nature, represents
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> God. He represents the original image of God embodied in man,
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> but he does so under the conditions of estrangement between

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[280] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 241.
[281] Ibid, p. 327.
[282] Brunner, *Truth as Encounter*, p. 163.

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God and man. The paradox of the Christian message is not that essential humanity includes the union of God and man. This belongs to the dialectics of the infinite and the finite.[283]

Augustine understands faith in human beings' transformation. His thought is based on continuity between God and human beings in his hierarchical system. Augustine's assertion of human beings' imitation of the Son is one focal point that Brunner revises. This is the rational union with God through faith seeking understanding. Augustine says,

> The safest intent, after all, until we finally get where we are intent on getting and where we are stretching out to, is that of the seeker. And the right intent is the one that sets out from faith. The certitude of faith at least initiates knowledge; but the certitude of knowledge will not be completed until after this life *when we see face to face.*[284]

Brunner, however, does not consider faith in terms of supporting human beings' understanding of God. According to him, faith is a genuine alteration of the person; indeed, a transformation of the person.[285] Brunner focuses on human beings' new life in Jesus. So he says that faith means to be born again to become new life, to walk in the

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[283] Tillich, *Systematic Theology*, vol. II, p. 108.
[284] Augustine, *The Trinity*, IX, 1.
[285] Brunner, *Truth as Encounter*, p. 163.

Spirit, to become implanted in Christ, to become a member of his body.[286] Brunner revises Augustine's understanding of faith to human beings' rational growth. For Brunner faith is acceptance of the Word of God in obedience. He says that to believe in him thus means primarily that one bows to his sovereign will as God's will and becomes obedient to him.[287] So Tillich says that Jesus as the Christ is both an historical fact and a subject of believing reception.[288] Human beings' acceptance of the Word of God in faith is something that we focus on in a critical dialogue between Augustine and Brunner. Augustine's static vision of God in the Word of God is revised with God's presence in human beings' life. Brunner says,

> The relation of personal correspondence is them fulfilled:
> truth is realized as the perfect Presence of God with his creation
> and the perfect presence of the created with the Creator through
> him who is the eternal Word and who through all eternity is
> destined for incarnation.[289]

Thus, the static vision of God in Augustine's metaphysical speculation is revised with the encountering event. This emphasizes human beings' acceptance of the Word of God. To accept the Word of

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[286] Brunner, *The Divine-Human Encounter*, p. 110.
[287] Brunner, *Truth as Encounter*, p. 157.
[288] Tillich, *Systematic Theology*, vol. II, p. 113.
[289] Brunner, *Truth as Encounter*, p. 173.

God in faith is a different approach to the Scripture in comparison with Augustine's using the Scripture as the text. Augustine reads the Scripture in order to prove the unity of the divine persons in philosophical speculation. Frei says,

> The Western Christian use of Christian Scripture in its most important theological representatives was similar. Augustine, for example, understood the plain sense of Scripture to be that which conduced to faith, hope and the twofold love of God and neighbour. The sensus literalis therefore is that which functions in the context of the Christian life, and James Preus is right in proposing that for Augustine this edifying or normative literal sense is actually identical with the true spiritual reading of an unedifying literal sense.[290]

Frei demonstrates how Augustine uses the Scripture. Augustine does not consider the Word of God in faith. According to Tillich, the Bible does not contain words of God, but it can and in a unique way has become the "The Word of God."[291] So what Brunner focuses on in Augustine's philosophical speculation is human beings' transformation. Augustine understands human beings' transformation through his literal reading of the Scripture. Augustine considers faith for human beings'

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[290] Frei, *Theology and Narrative*, p. 105.
[291] Tillich, *Systematic Theology*, vol. III, p. 132.

transformation in terms of intellectual growth. Augustine says,

> The more anyone makes progress in this matter, the wiser
> without any doubt he will become. But because of what he said,
> The light shines in the darkness and the darkness did not
> comprehend it, faith is needed by which to believe what cannot
> be seen.[292]

Brunner talks about fruits of faith. He says that the fruits of faith or the Spirit are precisely the token of faith becoming visible.[293] The purpose of Augustine's metaphysical speculation is to see God face to face through human beings' transformation. He focuses on human beings' intellectual growth through their transformation. But Brunner understands that human beings' seeing God face to face is the fruit of faith. Thus, what we see in a critical dialogue between Augustine and Brunner is their different reflections of faith in terms of approach to God. Brunner makes the point that faith itself is waiting as hope for another, the real ultimate, the vision, when we shall see God face to face and shall know even as we are known, when we shall be like Him.[294] They talk about the same final destination.

What we focus on in terms of faith between Augustine and Brunner is human beings' new life. This new life is not achieved through

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[292] Augustine, *The Trinity*, XIII. 2.
[293] Brunner, *The Divine-Human Encounter*, p. 114.
[294] Ibid. p. 119.

human beings' intellectual growth. According to Tillich, faith, formally or generally defined, is the state of being grasped by that toward which self-transcendence aspires, the ultimate in being and meaning.[295] Brunner and Tillich focus on human beings' ultimate concern—death and resurrection through faith. This is their redemption in the Word of God. Tillich affirms that faith, as the Spiritual Presence's invasion of the conflicts and ambiguities of man's life under the dimension of the spirit, is not an act of cognitive affirmation within the subject-object structure of reality.[296] Faith in the Word of God indicates making a radical and paradoxical relation between God and human beings through the event of death and resurrection. But Augustine creates a logical account of human beings' death and resurrection through the Son in his hierarchical system. According to O'Donovan, Augustine insists on the continuity of the *imago* in Nature and Grace. The deformed *imago* was an image nevertheless because of its *potential*. The perfection of the image in *cogitatio* is the explication of something already implicit in all humanity.[297]

Therefore, what we focus on faith in a critical dialogue between Augustine and Brunner is human beings' redemption. Brunner says that for a Christian faith is the ultimate refuge only for those who are no longer blind to the illusory character of man's goodness.[298] The Son's

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[295] Tillich, *Systematic Theology*, vol. III, p. 138.
[296] Ibid, p. 139.
[297] O'Donovan, *The Problem of Self-Love in St Augustine*, p. 87.
[298] Brunner, *The Theology of Crisis*, p. 16.

death and resurrection is more than the model of human beings' imitation. The story of Jesus is embedded in human beings' actual life, death and resurrection. Tillich says that words are the results of the encounter of the human mind with reality.[299] This focus on the real human beings' life in the Word of God is one point that we concentrate on in a critical dialogue. Tillich affirms that potentiality is the power of being which, metaphorically speaking, has not yet realized its power.[300] Thus, true Christian life-the new life in God's redemption-is understood as faith in God's self-giving love. God's self-giving love is actual power to redeem human beings' old life.

6. Ethics

Augustine asserts that to see God face to face is to achieve the divine happiness. This is the reason why he loves God. According to Ramsey, St Augustine was responsible for mediating to Christianity an understanding of "the love of God" with many ingredients of Neo-Platonism in it.[301] Augustine loves God in order to have the eternal happiness and loves his neighbour in order to do justice. Augustine loves God and neighbour in order to fulfill his will. O'Donovan says,

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[299] Tillich, *Systematic Theology*, vol. II, p. 21.
[300] Ibid. p. 23.
[301] Ramsey P., *Basic Christian Ethics*, p. 117.

Augustine, again under Neo-platonic influence and again with a Christian apologetic concern, objectified this into a transcendent object of worship and delight, God himself. Thus the classical tradition of morality as seeking one's own true well-being became transformed into the Christian command that one should love God as *summum bonum*.[302]

Thus, what we focus on in a critical dialogue is Augustine's argument of self-love and Brunner's God's self-giving love. According to Ramsey, in his ethical writings, Emil Brunner has rather consistently set forth a *dualistic* understanding of the relation between biblical *righteousness* and the natural law, or between love and justice.[303] Brunner says,

> The rationalism of the philosophical ethic can never be combined with the recognition of a divine self-revelation. The principle of autonomy, as Kant conceives it, the immanence of the logical consistency, presupposes a point of identity between divine and human knowledge in reason, without which transcendentalism breaks down, and with which faith in God and in Revelation cannot be combined.[304]

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[302] O'Donovan, *The Problem of Self-Love in St Augustine*, pp. 17–8.
[303] Ramsey P., *Nine Modern Moralists*, p. 196.
[304] Brunner, *The Divine Imperative*, p. 46.

In Christian ethics God's self-giving love is the focal point that we concentrate on. Focusing on God's self-giving love in Christian ethics is the way to understand human beings' redemption. Considering human beings' redemption in Christian ethics is a revision of Augustine's argument of achieving the eternal happiness. Lehmann affirms that Brunner tries to explore the implications for Christian ethics of the biblical account of God's redemptive activity in the world in the life, death and resurrection of Jesus of Nazareth.[305]

Brunner significantly considers God's self-giving love in Christian ethics. God's self-giving love is God's action for human beings' redemption. To love God and neighbour is human beings' response to God's self-giving love. The encountering event in the context of Christian ethics is God's action and human beings' response. So what we focus on in the encountering event in Christian ethics is human beings' proper response. Brunner says,

> Man decides in favour of this life determined by the aesthetic element; only as such is life human and only as such is life real; but the *What* of this decision does not correspond with the *That* ; the material personality, that is, self-knowledge and self-determination to freedom and responsibility for one's determination, does not correspond with the formal

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[305] Lehmann P., *Ethics in A Christian Context*, p. 43.

personality.[306]

What Brunner focuses on in Christian ethics is human beings'
response to God's action. It is a distinctive point in a critical dialogue
because Augustine does not significantly contemplates God's action. He
focuses on the static vision of God and human beings' transformation in
terms of seeing God face to face. And this is the way to achieve the
eternal happiness. In Christian ethics what we focus on is God's action.
But Augustine focuses on God's substance rather than God's action. He
makes the point that although being Father is different from being Son,
there is no difference of substance, because they are not called these
things as substance but as relationship; and yet this relationship is not a
modification, because it is not changeable.[307]

The signification of God's action in Christian ethics is human
beings' redemption in their community. God comes to the community of
life for human beings' redemption. According to Lehmann, we are what
we are in and through God's action in Christ, bringing our authentic
humanity to pass through authentic belonging. Our being at all, our being
what we are, is our being in this community.[308] Human beings'
redemption is given by Jesus' coming to the world. Their redemption is
completed by acceptance of God's self-giving love, whereas Augustine
focuses on human beings' achieving the eternal happiness through their

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[306] Brunner, *The Divine Imperative*, p. 26.
[307] Augustine, *The Trinity*, V, 6.
[308] Lehmann, *Ethics in A Christian Context*, p. 66.

transformation. Brunner says,

> True humanity does not spring from the full development
> of human potentiality, but it arises through the reception, the
> perception and the acceptance of the love of God and it develops
> and is preserved by "abiding" in communion with the God who
> reveals Himself as Love.[309]

What we consider in Christian ethics is God's self-giving love
rather than justice. Brunner affirms that love is determined by *content*
to such an extent that it is wholly impossible to conceive of love in
terms of rules and regulations.[310] But Augustine focuses on human
beings' living in justice. His thought converges on the points of
goodness, justice and beauty in terms of human beings' transformation
in his hierarchical system. According to Augustine human beings' ethical
life is generalized by goodness and justice.

However, in Christian ethics human beings' ethical life is the
particular moment of sharing God's self-giving love in their community.
Lehmann says that there is no formal principle of Christian behaviour
because Christian behaviour cannot be generalized. And Christian
behaviour cannot be generalized because the will of God cannot be
generalized.[311] In Christian ethics what Brunner focuses on is God's

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[309] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 59.
[310] Brunner, *The Divine Imperative*, p. 59.
[311] Lehmann, *Ethics in A Christian Context*, p. 77.

action and human beings' response–the encountering event. According to Hicks, God's movement and the human response to God are intended to work in harmony toward a communion of divine and human love, which would entail full respect for each person's human dignity.[312]

In Christian ethics God's self–giving love revises Augustine's self–love. Human beings are redeemed by God's self–giving love, God's new creation in God's self–giving love. According to O'Donovan, Augustine's self–love is based on reason. He says that a true knowledge of the universe brings with it love that is perfect in every respect. The eschatological "wisdom" toward which, according to the *De Trinitate*, redeemed humanity moves is no less a matter of ordered emotions than of rational perceptions.[313] Thus, in Christian ethics what Brunner tries to do is to revise Augustine's self–love in his philosophical system. God's self–giving love in Christian ethics revises the philosophical system of God's creation and redemption. To love God and neighbour in Christian ethics is the way of human beings' living in God's creation and redemption. Brunner says,

> All those conceptions of continuity between the finite and
> the infinite, the transcendent and this world, the divine and the
> earthly existence, that whole hierarchy of mythical figures, that
> scale reaching from the half divine hero to the highest of gods, or

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[312] Hicks D., *Inequality and Christian Ethics*, p. 145.
[313] O'Donovan, *The Problem of Self–Love in St Augustine*, p. 60.

that interpenetration of nature and divinity which characterized the world concept of the primitive mind, as well as those sublime ideas of the world-permeating Logos making of the world a Cosmos, and every form of modern pantheism-all these are consumed by the fire of the idea of creation.[314]

In Christian ethics human beings' seeing the static vision of God in order to achieve the eternal happiness is revised by God's self-giving love. According to Lehmann, the cross of Christ is the supreme destroyer of all securities of men-intellectual, political, personal, moral, and religious.[315] The static vision of God is God of the eternal happiness. Augustine affirms that everything that is there will be good, and the most high God will be the most high good, and will be available for the enjoyment of his lovers, and thus total happiness will be forever assured.[316] To seek the eternal happiness through human beings' transformation is what Augustine tries to do in his philosophical system. He says,

> God is the only source to be found of any good things, but
> especially of those which make a man good and those which will
> make him happy; only from him do they come into a man and
> attach themselves to a man. And only when a man who is faithful

[314] Brunner, *Christianity and Civilization*, p. 21.
[315] Lehmann. *Ethics in A Christian Context*, p. 133.
[316] Augustine, *The Trinity*, XIII, 10.

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and good in these unhappy conditions passes from this life to the happy life, will there really and truly be what now cannot possibly be, namely that a man lives as he would.[317]

Thus, what we focus on in Christian ethics is God's self-giving love. Augustine's argument of achieving the eternal happiness by human beings' transformation is revised to find the actual relation between God and human beings. What we focus on in the encountering event in Christian ethics is immediacy. Brunner says that the "distance" is removed by revelation and by the establishment of communion between God and man; the final goal of this "movement-towards-us" is the act of "beholding face to face" the full unrestricted presence in person.[318] Brunner considers human beings' seeing God face to face to be God's coming into the world. Brunner revises Augustine's insistence of human beings' transformation for seeing God face to face in his hierarchical system. In Christian ethics Brunner revises Augustine's argument of human beings' transformation as the way of potential fulfilling their desire to see God for achieving the eternal happiness to God's self-giving love and their response in immediacy. According to Brunner,

> Since the Platonist doctrine of *Eros* was formulated,
> idealistic thinkers have understood this "unrest of heart" as the

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[317] Ibid. XIII. 10.
[318] Brunner, *The Christian Doctrine of God*, vol. 1, p. 259.

sense of distance, and of great longing, but they have not understood of it, as in the Christian Faith, as "homesickness," as the pain of banishment, as the result of alienation from God.[319]

In the relation between God and human beings Brunner contemplates immediacy. He affirms that the relation of God to man is clearly primary, creative and without presupposition...The relation between God and man is thus always reciprocal, yet never interchangeable like the relation between left and right.[320] However, Augustine's argument of achieving the eternal happiness by seeing God face to face presupposes human beings' transformation. The inwardness to self is the way to ascend to God through human beings' transformation in Augustine's hierarchical system. So he does not consider immediacy in the relation between God and human beings. The immediacy is experienced by the encountering event. Brunner makes the point that the divine knowledge given to faith does not merely fulfill the highest endeavour after truth, but at the same time brings man into communion with God and man.[321]

In Christian ethics what we focuses on in God's self-giving love is human beings' redemption through the Trinity. Newlands affirms that the love of God has a trinitarian structure in which unity of love includes unity of being, being which is involved in a constant process of

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[319] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 127.
[320] Brunner, *The Divine-Human Encounter*, p. 33.
[321] Brunner, *Christianity and Civilization*, p. 43.

complete self-giving which is also complete self-affirmation, in God himself and in his relations with the world.[322]   But Augustine loves God in order to see the unity of the divine persons in the Trinity. This is the focal point that Augustine tries to seek out in his philosophical trinitarian theology. At the same time he strives for achieving the eternal happiness. Augustine does not contemplate God's self-giving love. God's self-giving love is one of the significant factors in understanding the Trinity in Christian ethics.

What we focus on in the Trinity is human beings' redemption by God's self-giving love. In Christian ethics God's self-giving love is understood as human beings' loving God and neighbour in their community. This is one central point that we focus on in a critical dialogue between Augustine and Brunner. As we have observed, Augustine loves God in order to achieve the eternal happiness and loves his neighbour in order to do justice. Thus, Augustine loves God and neighbour through self-love. In his metaphysical system human beings love God and neighbour for their transformation. Outka affirms that love of neighbour does not completely absorb the concrete activities involved in love for God. On the other hand, the practice of contemplation, mediation, oblation and the like, never justifies indifference, evasion or injustice toward the neighbour.[323]

In Christian ethics we focus on is the divine imperative. The

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[322] Newlands, *Theology of the Love of God*, p. 32.
[323] Outka, *Agape*, p. 217.

divine imperative is shown by God's self-giving love. According to Brunner,

> The Incarnation of God is the fact in which theocracy and humanity are inseparably united. Henceforth there is no love of God which can ignore man, and no love of man which ignores God. But the Incarnation of the Son of God also means the Cross of Christ. Here alone is the meaning of the word "love" disclosed; for here alone is it possible to distinguish between *Eros* and *Agape, Amor* and *Caritas*.[324]

Thus, what we focus on in a critical dialogue is human beings' new life. Human beings are recreated and redeemed by God's self-giving love. Human beings' transformation is revised by Brunner. Our transformation in Augustine's hierarchical system is not related to God's creation and redemption. Human beings' new life in God's self-giving love through the Trinity is the focus of Christian ethics. According to Tillich, the New Being unites morality and culture participation in the transcendent union of unambiguous life.[325] Augustine focuses on human beings' transformation in order to find a fulfillment of faith through seeking understanding and achieving the eternal happiness. Brunner revises his argument. He affirms that this complete reversal of the

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[324] Brunner, *The Divine Imperative*, p. 55.
[325] Tillich, *Systematic Theology*, vol. III, pp. 170-1.

direction of man's life, the fact that this re-direction or conversion takes place, constitutes the New Birth, the Divine establishment of the *new man.*[326]

7. Love

What we focus on in terms of love in a critical dialogue between Augustine and Brunner is God's self-giving love. Brunner revises Augustine's argument of self-love. According to Newlands, the exact nature of the relationships between God's love and our knowledge of him is anything but self-evidently simple. But the divine love is the centre, the only centre, upon which all our reflection should ultimately be focused.[327] We focus on love in the Trinity in order to understand God's self-giving love through the Son's death. God's creation and redemption are God's action for human beings. So Tanner affirms that God's relation with us from creation to consummation is the purely gratuitous acts of beneficent love extended outwards to us.[328]

Augustine, on the other hand, considers self-love as the way to see the static vision of God. He concentrates on God's substantial unity of the Father, the Son and the Holy Spirit. O'Donovan says that Augustine himself would even be prepared to say that it is one thing

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[326] Brunner, *The Divine Imperative*, p. 77.
[327] Newlands, *Theology of the Love of God*, p. 34.
[328] Tanner, *Jesus, Humanity and the Trinity*, p. 69.

with love-of-God, for in either case the ontological ground of love is the Holy Spirit shed abroad in our hearts.[329] Augustine understands that to love God is to purify oneself in order to see God face to face. We see the reason why Augustine concentrates on the static vision of God and human beings' transformation. According to Augustine,

> This then is the sight which ravishes every rational soul with desire for it, and of which the soul is the more ardent in its desire the purer it is; and it is the purer the more it rises again to the things of the spirit; and it rises the more to the things of the spirit, the more it dies to the material things of the flesh.[330]

What we focus on in terms of God's self-giving love is Brunner's revision of Augustine's argument of self-love. Augustine considers self-love necessary for human beings' transformation. O'Donovan says,

> For Augustine the Neo-Platonist, the given ordering of all possible objects of knowledge and love in ontological dignity demands of the soul more than a purely quantitive ordering; the knowledge and love must themselves produce, as it were in imitation, the qualitative distinctions which it finds in reality.[331]

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[329] O'Donovan, *The Problem of Self-Love in St Augustine*, p. 13.
[330] Augustine, *The Trinity*, II, 28.
[331] O'Donovan, *The Problem of Self-Love in St Augustine*, p.67.

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Brunner revises Augustine's use of self-love in his metaphysical speculation. There is no concrete interaction between God and human beings. According to Brunner, God communicates himself in love: and this happens in the fullest sense only when his love is known in responding love.[332] Human beings' redemption is achieved by God's communication of God's love. Thus, God's self-giving love is revealed by the Son's death and resurrection. Brunner says that the Son is the Word and the Word, the Son.[333] Thus, the encountering event in the Word of God is the place of God's communication with human beings. So a significance of love in Christian ethics is human beings' redemption by God's self-giving love. Newlands affirms that God is identified with his creatures through his presence in Jesus, suffering, sharing in life and death, sharing Jesus' lot, and somehow even taking death overcome into his own future activity as God.[334]

Augustine's self-love does not properly consider neighbour-love in Christian ethics. Focusing on neighbour-love in God's self-giving love is a distinctive aspect when we make a comparison to Augustine's loving neighbour in justice. Outka says that the content of active response shares with neighbour-love the feature of self-giving to an extent that legitimates the use of the same word.[335] God's self-giving love is experienced by human beings' redemption. Augustine's assertion

[332] Brunner, *Truth as Encounter*, p. 101.

[333] Ibid, p. 103.

[334] Newlands. *Theology of the Love of God*. p. 19.

[335] Outka, *Agape*, p. 51.

of self-love seeks human beings' transformation. God's self-giving love teaches how to love your neighbour. According to Outka, Jesus' love is the criterion of what shall count as neighbour-love. His love is not to be tested by some *master-concept* of love in general; rather, it is itself the final test.[336]

Thus, to love your neighbour is to respond to God's self-giving love. It is different from loving your neighbour in justice. Augustine loves his neighbour in order to do good. It is a way to purify oneself. Augustine affirms that for justice is a sort of beauty of mind by which many men are beautiful even though they have ugly misshapen bodies.[337] But Brunner revises Augustine's assertion. According to Newlands,

> We cannot expect to understand God's love the more by simply neglecting to consider the wealth of human understanding of love both joyful and sad. To do full justice to the issues of understanding, love and God would require at this stage a full scale study in the philosophical issues themselves. But neglect of these questions produced inevitable defects—a notable case is Emil Brunner's treatment of God's love.[338]

Augustine loves God in order to understand the unity of the

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[336] Ibid. p. 194.

[337] Augustine, *The Trinity*, VIII, 3.

[338] Newlands, *Theology of the Love of God*, p. 54.

divine persons. Purified human beings can see God face to face. O'Donovan affirms that rational love could accept as complex an order as it discovered to be present in the universe, since love was at the same time an understanding which comprehended the object's place in the scheme of things.[339]

What we focus on in terms of neighbour-love is Brunner's revision of Augustine's self-love for human beings' transformation. Neighbour-love is neighbour-centered love. Ramsey says that Christian love means an entirely "neighbour-regarding concern for others," which begins with the first man it sees.[340] We focus on neighbour-love in order to understand the divine imperative in Christian ethics. The divine imperative is a way to revise Augustine's self-centered love in Greek philosophy. Ramsey shows how Augustine understands love (*Eros*). He says that according to Plato, love once born of poverty attains what it desires through stages of ascent toward an otherworldly realm of spiritual beauty.[341] So what we concentrate on in terms of the divine imperative in Christian ethics is to reconsider Augustine's self-love. The divine imperative is God's command to love God and neighbour. Brunner says that to do the Good for the sake of the Good is only a pale reflection of the genuine Good; to do the Good for the sake of God means to do the Good not because my moral dignity requires it, but

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[339] O'Donovan, *The Problem of Self-Love in St Augustine*, p. 31.
[340] Ramsey, *Basic Christian Ethics*, p. 95.
[341] Ibid. p. 106.

because it is that which is commanded by God.[342]

Brunner focuses on neighbour-love in terms of human beings' actual life in their community. Brunner affirms that to *love* a human being means to accept his existence, as it is given by God, and thus to love him *as he is*.[343] Brunner understands human beings' new life in God's redemption. He says that man is to be understood from the point of view of his being-in-God, of his derivation from God, and not in the light of his own efforts and achievements.[344] Thus, the divine imperative of loving God and neighbour requires human beings' action. In a critical dialogue between Augustine and Brunner we focus on human beings' response to the divine imperative. According to Brunner, God's Command becomes known to us as the demand to give ourselves to the world for the sake of the gift of Christ, for God's sake, that we may give a glimpse of the aim which lies beyond this mortal life.[345] Tillich supports Brunner's assertion. He affirms that the moral imperative demands that one self participate in the centre of the other self and consequently accept his particularities even if there is no convergence between the two individuals as individuals.[346] What Tillich focuses on in terms of the divine imperative is acceptance of neighbour in the love of God. He says that the principle of *agape* expresses the unconditional validity of the moral imperative, and it gives the ultimate

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[342] Brunner, *The Divine Imperative*, p.121.
[343] Ibid, p. 129.
[344] Brunner, *Man in Revolt*, pp. 104-5.
[345] Brunner, *The Divine Imperative*, p. 130.
[346] Tillich, *Systematic Theology*, vol. III, p. 48.

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norm for all ethical content.[347]

What Brunner focuses on in terms of the divine imperative is God's communication, God's creation and redemption. In a critical dialogue what we focus on in terms of love is God's creation and redemption, whereas Augustine concentrates on human beings' transformation by loving God for seeing the static vision of God. According to him,

> The original Divine Word therefore is not first of all a demand, because it is self-communication, a Divine word of love which summons man to communion with Him, the Creator, as the destiny of man. With this Word God turns to man, imparts Himself to him, and in so doing gives him his life.[348]

God's self-communication through the Word of God revises Augustine's argument of seeing the static vision of God through the inwardness to self. Augustine focuses on seeing the static vision of God by the inwardness to self, which is human beings' transformation. So in a critical dialogue what we focus on is God's communication through God's self-giving love. Brunner revises Augustine's insistence of human beings' transformation. God's self-empting love is for human beings' redemption. According to Newlands, *kenosis* is then related to mystery

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[347] Ibid, p. 51.
[348] Brunner, *Man in Revolt*, p. 98.

and promise, vision and hope.[349] The *kenosis* of God in incarnation led to a fulfillment in the *kenosis* of the Spirit.[350]

Augustine tries to fulfill his desire to see God face to face through self-love. He does not contemplate God's self-giving love. He focuses on human beings' transformation in terms of regaining the image of God. In a critical dialogue human beings' transformation is revised by God's self-giving love. God's self-empting love provides a new relation between God and human beings through God's self-communication. Brunner says that grace must be accepted by man: the love of God, if it is actually to come to life for man, must be responded to with answering love; God's Word of compassion, the freely given Good, if it is really to become a blessing, must be heard and retained by man.[351]

Thus, Brunner revises Augustine's assertion of human beings' autonomous transformation in his philosophical system with God's self-giving love. He argues that the life originally given to man is being in the love of God. This gift, not merely a divine task, is prior to our empirical sinful existence. Human existence was originally disposed for the reception of this gift, not for meeting an obligation by means of our own efforts.[352] That God's self-giving love revises human beings' transformation is a major point that we focus on in a critical dialogue

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[349] Newlands, *Generosity and the Christian Future*, p. 24.
[350] Ibid, p. 27.
[351] Brunner, *Truth as Encounter*, p. 146.
[352] Brunner, *Man in Revolt*, p. 104.

between Augustine and Brunner.

8. Death

The Son's taking humanity for human beings' transformation and their redemption by God's self-giving love is the point that we are focusing on. Augustine does not fully concern himself with Jesus' death when he focuses on the Son's taking humanity in his philosophical system. However, Brunner concentrates on Jesus' death in God's self-giving love. Thus, what we focus on in terms of Jesus' death in a critical dialogue between Augustine and Brunner is human beings' redemption. According to Brunner, the story of revelation, Jesus Christ, the Crucified, defines the meaning of the new conception: *Love*, which is *Agape*. Love is the self-giving of God: love is the free and generous grace of the One who is Holy Lord.[353]

Augustine identifies healing with resurrection. He makes the point that each thing of ours, that is, both soul and body, was in need of healing and resurrection, in order to renew for the better what had changed for the worse.[354] This is how Augustine argues human beings' transformation from their sin in his hierarchical system. He shows more specifically human beings' transformation in his philosophical system.

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[353] Brunner, *The Christian Doctrine of God*, vol. I, p. 185.
[354] Augustine, *The Trinity*, IV, 5.

The hierarchical relation between body and soul is considered in terms of the outer man and the inner man. Thus, Augustine discriminates between death of body and soul. He says that the longer this life lasts, the more does the body as the outer man, decay (2 Corinthians 4:16) whether by age or sickness or a whole variety of troubles, until it comes to the last there which everybody calls death.[355] Then he focuses on death of soul. He defines death of soul as godlessness. He affirms that it was a dead body that had to be buried, but its buriers he meant us to understand as dead in soul through godless unbelief; the sort of dead who are roused in the text, *awake, you who sleep and rise from the dead, and Christ will enlighten you* (Ephesians 5:14).[356] What we see through Augustine's interpretation of death and resurrection is human beings' transformation in his hierarchical system, which is the regaining the image of God. And he understands resurrection from death as having the spiritual sight to see God face to face.

However, Brunner revises Augustine's insistence of human beings' transformation in his hierarchical system. He demonstrates human beings' new life in God's love. He makes the point that true humanity is not genius but love, that love which man does not possess from or in himself but which he receives from God, who is love.[357] Augustine considers the Son's role of mediation and illumination for human beings' transformation in terms of regaining the image of God.

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[355] Ibid. IV, 5.

[356] Ibid. IV, 5.

[357] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II. p. 59.

However, Brunner talks of the image of God in Jesus Christ, which demonstrates human beings' new life in God's self-giving love. Brunner affirms that from the standpoint of sinful man the *Imago Dei* is existence in Jesus Christ, the Word made flesh. Jesus Christ is the true *Imago Dei*, which man regains when through faith he is in Jesus Christ.[358]

Augustine and Brunner concentrate on the image of God in human beings. Augustine asserts that the image of God can be recovered through the Son's mediation and illumination. Augustine focuses on human beings' regaining the image of God in order to prove continuity between God and human beings in his hierarchical system. But Brunner revises his assertion. He affirms that since through faith in Jesus Christ man once more receives God's Primal Word of love, once more the divine Image is reflected in him, and the lost *Imago Dei* is restored.[359] Brunner revises human beings' transformation in term of regaining the image of God. He asserts that human beings' redemption through Jesus Christ is the way to find the image of God in faith.

In a critical dialogue we focus on Jesus' death and resurrection. Jesus' death is God's redemptive action. But Augustine tries to see Jesus' death and resurrection from an aesthetic perspective. His logical structure of matching Jesus' death and resurrection to human beings' death and resurrection is revised by their redemption by God's self-giving love. Death and resurrection are events in God's self-giving love.

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[358] Ibid, p. 58.
[359] Ibid, p. 59.

Human beings' new life is experienced by the encountering event of Jesus' death and resurrection. Brunner says that metaphysics is an attempt to gain an integral view of the totality of existence, i.e. of the universe.[360] So, to understand human beings' death and resurrection in God's redemption through God's self-giving love is a major point that we focus on in a critical dialogue. Thus human beings' new life through death in God's self-giving love is different from human beings' transformation in the universal hierarchical system. According to Tanner, only when we become God's own in Christ can our lives reflect, in a way appropriate to us, the complete communication of God's gifts that transpires among the members of the Trinity, who receive all because they are all equally divine.[361] What Brunner tries to focus on is human beings' redemption through Jesus' death. This is the way to understand the Trinity in terms of God's self-giving love.

Death is one of the significant factors in understanding the nature of human beings. Tillich says that a life and death struggle is going on in all of what we call *nature*, and because of the multidimensional unity of life, it is going on also between men, within man and in the history of mankind.[362] Thus, what we focus on in terms of the Son's taking humanity in a critical dialogue between Augustine and Brunner is the Son's death for human beings' redemption. In the context of suffering and death for human beings' sin the Son's death is a sacrificial

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[360] Brunner, *Theology of Crisis*, p. 24.
[361] Tanner, *Jesus, Humanity and the Trinity*, p. 15.
[362] Tillich, *Systematic Theology*, vol. III, p. 57.

atonement. Tillich affirms that only by taking suffering and death upon himself could Jesus be the Christ, because only in this way could he participate completely in existence and conquer every force of estrangement which tried to dissolve his unity with God.[363]

Thus, God's self-giving love is totally different from the self-love that Augustine focuses on. To understand the Son's death is the way to understanding the Trinity. According to Newlands, this is not simply the love of Jesus who has died, but of God who has participated in death and now invites us to fullness of life, however we may come to understand this.[364] So Brunner affirms that the doctrine of the Trinity, the doctrine of the everlasting love of the Father for the Son and of the Son for the Father through the Holy Spirit, attacks the notion that God as he is *by himself* is other than God as he is *for us* in his revelation.[365] Augustine contemplates human beings' gradual transformation by imitating Jesus. This is the way to understand the unity of the divine persons in the Trinity.

A major point that we focus on is Brunner's assertion of human beings' redemption through Jesus' death. He affirms that the Bible, figuratively speaking, is not a level plain, but a crater in which everything is oriented about one point.[366] Jesus' death is the culminating point for human beings' redemption. In God's creation and

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[363] Tillich, *Systematic Theology*, vol. II, p. 141.
[364] Newlands, *Theology of the Love of God*, p. 31.
[365] Brunner, *Truth as Encounter*, p. 141.
[366] Ibid, p. 135.

redemption human beings realize their identity. Their true identity cannot be given by their transformation. Brunner focuses on God's self-giving love through the Son's death. God reveals God's self-giving love through death. God fulfills human beings' death in God's redemption through God's self-empting love. The static vision of God that Augustine tries to see in his philosophical trinitarian theology is revised by the Son's death. Brunner affirms that in Jesus Christ, God reveals himself as the God who approaches man, the God who because his nature is love wills that man answer him in love-in that love which he himself as Creator and Redeemer gives him.[367]

Augustine does not significantly consider the encountering event. What he tries to focus on in his philosophical trinitarian theology is human beings' gradual transformation through the Son's mediation and illumination. So in a critical dialogue what we concentrate on is God's action. Augustine understands God as the static vision of God. What Augustine focuses on in terms of the unity of the three divine persons in the Trinity is to prove the Son's divinity in his taking humanity. Tillich points out a problem in Augustine's assertion. He contends that the term "Incarnation" is often misunderstood in this way and some pictorial or artistic expressions of Trinitarian symbolism support such remythologication by identifying the universal principle of the divine self-manifestation with the historical figure of Jesus of Nazareth.[368]

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[367] Ibid. p. 155.
[368] Tillich, *Systematic Theology*, vol. II, p. 129.

Thus, the significance of Jesus' death in the encountering event is his sacrificial death for human beings' sin. God gives Jesus for atonement. What Brunner focuses on in terms of Jesus' death is God's self-giving love as God's gift. Brunner affirms that it is precisely in God's giving Himself to be known and in this knowledge of God that the essence of the relation between God and man lies.[369] His argument revises Augustine's thought of human beings' transformation in his hierarchical system. What we focus on in terms of God's self-giving love as a gift in the encountering event is human beings' new life. According to Tanner, the gifts of the Word are communicated to and suffuse Jesus' humanity like fire through iron so as to purify, heal and elevate it, in a new form of living.[370] In human beings' redemption through their new life in God's self-giving love we can understand the Trinity. Tillich makes the point that the New Being has appeared in a personal life, and for humanity it could not have appeared in any other way; for the potentialities of being are completely actual in personal life alone.[371] In human beings' redemption and our actual new life in God's self-giving love we can understand the triune God who loves them eternally.

Death is the focal point of human beings' new life. What the Trinity says about Jesus' death in God's self-giving love is that God's action is for human beings' redemption. Jesus' death in God's self-

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[369] Brunner, *The Divine-Human Encounter*, p. 34.
[370] Tanner, *Jesus, Humanity and the Trinity*, p. 31.
[371] Tillich, *Systematic Theology*, vol. II, p. 138.

giving love indicates God's new creation. Tillich affirms that the words of Jesus have the power to create the New Being only because Jesus as the Christ is the Word, and only in the power of the New Being can his words be transformed into reality.[372] The understanding of God's new creation through the Son's death in the Trinity is one central point where Brunner revises Augustine's argument of human beings' transformation in his hierarchical system.

9. New Life

What Augustine focuses on in terms of human beings' transformation is their immortal life. Augustine affirms that the image of God will achieve its full likeness of him when it attains to the full vision of him. In this respect we will be like God, but only like the Son, who alone in the triad took a body in which he died and rose again, carrying it up to the heavenly region.[373] He tries to prove human beings' immortal life through the inwardness to self for seeing God face to face. Augustine says,

> In that twinkling of an eye before the judgment what is
> now being sown as an animal body in weakness, corruption and

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[372] Ibid, p. 140.
[373] Augustine, *The Trinity*. XIV, 24.

disgrace will rise as a spiritual body in power, in incorruptibility and in glory. But the image which is being renewed in the spirit of the mind in the recognition of God, not outwardly but inwardly from day to day, this image will be perfected in the vision that will then be face to face after the judgment, while now it makes progress through a puzzling reflection in a mirror.[374]

However, Brunner revises Augustine's assertion of human beings' transformation for their immortal life. He makes the point that man is a true self or person, therefore, he has freedom in so far as he is not "in himself" or "by himself" but in God, i.e. in so far as he does not determine himself, but lets himself be determined by God.[375] In a critical dialogue between Augustine and Brunner we focus on human beings' new life in God's self-giving love. Brunner affirms that the true human quality which is due to this call of God is existence-in-love and is received in faith.[376] So in a critical dialogue what Brunner revises is Augustine's argument of human beings' transformation. Augustine tries to prove human beings' renewal through the Son's taking humanity. The Son's role of mediating and illuminating is the focal point of Augustine's argument of human beings' renewal by transformation. Augustine's philosophical trinitarian theology concentrates on how to prove human beings' renewal with the Son's taking humanity.

[374] Ibid. XIV, 25.

[375] Brunner, *Christianity and Civilization*, p. 132.

[376] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 73.

Thus, what we focus on in a critical dialogue is human beings' new life in God's self-giving love. Human beings' new life is different from the immortal life that Augustine contemplates. Our new life is experienced by Jesus' suffering, death and resurrection. According to Tanner, in union with God, in being brought near to God, all the trials and sorrows of life-suffering, loss, moral failing, the oppressive stunting of opportunities and vitality, grief, wrong, tribulation and strife-are purified, remedied and reworked through the gifts of God's grace.[377] So God's self-giving love is God's action toward human beings' suffering and death for their new life in God's grace. Human beings' new life in God's redemption sets an *I-Thou* relation between God and human beings. According to Brunner, the creation of God, true human existence, is an act of God, which can only be completed in the answering act of man. Man has been so created that he must answer, whether he will or not, either by responding to or reacting against the divine will of the Creator.[378]

The realization of human beings' true identity through God's self-giving love is one thing that we focus on in a critical dialogue between Augustine and Brunner. Human beings' true identity is that they are sinners, but God loves them so God saves them as God's creation through the Son's death and resurrection. This is God's redemption through God's self-giving love. God's redemption is God's

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[377] Tanner, *Jesus, Humanity and the Trinity*, p. 2.
[378] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 73.

new creation. Brunner makes the point that in the Bible "sin" does not mean something moral, but it denotes man's need of redemption, the state of the "natural man," seen in the light of his divine destiny.[379] Thus, human beings' sin is redeemed by the Son's death. This is what we focus on in terms of human beings' new life in God's self-giving love.

Human beings' new life in God's redemption revises Augustine's argument of human beings' transformation. Augustine understands human beings' renewal by the inwardness to self. He understands their renewal in his hierarchical system in order to see the static vision of God. To see the static vision of God is to achieve the eternal happiness according to Augustine. However, what we focus on in human beings' new life in God's self-giving love is their actual suffering and death. This is different from Augustine's assertion of potential transformation. Their new life is actual redemption from suffering and death. This is what God's redemption talks about in the Scripture through the Son's death and resurrection. According to Tillich,

> This is the picture of the New Being in Jesus as the Christ.
> It is no the picture of divine-human automation without serious
> temptation, real struggle, or tragic involvement in the ambiguities
> of life. Instead of that, it is the picture of a personal life which is
> subjected to all the consequences of existential estrangement but

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[379] Ibid, p. 89.

wherein estrangement is conquered in himself and a permanent
unity is kept with God.[380]

What we focus on in human beings' redemption in God's self-giving love is human beings' sin. Human beings are involved in suffering and death because of sin. So one focal point in a critical dialogue between Augustine and Brunner is human beings' redemption through Jesus' death. Human beings' new life is not found in terms of philosophical speculation. Brunner affirms that the true greatness of man is not his reason by which he learns to know, but it consists in the fact that he has been made for communion with God and his fellows.[381] God's redemptive action through Jesus is understood as God's participation. Newlands makes the point that God is creator and sustainer of the physical cosmos and of humanity within this cosmos. God is reconciler of this cosmos, and of humanity, to himself, transforming structure through participation in them.[382] Thus, human beings' new life in the encountering event is God's coming to the world and human beings' response.

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[380] Tillich, *Systematic Theology*, vol. II, pp. 154–55.
[381] Brunner, *The Christian Doctrine of Creation and Redemption*, vol. II, p. 67.
[382] Newlands, *Generosity and the Christian Future*, p. 131.

V.   Conclusion

What we focus on in a critical dialogue between Augustine and Brunner is the nature of human beings. Particularly, in the relation with God what we focus on is human beings' transformation and their redemption. Augustine contemplates human beings' transformation while Brunner focuses on their redemption. Their two different approaches are considered by a critical dialogue. Critical dialogue is a method of theological discussion. In this study Augustine's philosophical argument of human beings' transformation is revised by Brunner's argument of their redemption.

Augustine sees three things in his philosophical theology—the static vision of God, the inwardness to self and the eternal happiness. These three features are the main themes of his philosophical trinitarian theology. Human beings see the static vision of God through the process of the inwardness to self in order to achieve the eternal happiness. Augustine interprets the Trinity with Neo-platonic philosophy and moral theory. So what Augustine focuses on in his philosophical trinitarian theology is human beings' transformation. He supports human beings' transformation with self-love, which is human beings' desire to see the static vision of God. At the same time it is the attainment of the eternal happiness. So Augustine loves God and neighbour in order to see God by doing justice.

However, Brunner revises Augustine's argument of human

beings' transformation in his hierarchical system. In order to revise Augustine's argument Brunner focuses on God's self-giving love, the Word of God and the encountering event, which leads to human beings' redemption by God's self-giving love. Brunner speaks of human beings' responding to the Word of God in the encountering event. God's self-communication through the Word of God is the focal point where Brunner revises Augustine's argument of human beings' transformation in terms of seeing the static vision of God.

Therefore, what we focus on in a critical dialogue between Augustine and Brunner is human beings' redemption by God's self-giving love. This is the focal point of what the Trinity reveals through the Scripture. God's self-giving love for human beings' redemption is revealed in the Trinity. The revision of Augustine's argument of seeing the unity of the divine persons is what we focus on in a critical dialogue. The Trinity is understood through God's revelation in God's self-giving love. The Trinity is not a source of metaphysical speculation. The Trinity is not the system of truth for understanding God. The Trinity is God's self-giving love for human beings' redemption.

The reason why I focus on a critical dialogue between Augustine and Brunner is to revise Augustine's speculative understanding of the Trinity. Brunner's revision of Augustine's philosophical trinitarian theology brings a distinctive understanding of the Trinity. I would like to focus on three things–deconstruction, death and the Word of God–in terms of revision of Augustine's philosophical trinitarian theology.

Deconstruction is one way in which Augustine's philosophical trinitarian theology is revised. Augustine's assertion of seeing the static vision of God as the three divine persons' unity through human beings' transformation is his theological construction of a system based on Neo-platonic philosophy. Brunner points out the weakness in Augustine's constructing a philosophical system through the relation between the Father, the Son and the Holy Spirit in the Scripture. For Brunner, his revision of Augustine's philosophical trinitarian theology is one way to deconstruct Augustine's attempt to philosophize the story of the Son's death and resurrection in the trinitarian relation with the Father and the Holy Spirit. This is one significant feature of a critical dialogue between Augustine and Brunner.

The event of death is the other major factor which distinguishes between Augustine's philosophical trinitarian theology and Brunner's biblical trinitarian theology. Augustine tries to understand human beings' death in terms of their transformation in order to see the static vision of God. Thus, the Son's death and resurrection is the model that human beings have to imitate in his hierarchical system. For Augustine, the Son's death and resurrection in the Scripture is the source for the construction of his philosophical trinitarian theology of human beings' transformation in order to see the static vision of God.

Therefore, in a critical dialogue Brunner points out the weakness in Augustine's philosophical construction of human beings' transformation through their death and resurrection in terms of

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matching to the Son's death and resurrection. Brunner asserts that the Son's death and resurrection is the embodiment of God's self-giving love through the Trinity. This is God's salvation event through the Son's death and resurrection.

The Word of God is what Brunner tries to focus on throughout his revision of Augustine's philosophical trinitarian theology. Brunner deconstructs Augustine's philosophical trinitarian theology in order to reveal the triune God in God's creation and redemption. It shows how God acts toward human beings' salvation through the Trinity. In this way Brunner asserts the significance of the encountering event between God and human beings. For Brunner, the significance of the Word of God in the Trinity is that human beings' respond to the Word of God in their life. He attempts to understand the Trinity not in the realm of speculation but in the context of life. This is the reason why I have researched a critical dialogue between Augustine and Brunner. The Trinity is not a dogmatic system, but God's self-giving love for human beings' redemption.

In a critical dialogue between Augustine and Brunner what I suggest to contemporary Christians is God's self-giving love through the Trinity. Understanding God's self-giving love through the encountering event is one point that Brunner significantly focuses on in order to talk about *agape* through the Trinity. This is a revision of Augustine's moral philosophy of seeing the static vision of God through human beings' transformation. Brunner considers Augustine's idea of

self-love. His self-love seeks justice in order to achieve his purification. This is human beings' transformation in order to see the static vision of God. However, according to Brunner God's self-giving love through the Trinity is experienced through the encountering event. God's self-giving love cannot be known through speculation. This is different from Augustine's hierarchical process and Hegel's dialectic negation in order to achieve perfection. God's self-giving love in the Trinity reveals how God loves human beings' through the Son's death and resurrection.

In a critical dialogue between Augustine and Brunner I also focus on Christian ethics. Christian ethics can also provide a context for the encountering event between God and human beings. In the context of Christian ethics human beings love God and their neighbour according to the divine imperative. This is the distinctive point in terms of comparison with Augustine's concept of the inwardness to self in order to be purified according to moral perfection. Thus, what I focus on in Christian ethics is understanding the Trinity through God's self-giving love. This is a revision of Augustine's idea of self-love in the process of the inwardness to self in order to see the static vision of God.

In conclusion, the static vision of God that Augustine describes in his philosophical trinitarian theology is revised by Christian ethics. Christian ethics deconstructs Augustine's speculation of seeing the invisible God. In a critical dialogue Brunner's ethical reflection of the relation between God and human beings and between human beings and their neighbour through the Trinity is the major point where he revises

Augustine's static vision of God in his philosophical system.

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