

Rosenstock-Huessy and the Trinity

- Applying the Rosenstock-Huessy Grammatical Method
in the Interpretation of the Trinity –

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I

Preliminary remarks : In one of my recent essays, ⁽¹⁾ I wrote that we live in a post-Christian era, and cited two names as its representative witnesses - Etty Hillesum, a Jewish woman who was killed in Auschwitz, and Dietrich Bonhoeffer, a German theologian, who was hung by the Nazis in Flossenbürg concentration camp just before the end of World War II. Both of these courageous martyrs came to their final conclusions that the traditional “God” had not helped them in the midst of unprecedented historical circumstances. Addressing “God” directly, Etty wrote in her diary: “You cannot help me. I will help you.” ⁽²⁾ In the abysmal darkness of despair, all they could do was to search for their own new Gods in the fathom of the darkness. What made them bravely accept impending deaths? The purpose of this presentation is to propose a new approach to the biblical message by applying Rosenstock-Huessy’s grammatical and theological method. I have chosen the theme of my presentation from the Trinity because it seemed to me that the Trinity expressed the core of his Christian faith.

It was a surprising experience for me to discover that Rosenstock-Huessy declared in his article written in 1937: “The language of Christian theology is dead.” ⁽³⁾ In many ways, the post-war situation in Japan after the end of World War II resembled the situation in Europe after World War I. In the mid 1940s , when World War II ended (depending upon each country involved), the old regimes of Nazism in Germany, Fascism in Italy, and Imperialism in Japan collapsed, and the old value systems lost their *raison-d’être*. The Emperor was a living god in Japan when I was a school boy. When the War ended the so called *democracy* was introduced into our country, and we had to change all the criteria of value judgments. Roughly speaking it was in those ideologically devastating post-war situations that the theology of demythologizing (Rudolf Bultmann) and crisis theology (Karl Barth) began to be introduced, mainly from Germany, and were welcomed in seminaries in Japan. When I was studying theology at Yale Divinity School, Connecticut, USA (1962-1964) and also in the churches I attended, I often heard preachers mentioning the names of Rudolf Bultmann and Karl Barth. The readers of this paper may understand the general atmosphere of post-World War II. To me theology began to assume to be something irrelevant to my Christian faith.

It was just a couple of years ago that I came across the name Rosenstock-Huessy in Professor Muraoka’s *Philosophy of Dialogue* published by Kodansha Publishing Company in 2005. ⁽⁴⁾ I sensed in an instant that this was the person whom I had been searching for for a long time. What attracted me most? It was something new and revolutionary in theology. Perhaps, the most compelling things about him were his dialectic thought, his sense of immediacy, and his Jewishness. His dialectic thought comes, as I understand him now, from his view of *time* based upon the bible, which was not biased by Western theology per se, but came from his direct personal experiences. For him *time* is related not only to the life of the individual, but also to the lives of all humankind. Let me quote one of the most impressive passages.

The story of Christianity, both *in the lives of individual Christians and in the life of humanity*, is a perpetual reenactment of the death and resurrection of its Founder. Only by his great outcry, “My God, my God, why hast thou forsaken me,” did Jesus become our brother. All of us are bankrupt at

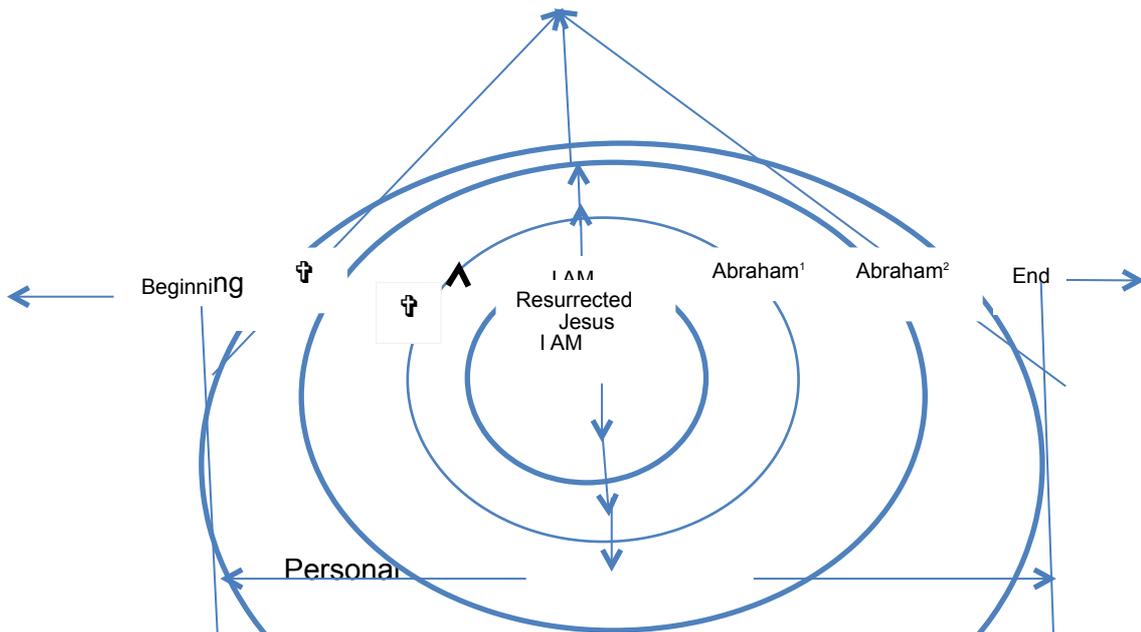
times; by giving up the power of his spirit for this one moment he created his equality and unanimity with all men. Faith cannot live unless it remains intermittent; that bitter truth admits death where it belongs in our belief, as a bringer of new life. ⁽⁵⁾ (Underlines are mine.)

It is clear from the first sentence in the above quotation that both “the lives of individual Christians”, and also “the life of humanity” as a whole are included in Rosenstock-Huessy’s consciousness. “All of us are bankrupt at times.” Essentially, “all men” are in the state of absolute despair. The fact is that we humans do not know it, or dare not know the desperate human predicaments (Kierkegaard). Jesus became our “brother” by sharing the destiny and fate of all humans. For Rosenstock-Huessy life does not end with death; on the contrary, death is “a bringer of new life”, that is, a resurrected life. To be noted is that the Event on the Cross in history is “a perpetual reenactment” of life, death and, resurrection in all the lives of living beings.

Like slaves we humans are bound by *time* in both directions – on the one hand by painful memories in the <backward> direction, and on the other hand by unrealistic hope in the <forward> direction. Resurrected life liberates us from those unrealistic imaginations and fancies. Darrol Bryant points out: “For Rosenstock-Huessy the past, present, and future are not abstract categories, but are the embodied life of generations that stretch from the end of time back to Adam and Eve.” ⁽⁶⁾ Life or reality prevails in all aspects of Rosenstock-Huessy’s theology.

The Living God thus revealed by Jesus must be forever distinguished from the merely conceptual God of philosophers. Most atheists deny God because they look for Him in the wrong way. **He is not an object but a person, and He has not a concept but a name.** To approach Him as an object of theoretical discussion is to defeat the quest from the start. Nothing but the world of space is given in this manner. Nobody can look at God as an object. God looks at us and has looked at us before we open our eyes or our mouths. He is the power which makes us speak. He puts words of life on our lips. ⁽⁷⁾ (Emphasis is mine.)

Allow me to illustrate what I have mentioned above with a chart.



For Rosenstock-Huessy God is not a *concept*, but a *Person*. God has different *names*. According to Rosenstock-Huessy, the name “Yahve” was the latest comer among Elohim and El Shadday. He defines what Yahve means: “**Jahve is the God who carries out what he promised, or who shall be, is and has been.**” ⁽⁸⁾ He is the

beginning and the end. In short, Yahve is the Creator, Ruler, and Judge of time. As I showed in the above chart, chronological time extends into the past and future indefinitely, but **personal** time is governed by Yahve and His Son Jesus. He is the Center of all centers.

II

In the Name of the Father, the Son, and the Holy Spirit

- A. What is the name of the Father?
- B. What is the name of the Son?
- C. Does the Holy Spirit have the name?
- D. Conclusion. A.

What is the name of the Father? Biblical names have intrinsic meanings. For example, the name of *Adam* stems from *adamah* (אדמה=ground, soil), which means that man is destined to return to the ground after death. This is not simply a word play as many commentators explain it. The etymology shows a harsh reality that all human beings must return to the ground as all other living beings do when they die. Furthermore, the etymology explicitly and implicitly shows us that that Adam is a creature, an absolutely passive being. His *raison d'être* is found only in his relationship to his Creator. Human beings are called to become “persons” when they respond to the Creator who is a “Person.”

It was when I was reading a Japanese translation of Jacques Derrida's *D'un ton apocalyptique alopté naguère en philosophie* ⁽⁹⁾ that I encountered the name of ELOHIM (אלהים) for the first time in my theological studies. Kenzaburo Shirai, the translator of the book, did not (or could not) translate the Hebrew name of ELOHIM into Japanese. He attached the *katakana* pronunciation to *Kami*, which is currently used as a standard translation of English “God”. ⁽¹⁰⁾ Derrida explained in the note that he quoted the biblical passages from André Chouraqui's translation *La Bible*, a French bible he directly translated from Hebrew (The OT) and Greek (The NT). After contacting André Chouraqui (1917- 2007), who was living in Jerusalem, I visited him at his home there. I asked him if I could interpret the word “ELOHIM” in the first verse in Genesis chapter One as a “proper noun.” His answer was affirmative. The empty feeling which for years I had had toward the English word “God” and its Japanese counterpart “Kami” was gone. My new journey of biblical interpretation began. ⁽¹¹⁾ As I argue in the following, the Hebrew name “ELOHIM” has two different functions: a proper name and common nouns.

Proper name vs. common noun: To my limited knowledge, Rosenstock-Huessy is the first and the only person to discuss the Trinitarian problems and issues by using the Hebrew divine names of Elohim, El Shadday, and Yahve. In his article ‘The Singular and the Plural in the Sciences’ he traces the trajectory of those Hebrew divine names. ⁽¹²⁾ He did not leave us any systematic theory regarding the Trinity. However, his deep insights into, and references to the much debated Christian dogma are found sporadically in many of his articles. Toward the end of the above mentioned article, Rosenstock-Huessy writes convincingly, “I believe that the Trinitarian solution has actual validity and importance for all times. The achievements of theology are real scientific achievement, which have to be rediscovered by and within our modern sciences of nature and society.” ⁽¹³⁾ The following is my new approach to the Trinity on the basis of what I have learned. I have been encouraged to develop Rosenstock-Huessy's grammatical method which he has left us.

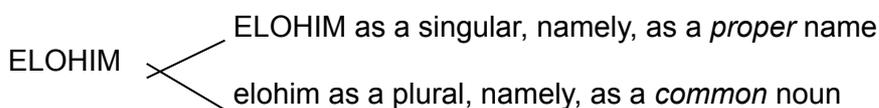
Traditionally, Judeo-Christianity has been categorized as monotheism. Many theologians and clergies contend that the Father in the Trinity refers to Yahweh rather than to Elohim in the Hebrew bible. However, I assert that the Father in the dogma

refers to ELOHIM. This is such a wide-ranging subject to deal with in this paper that I leave it to an open discussion. I do not claim that my assertion is absolutely correct. What I am claiming is that the more I interpret the bible by using the Hebrew name ELOHIM, the deeper its message appeals to my whole being and existence.

One of the main problems that has caused misunderstanding is rooted in the word itself. The Hebrew name ELOHIM (אלהים) has a plural suffix “-im”. The name is used to refer also to gentile Gods as in Judg. 8:33, 11:24, Psalm 82:1, and others. Sensing the danger of misunderstanding, the Aramaic translation of the Hebrew bible had already rendered Hebrew ELOHIM as יי the Singular. ⁽¹⁴⁾Ancient Hebrews wisely used the Hebrew name ELOHIM in a double or paradoxical sense. ⁽¹⁵⁾ Let me cite some of the definite examples in which the name is used as a singular, namely, as a proper name.

- a) Genesis 1:1. The subject of the sentence is ELOHIM, but its verb *bara* (ברא) is singular.
- b) Exodus 3:11. The subject of the sentence is ELOHIM, but the pronoun that refers to ELOHIM is “I” the Singular (אני).
- c) Psalm 46:10/11. ELOHIM declares himself. “I” (אני) [am] ELOHIM.

We can divide the Hebrew name ELOHIM into two grammatical nouns:



Common sense asks a serious question: Where is the Wife of ELOHIM, or the Mother of the Son in the Trinity? In Genesis chapter I verse 26 ELOHIM the Father says: “Let *us* make man in *our own images* in the likeness of *ourselves*.” (Italics are mine)

Who is being referred to when ELOHIM addresses as “*us*”, “*our*” and “*ourselves*”? Various interpretations have been offered and discussed and debated by feminist theologians even today. My own interpretation is that ELOHIM is referring to his partner YAHWEH, who is the *hidden* Mother of the Son Jesus. *The Gospel of Thomas* puts the following words into the mouth of Jesus, “...my mother bore me, yet my true Mother gave me the life.”⁽¹⁶⁾ In the dual relationship between man and woman, the latter always constitutes the inner element of the former. Eve was created from the bones and flesh of Adam. They are essentially ONE (Gen. 2:22-25), although Adam is not necessarily the ruler of women.

Theologians and clergies usually do not pay special attention to the combined *dual name* of **YAHWEH ELOHIM**, which I consider to be the most important divine designation not only in the interpretation of the Bible, but also in the understanding of the Trinity. *Shema*, which is the basic statement of Jewish faith, reads, “Hear O Israel. YAHWEH (is) our ELOHIM, YAHWEH (is) ONE” (Deut. 6:4). The relationship between YAHWEH and ELOHIM may be metaphorically expressed as A = B. YAHWEH (A) is different from ELOHIM (B) even though YAHWEH is inseparably bound by ELOHIM (B), as the equation mark (=) indicates. Metaphor implicitly implies negation. In other words, it implies *differentiation* and *identification*. Metaphor is a paradoxical way of referring to A by B.

The relationship between the Father and the Son is a metaphorical one in the sense we have defined in the preceding paragraph. It is also a paradoxical one. It is *dual*, and in a dual relationship *the third component to combine the two* is essential. The dual relationship forms a trio or a triangle, in which the third component is usually hidden behind the dual. The third component transcends the two inclusively. The two

components are *synthesized* on a higher level or in unity as when an image is formed in our brain (consciousness) by the functions of the physical two eyes. The trio itself forms a *unique* triangle relationship. In contrast, the father-son relationship on a mere biological level is composed only of two elements, in which the dual does not have or need any *third* component as in mere sexual relations. We will discuss it in more detail when we deal with the third component or Person of the Holy Spirit in section C.

B.

What is the name of the Son? Rosenstock-Huessy emphasizes that “life begins with death” again and again. Without a thorough understanding of paradox, it is hard to appreciate what his statement really means. By this statement “life begins with death” Rosenstock-Huessy refers to the death of Jesus on the Cross and his Resurrection. With or without this understanding of this paradox our perception of Christianity stands or falls. We may say that the resurrection of Jesus is Rosenstock-Huessy’s starting point for his whole theological scheme. It is the Center of all centers; it stretches outward creating ***a new personal time and space***, embracing the created time and space inward at the same time (see chart 1 on page 3 of this paper).

In the New Testament documents we find three major Christological titles: the Son of ELOHIM, the Son of Adam, and the Lord. Recently, an increasing number of New Testament scholars have been arguing that the Lord in the New Testament refers to YAHWEH in the Old Testament. ⁽¹⁷⁾ Before we proceed further, we should define the meaning of the word “person” which is almost always used in discussing and arguing the Trinitarian problems and issues. What concerns us here is not the detailed trajectory of the technical meaning of the word in the Trinity, but the differences between what it meant in ancient Roman dramas, and its transformed meanings that were adopted in the process of formation of the dogma. The word “*persona*”, which is Latin in origin and meant a “mask” in ancient Roman dramas, began to be used to mean a “person” himself, and a “role” in dramas. As time went on, the original meaning of “mask” faded away. ⁽¹⁸⁾ In the process of development of the dogma, the word “*persona*” began to acquire its independent meaning with the result that the original meaning of “mask” was lost. Eventually, strange phrases like “God in three persons”, or “three persons in One God” began to appear in the Trinitarian discussions and arguments.

Personally I prefer using the word “the representative” which Dorothee Sölle uses as the title of her book *Christ The Representative – An Essay in Theology after the ‘Death of God’*. ⁽¹⁹⁾ The main theme of her work is the argument regarding the differences between “substitution” and “representation.” In the former case, A can be replaced by any substitution from B,C,D, E...and others if what is substituted fits in the vacant place of A. In the latter case, A cannot be replaced by any other substitution. The particularity must be maintained throughout. Sölle writes; “Identification is a relation between those who are differentiated, which continues therefore during the process, a process which hardens when it attains its end in non-identification.” ⁽²⁰⁾ In our term, a proper name of a person does not change throughout his/her life wherever he/she goes or lives, while common names or things common may change and may be substituted by something else.

In Christendom the name of the Son in the Trinity is taken for granted almost unanimously. His name is Jesus, Jesus Christ, or simply, Christ. However, the situation is completely different in non-Christian countries and cultures. The term “the Trinity” (*Sanmi Ittai* meaning “Three in One”) is sometimes used in a secularized way, particularly, by politicians without any religious connotation. Naturally, few people would know who is being referred when the Son in the Trinity is mentioned. At the same time I

am not sure, though, how many Christians in Christendom know the real meaning of the name of Jesus.

As I mentioned earlier, biblical names have intrinsic meanings. The name of Jesus is derived from a Hebrew name “*yehoshua*” (יהושע meaning Yahweh is salvation). Leonard Swidler, the author of *YESHUA*, explains in more detail:

“The name Yeshua, then, means YHWH is salvation, **wholeness**; and the name of WHWH is the Hebrew proper name of the one and only God who created everything that exists. We are so used to the concept of monotheism today that we do not realize what an extraordinary breakthrough this insight was in the history of humankind. ⁽²¹⁾ (Italics is mine.)

Of late we can find a number of theological works, both academic and general, which advocate that Jesus in the New Testament can be interpreted as Yahweh in the Old Testament, although there are considerable differences in their perspectives. ⁽²²⁾ For example, Neil Snyder comments with regard to Philippians 2:9-11 as follows:

This book presents what Yahweh said about Himself in the bible, and it shows clearly that Yahweh identified Himself as the Messiah from the beginning. The Person Christians call Jesus is Yahweh. For example, in Philippians 2:9-11, the apostle Paul was referring to the Name Yahweh when he said, “God...bestowed on Him (Jesus) the Name which is above every name; and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

⁽²³⁾

It seems to me that Snyder identifies *Jesus* with *Yahweh* “directly”. It is true that the Gospel writer John describes that Jesus was before Abraham (8:58), but what Paul is saying in the above Philippians 2:9-11 is about ELOHIM sending YAHWEH who became incarnate in the person of YESHUA. YESHUA is YAHWEH as the person who *re-presents* YAHWEH. In other words, Jesus (=YESHUA) is the Lord (=YAHWEH) as the representative of YAHWEH. YESHUA and YAHWEH are different individuals, but identical in their missions of *agape* of the world. It is in this sense that YESHUA means that YAHWEH is salvation. That is the reason why YESHUA is designated both as the Son of ELOHIM and the Lord. In other words, YESHUA *re-presents* both ELOHIM the Father and YAHWEH the Mother. Leonard Swidler is right when he considers YESHUA to be androgynous. ⁽²⁴⁾ My interpretation is the result of my *dual* notion of **YAHWEH ELOHIM**. Now we can divide YAHWE into a proper name and a common noun as we did in the case of ELOHIM:

YAHWEH YAHWEH as a proper name

 yahweh as a common noun

For Rosenstock-Huessy Yahve is a God of time. He is “the beginning and the end” He gives a limit to time and space, creating a whole, inside ELOHIM who is infinite WHOLE. Rosenstock-Huessy hates the A = A formula more than anything else. It is the symbolic formula of death; death is the ceasing of movement and of life. It was YAHWEH who came down from heavens to the earth to destroy the Tower of Babel, which was the symbol of human pride, that is, the aspiration for Infinity. (Gen. 11:1-9) Yeshua is the *incarnation* or the representation of YAHWEH. That is why the early church gave Yeshua the Christological title *KYRIOS* the Lord which is a Greek translation of Hebrew YAHWEH. In the Gospel of John, Thomas cries to resurrected Yeshua, “My Lord and my God!” (20:28)

C.

What is the name of the Holy Spirit? To be noted is that Rosenstock-

Huessy puts a very high value on grammatical gender. For him “genders are the carriers of life.”⁽²⁵⁾ He strictly distinguishes gender from sex. He writes:

Gender is an eternal category in the battle of justice. For all laws must be kept, and all laws must be broken, and all laws must be replaced by better ones. The mothers preponderantly keep the laws, the sons break them preponderantly. The daughters induce us to rethink our laws. The Fathers write new laws. ... The devil created a third sex. Our grammar books talk of neuter as a third sex. But in the world of animate bodies there are only two sexes. Neuter is without sex, not a third sex. This conclusion may appear silly but it is very important. Today objective science treats us all as neuters, as creatures without mouth and ears. ...Mankind has always spoken about things without mouth or ears. Especially at work we discuss our tools, our purposes and plans. Our work, our craft and our tools are appropriately without gender because they have neither mouth nor ears. They are things. Neuters are common in the name and we speak of automobiles, telephones, and kilometers to participate in the labor of the world.⁽²⁶⁾

Before we begin to examine the third component of the Holy Spirit in the Trinity, we must go back to the Hebrew word “*ruach*” (רוח) in the Old Testament. It is feminine in gender, and it should always be remembered that *ruach* is restricted by the subject related to it as in “*ruach* of ELOHIM” (Gen.1:1). “*ruach* of YAHWEH” (Judg.3:10, I Sam.16:14,), although the word is also used independently from its subject (Gen.8:1). In short, *ruach* is the source of life, symbolizing fertility. It is the spirit of YAHWEH who helped Eve to give birth to Cain (Gen.4:1) and Hanna to give birth to Sammu-el (I Sam.11:-28).

What impressed me most in reading Rosenstock-Huessy’s essays and articles in reference to the Trinity was his personal experience. For him the Trinity was not a mere dogma to be sung as doxology and liturgy in worship service, but a living source of life. He talks about his own experience, unlike many other theologians and clergies.

For me, therefore, from my youth onward, the trinity has been the most obvious way of grasping the divine working as a form of breathing, “Inhale”, “hold your breath”, “exhale.” It could be paraphrased. In anything that happens there is beginning, a middle and an end. Thus the trinity attempts to describe God’s engaging in a fullness of life uncomprehensible to our poor human power of reasoning only. God intervenes, and speaking takes time.⁽²⁷⁾

In the biblical term the Spirit/spirit is not something abstract, but it has a strong force and power like storms and tornadoes that can physically destroy and kill living beings. On the contrary, it can enliven men physically, mentally, and spiritually by incarnating itself in and through language and words. For Rosenstock-Huessy the Spirit/spirit becomes reality in language, particularly, in the form of utterance or speaking. In his lecture entitled ‘Grammatical Method’ given at Barnard College in 1962 he spoke:

Life between you and the rest of the world has to become voice. If it cannot – you cannot invoke life, you don’t know what life is...

Dead things are not invoked. And the declaration of peace, and the conclusion of peace is this word, “invocation”, “convocation”, “advocation” – are all words that use the word “voice”, that isn’t thinking **about** something else, you are, from the outside. It’s not descriptive. But when we invoke, we run the full risk of the situation that if we do not speak enthusiastically, as though God was speaking through us at his moment, we cannot fulfil the act. The act itself depends upon this moment of becoming utterance.⁽²⁸⁾ (Emphasis is by the speaker)

We cannot talk *about* time; we must live the time. For Rosenstock-Huessy time is neither linear nor spiral. “Time”, that is, “life” is “crucial.”⁽²⁹⁾ Each moment is decisive, and determines the future.

Life is a *living whole* consisting of “one” and “many”. However, we must divide

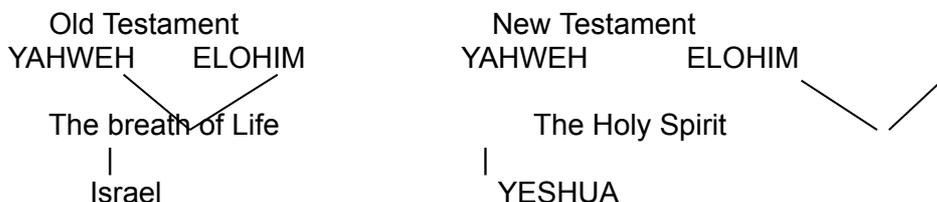
the whole into two categories: one is the infinite WHOLE, and the other, a finite whole/wholes. We humans cannot grasp the infinite WHOLE with our limited faculty for reason and perception. Ancient Hebrews designated the WHOLE with the *composite* name “ELOHIM”. The name pointed to the INFINITE as a *symbol* on one hand, and embraced all creatures as a *concept* on the other. They also designated the WHOLE with the *single* name “YAHWEH”. The name also pointed to the INFINITE as ELOHIM did the same. The differences between them lay in that YESHUA was bound by ELOHIM as his Son in the *spatial* Father-Son relationship while he was also bound by YAHWEH as her Son in her *temporal* relationship.

Beside *ruach*, the Old Testament has another word for *breath*: “*nishmat*” נשמת. It is used independently as in the case of *ruach*. What concerns us here is the case in which the word “*nishmat*” נשמת is used together with the word “*life*” חיים: “the breath of life” or “*nishmat hayyim*” נשמת חיים (Gen. 2:7). The subject in this case is neither the independent YAHWEH nor the independent ELOHIM, but the dual “**YAHWEH ELOHIM**”. The Torah commentary comments on this combined name here in this verse by saying: “The Hebrew phrase “*nishmat hayyim*” appears only in this verse. It matches the unique nature of the human body which, unlike the bodies of creatures in the animal world, is given life directly by God.”⁽³⁰⁾ We should be reminded that Rosenstock-Huessy wrote that “neither the singular nor the plural alone is able to become universal for all.”⁽³¹⁾ He also added, “The Singular and the Plural both are logically valuable categories, correcting each other, and even presupposing each other.”⁽³²⁾ (The underlines are by Utsunomiya.) In other words we may say that spiritual life grows through the process of the dialectic movement toward the synthesis in a higher unity through the mutual *negations* between the singular and the plural.

We humans live not only in what Gêzn Szamosi calls “biological time and space”, but also in “symbolic time and space.”⁽³³⁾ In addition the bible provides us with personified time and space. We may be allowed to have ELOHIM signify a personified symbol for space, and have YAHWEH signify a personified symbol for time.

It is abundantly clear that we cannot separate space from time, and vice versa. Time and space are “the Twin” (Gêza Szamosi); They are essentially “metaphorical dual”⁽³⁴⁾ in my term. Time and space are both invisible in themselves; they manifest themselves only through things and their phenomena. YESHUA opens up an entirely new personified symbolic framework of our universe by representing ELOHIM the Father and YAHWEH the Mother.

I find that there is a parallel between “the breath of life” נשמת חיים (Gen.27) and “the Holy Spirit” πνευμα ἅγιον (Lk. 1:35). Let me draw two diagrams to show the parallel between them.



Raymond E. Brown finds an intimate relationship between the Holy Spirit and the birth of YESHUA.

Reaching back earlier, Mathew and Luke start their Gospels with *the conception* of Jesus through the Holy Spirit. Indeed, the angel Gabriel in Luke 1:35 virtually recites for Mary what Paul recites as a Christian creed. If Paul writes, “constituted Son of God in power through the Holy Spirit by resurrection,” Gabriel changes resurrection to conception and say to Mary, “The Holy Spirit will

come upon you; the *power* of the Most High will overshadow you; therefore the child will be called holy, the *Son of God*". The sense that the Holy Spirit was an integral part of Jesus' identity has been applied to his conception. ⁽³⁵⁾

What I am arguing is related to the Filioque (and the Son) issue. In the Nicen-Constantinopolitan Creed, the phrase "and the Son" was not included yet. The Spirit proceeded from the Father only. It was around the 10th century that the phrase "and the Son" was added to the preceding Trinity. Rosenstock-Huessy takes the position of the Filioque. ⁽³⁶⁾ Gospel narrative and epistles in the New Testament show that they use "the Spirit" independently without the adjective "Holy" quite often. However, we should not be confused by the differences. Particularly the four Gospel stories consist of various strata of aural traditions, which were handed down by YESHUA's disciples and people who heard from him directly and indirectly. In other words, the word "Spirit/spirit" used in the New Testament documents cannot be historically documented in chronological order. It is difficult to distinguish which of the two Spirits -- the Spirit, or the Holy Spirit-- proceeded "from the Father" or "from the Son." From our point of view, the Holy Spirit, or the Spirit of life, was first used by the Christians in the earliest churches after YESHUA's *resurrection*. The point is: what the theological story of the virgin birth of YESHUA is telling us is that the Holy Spirit proceeded not singularly from YAHWEH, nor singularly from ELOHIM. "*The Breath of Life*", that is, "*the Holy spirit*" was breathed into Virgin Mary by "**YAHWEH ELOHIM**". (Gen. 2:7) In answer to the question of the title of this section "Dose the Holy Spirit have the name?" we must say that "The Holy Spirit/spirit does not have a name". It is anonymous. It is the other face of ELOHIM, that is, YAHWEH. According to *The Oxford Dictionary of English Etymology*, the word "holy" is, though it explains it hypothetically, derived from common Germanic WHOLE. ⁽³⁷⁾ Whole, whether infinite or finite, requires parts. Life, which is a whole, consists of parts.

III

Conclusion: Rosenstock-Huessy's modernity lies in that he relativized the divine names –particularly the names of YAHWEH and ELOHIM—to make the Trinitarian issues more accessible and therefore, more useful in debating our concrete problems of human existence. In the last paragraph of his article 'The Singular and the Plural in the Sciences' he asks: "***Yahve, Elohim were results of many experiences of many generations. Being results, they were correct, but no longer encouraging research. Was it not possible, to begin the process all over again?***"

⁽³⁸⁾ This presentation is my response to his serious question. By translating the name of YAHWEH symbolizing as ONE and the name of ELOHIM symbolizing as MANY, we will be able to analyze the modern problems and issues we face today.

Exodus 6:1 begins with the sentence: "**ELOHIM spoke to Moses and said to him, 'I am YAHWEH.**(my translation)" Here ELOHIM identifies His/Her Self with YAHWEH. If we paraphrase this verse by utilizing the above-mentioned symbolization, it will become: "MANY spoke to Moses and said to him, 'I am ONE'. The paraphrased sentence will become a senseless one. However, it will become a meaningful sentence if we add *proper* names as in "ELOHIM (MANY) spoke to Moses and said to him, 'I am YAHWE (ONE)", the sentence will be *resurrected* and become meaningful. The "I", the subject of the sentence, becomes the *subjective* subject (the Lord) instead of the *subjected* subject (slave) when it is accompanied by its *proper* name(s). The "I" in this verse shows that the subject "I" is in the process of metaphorical transformation: from MANY to ONE.

At the beginning of this presentation, I cited two names of modern martyrs –Etty Hillelus and Dietrich Bonhoeffer. For them *external* transcendent "God" became

a senseless entity; instead, they found in themselves “**YAHWEH ELOHIM**”- “the ONE
תַּחַת “ who is the paradoxical Spirit of TRANSCENDENT IMMANENCE, or of
IMMANENT TRANSCENDENCE. The proper names of YAHWEH, ELOHIM, and
YESHUA are hidden in the HOLY SPIRIT. THE SPIRIT of LIFE embraces the FATHER
and the SON in HERSELF. The Holy Spirit is anonymous, or the nameless NAME. The
Holy Spirit of YESHUA embraces the names of ELOHIM, YAHWEH, and their SON
YESHUA. The Trinity seems to point to the ONE FAMILY – the Arche-family of
humankind.

I would like to take this opportunity to express my deepest gratitude to three people
for helping me to participate in the conference:

*Mr. Norman Fiering who kindly read my first essay on Rosenstock-Huessy, and invited
me to become a member of Rosenstock-Huessy Society. He also helped to make it
possible for me to participate in the conference.

*Mr. Mark Huessy who made every effort to send me as much information as possible
at the earliest stage of my reading of his work, including some of Rosenstock-Huessy's
available works.

* Mr. Marcel Morin of *Eigobin* in Tokyo who checked my English and gave me
invaluable comments. *Eigobin* is an educational organization whose purpose is to help
Japanese learners of English to improve their English composition. After Mr. Morin's
checking, I made some additions and changes. I am solely responsible for any
mistakes and contents of this paper.

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In the latter edition André Chouraqui changed Elohim to Elohims by adding the plural
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2. *THE NEW JERUSALEM BIBLE*, Darton, Longman & Todd Ltd, 1985.
3. *Hebrew Tanakh*, AllThingsHebrew.Com. 2009.
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5. Alexander Sperber, *The Bible in Aramaic -The Pentateuch according to Targum
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Notes:

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3. Rosenstock-Huessy, ‘The Singular and the Plural in the Sciences’, 1937. microfilm
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4. Shinichi Muraoka, *Philosophy of Dialogue*, Kodansha Publishing Company, pp.154-
169. (Japanese) Mr. Muraoka is a professor in the Department of German Language at
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5. Rosenstock-Huessy, *The Christian Future or the Modern Mind Outrun*, Harper Torch
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6. M. Darrol Bryant, ‘The Grammar of the Spirit: Time, Speech, and Society’ in
Eugen Rosenstock-Huessy –Studies in His Life and Thought, The Edwin Mellen Press
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7. Rosenstock-Huessy, *The Christian Future or the Modern Mind Outrun*. p.94.

8. _____, 'The Singular and the Plural in the Sciences', 1937. Unpublished, Reel 6, Microfilm. 310. p. 7.
9. Jaques Derrida, *D'un ton apocalyptique adopte naguive en philosophie*, galilee, 1983. (Japanese translation, Saikin no Mokushirokuteki gocho ni tuite, tr. By Kennzaburo Shirai) Asahi Shuppansha, 1984.
10. Katakana: "the angular Japanese phonetic syllabary" (e-dictionary. Progressive Japanese-English Dictionary.)
11. After coming back to Japan, my correspondence with him continued several times, but unfortunately, he passed away in 2005.
12. Rosenstock-Huessy, 'The Singular and the Plural in sciences', microfilm 310, pp.7-9.
13. _____, *Ibid.*, p.10.
14. *The Aramaic Bible – The Targum Onqelos to Genesis*, Tr. By Bernard Grossfeld, T.&T. Clark LTD 1988.
15. This is such a big subject to deal with in this paper, but I believe that now is the time when we really should begin discussing this problem.
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18. Sadahide Ogawa, *Zur Geschichte des Wortes "persona"*, p. 25 (Japanese), Ibunsha 2010. See also Roberto Esposito, *Third Person*, tr. from *Terza Persona* by Zakiya Hanafi, Polity Press, 2012.
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21. LEONARD SWIDLER, *YESHUA – A MODEL FOR MODERNS*, Leonard Swidler, 1988.
22. In addition to those in the above note (17), one can find a number of articles dealing with this subject on the Internet.
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35. Raymond E. Brown, *BIBLICAL EXEGESIS & CHURCH DOCTRINE*, PAULIST PRESS, 1985 p.106.
36. THE OXFORD DICTIONARY OF ENGLISH ETYMOLOGY, Oxford University Press 1966.
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