

# **LOGOS ENDIATHETOS AND METAPHOR IN THEOLOGY**

---

Pavel Hanes

2018



T. S. ELIOT

“ASH-WEDNESDAY”

If the lost word is lost, if the spent word is spent  
If the unheard, unspoken  
Word is unspoken, unheard;  
Still is the unspoken word, the Word unheard,  
The Word without a word, the Word within  
The world and for the world;  
And the light shone in darkness and  
Against the Word the unstilled world still whirled  
About the centre of the silent Word.

# the universal problem of hermeneutics

λόγος ἐνδιάθετος

## ▶ Jean GRONDIN

- ▶ ...traf ich Hans-Georg Gadamer in einem Heidelberger Lokal, um u. a. die Sache mit ihm zu besprechen. Formelhaft und ungeschickt fragte ich ihn, worin denn der **universale Aspekt der Hermeneutik** genauer bestehe. Nach all dem, was ich gelesen hatte, war ich auf eine lange und etwas vage Antwort gefaßt. Er überlegte sich die Sache und antwortete, kurz und bündig: "Im **verbum interius**". (*Einführung in die philosophische Hermeneutik*)

## ▶ Hans-Georg GADAMER

- ▶ das menschliche Verhältnis von **Denken und Sprechen** entspricht in aller Unvollkommenheit doch dem göttlichen Verhältnis der Trinität. Das innere Wort des Geistes ist mit dem Denken genauso wesensgleich, **wie Gottessohn mit Gottvater**. (*Wahrheit und Methode*)

## ▶ AUGUSTINUS

- ▶ Sed illud **Verbum Dei quaerimus** qualitercumque per hanc similitudinem nunc videre, de quo dictum est: **Deus erat Verbum** [J 1:1] de quo dictum est: **Omnia per ipsum facta sunt** [J 1:3] de quo dictum est: **Verbum caro factum est**. [J 1:14] (*De Trinitate*)

# forms of logos

- ▶ SEXTUS EMPIRICUS

Man does not differ in respect of uttered reason (τῷ προφορικῷ λόγῳ) from the irrational animals (for crows and parrots and jays utter articulate sounds), but in respect of internal reason (ἀλλὰ τῷ ἐνδιαθέτῳ)

- ▶ Philo

Moses and Aaron are the ἀδελφὰ γεννήματα of λογικὴ φύσις  
Moses represents the λόγος ἐνδιάθετος, and Aaron is the λόγος προφορικός.

- ▶ Jesus – the Logos behind the language

John 8:43

Why do you not understand what I say? [words] It is because you cannot bear to hear my word [meaning].

διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν

# forms of logos (cont.)

- ▶ Hans Urs von Balthasar
  - ▶ The **logos of being** initially appeared only as a mysterious doubling of being in **image**, **expression**, and **concept**; it hovered in suspense between unity and duality within the closed confines of the **essence**. (*Theologik*)
- ▶ BULTMANN

The Λόγος of Jn. 1.1 cannot therefore be understood on the basis of the O.T.: for the Λόγος here is not an event recurring within the temporal world, but is eternal being, existent with God from the very beginning. This being so, the only thing that could be designated simply his “Word” would be God’s revelatory will, in so far as it stands behind, and works in, all the individual “words” of God. Even if our view of the Gospel as a whole could corroborate this interpretation, what remains inexplicable in terms of the O.T., is the fact that the Prologue does not refer to “the Word of God”, but speaks simply of the *Word*<sup>2</sup>; it takes the proper name or title ὁ Λόγος as given.

# speech and poetry

## ▶ HEIDEGGER

- ▶ Mortal **speech** is a calling that names, a bidding which, out of the simple onefold of the difference, **bids thing and world to come** (Kommen-Heißen von Ding und Welt aus der Einfalt des Unter-Schiedes). What is purely bidden in mortal speech is what is spoken in the poem. Poetry proper is never merely a higher mode (melos) of everyday language. It is rather the reverse: **everyday language is a forgotten and therefore used-up poem**, from which there hardly resounds a call any longer. (*Poetry, Language, Thought*)

## ▶ von BALTHASAR

- ▶ God needs prophets in order to make himself known, and all prophets are necessarily artists. What a prophet has to say can never be said in prose.' [Fritz MEDICUS] – But if all **prophets are artists**, then surely not all artists are prophets. (*The Glory of the Lord*)

# poetry – negative view

- ▶ PLATO (*Republic*) παλαιὰ μὲν τις διαφορὰ φιλοσοφία τε καὶ ποιητικῆ·
  - ▶ Poetry (dramatic) encourages anarchy in the soul
  - ▶ Poetry is banished from the republic and can return only “after having learned to subordinate itself, to mitigate its unguided tendencies toward indulgence and fanaticism”
- ▶ BATAILLE
  - ▶ Literature (fiction) took the place of what had formerly been the spiritual life; **poetry** (the **disorder of words**) that of real states of trance. (*On Nietzsche*) Poetry "signifies, in effect, in the most precise fashion, **creation by means of loss**. Its meaning is thus close to that of sacrifice“ (*La notion de dépense*)

# poetry – positive view

## ▶ ARISTOTLE

- ▶ Against Plato: Anarchy in the soul should not be starved but given expression in a regulated way...

## ▶ SHELLEY

- ▶ Poets are the unacknowledged legislators of the world.  
(*A Defence of Poetry*)

## ▶ HEIDEGGER

- ▶ "**poetically man dwells**" [HÖLDERLIN] says: poetry first causes dwelling to be dwelling. Poetry is what really lets us dwell  
(*Poetry, Language, Thought*)

## ▶ BRUEGGEMANN

- ▶ After the scientist and the engineer, '**finally comes the poet**' (which Israel calls prophet) – to evoke a different world a new song, a fresh move, a new identity, a resolve about ethics, a being at home. (*Finally Comes the Poet*)



# the art of metaphor

μεταφορά - transference (*translatio*)

## ▶ ARISTOTLE

- ▶ 'The apt use of metaphor, being as it is, the swift perception of **relations**, is the true hall-mark of **genius**'. (*Poetics*)

*τὸ γὰρ εὖ μεταφέρειν τὸ τὸ ὅμοιον θεωρεῖν ἐστίν.*

## ▶ DAVIDSON

- ▶ Metaphor is the **dreamwork** of language and, like all dreamwork, its interpretation reflects as much on the **interpreter** as on the originator. (*What Metaphors Mean*)

## ▶ AUGUSTINE

- ▶ ...the **ambiguities** of metaphorical words, ...demand no ordinary **care** and **diligence** (*De Doctrina Christiana*)

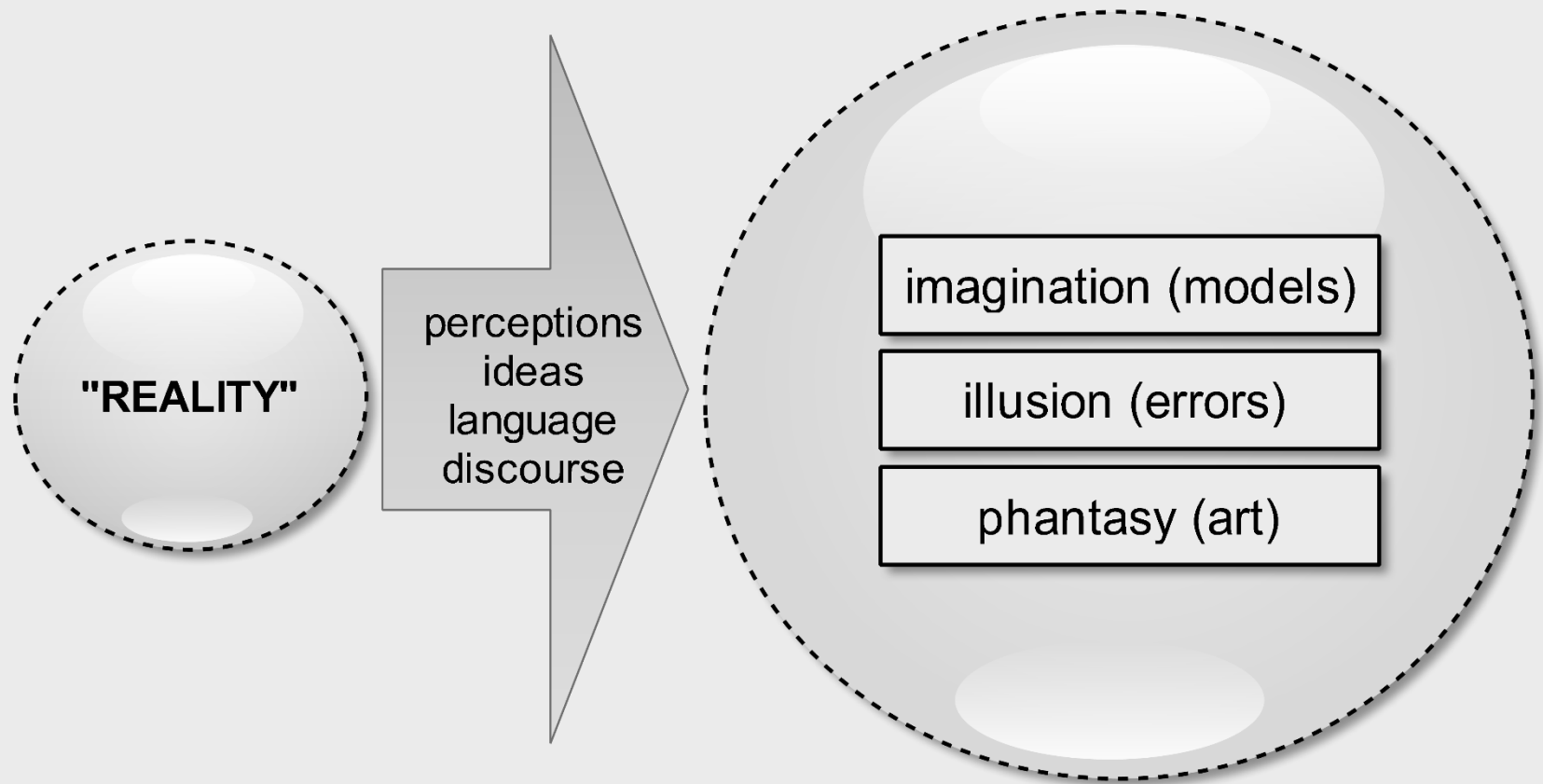
# the art of metaphor (cont.)

## ▶ PASCAL

I. — *Différence entre l'esprit de géométrie et l'esprit de finesse.*  
— En l'un, les principes sont palpables, mais éloignés de l'usage commun ; de sorte qu'on a peine à tourner la tête de ce côté-là, manque d'habitude : mais pour peu qu'on l'y tourne, on voit les principes à plein ; et il faudrait avoir tout à fait l'esprit faux pour mal raisonner sur des principes si gros qu'il est presque impossible qu'ils échappent.

Mais, dans l'esprit de finesse, les principes sont dans l'usage commun et devant les yeux de tout le monde. On n'a que faire de tourner la tête ni de se faire violence. Il n'est question que d'avoir bonne vue, mais il faut l'avoir bonne ; car les principes sont si déliés et en si grand nombre, qu'il est presque impossible qu'il n'en échappe. Or, l'omission d'un principe mène à l'erreur : ainsi, il faut avoir la vue bien nette pour voir tous les principes, et ensuite l'esprit juste pour ne pas raisonner fausement sur des principes connus.

# use and abuse of metaphor



# the “art of theology”

- ▶ Jesus' parables

- ▶ parable = metaphor with a story

- ▶ both to **open** and to **close** the meaning: “To you has been given the secret of the kingdom of God, but for those outside everything is in parables, <sup>12</sup> so that “they may indeed **see but not perceive**, and may indeed **hear but not understand**” (Mk 4:11-12)

- ▶ Apostle PAUL (1Cor 2:12-14)

ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ  
πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν  
· ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν  
διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.  
ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία  
γὰρ αὐτῷ ἐστὶν καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.  
ὁ δὲ πνευματικὸς ἀνακρίνει πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται



**Thank you  
for your attention**