

*On Bultmann's argument in "Christus des Gesetzes Ende," GV 2: 32-58*

Just as Bultmann argues that the sin of the Jews is nothing specifically Jewish but something specifically, which is to say, universally, human (38, 42), so he also argues that the guiding idea of God is likewise nothing specifically Jewish, but rather a universal human insight (48-52). But if he thus clearly allows that there has ever been a better knowledge corresponding to and unsettling the attempt of human beings to save themselves by somehow earning or meriting acceptance, he is just as clear in insisting that "insight into the matter does not of itself lead out of sin, but only the grace that factually becomes event."