
2011/3 (LIII)

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ARTICLES

- **Antony Tiselton 7**

The Holy Spirit in the Latin Fathers with Special Reference to Their Use of 1. Corinthians 12 and This Chapter in Modern Scholarship

Abstract:

How did the Latin Fathers make use of 1Corinthians 12 to illuminate their theology of the Holy Spirit? This study compares the four sections of the chapter (12:1–3, 12:4–7; 12:8–11; and 12:12–30) with modern biblical scholarship on one side, and with the Church Fathers on the other. On 12:1–3, Hilary, Ambrose, and other Western Fathers address the agency of the Spirit in confessing “Jesus is Lord”. But there are two differences from modern writings. First, modern suggests a number of hypotheses about Ana,qema Vlhsoy/j, especially Bruce Winter’s probable explanation, while the Fathers tend to gloss over this part of v. 3. Second, the ontological emphasis of the Fathers on “Lord” (Ku,rioy) is still needed to complement the existential emphasis of most modern writers. On 12:4–7 the explicitly Trinitarian emphasis of the Fathers from Irenaeus to Ambrose and Augustine has much to say about the over-cautious approach of many modern biblical scholars. On 12:10–11, the Fathers address the individual “gifts of the Spirit”, but there are many more specific suggestions in modern scholarship, which need to be taken seriously, especially on prophecy. On the other hand, they are less “dualistic” on healing and other gifts. On 12:12–30 the Fathers genuinely expound the thought of Paul. But they miss some points, recovered in modern thought, especially Dale Martin’s correct emphasis on “reversals” of the body imagery.

Keywords:

Holy Spirit – gifts – Latin Fathers

- **Joost Van Rossum 25**

The Experience of the Holy Spirit in Greek Patristic and Byzantine Theology

Abstract:

The book On the Holy Spirit by Basil of Caesarea, one of the “classics” in patristic literature, has originally been an occasional work, written at the request of his friend Amphilochius, Bishop of Iconium, in order to give a response to the arguments of the Pneumatomachians who denied that the Holy Spirit is equal to the Father and the Son. In the midst of this technical and theological discussion appears a chapter (Chapter IX), in which Basil speaks about the experience of the Holy Spirit. He argues that we cannot know who or what the Holy Spirit is, but we are able to know what He does. The manifestation of the Holy Spirit has three main characteristics. It is personalistic: the Holy Spirit is not only a Divine Gift, but also a Divine Person; God is revealed by the illumination of the Holy Spirit as Trinity: the Spirit leads us to the Son (the “image of the Father”), and the Son leads us to the Father. The manifestation of the Holy Spirit is also christocentric: the Persons or Hypostaseis of the Father and the Holy Spirit are not revealed, but only Christ has manifested His Hypostasis. Finally, the manifestation of the Holy Spirit is the revelation of the eschaton, the Kingdom of God, the “dance with the angels”. These three aspects of Basil’s pneumatology: personalism, christocentrism and eschatology, return in the writings of two major Byzantine theologians, Symeon the New Theologian (11th century) and Gregory Palamas (14th century). The personalism of Greek patristic and Byzantine Trinitarian theology lies at the bottom of the rejection of the Western doctrine of the Filioque by Orthodox theologians.

Keywords:

Holy Spirit – Greek Fathers – Personalism – Filioque

- **Athanasios Papathanasiou 40**

If I Cross the Boundaries, You Are There! An Affirmation of God’s Action Outsider the Canonical Boundaries of the Church

Abstract:

This article deals with the question of God’s salvific action outside the Church and traces answers given in ecumenical circles during the last century. Orthodox theology criticized Christomonism and triggered the rediscovery of the universal activity of the Spirit. However, some theological trends developed Pneumatology at the expense of Christology. The article argues that a synthesis of Christology and Pneumatology can give adequate answers, stressing the notion of the cosmic Christ and cosmic Holy Spirit. The work of Nicholas Cabasilas, a fourteenth-century Orthodox theologian, serves as an example of this kind of approach.

Keywords:

Holy Spirit – Cosmic Christ – Orthodox theology – Christomonism – Pneumatology – Baptism – Nicholas Cabasilas – Georges Khodr

- **Jim Purves 56**

Water, Fire and Wind: Visiting the Roots of Pentecostal Pneumatology

Abstract:

In this essay, we seek to engage with a Pentecostal understanding of the Holy Spirit through two stages of analysis. Firstly, we look at historic features of the Holy Spirit's perceived presence and activity within Pentecostalism. From there we proceed to reflection on indicators and affects of the Holy Spirit as perceived from within Pentecostalism, noting some Pentecostal scholars' critiques, before going on to examine whether these indicators and affects can be understood and described in a manner accessible to the language and conceptual framework of Constantinian Christianity. In the second part of the essay, we reflect on observations arising out of the first stage of analysis from within a context which, whilst being experientially Pentecostal, is voiced from a European, Reformed, dogmatic framework that seeks dialogue within a wider global context. We seek to identify the critical foci that can be found in the rehearsed Pentecostal perspective on the Holy Spirit, and conclude by examining whether we can further develop expression and language more adequately inclusive of Pentecostal appreciation and experience of the Spirit of God.

Keywords:

Holy Spirit – Pentecostal Theology – Constantinian Christianity – experience – eschatology

BOOK REVIEWS

- **Ivan Landa 74**

M. D. Krüger, *Die trinitarische Spekulation und göttliche Freiheit beim späten Schelling*

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Bruce T. Morrill, *Divine Worship and Human Healing*

First Epistle to the Corinthians. The KJV New Testament was translated from the Textus Receptus. However, the majority of the book of Revelation seems to have been translated from the Latin Vulgate.Â unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of.Â destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? The Holy Spirit is the one who gives us the gifts. He gives them to us according to (in agreement with) His wis-dom and desire. He loves us and knows best how we can serve Him. So we do not need to be jealous of others and their gifts. To envy other gifts is a sign of not being grateful toward God for the gifts that we have. It is a sign that we doubt Godâ€™s wisdom in the gifts He has given.Â who think this way use 1 Corinthians 13:10 to support their view. In this verse, the apostle Paul says, â€œBut when what.Â the church (1 Corinthians 12:28). Paul tells believers to â€œwant. the gifts that the Holy Spirit givesâ€ (1 Corinthians 14:1, NIV). These gifts are necessary to the well-being of the church. There is no proof from the Bible that says that God has. David Guzik commentary on 1 Corinthians 12 explains the manifestation of the Holy Spirit in the diverse, yet unifying, spiritual gifts.Â c. You know that you were Gentiles, carried away to these dumb idols: Paul wanted the Corinthian Christians to remember that their past of pagan idolatry did not prepare them for an accurate understanding of spiritual gifts. He did not want them to be ignorant, but because they were Gentiles, they came to the issue of spiritual gifts as ignorant. i. Our past teaching and experiences have perhaps built a poor understanding of the Holy Spirit and His gifts. It is easy for us to take our materialistic or superstitious views into our understanding of spiritual gifts.