

Spiritan Horizons

Volume 10 | Issue 10

Article 21

Fall 2015

The Holy Spirit---In Biblical Teaching, Through the Centuries, and Today

James Chukwuma Okoye C.S.Sp.

Follow this and additional works at: <https://dsc.duq.edu/spiritan-horizons>

 Part of the [Catholic Studies Commons](https://dsc.duq.edu)

Recommended Citation

Okoye, J. C. (2015). The Holy Spirit---In Biblical Teaching, Through the Centuries, and Today. *Spiritan Horizons*, 10 (10). Retrieved from <https://dsc.duq.edu/spiritan-horizons/vol10/iss10/21>

This Book Review is brought to you for free and open access by Duquesne Scholarship Collection. It has been accepted for inclusion in Spiritan Horizons by an authorized editor of Duquesne Scholarship Collection.

kinship with God. At Pentecost, the Spirit banished ethnic divisions, created a community of differences among cultures and languages, and universal co-filiation of peoples. The current environmental crisis is actually a spiritual crisis: man has lost the meaning of the world as gift from the triune God entrusted to man's stewardship. Creation is open to God and has God as its future (cf. Rom 8:19-27). "A life structured by the Trinity will not be preoccupied with its self-preservation but with self-donation" (p. 197).

James Chukwuma Okoye, C.S.Sp.

ANTHONY C. THISELTON

THE HOLY SPIRIT – IN BIBLICAL TEACHING, THROUGH THE CENTURIES, AND TODAY. GRAND RAPIDS: WILLIAM B. EERDMANS, 2013. ISBN 978-0-8028-6875-6. PAPERBACK. 500 pp. WITH BIBLIOGRAPHY, INDEXES, 565pp. \$46.

This exposition of the history, theology, and spirituality of the Holy Spirit surveys over a hundred ancient and modern authors; the author's own analysis of the relevant Scripture texts is found on pp. 1-160. Throughout, Thiselton engages in often negative dialogue with the Pentecostal and Charismatic Movements.

In the Old Testament, *ruah* refers to wind, breath, spirit (of man, of God). LXX translates it as *pneuma* (264 times), but *anemos* (49 times) when it means wind. Some passages are ambiguous: is the *ruah* of Gen 1:2 "mighty wind" or the Spirit of God? *Ruah* is distinct from God, yet conveys God's presence/power. "Holy Spirit" occurs only twice – Isa 63:10 and Ps 51:11; it is not found in Greek literature outside the LXX. The Major Prophets received revelation through the word, only in Ezekiel and once in Deutero-Isaiah is it through the Spirit. The Spirit is sometimes given in contexts that require learning or training - leadership, administration, craftsmanship, physical strength. "I will put my Spirit within you" (Ezek 36:26-27) suggests that right relationship with God needs the Spirit. "When you send forth your Spirit they are created" (Ps 104:30) depicts the Spirit's role in creation.

In Judaism, the Spirit is agent of prophecy, also active in the study of Torah. Qumran associated the Spirit with holiness and purification, Mishna and Talmud with the resurrection from the dead, though the Spirit does not give righteousness, rather is given in response to it.

In the New Testament, the Synoptics present Jesus' Spirit power to heal and cast out demons; this lacks in John. The Spirit effected the incarnation, commissioned the Messiah, and enabled his ministry. In 5 sets of sayings in John, Jesus speaks of "another Paraclete" to complete his work. The Paraclete will not speak of himself, but testify to Christ and glorify him. On Easter day, Jesus breathed the Holy Spirit on his disciples (Johannine Pentecost). Before ascending to heaven, he commanded them to make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit (Matt 28:19). They must, however, wait to be baptized with the Holy Spirit (Acts 1:5). That occurred at Pentecost (Acts 2:1-4) and they spoke *heterais glössais* (different languages?).

In Paul's letters, the Holy Spirit is the power for Christian living (Rom 8:9) and agent of the resurrection (1 Cor 15). "*Spiritual body*" here means existence wholly animated by the Holy Spirit. He is the "first-fruits" who transforms us into our future. He is poured out over the whole community and is also a special gift to chosen persons for the community (p. 71). 1 Cor 12:8-10, 28-30; Rom 12:6-8, and Eph 4:11-12 detail the *charismata*, all for the up-building of the Church. Thiselton argues that "Paul bequeathed a clearly Trinitarian theology of the Holy Spirit" (p. 129; cf. 1 Cor 12:4-6; 2 Cor 13:13; Rom 8:11; Matt 28:19).

The *Didache* speaks of the ministry of charismatic prophets and teachers within the community (p. 167). Debates ensued early about the nature of the Son and Spirit. Justin Martyr asserted that Christians worship the true God, Father of righteousness... also the Son... and the prophetic Spirit (*1 Apology* 6). Irenaeus battled Gnostics who held that Monogenes, one of the emanations of God, begot Christ and the Holy Spirit. He affirmed that God molded by his two hands (the Son and the Holy Spirit) to whom he said, "let us make man." Tertullian (160-220 CE) wrote *Against Praxeas* who had identified Father and Son: "I believe the Spirit to proceed from no other source than from Father through the Son." Montanus began to prophesy in 172 C.E. and had two disciples, Prisca and Maximilla. They called themselves *pneumatics* (Spirit-filled) and the rest *psychicals* (fleshy). The failure of Montanism discredited every form of prophecy, but spurred development in the doctrine of the Holy Spirit. For Origen (185-254 CE), one cannot partake of the Father or the Son without the Holy Spirit; Son and Spirit are divine, though "inferior" to the Father. Noetus, a Gnostic of Smyrna, alleged that Christ was the Father himself who was born, suffered and died. Sabellius held that Father, Son, and Spirit were merely three modes of the one God (modalism). In the East, Arius (256-336 CE) taught that Christ was created. The Council of Nicea (325 C.E.) met to declare the divinity of Christ. Meantime, the *Tropici* (interpreted Scripture out of context) argued that the Holy Spirit was a creature. Basil of Caesarea (329-379 CE) invoked the Three Glorias (Glory be to Father, Son, and Spirit) to show the equal divinity of the three. Eventually the Council of Constantinople, 381 CE, attended only

by Eastern Fathers, crafted the addition to the Nicene Creed: “the Holy Spirit, Lord and Giver of Life, who proceeds *from the Father*, who with the Father and the Son together is worshiped and glorified, who spoke through the prophets.” The West meanwhile adhered to Augustine’s *filioque* clause: the Holy Spirit proceeds *from the Father and the Son*. Augustine depicted the Trinity as Lover, Loved, and Love; also as memory, understanding, and love. The Middle Ages and the Reformation changed little in the Augustinian doctrine of the Trinity.

George Fox (1624-1691) and the Quakers preferred experience and the inner light of the Holy Spirit to reason and theology. They used “testimony” in services. John Wesley (1703-1791) furthered the enthusiasm strain though valued theology and tradition. The *Pentecostal Movement* in America started with Charles Parham (1873-1929), but went global under one of his pupils, the African American William Seymour in the Azusa Street (Los Angeles) Revival of 1906-07. Simultaneous and independent experiences of the Spirit were occurring in Africa, Calcutta, Korea, and Chile (p. 333). Pentecostals embrace the four-fold gospel of *salvation, baptism in the Holy Spirit, healing, and the Return of Christ* for a thousand year rule on earth (premillennialism), his faithful caught up to him in Rapture (1 Thess 4:17). Tongues speech is seen as an inseparable part of the baptism of the Holy Spirit, the Acts as blueprint for the Church of all time (Restorationism).

The Charismatic or Renewal Movement began around 1956 for Protestants, 1967 for Catholics (with events involving students of Duquesne University, Pittsburgh and Notre Dame University, Indiana). It adapts Pentecostal themes and uses spontaneous prayer, rhythmical singing, hand clapping, dancing, expectation of the miraculous, testimonies, and words of prophecy.

Thiselton is sharply critical of Pentecostal claims (especially in Chapter 4-6, pp. 49-130). Prophecy is not necessarily spontaneous charismatic utterance, but may include creative interpretation of Scripture and applied pastoral preaching. What indeed is “baptism in the Holy Spirit”? Is *glossolalia* a necessary effect? How justified is the expectation of healing and miracles? Is enough room given to the Holy Spirit to act also through human processes, seeing that in Scripture leadership, teaching, craftsmanship and other learnt skills were also *charismata*? Is the Pentecostal world dualist – God or demons - with the eclipse of nature? And do such views generate paranoia?

Among recent theologians, James Dunn dialogues with Pentecostals over the biblical foundations of their claims. Frank Macchia is developing a Pentecostal theology based on the life transforming response to the kingdom of God, with Spirit-baptism as organizing principle. Max Turner seeks biblical validation for Charismatic experiences and practices while admitting deviations, for example, the prophecy that David Watson would not die of cancer when he did (p. 385). Luke and Acts must not be compounded with Paul.

Yves Congar developed a Roman Catholic theology of the Holy Spirit. The Holy Spirit co-instituted the Church (double sending by Son and Spirit, John 15:16; 14:16) and preserves her as apostolic (conforming to its origins). In his view, the Renewal style of assembly does not suit everyone. Krister Stendahl opines that it is doubtful one can live healthily with “high-voltage” religious experience over a long period of time. Using the New Testament narrative as paradigm, Jürgen Moltmann sees the Spirit indwelling creation and maintaining relationships of mutuality, just as there is mutual interpenetration in the Trinity (invoking the Eastern term, *perichōrēsis*). Christ accomplished salvation, the Holy Spirit confers it. A God who cannot suffer cannot love either. Moltmann uses the biblical metaphors for the Holy Spirit to depict his activity and effects, for example, *ruah* as energizing stimulus that awakens unguessed-of vitality. For John Zizioulas (Greek Orthodox) God has no ontological content, no true being apart from communion. The Holy Spirit is not given after Christ established the Church as *institution*, (as in Vatican II), rather is the very essence of the Church, which is *charismatic* in nature. Spirit and Eucharist demonstrate the simultaneity of both local and universal Church.

James Chukwuma Okoye, C.S.Sp.

ANTHONY J. GITTINS, C.S.Sp.

LIVING MISSION INTERCULTURALLY: FAITH, CULTURE, AND THE RENEWAL OF PRAXIS.

MINNEAPOLIS: LITURGICAL PRESS/MICHAEL GLAZIER, 2015.

ISBN-13: 978-0814683187. 264 pp. \$31.49

This book attempts to describe, justify, and promote “Intercultural Living” and to urge people – particularly members of international and multicultural communities, and others engaged in Christian ministry in situations of cultural diversity -- to grasp its potential and urgency, and then to undertake to work together to make it a reality.

The understanding of mission – of the Triune God, of the Church, and of the baptized – has changed significantly since Vatican II. It is now understood as a universal call in a world Church in a globalized world. In this light, the ideal of intercultural living now represents a challenge to people who already have first-hand experience of living in an international or multicultural context. If the word *international* describes any situation involving (people of) different nations, and *multicultural* identifies and emphasizes a cultural rather than a national component, *intercultural* can best be understood as adding a specifically new element, namely faith. Although faith may or may not already