

Leaven

Volume 23

Issue 1 *Thessalonian Correspondence*

Article 5

1-1-2015

The Trinitarian Thanksgiving of 1 Thessalonians 1.1-10

Barry L. Blackburn Sr.

barry.blackburn@point.edu

Follow this and additional works at: <http://digitalcommons.pepperdine.edu/leaven>

Recommended Citation

Blackburn, Barry L. Sr. (2015) "The Trinitarian Thanksgiving of 1 Thessalonians 1.1-10," *Leaven*: Vol. 23: Iss. 1, Article 5.

Available at: <http://digitalcommons.pepperdine.edu/leaven/vol23/iss1/5>

This Article is brought to you for free and open access by the Religion at Pepperdine Digital Commons. It has been accepted for inclusion in Leaven by an authorized administrator of Pepperdine Digital Commons. For more information, please contact paul.stenis@pepperdine.edu.

The Trinitarian Thanksgiving of 1 Thessalonians 1.1-10

Barry L. Blackburn Sr.

The Apostle Paul commences his first letter to the Thessalonians with a report of his thanksgiving to God on account of their ready reception of the gospel and their growth in faith, love, and hope. In the process he portrays the saving work of the Trinitarian persons.¹ In what follows we will examine the activity that Paul attributes to each divine person, and supplement these statements with other Pauline formulations and with other relevant canonical texts. In the process we will probe the saving work of the triune God as set forth in the thanksgiving of 1 Thessalonians and as elaborated and amplified in the New Testament and in the early Christian tradition.

As one might have guessed from my foregoing words, both in tone and in substance this study will depart from the normal genre of New Testament studies, in which the interpreter appears not to be self-involved and according to which neither the Christian canon nor later Christian doctrinal developments are taken into account. On the contrary, this article assumes the special authority of the Christian canon and proceeds on the basis of the Trinitarian framework of the Nicene Creed. Moreover, I will explicitly implicate contemporary Christians in the import of Paul's ancient words to the Thessalonian believers.

To God the Father Paul attributes love and election: "[W]e know, brothers and sisters beloved by God, that you have been chosen" (v. 4).² Thus the salvation of the Thessalonians rests on the Father's decision to set his love on them, a gracious choice that became a visible, tangible reality when they so readily accepted the word of God preached by Paul (vv. 5–10). Elsewhere Paul consistently credits the election of Christians to God the Father, notably in Romans 9–11 and Ephesians 1.³

The Work of the Father

This Pauline attribution of the act of election to the Father is paralleled elsewhere in the New Testament. James asks (2.5), "Has not God chosen [*eklegomai*] the poor in the world to be rich in faith?" In his carefully balanced Trinitarian greeting, Peter addresses believers in Asia Minor as those "chosen [*eklektos*] . . . according to the foreknowledge of God the Father, in the sanctifying work of the Holy Spirit, and for obedience and sprinkling with the blood of Jesus Christ (1.1–2; cf. 2.9)."⁴ In Luke 18.7 Jesus promises that God will not delay in vindicating his elect (*eklektōn*). Finally, the elder of 2 John speaks (1, 13) of individual congregations as chosen (*eklektōn*) by God.

1. On the problematic but expedient use of the word *persons* with reference to the Father, the Son, and the Spirit, see the judicious comments of Ron Highfield, *Great is the Lord: Theology for the Praise of God* (Grand Rapids: Eerdmans, 2008), 244–45.

2. Unless otherwise indicated, all scriptural quotations will come from the NRSV.

3. *eklogē* (Rom 9.11; 11.7, 28); *eklegomai* (Eph 1.4); *klēroō* (Eph 1.11). Other Pauline passages include: *eklegomai* (1 Cor 1.27 [bis], 28); *haireomai* (2 Thess 2.13); *eklektos* (Rom 8.33; 16.13; Col 3.12; 2 Tim 2.10; Tit 1.1); *proginōskō* (Rom 8.29). Though Ephesians and other deutero-Pauline letters may not have been composed by Paul himself, they are early and canonical representations of Paul's thought, hence Pauline in a broad sense.

4. My translation.

Within the New Testament the language of soteriological choice is nowhere applied to the Holy Spirit and is only rarely associated with Christ. Apart from the Olivet Discourse, with its talk about the Son of Man gathering *his* elect from the ends of the earth (Matt 22. 31; Mark 13.27), Jesus Christ nowhere figures as the subject of a choice for salvation.⁵

While Paul and the other canonical authors see the Father as the one who chooses us for salvation, Holy Scripture also emphatically singles out Jesus Christ as the one through whom our election is mediated. This truth is nowhere stressed more than in the first chapter of Ephesians: The Father “chose us *in Christ* [*en auto*] before the foundation of the world to be holy and blameless before him in love.” God “destined us for adoption as his children *through Jesus Christ* [*dia Iēsou Christou*], according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us *in the Beloved* [*en tō ēgapēmenō*]. *In him* [*en hō*] we have redemption through his blood. . . . *In Christ* [*en hō*] we have also obtained an inheritance. . . . *In him* [*en hō*] you also . . . were marked with the seal of the promised Holy Spirit” (vv. 4–7, 11, 13; my emphasis).

Of course, as Karl Barth has so forcefully reminded us, we are the elect as we are “in him” who is *the Elect* of God: before the ages, the Father decided *for* the salvation of the man Jesus Christ,⁶ and insofar as the latter has incorporated us into himself, we are elect through him.⁷ This logic is clear in 1 Peter 2.4–10: as believers have allowed themselves to be built upon Christ, the chosen and precious cornerstone (*akrogōniaion eklekton entimon*, v. 6), they themselves are a “chosen race” (*genos eklekton*, v. 9). Just as God chose *believers* in eternity and then called them in time (Eph 1.3–4, 11.12; 2 Tim 1.9–10), Peter can speak of the eternal election of *Christ*: “He was destined [*proegnōsmenou*] before the foundation of the world, but was revealed at the end of the ages for your sake” (1 Pet 1.20).

But what is God’s election of Jesus Christ and us in him except God’s eternal determination to love and therefore to save the man Jesus and humanity in him? Love is, as it were, the content of the divine choice. Therefore, in Paul’s thanksgiving in 1 Thessalonians, Paul prefaces his statement about the Father’s election with a reference to believers as “beloved by God” (1:4). In the similar thanksgiving in 2 Thessalonians we find the same conjunction: “We must always give thanks to God for you . . . beloved by the Lord, because God chose you . . .” (2.13). Likewise, in Colossians 3.12 Paul addresses believers as “chosen ones, holy and beloved.”⁸ As we are chosen because we are in the Chosen, so we are loved as we are in the Beloved, in the One whom God loved from the foundation of the world (Eph 1.6; John 17.24).

Now what do we make of the fact that authors of the New Testament use *the elect* and *beloved* as technical terms for Christians? That God eternally selected only certain individuals, namely believers, as objects of his saving love? Then what about the rest? Are we then left with the versions of election advocated by St. Augustine, Luther, and Calvin?⁹

Perhaps we can make progress in our understanding by noting the following. First, there is substantial evidence in the New Testament that God loves all of humanity and desires every person to obtain eternal salvation. John 3.16, 1 Timothy 2.3–6, 4.10, 2 Peter 3.9, and 1 John 2.2 come readily to mind. But if true, this surely means that God eternally determined himself *for* and not *against* all of fallen humanity! And can this mean anything other than the fact that God has chosen all of us to be the objects of his liberating love? What kind of divine love or desire for the salvation of all would refuse to *provide for* the salvation of all?

Moreover, the general habit of the canonical authors to refer to believers as “the elect” simply does not imply that there are those who are *not* the object of God’s saving work through Christ and therefore will not

5. Unless one counts Rom 16.13: “Rufus, chosen in the Lord (*ton eklekton en kuriō*).”

6. “The man Jesus Christ” is a shorthand formula for “Jesus Christ, the incarnate Son of God.”

7. Karl Barth, *Church Dogmatics* (14 vols; trans. T. F. Torrance and G. W. Bromiley; reprint ed.: Peabody, MA: Hendrickson, 2010), 2.2: 94–145.

8. For Christians as “beloved” also see Jude 1. For other texts that use *agapaō* to affirm God’s love for the church or for believers see Rom 8.37; Eph 2.4; 2 Thess 2.16; 1 John 4.8, 10–11, 19. As the act of electing believers is sometimes predicated of Christ, so he sometimes appears as one who *loves* the saints (Eph 5.2, 25; Rev 1.5; 3:9). However, in Rom 8.31–39 the love of God (the Father) and of Christ for believers can scarcely be distinguished.

9. An election of certain individuals *not* based on a divinely foreseen response to God.

attain salvation. Paul's discussion in Romans 9–11 is instructive. While discussing the refusal to believe in Jesus on the part of the majority of the Jews, he says that they failed to obtain the saving righteousness of the Lord, while the elect (*hē eklogē*) did obtain it (11.7). From this statement, one might conclude that the majority of Israel, not among the elect, was not chosen by God for salvation. But in chapter 11, Paul plainly says that the unfaithful majority of Jews, though at that time hostile toward believers, *were* chosen by God to be objects of his saving love (v. 28). Then Paul provides a revelation to his hearers: that the present resistance of the majority of the Jews will at some point dissipate, so that eventually “all Israel will be saved” (v. 26)! This *must* mean that the unfaithful majority of the Jews, not part of the elect at the time that Paul wrote Romans, would eventually be counted in their number.¹⁰

Paul and other New Testament authors, I submit, reserve *the elect* and *beloved* for believers, not because God has decided against the salvation of the rest, but because only believers have experienced and continue to enjoy the blessings of God's decision for the salvation of all people. Only believers have tasted the fruit that God's decision *for* humanity has produced!

The Work of the Son

Although Paul mentions Christ in the thanksgiving of 1 Thessalonians prior to a reference to the Spirit, the saving role of Christ explicitly noted therein is to his deliverance (*hruomenon*)¹¹ of believers from the wrath to come on the last day (v. 10). Presumably, this is why Paul earlier commended the Thessalonians for their “steadfastness in *hope* in our Lord Jesus Christ” (v. 3, my emphasis). Paul does, of course, refer to God raising Jesus from the dead (v. 10), but its significance as a saving act, though surely presupposed, is not explained in the thanksgiving.

In verse 10 Paul can assume that his hearers will understand whose wrath is coming, why it is coming, and how Jesus will save us from this wrath. Fortunately, since we possess other Pauline letters we can fill in these blanks.

Paul expected a day of judgment at the end of human history as we know it. At the return of Christ from heaven,¹² believers will be raised and all the living and the dead will appear before the judgment tribunal of Christ.¹³ Eternal weal or woe will depend on the verdict of the Lord Jesus.¹⁴ At this great assize, Christ will judge in favor of his elect, thus vindicating them in the eyes of all. They will receive “commendation from God” (1 Cor 4.5). They will receive “eternal life” and “glory and honor, and peace” (Rom 2.7, 10).¹⁵ The Lord Jesus will bestow upon them “the crown of righteousness” (2 Tim 4.8). By so doing, the Lord Jesus will deliver us from the “wrath and fury” to be directed against “those who are self-seeking and who obey not the truth but wickedness” (Rom 2.8). If “we have been justified by his blood,” how much more then “will we be saved through him from the wrath of God” (Rom 5.9). “God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ” (1 Thess 5.9). For “when the Lord Jesus is revealed from heaven” he will inflict vengeance on those “who do not know God and on those who do not obey the gospel,” excluding them “from the presence of the Lord and from the glory of his might” (2 Thess 1.7–9). This, of course, means that they will not inherit the kingdom of God (1 Cor 6.10; cf. Eph 5.5).

10. Pace N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress, 2013), 1239ff. I concur with Larry Hurtado, *Larry Hurtado's Blog*, “‘Israel’ and the People of God: Wright & Response,” accessed June 25, 2014, <http://larryhurtado.wordpress.com/2014/03/23/israel-and-the-people-of-god-wright-response/>.

11. from *hruomai*.

12. 1 Cor 4.5; Phil 3.20–21; Col 3.3–4; 2 Thess 1.5–10; 2 Tim 4.1, 8.

13. Resurrection: 1 Cor 15.21–23; Phil 3.20–21; 1 Thess 4.16–17; Judgment: Rom 2.16; Rom 14.10–12; 1 Cor 4.3–5; 2 Cor 5.10; 2 Tim 4.1, 8.

14. “I do not even judge myself. I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things that are now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God” (1 Cor 4.3–5).

15. On *glory* defined as the positive content of eschatological salvation in Paul see Werner Foerster, *TDNT*, 7, 993.

It is difficult to know how Paul envisioned the relationship between the resurrection of believers and the judgment. The new “spiritual bodies,”¹⁶ conformed to the glorious resurrection body of Jesus,¹⁷ would seem to make anticlimactic or even redundant a subsequent verdict pronounced by Christ the judge. Also, Paul famously does not reflect on how unbelievers will be present at the final judgment, and it is quite impossible that he viewed unbelievers as experiencing anything at all like the resurrection of believers.¹⁸ It is clear enough, however, that he did regard the final judgment in favor of the saints as shielding them from the wrath to be experienced by unbelievers.

This final verdict, according to which we will inherit the kingdom of God and in close association with our glorious resurrection, is the climactic moment of salvation. However, we know from other Pauline texts that the apostle believed that the process of salvation begins before the Parousia and the last judgment.¹⁹ Objectively our salvation was inaugurated by the Christ event—especially the atoning death and new creation-bringing resurrection of Jesus.²⁰ Subjectively, we experienced justification and reconciliation to God as we apprehended this gracious gift in faith. At the same time, endowed with the Holy Spirit, the Spirit of Christ, we began a lifelong process of sanctification, wherein the Spirit transforms us inwardly from one degree of glory to another.²¹

This Pauline understanding that our salvation, begun in earthly life during the overlapping of the ages, but coming to a climax when Christ raises us from the dead and, as judge, delivers us from the divine wrath directed against sinful rebellion, is copiously illustrated in every other section of the New Testament canon—gospels, Acts, general epistles, and the Apocalypse.²² In acting in this way, of course, the Son is acting at the behest of the Father and is validating and bringing to a climax the sanctifying work of the Spirit.

The Work of the Holy Spirit

The Thessalonian believers were the objects of the electing love of the Father through the Son, but their election was actualized in their subjective experience in the Holy Spirit. “We know your election,” says Paul, “for our gospel did not come to you in word only, but also in power, in the Holy Spirit, and in massive conviction” (vv. 4–5).²³ Moreover, despite persecution, the Thessalonians experienced joy inspired by the Holy Spirit (v. 6).

Now what exactly does Paul mean when he says that his gospel came “in the Holy Spirit”? In a very similar passage, 1 Corinthians 2.4, he claims that his gospel came to the Corinthians “with a demonstration of the Spirit and of power.” Because in Romans 15.16, Paul speaks of what Christ accomplished through him “in word and in deed, in the power of signs and wonders, in the power of the Spirit of God, . . .”²⁴ some interpreters, including certain church fathers, have concluded that Paul is speaking of the Spirit’s role in enabling Paul to perform confirmatory miracles.²⁵ While this reading of 1 Corinthians is possible, it is also

16. 1 Cor 15.44 (singular: *sōma pneumatikon*).

17. Phil 3.20–21.

18. See esp. 1 Cor 15:35–57.

19. Is it just possible that the present participle in 1 Thessalonians 1.10—“who delivers” (*ton hruomenon*)—nods in this direction? See Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 620.

20. The latter of which is explicitly noted in 1 Thess 1.10.

21. More below on the work of the Holy Spirit.

22. *Gospels*: Matt 7.21–23; 13.40–50; 16.27; 19.28–30par; 24: 30–31par; 25.31–46; John 5.25–29; *Acts*: 10.42; 17.31; 24.25; *General Epistles*: Heb 4.13; 9.28; 10.25–31, 37–39; James 4.11–12; 5:7–9; 1 Pet 4.5–6, 17–18; 5.4; 2 Pet 1.10–11; 2.9–10; 3.7–13; 1 John 3.2; 4.17–18; Jude 14–16, 21; *Revelation*: 2.5, 7, 10–11, 16–17, 21–28; 3.3, 5, 11–12, 19–21; 6.15–17; 11.16–18; 14.9–11; 19.11–21; 20.11–15.

23. My translation.

24. See also 2 Cor 12.12.

25. This view was held by Theodore of Mopsuestia, Ambrosiaster, and Pelagius, whose comments are conveniently collected by Peter Gorday, *Colossian, 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon* (Ancient Christian Commentary on Scripture, NT, 9; Downers Grove: InterVarsity, 2000), 60–61.

conceivable that Paul is speaking of confirmatory experiences of the Spirit by the believing Corinthians themselves. Such experiences, of course, would have included but not be limited to the *charismata*, the spiritual gifts, which were of such interest to the Corinthians.²⁶

One wonders, however, whether both in 1 Corinthians and in 1 Thessalonians Paul may have also been referring (and perhaps primarily) to the Spirit's work in *producing* faith in the hearts of those who heard Paul's preaching. If the "massive conviction" of which Paul speaks in 1 Thessalonians 1.5 refers to the Thessalonians being convicted of the truth of Paul's preaching, as it probably does, then it is inviting to read the preceding words, "in power, in the Holy Spirit," as describing the powerful force that engendered the conviction. A similar reading of 1 Corinthians 2.4–5 is appealing. After all, Paul is discussing there what gave rise to the Corinthians' faith: not rhetorical elegance or fashionable Greco-Roman philosophy, but a "demonstration of the Spirit and of power."²⁷ James D. G. Dunn, among others, has noted that Paul elsewhere sees the Spirit as the author of "experiences of intellectual illumination."²⁸ One can see such a notion of the Spirit's work in Paul's spiritual reading of Exodus 34, according to which it is the Spirit that removes the veil from the eyes of those who read the law of Moses (2 Cor 3.7–18).²⁹

Now in 1 Thessalonians 1 Paul not only speaks of the role of the Spirit in the role of convicting those who hear the gospel, thus bringing them to faith, but also to the way in which the Holy Spirit inspired joy in the Thessalonians in spite of their affliction. This is, of course, hardly a singular New Testament text in associating the Spirit with joy. "[T]he Kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit" (Rom 14.17). "[T]he fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control" (Gal 5.22–23). "And the disciples [in Pisidian Antioch] were filled with joy and with the Holy Spirit" (Acts 13:52). Even the Lord Jesus, upon hearing of the success of his disciples' mission, "rejoiced in the Holy Spirit" (Luke 10:21). The Spirit's movement in producing joy in believers is part and parcel of the Spirit's work in sanctifying believers, which is attributed to the Spirit in 2 Thessalonians 2:13, part of a thanksgiving (vv. 13–15) very similar to the one in 1 Thessalonians that we are examining.

We may now recapitulate the saving work of the triune God according to 1 Thessalonians 1. The Father chose the Thessalonian believers as objects of his saving love before the foundation of the world, but it is the Spirit who opened their eyes to the truth of the gospel of Jesus Christ and began to work *within* them, making them feel the divine presence in emotional experience and in moral transformation. Ultimately, Christ will raise them from death's eternal corruption and will judge them worthy to inherit the kingdom of God.

Trinitarian Action

The nature of the Trinity, of course, remains *the* profound mystery, but scriptural and non-scriptural tradition alike allow us to say some things about the Three-in-One God. The scriptural presentation of "the one God" along with the vital insights of St. Athanasius, the three Cappadocian fathers, and St. Augustine, make it necessary to say that the Three are involved in *every* divine action directed toward creation, just as the Three *fully* participate in each other in the interior life of God.³⁰

26. Gordon D. Fee, *The First Epistle to the Corinthians* (The New International Commentary on the New Testament; Grand Rapids: Eerdmans, 1987), 95–96. Cf. Gal 3:4: "[D]oes God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard?"

27. C. K. Barrett, *The First Epistle to the Corinthians* (Harper's New Testament Commentaries; New York: Harper & Row, 1968), 65–66.

28. James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 431–42.

29. Dunn, *Paul*, 432, n. 102 also cites 1 Cor 2:10–15; 12:8; Col 1:9; Eph 1:17; 3:5. See Barth, *Dogmatics*, 1/2, 203–279, on the Holy Spirit as the reality and possibility of revelation.

30. The technical terms for this interpenetration of the three divine persons is *perichoresis* (Greek) and *circumincession* (Latin). On the doctrine of *perichoresis* see St. Gregory of Nazianzus, *Third Theological Oration concerning the Son*; St. Gregory of Nyssa, *Concerning We Should Think of Saying That There Are Not Three Gods to Ablabius*; and St. Augustine, *De Trinitate*.

This naturally raises the question of why, then, in 1 Thessalonians 1, as in the New Testament generally, the act of election is ascribed to the Father, the Spirit is regarded as the ground of Christian experience, and the Son is envisioned as the final judge and the one who will raise and glorify our bodies.

A correct answer to this question must, on one hand, acknowledge the mutual participation of the Three in every action toward creation, and yet on the other hand avoid suggesting that the assignment of a specific act to a specific divine person is arbitrary.

The way forward is to observe that one can confess that the Three are mutually involved in every action without necessarily affirming that each participates *in exactly the same manner*. An obvious example is the incarnation: while the Father and the Spirit participate, it is specifically the Son who assumes human nature.³¹ Moreover, we should expect that the *distinctive* action of each of the Three should reflect the relationship of the Three in the inner life of God, the so-called immanent Trinity.

In view of this, it is appropriate that election should be attributed in a special way to *the Father*. Just as the Father generated the Son and breathed forth the Spirit, it is fitting that the divine decision to create us and to bring us to glory should be anchored in the unbegotten Father. Only in this way is there a guarantee that our salvation is anchored in the very fountain and source of the Godhead.

That *the incarnate Son* should raise us from the dead and should vindicate us on the day of judgment is consistent with the fact that the Son is the Word, the Revealer, and judgment proceeds on the basis of his revelation of God. It is therefore his divine prerogative, given to him by the Father (John 5: 22, 27) to judge humanity's response to that revelation. Moreover, since Jesus's act of saving us from the wrath of God includes our resurrection from death to bodies entirely suffused with the divine glory, then it is only fitting that he be designated as the one who raises us from the dead, insofar as our resurrection involves Christ sharing with us the perfected human nature won through his own death and resurrection.

Because New Testament authors spoke of the Holy Spirit as *both* "the Spirit of the Father" *and* "the Spirit of the Son,"³² it became customary for patristic authors to view the Holy Spirit as the common, personal bond between Father and Son.³³ Moreover, because Paul said in Romans 5:5 that it is through the Holy Spirit that the love of God is infused in our hearts, one can hardly resist viewing this bond as that of mutual love. Now, insofar as we are justified in seeing the Holy Spirit as the personal bond of loving fellowship between the Father and the Son, it is altogether fitting that the Spirit in 1 Thessalonians 1 should appear as the divine agent through whom we come to experience the love of God and the joy rising therefrom. The Spirit works from within to bring us into fellowship with the incarnate Son, through whom we are adopted as the Father's own sons and daughters and participate in Jesus the Son's own loving communion with the Father.

The way 1 Thessalonians and the New Testament in general associates our election with the Father, our subjective experience of salvation over time with the Spirit, and our final vindication, including resurrection, with Christ enables us to see the doctrine of the Holy Trinity as far more than a dogma that has to be believed. It is God in action before, during, and after ordinary human time to redeem his creation. Our ultimate salvation will be due to the glorious work of each person of the Trinity, and to each is due our enduring and adoring worship.

BARRY BLACKBURN TEACHES BIBLICAL STUDIES FOR POINT UNIVERSITY IN WEST POINT, GEORGIA, AND SERVES AS MINISTER OF THE LOCUST STREET CHURCH OF CHRIST IN JOHNSON CITY, TENNESSEE (BARRY.BLACKBURN@POINT.EDU).



31. See, e.g., Gerald O'Collins, *The Tri-Personal God* (New York: Paulist, 1999), 180–81.

32. *Spirit of the Father* (Mt 10:20, Rom 8:10–11, 2 Cor 1:21–22, Eph 3:14–16); *Spirit of the Son* (Gal 4:6; Rom 8:9; Phil 1:19).

33. This understanding of the Holy Spirit as the loving fellowship between the Father and the Son is normally associated with St. Augustine (see esp. *De Trinitate*, books 5–6), but was part of his Latin theological heritage (see Lewis Ayres, *Augustine and the Trinity* [Cambridge: University Press, 2010], 88–92).