

Copyright © 2006 Todd LeRoy Miles

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

SEVERING THE SPIRIT FROM THE SON:
THEOLOGICAL REVISIONISM IN CONTEMPORARY
THEOLOGIES OF SALVATION

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Todd LeRoy Miles

May 2006

UMI Number: 3214876

Copyright 2006 by
Miles, Todd LeRoy

All rights reserved.

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

UMI[®]

UMI Microform 3214876

Copyright 2006 by ProQuest Information and Learning Company.

All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

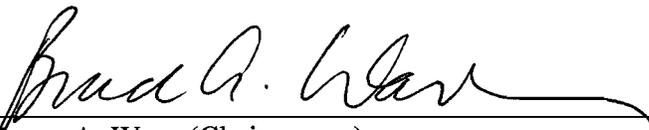
ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

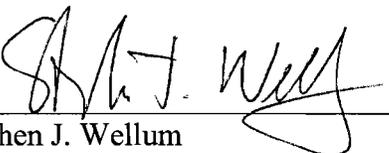
APPROVAL SHEET

SEVERING THE SPIRIT FROM THE SON:
THEOLOGICAL REVISIONISM IN CONTEMPORARY
THEOLOGIES OF SALVATION

Todd LeRoy Miles

Read and Approved by:


Bruce A. Ware (Chairperson)


Stephen J. Wellum


Thomas R. Schreiner

Date 4/27/06

To Camille

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	viii
PREFACE	ix
Chapter	
1. INTRODUCTION	1
Thesis	2
Significance of this Dissertation	9
Methodology	14
2. RECENT NON-EVANGELICAL PROPOSALS FOR THEOLOGY OF RELIGIONS: CHRIST AND THE HOLY SPIRIT IN SOTERIOLOGY	16
Introduction	16
Roman Catholic Church	19
Vatican II	19
Roman Catholic Church Since Vatican II	26
Karl Rahner and Anonymous Christianity	31
Paul Knitter and Theocentric Christology	33
Jacques Dupuis and Christocentric Religious Pluralism	38
Stanley Samartha and Interreligious Dialogue	49
Georg Khodr and the “Two Hands” Metaphor	57

Chapter	Page
World Council of Churches	62
Summary	67
3. CURRENT PROPOSALS FOR EVANGELICAL THEOLOGICAL INCLUSIVISM: CHRIST AND THE HOLY SPIRIT IN SOTERIOLOGY	69
Evangelical Soteriology in a Pluralistic Context	69
Evangelical Exclusivism and Inclusivism	70
Terrance Teissen and Accessibilism	73
The Pneumatological Lens of Clark Pinnock	76
Inclusive Theology of Religions	77
The Pneumatological Inclusivism of Clark Pinnock	82
Discernment of the Holy Spirit in Religious Others	93
The “Christological Impasse” of Amos Yong	96
Christianity and Theology of Religions	97
Christology and Pneumatology	99
A Pneumatological Theology of Religions	103
Discernment of the Holy Spirit in Non-Christian Religions	108
Pneumatological Inclusivism and Motivation to Missions	114
Summary	114
4. HISTORICAL RESPONSE: WORD-SPIRIT RELATION IN HISTORICAL THEOLOGY	116
Introduction	116
Irenaeus and the “Two Hands” of the Father	117

Chapter	Page
Illegitimate Appeals to Irenaeus’s “Two Hands of God”	118
Background on Irenaeus	123
The Teaching of Irenaeus on Son and Spirit	126
The <i>Filioque</i> Clause	134
Introduction	134
An Historical Summary of the <i>Filioque</i>	135
The <i>Filioque</i> in the East and in the West	138
Pneumatological Inclusivists and the <i>Filioque</i>	145
Conclusion	149
5. METHODOLOGICAL RESPONSE: THE SON AND THE SPIRIT IN THEOLOGY	152
Introduction	152
Pneumatological Proposals	153
Clark Pinnock	153
Amos Yong	158
Stanley Grenz	167
Christocentric Biblical Theology: A Critique and Counter-Proposal	176
The Nature of Biblical Theology	177
The Progress of Revelation	182
The Christocentric Nature of Scripture	184
A Short Proposal for Theological Method	194
6. BIBLICAL THEOLOGICAL RESPONSE: AN EVANGELICAL THEOLOGY OF THE SON AND SPIRIT	208

Chapter	Page
Introduction	208
The Son and the Spirit: Preincarnation	209
Creation	211
Special Empowerment	218
The Son and the Spirit: Incarnation	242
The Use of πνευμα (<i>pneuma</i>) in the New Testament	243
The Holy Spirit and the Conception and Birth of Christ	243
The Holy Spirit and the Baptism of Christ	246
The Holy Spirit and the Temptation of Christ	248
The Holy Spirit and the Ministry of Christ	250
Christ, the Holy Spirit, and the <i>Kenosis</i>	256
The Son and the Spirit: Church Age	259
Jesus Promises to Send the Holy Spirit	260
The Present Work of the Spirit	267
Conclusion	277
7. THEOLOGICAL CONCLUSIONS	279
Pneumatological Inclusivism	280
Non-Evangelical Proposals	280
Evangelical Pneumatological Inclusivist Proposals	282
Critique and Counterproposal	286
Conclusions	292
BIBLIOGRAPHY	297

LIST OF ABBREVIATIONS

<i>AH</i>	<i>Against Heresies</i>
<i>ANF</i>	<i>The Ante-Nicene Fathers</i> , ed. A Roberts and J. Donaldson (Buffalo: Christian Literature, 1885-96; reprint, Grand Rapids: Eerdmans, 1975)
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
ETS	Evangelical Theological Society
<i>JAAR</i>	<i>Journal of the American Academy of Religion</i>
<i>JES</i>	<i>Journal of Ecumenical Studies</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
LXX	Septuagint
<i>NTS</i>	<i>New Testament Studies</i>
PG	Patrologia Graeca (Paris: J. P. Migne, 1857-66)
<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>WTJ</i>	<i>Westminster Theological Journal</i>

PREFACE

As in all aspects of the Christian life, this dissertation was a community effort. Though I own any and all deficiencies in this project, it would not have been completed without the help of many others. Dr. Bruce Ware, my supervising professor, has been an enormous source of help and encouragement, not just in the writing of this dissertation, but in my teaching and preaching ministries. Dr. Steve Wellum and Dr. Tom Schreiner, the other members of my committee, have changed me forever with their teaching and the friendship that their families extended to mine during my studies at SBTS.

Western Seminary, where it is my joy and privilege to teach, has been an enormous source of support. A special thank you must be given to Dr. Gerry Breshears and Dr. Randy Roberts for their encouragement and for creating my teaching schedules in such a way that allowed me the time to finish my doctoral studies. I would also like to thank my graduate assistants, Andy Middlekauf and Allen Jones, for their invaluable legwork and research.

My pastor and friend, Gary Dozier, has been a blessing to me since his arrival in Portland. He has consistently pointed me to Christ.

Art and Laverne Denning, my wife's parents, have supported my family with love, prayer, and finances. I have led their daughter and grandchildren from one side of the country back to the other, and they have been delighted to encourage me through it all.

I first learned of the love of Christ from my mother. When I began my seminary

studies, my parents pledged their faithful support and love. My father has since gone to be with the Lord. It pains me that he could not be here to share this with us, but I trust in the loving providence of God. During my graduate studies, my mother has been an essential source of financial and prayer support. I am grateful to her and for her.

My children, Natalie, Ethan, and Levi, have been amazing during this journey. They have sacrificed time and attention that was rightfully theirs, without complaint, for the good of the Kingdom of Christ. It is my joy and a source of godly pride to be their father.

I cannot adequately express my gratitude to my wife, Camille, for all that she has selflessly given to me. Since I began my Divinity studies at Western Seminary nine years ago, through the cross-country moves to this point, she has joyfully been my wife, my friend, my encourager, my editor (a difficult and often thankless job), and mother to our children. Because of her sacrificial care, we have not merely endured as a family, but we have flourished by God's grace. I adore her.

Finally, I am humbled to be loved by our gracious God. I continue to be humbled by his desire to use individuals such as me in his Kingdom purposes. I pray that the Holy Spirit would continually work in me, to the end that he would always find a willing participant in his task of bringing glory to the Lord Jesus Christ (John 16:14).

Soli Christo Gloria.

Todd L. Miles

Portland, Oregon

May 2006

CHAPTER 1

INTRODUCTION

The emergence of the postmodern age, the rise of relativism as the prevailing epistemological standard, and the shrinking of the world due to rapid advancements in transportation and communications technology have caused a radical alteration in the theological landscape. The changes that have occurred in culture and the academy with regard to the perception of the nature and accessibility of truth have occasioned a subsequent call for the revisioning of evangelical theological method and the reformulation of Christian doctrine. This is perhaps best exemplified in Christian theology's interaction with world religions. "Religious pluralism" no longer simply reflects the recognition that there are a multiplicity of worldviews or that Christianity has to confront the major religions of the world. Rather, there is a call for a renewed Christian theology of religions—an investigation into the biblical understanding of world religions and how the major religions of the world fit into the redemptive purposes of God.¹

One focal point for the reexamination of a Christian theology of religions has been the Trinity. In particular, the role of the Holy Spirit is the subject of much scrutiny

¹Harold Netland, *Encountering Religious Pluralism: The Challenge to Christian Faith & Mission* (Downers Grove, IL: InterVarsity, 2001), 12. Netland's book provides an excellent treatment of the issues surrounding religious pluralism, although he leaves the door open for salvific faith through general revelation. *Ibid.*, 323.

and Christian understanding of that role is being reformulated to achieve the goals of those leading the charge for reexamination. In contemporary discussions, at least two different tacks are taken with regard to investigating the role of the Holy Spirit within redemptive history. The first is to assert a relative independence of the Holy Spirit from the Son.² The second, similar to the first yet more consciously involving the Son, is to reevaluate the relationship between the Son and the Spirit within the economic Trinity.³ These strategies, although relatively new to evangelical theology, find their roots in non-evangelical proposals that date back over thirty years.

Thesis

This dissertation argues that contrary to those who assert either an independent work of the Holy Spirit apart from the Son or a work of the Son that is subordinate to the Spirit in world religions, the roles of Jesus Christ and the Holy Spirit are inextricably linked, and they are linked in this way: the Holy Spirit always seeks to glorify the Son. When Jesus said of the Holy Spirit, “He will glorify me, for he will take what is mine and declare it to you” (John 16:14), Christ was not merely defining one aspect of the work of the Holy Spirit. Rather, he was declaring the nature of the relationship between himself

²For example, “The doctrine of the Holy Spirit allows us theologically to relate the particularity of the Christ event to the entire history of humankind. . . . All history, both past and to come, is potentially a particularity by which God’s self-revelation is mediated. Chronologically and geographically there can be no preset limitations to this: ‘The Spirit blows where it wills.’” Gavin D’Costa, *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions* (Maryknoll, NY: Orbis Books, 1990), 19.

³For example, Clark Pinnock suggests that we view Christ “as an aspect of the Spirit’s mission, instead of (as is more usual) viewing Spirit as a function of Christ’s.” Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 80. Some authors are calling for an abandonment of a christocentric reading of Scripture, turning to pneumatology as the lens for reading Scripture. Amos Yong believes that only a pneumatological approach will lead to a robust trinitarian theology. “I propose that a pneumatological approach to theology (in general and theological hermeneutics in particular) opens up toward a trinitarianism that is much more robust than that which has emerged to date from a christological starting point.” Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Burlington, VT: Ashgate, 2002), 9.

and the Holy Spirit within the broad scope of trinitarian life and redemptive history. Therefore, those who posit an independent salvific work of the Holy Spirit in world religions are denying the essential relationship of the Son and the Spirit in the economic Trinity. This dissertation demonstrates that proposals that seek to sever or reverse this relationship fail on grounds of proper theological method, historical theology, biblical theology, and systematic theology. Furthermore, to build a theology of religions that is true to Scripture and glorifying to Christ, one must build along the lines of the methodology and theology of the Son and Spirit that this project describes and defends.

The typical taxonomy for discussing the relationships between salvation, the claims of Jesus Christ, and world religions employs the categories of exclusivism (or particularism), inclusivism, and pluralism. Exclusivism is the historic orthodox Christian position and maintains that salvation is possible only through conscious faith in Jesus Christ. Inclusivism argues that one can only be saved by the life, death, and resurrection of Christ, but that conscious faith in the work of Christ is not necessary. In other words, inclusivists defend the ontological necessity of the death and resurrection of Christ, but deny the epistemological necessity of conscious faith in Christ for salvation. Religious pluralism rejects the claims of exclusivists and inclusivists, believing that one can find salvation through various religious traditions, belief systems and ethics.⁴

Many recent attempts by inclusivists to answer the question of how Christianity and world religions relate center on the possibility that the Holy Spirit is at work in a

⁴This taxonomy is used by Dennis Okholm and Timothy Phillips, eds., *Four Views on Salvation in a Pluralistic Age* (Grand Rapids, MI: Zondervan, 1996). Pluralism “maintains that the major world religions provide independent salvific access to the divine Reality.” Ibid., 17. Inclusivism believes that “because God is present in the whole world . . . , God’s grace is also at work in some way among all people, possibly even in the sphere of religious life.” Clark H. Pinnock, “An Inclusivist View,” in *Four Views on Salvation in a Pluralistic Age*, ed. Dennis Okholm and Timothy Phillips (Grand Rapids, MI: Zondervan, 1996), 98. This taxonomy was earlier developed by Alan Rice in his *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions* (Maryknoll, NY: Orbis Books, 1983).

salvific sense in other religions. These proposals are motivated by a struggle over the seemingly irreconcilable axioms that (1) God has a universal salvific will and (2) salvation is based upon the historical work of Jesus Christ.⁵ While maintaining the work of Christ as the basis for redemption, some inclusivists posit that the Spirit could be applying that work to individuals apart from conscious faith in Christ. But is there basis in Scripture for such a proposal? If a pneumatological approach is not legitimate, what is the alternative for developing a robust Christian theology of religions? To this date, there has been little critique or interaction with the biblical and theological underpinnings of these pneumatological-inclusivist proposals. In this dissertation, I analyze the biblical exegesis and arguments of those who make such proposals. I also analyze the methodology of those who divorce pneumatology from Christology to build proposals in soteriology, missiology, and theology of religions and demonstrate why that methodology is flawed.

The overarching task of systematic theology is the theological incorporation and application of Scripture as a whole.⁶ This means that questions regarding theology should have the truth of the entire Bible brought to bear. Any doctrine of the Holy Spirit should comport not only with Scripture's teaching on the Spirit, but also with the teachings on Christology in particular, as well as theology proper, soteriology, ecclesiology, etc. Divine inspiration of Scripture entails that all biblical teachings, whether peripheral or central, enjoy equal and absolute truthfulness within the whole of

⁵See, for example, Paul F. Knitter, "A New Pentecost? A Pneumatological Theology of Religions," *Current Dialogue* 19 (1991): 34; Clark H. Pinnock, *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids, MI: Zondervan, 1992), 13-14; Jacques Dupuis, *Jesus Christ at the Encounter of World Religions*, trans. Robert R. Barr (Maryknoll, NY: Orbis, 1991, 1993), 125-51.

⁶John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: Presbyterian and Reformed, 1987), 212.

Scripture.

The centrality of the glorification of the Son in the mission of the Spirit is manifestly present in the Spirit's work in the salvation of those who were once alienated from God. This dissertation argues that to assert that the Holy Spirit is applying the saving benefits of redemption, apart from conscious faith in Christ, denies the centrality of the glorification of the Son and ignores the Christological center of Scripture and the redemptive purposes of God.⁷ The focus of the Spirit's work is the glorification of the Son and this is accomplished through all aspects of his work.⁸ Ultimately, the salvation of lost individuals is a major aspect of the Christological focus of redemptive history, but it is not the only goal of redemptive history.⁹

Therefore, in this dissertation I contend that conscious faith in Christ as necessary for salvation is perfectly consistent with the Christ-glorifying nature of the Spirit's work. I demonstrate that this argument enjoys strong biblical warrant, and it is also in continuity with the storyline of redemptive history as given to us in the entire canon of holy Scripture. Proposals to the contrary have a heavy burden of proof due to the biblical and theological evidence that this dissertation presents.

⁷Russell D. Moore argues persuasively that when inclusivists "argue that the salvation of the unevangelized can come about in the same manner as that of the Old Testament believers, they ignore the Kingdom orientation of biblical soteriology." Russell D. Moore, *The Kingdom of Christ: The New Evangelical Perspective* (Wheaton, IL: Crossway, 2004), 112. Moore credits the rise of inaugurated eschatology with offering a needed correction to evangelical soteriology by shifting the standpoint of soteriology from a theological center to an explicitly Christological center. *Ibid.*, 91-93, 98-100.

⁸Throughout this dissertation I will use masculine pronouns for the Holy Spirit. I discuss the gender of the Holy Spirit in chap. 6. It is interesting to note that those who are most adamant in calling for a reevaluation of the Son/Spirit relationship are also those who most regularly utilize feminine pronouns for the Spirit. See, for example, Yong, *Spirit-Word-Community*; Stanley J. Samartha, "The Holy Spirit and People of Other Faiths," *Ecumenical Review* 42 (1990): 250-63; and Paul F. Knitter, "A New Pentecost?," 32-41.

⁹Passages that teach the Christ-centered purposes of redemptive history include, but are not limited to, 1 Cor 15:24-28; Phil 2:6-11; Col 1:15-20; Heb 1:1-4; Rev 4-5; 19-20.

After summarizing the proposals of religious pluralists, liberal inclusivists, and leading evangelical inclusivists, I establish the principle that Scripture is not open to just any interpretation, but must be read according to the rules established within the Bible itself. I then present a theology of the Holy Spirit and his relation to the Son, through the entire canon, concluding that any attempt to build a theology of religions by separating the work of the Spirit from the work of the Son fails on the grounds of biblical theology, exegesis, and proper theological method.

This dissertation seeks to elevate a Christocentric biblical theology into the service of systematic theology. In answering questions regarding the relationship between Jesus Christ and the Holy Spirit, the role of biblical theology is of vital importance. The sources of theological inquiry are not limited to Scripture, but the Bible is the sufficient and ultimate authority of theological inquiry. Scripture not only provides the primary raw data from which theology is to be done, but it establishes the rules by which the tasks of theology are to be performed.

Why is proper theological method so dependent on a valid biblical theology to answer the question of the relationship between Christ and the Holy Spirit? Sinclair Ferguson answers well: “Any biblical theology of the Holy Spirit must recognize the progressive and cumulative character of historical revelation.”¹⁰ The development of any theological doctrine necessitates the justification of the resulting claims and conclusions. In other words, the hermeneutic of a theologian is implicitly on trial with every proposal. When the object of investigation is Scripture, it is incumbent on the interpreter to follow

¹⁰Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 25.

the leads within the Bible itself.¹¹ For this reason, biblical theology is especially important because more than any other discipline, biblical theology attempts to read Scripture from the point of view of the divine author.¹² Geerhardus Vos summarizes: “It deals with revelation in the active sense, as an act of God, and tries to understand and trace and describe this act.”¹³

Biblical theology involves the study of the history of God’s dealings with his creation. As such, it traces the outworking of God’s plan for the redemption of his creation through his interaction with his people.¹⁴ This plan for redemption is played out in a series of divine acts. Special revelation records the divine speech acts of God, which include both commands and interpretations of historical acts.¹⁵ It is stating the obvious that the source book of biblical theology is the Bible, but this truth entails a necessary understanding of the supernatural revelation therein contained.

¹¹This does not mean that the use of proof texts is illegitimate. See Frame’s discussion of proof texts in Frame, *The Doctrine of the Knowledge of God*, 197.

¹²Ever since Gabler’s “An Oration on the Proper Distinction between Biblical and Dogmatic Theology and the Specific Objectives of Each,” in 1787, the debate over the validity, and even possibility, of biblical theology has been waged. In recent years, there has been a resurgence of study into the idea of biblical theology. A sample of the works on biblical theology authored in the past fifteen years include T. Desmond Alexander et al., eds., *New Dictionary of Biblical Theology* (Downers Grove, IL: InterVarsity, 2000); Brevard Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis, MN: Fortress Press, 1992); J. Reumann, ed., *The Promise and Practice of Biblical Theology* (Minneapolis, MN: Fortress Press, 1991); James Barr, *The Concept of Biblical Theology: An Old Testament Perspective* (Minneapolis, MN: Fortress Press, 1999); Scott J. Hafemann, ed., *Biblical Theology: Retrospect and Prospect* (Downers Grove, IL: InterVarsity Press, 2002); S. J. Kraftchick et al., eds., *Biblical Theology: Problems and Perspectives* (Nashville, TN: Abingdon, 1995); Charles H. H. Scobie, *The Ways of our God: An Approach to Biblical Theology* (Grand Rapids, MI: Eerdmans, 2002); Peter Stuhlmacher, *How to do Biblical Theology* (Allison Park, PA: Pickwick, 1995); Francis Watson, *Text and Truth: Redefining Biblical Theology* (Grand Rapids, MI: Eerdmans, 1997).

¹³Geerhardus Vos, “The Idea of Biblical Theology,” in *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*, ed. Richard Gaffin (Phillipsburg, NJ: Presbyterian and Reformed, 1980), 7.

¹⁴Frame, *The Doctrine of the Knowledge of God*, 207.

¹⁵The relation of special revelation to speech acts is explained in Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, The Reader, and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan, 1998).

It is my contention that those who posit an independent work of the Holy Spirit and seek to defend their proposal from the Bible ignore the purposive nature of redemptive history as given in Scripture. For example, it is illegitimate to begin with the universal work of the Spirit apart from the work of Christ because it ignores the categories, structure, and plot of the Bible. Jesus Christ is not only the one who reveals God to us.¹⁶ He is the very Word of God (John 1:1, 18; 6:46; 14:9). Because Scripture testifies to Jesus Christ and is inspired by his Spirit (2 Pet 1:16-21), even the nature of the telling of the redemptive story demands a close connection between Christology and pneumatology. Goldsworthy argues this same point and believes that Jesus Christ must therefore be the starting point of all theology. “To understand the Bible, we begin at the point where we first came to know God. We begin with Jesus Christ, and we see every part of the Bible in relationship to him and his saving work. This is as true of the Old Testament as it is of the New.”¹⁷

Some contemporary theologians argue that the solution to the problem of what to do with “those who have never heard” is to begin with pneumatology rather than Christology.¹⁸ But the very idea of seeing the work of Christ through a pneumatological lens runs contrary to the way that Jesus told us to read Scripture (Luke 24:24-27; Matt

¹⁶Pinnock does exactly this when he begins “by placing Christology in the context of the Spirit’s global operations, of which incarnation is the culmination.” Pinnock, *Flame of Love*, 82.

¹⁷Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity Press, 2002), 47. Vos writes, “And as Christ is glorified once for all, so the crowning glory and perfection of His revelation in the New Testament nothing can be taken away; nor can anything be added thereunto.” Vos, “The Idea of Biblical Theology,” 13.

¹⁸See Pinnock, *Flame of Love*, 82; Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids, MI: Baker, 2003), 35-49. Yong suggests that his pneumatological approach is actually trinitarian, but this is done by beginning with the Holy Spirit and bringing Christ back into the saving purposes of the Spirit by affirming that the Holy Spirit is the Spirit of Christ. Yong, *Beyond the Impasse*, 22.

5:17; John 5:39-40). Jesus Christ himself drives us back to the Old Testament to read it through a Christological lens, teaching us that it will lead us back to him. We must read the Bible in the manner in which it specifies that we read it.¹⁹

Significance of this Dissertation

This area of research is crucial for the following reasons. First and foremost, though pneumatological approaches to soteriology and world religions are enjoying ever-increasing popularity, there has not been a sustained and thorough examination of the methodology, historical theology, biblical exegesis, or systematic theology that undergirds these proposals or that constitutes these proposals themselves. This dissertation seeks to meet that need.

Second, there is a significant need for a theology of religions that answers the challenges which evangelicalism currently faces. The rise of religious pluralism has thrust the necessity of Christian interaction with world religions into the center of evangelical discourse.²⁰ The current increase in volumes dedicated to Christian interaction with world religions testifies to the immediacy and freshness of the issue.²¹

¹⁹Goldsworthy explains, "In doing biblical theology as Christians, we do not start at Genesis 1 and work our way forward until we discover where it is leading. Rather we first come to Christ, and he directs us to study the Old Testament in the light of the gospel. The gospel will interpret the Old Testament by showing us its goal and meaning. The Old Testament will increase our understanding of the gospel by showing us what Christ fulfills." Goldsworthy, *According to Plan*, 55.

²⁰The prominence of the challenge of religious pluralism is attested to through the theme of the 2002 national meeting of the Evangelical Theological Society: *Evangelical Christianity & Other Religions*.

²¹The following is just a sample of the books written in the last twenty years: Andrew D. Clarke and Bruce W. Winter, eds., *One God, One Lord: Christianity in a World of Religious Pluralism*, 2nd ed. (Grand Rapids, MI: Baker, 1992); Daniel B. Clendenin, *Many Gods, Many Lords: Christianity Encounters World Religions* (Grand Rapids, MI: Baker, 1995); Gavin D'Costa, *The Meeting of Religions and the Trinity* (Maryknoll, NY: Orbis, 2000); idem, *Theology and Religious Pluralism: The Challenge of Other Religions* (Oxford: Blackwell, 1986); Joseph A. DiNoia, *The Diversity of Religions: A Christian Perspective* (Washington, DC: Catholic University of America Press, 1992); Ajith Fernando, *The Christian's Attitude Toward World Religions* (Wheaton, IL: Tyndale, 1987); Veli-Matti Kärkkäinen, *An Introduction to the Theology of Religions: Biblical, Historical and Contemporary Perspectives* (Downers

Although this project does not in itself constitute a theology of religions, it provides the necessary methodological and biblical-theological foundation for those who seek to develop an evangelical Christ-centered and Christ-glorifying theology of religions, as well as provide correction for those who would begin with the Holy Spirit in developing their theology of religions.

Third, this dissertation is crucial because of missiological challenges to evangelical theology. Concurrent with the investigation of Christian interaction with world religions is a call for a review of the Christian missiological strategy. Doctrines that are being challenged and/or defended in light of that strategy include soteriology, Christology, and pneumatology.²² Gerald Anderson, writing in 1993, stated, “No issue in missiology is more important, more difficult, more controversial, or more divisive for the days ahead than the theology of religions. . . . This is the theological issue for mission in the 1990s and into the twenty-first century.”²³ There is concern that if an inclusivist understanding of soteriology in a pluralistic world wins the day, the heart will be cut out

Grove, IL: InterVarsity, 2003); Gerald R. McDermott, *Can Evangelicals Learn from World Religions?* (Downers Grove, IL: InterVarsity, 2000); Harold Netland, *Dissonant Voices: Religious Pluralism and the Question of Truth* (Grand Rapids, MI: Eerdmans, 1991); idem, *Encountering Religious Pluralism*; Edward Rommen and Harold Netland, eds., *Christianity and the Religions: A Biblical Theology of World Religions* (Pasadena, CA: William Carey Library, 1995); John G. Stackhouse, ed., *No Other Gods Before Me? Evangelicals and the Challenge of World Religions* (Grand Rapids, MI: Baker, 2001); and Timothy C. Tennent, *Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam* (Grand Rapids, MI: Baker, 2002).

²²The following is just a sample of the evangelical challenge and response in the last twenty years to salvation in a world of religious pluralism: Millard J. Erickson, *How Shall They Be Saved? The Destiny of Those Who Do Not Hear of Jesus* (Grand Rapids, MI: Baker, 1996); Ronald H. Nash, *Is Jesus the Only Savior?* (Grand Rapids, MI: Zondervan, 1994); Dennis L. Ockholm and Timothy R. Phillips, eds., *Four Views on Salvation in a Pluralistic World*; Pinnock, *A Wideness in God's Mercy*; Terrance L. Tiessen, *Who Can Be Saved? Reassessing Salvation in Christ and World Religions* (Downers Grove, IL: InterVarsity, 2004); Amos Yong, *Beyond the Impasse*; and idem, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield, UK: Sheffield Academic Press, 2000).

²³Gerald H. Anderson, “Theology of Religions and Missiology: A Time of Testing,” in *The Good News of the Kingdom: Mission Theology for the Third Millennium*, ed. Charles Van Engen, Dean S. Gilliland and Paul Pierson (Maryknoll, NY: Orbis Books, 2003), 201.

of the motivation to missions.²⁴ Christian theologians who are currently working in the area of the possibility of salvation in world religions are conscious of this concern, but deny that it is a valid refutation of their proposals.²⁵ But valid, demonstrable implications of proposals must be considered, particularly when these implications run contrary to the heart of the biblical message and mission. This dissertation presents a defense of the soteriological exclusivity of Christ by developing a biblical theology of Christ and the Holy Spirit. Although some would seek to argue for an inclusive soteriology from a pneumatological starting point, a biblical understanding of the relationship between Christ and the Holy Spirit will lead to the conclusion that Spirit-wrought, Christ-glorifying conscious faith in Christ is necessary for salvation.

Fourth, this dissertation is significant because of the current surge in trinitarian studies.²⁶ The postmodern age, with its antipathy toward the metanarrative, has served to

²⁴The Manila Declaration, published under the auspices of the Theological Commission of the World Evangelical Fellowship, states, “We did agree that salvation is to be found nowhere else than in Jesus Christ. The truth to be found in other religious teachings is not sufficient, in and of itself, to provide salvation. . . . Lastly, we agreed that our discussion of this issue must not in any way undercut the passion to proclaim, without wavering, faltering or tiring, the good news of salvation through trust in Jesus Christ.” Netland, *Encountering Religious Pluralism*, 49.

²⁵See, for example, Tiessen, *Who Can be Saved?*, 259-94. Karl Rahner has also sought to reconcile his notion of “anonymous Christianity” with the missionary task of the church. He argues that the missionary task presupposes anonymous Christianity because only those who are the recipients of saving grace can hear the Word of God as the Word of God. Karl Rahner, *Theological Investigations*, vol. 12, trans. David Bourke (New York: Seabury, 1974), 161-81.

²⁶David Cunningham writes, “Once threatened by its relative scarcity in modern theology, the doctrine of the Trinity now seems more likely to be obscured by an overabundance of theologians clustered around it.” Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville, KY: Westminster John Knox Press, 2001), 24. The increase in trinitarian scholarship is no better demonstrated than in the second edition of Colin Gunton’s *The Promise of Trinitarian Theology*. Whereas the main body of the text, unchanged in the second edition, begins by highlighting reasons why many are skeptical of trinitarian theology, the preface to the second edition begins, under the heading “Six Years Later,” “Suddenly we are all trinitarians, or so it would seem. . . . the doctrine of the Trinity is now discussed in places where even a short time ago it would have been regarded as an irrelevance.” Colin E. Gunton, *The Promise of Trinitarian Theology*, 2nd ed. (Edinburgh, UK: T. & T. Clark, 1997), xv.

emphasize the Trinity as the organizing principle for theology.²⁷ This has led to vigorous study of the social Trinity and a renewed investigation into the relationship between the immanent and economic Trinities. The implications of the relationship between Jesus Christ and the Holy Spirit throughout redemptive history for the study of the social Trinity are numerous.²⁸ Of special concern in recent studies are proposals that suggest that a construction of the social Trinity determines the nature of the Christ-Holy Spirit relationship, prior to biblical investigation. One benefit of this dissertation is to call into question the notion of constructing a theology, *a priori*, of the Trinity which in turn drives the way the Bible is read and interpreted.²⁹

Fifth, there is presently a seemingly unparalleled interest in the Holy Spirit.³⁰ This new interest has brought a much needed reexamination of the role of the Holy Spirit in Christian theology and practice. Veli-Matti Kärkkäinen suggests that the rise in pneumatological studies is twofold: First, the Eastern Orthodox churches, where the doctrine of the Holy Spirit has “always played a more prominent role . . . in the doctrine of salvation and ecclesiology” have entered into substantial and beneficial ecumenical

²⁷Vanhoozer suggests that in contradistinction to the modern age, where pluralists feared that the one would swallow up the many, “Today it is the many that threaten to swallow up the one.” Kevin J. Vanhoozer, *The Trinity in a Pluralistic Age: Theological Essays on Culture and Religion* (Grand Rapids, MI: Eerdmans, 1997), x.

²⁸This examination is not limited to theological revisionists or postconservatives. See the recent contributions by conservative evangelicals Bruce A. Ware, *Father, Son, & Holy Spirit: Relevance, Roles, and Relationships* (Wheaton, IL: Crossway Books, 2005), and Robert Letham, *The Holy Trinity: In Scripture, History, Theology And Worship* (Phillipsburg, NJ: Presbyterian and Reformed, 2004).

²⁹This is most evident in the current reaction against any sort of hierarchy within the Trinity. For example, Catherine LaCugna writes, “A reconceived doctrine of the Trinity affirms what Jesus Christ reveals: that love and communion among persons is the truth of existence, the meaning of our salvation, the overcoming of sin, and the means by which God is praised. Therefore any theological justification for a hierarchy among persons also vitiates the truth of our salvation through Christ.” Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco: HarperCollins, 1991), 400.

³⁰See Kärkkäinen’s summary in Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker, 2002), 11-22. Even a representative bibliography of recent works on the Holy Spirit would be too long to be serviceable.

dialog, particularly the official ecumenical organization, the World Council of Churches.³¹ Second, the “dramatic spread of the Pentecostal movement throughout the world has made other Christians wake up to the significance of the Holy Spirit” in theology, both lived out and formulated.³² Some estimates suggest that Pentecostals and Charismatics will outnumber all other Christian groups by the middle of the twenty-first century.³³ A “turn to the Holy Spirit” is being seen as the answer to theological questions surrounding issues in religious pluralism, soteriology, Christology, anthropology, hermeneutics, and ecclesiology, just to name a few.³⁴ This dissertation contributes to the dialogue through the development of a systematic analysis of the relationship between Christ and the Holy Spirit. The analysis of this relationship, in obedience to Jesus Christ (Luke 24:27; John 16:14), is consciously, intentionally, and thoroughly Christological.

Finally, this dissertation is crucial because it demonstrates the integral link between theological method and the doctrine of salvation in a pluralistic world. Current proposals for theology of religions are not being created *ex nihilo*. Their development is firmly rooted in a hermeneutic and subsequent theological method that is primarily and intentionally pneumatological. The question before evangelicals is whether such an enterprise is warranted by Scripture.

³¹Ibid., 12.

³²Ibid.

³³B. Reitsma. “The Power of the Spirit: Parameters of an Ecumenical Pneumatology in the 21st Century,” *Theological Review* 23 (2002): 4. Reitsma’s estimates are somewhat confusing due mainly to the fluidity of boundaries between what he calls “Charismatics” and “Protestant churches.” However, the point remains that the Pentecostal movement, beginning with Parham and Seymour in 1906, has had a marked and ever-increasing impact on Christian theology and practice.

³⁴Clark H. Pinnock, “Religious Pluralism: A Turn to the Holy Spirit” (paper prepared for the annual meeting of the Evangelical Theological Society, Toronto, Ontario, November 2002) [on-line]; accessed 9 June 2004; available from <http://www.mcmaster.ca/mjtm/5-4.htm>; Internet.

Methodology

As is evident from the table of contents this dissertation follows an order of summary of current proposals, critique, and counter proposal. The first section, chapters 2 and 3, summarizes current proposals in pneumatology, Christology and theology of religions that are giving a priority to the Spirit over/against the Son. I first summarize non-evangelical proposals to demonstrate the continuity shared with the evangelical proposals. My evangelical conversation partners in the area of theology of religions are primarily the evangelicals Clark Pinnock, Amos Yong, Stanley Grenz, and Terrance Tiessen. Pinnock and Yong have published (and continue to publish) numerous works and are pioneering a pneumatological approach to Christian interaction with world religions.

The second major section, chapters 4 through 7, constitutes the response to the proposals of chapters 2 and 3. My critique covers three approaches focusing on the relationship between Christ and the Holy Spirit. The first approach is that of historiography. Inclusivists who rest their proposals on a pneumatological foundation often appeal to church history to bolster the credibility of their ideas. Specific attention is given to the work of Irenaeus and the controversy over the *filioque* clause, two subjects that are most often the recipient of inclusivist appeal. I demonstrate that such appeals do not advance the inclusivist case, and any conclusions drawn from a study of Irenaeus or a rejection of the *filioque* that suggest an affirmation of inclusivism can only be argued by tendentious historiography.

The second approach is that of theological method and it centers around the question, “Is the reading of Scripture through a pneumatological lens allowed by the teaching of Scripture itself?” Granted the interrelationship between how one reads

Scripture and how one develops a theological method,³⁵ it is not question-begging to suggest that the way which one reads Scripture should be determined by Scripture. I demonstrate that beginning a theology of religions with pneumatology or viewing the mission of Jesus Christ as an aspect of the Spirit's mission can only proceed by distorting biblical theology and ignoring the Bible's own presentation of the Son and the Spirit.

Chapter 6 is the culminating chapter of the dissertation and constitutes my analysis of the relationship of the Son and the Spirit that is built upon the foundation of a canonical biblical theology (proposed in chapter 5) and is consciously Christocentric. This analysis enjoys continuity with the theological structures of the past and addresses the needs of the day in our current postmodern and pluralistic context. Chapter 7 draws the entire project together in terms of summary and conclusion.

³⁵The notion of a hermeneutical spiral can be easily and rightly extrapolated to a methodological spiral. Theological method will heavily influence and alter the way that one reads Scripture, but theological method should also be heavily informed by Scripture. See Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1991), 6.

CHAPTER 2

RECENT NON-EVANGELICAL PROPOSALS FOR THEOLOGY OF RELIGIONS: CHRIST AND THE HOLY SPIRIT IN SOTERIOLOGY

Introduction

The response of the church to world religions, prior to the twentieth century, has been consistently negative with regard to their salvific potential.¹ The development of a Christian theology of religions began, not in formal statements on world religions, but in the response of the church fathers to the schismatics. Ignatius, the bishop of Antioch, set the stage by declaring, “Be not deceived, my brethren: if anyone follows a maker of schism, he does not inherit the Kingdom of God; if anyone walks in strange doctrine he has no part in the passion.”² Irenaeus, to whom current advocates of a pneumatological approach to theology of religions most often appeal, pronounced, “For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and

¹Veli-Matti Kärkkäinen believes that the early church fathers were much more open to world religions than is often represented in evangelical literature. He makes the argument that the exclusive attitude of the church only gained a “majority position” under the “tutelage of Augustine.” Veli-Matti Kärkkäinen, *An Introduction to the Theology of Religions: Biblical, Historical and Contemporary Perspectives* (Downers Grove, IL: InterVarsity, 2003), 55. I do not believe that the early church fathers are as open to the possibility of salvation in other religions and will critically analyze the appeal of Christian inclusivists and pluralists to Irenaeus in chap. 4.

²Ignatius, *The Epistle of Ignatius to the Philadelphians* 3, trans A. Roberts and W. H. Rambaut, *Ante-Nicene Fathers*, American ed., vol. 1 (Buffalo: Christian Literature, 1885; reprint, Grand Rapids, MI: Eerdmans, 1975), 80.

every kind of grace; but the Spirit is truth.”³ The gravest condemnation of the possibility of salvation outside the church came from Cyprian. “For they cannot live out of it, since the house of God is one, and there can be no salvation to any except in the Church.”⁴ Thus the principle that guided the church for the better part of two millennia, *extra ecclesiam nulla salus* (“no salvation outside the church”), was articulated.

Space and scope do not permit a full summary of the development of the church’s response to religious pluralism.⁵ In brief, the question of how religious others fit into the redemptive purposes of God grew as the world shrunk through advances in communication and travel technology. This change in how that question was answered is illustrated by comparing the 1893 World Parliament of Religions with the 1993 World Parliament of Religions, both held in Chicago. Though forty-one religious groups were represented at the 1893 meeting, this event was planned and run predominately by Christians. Christian missionaries figured prominently in the program, Christian hymns were sung, and the Parliament closed with the singing of Handel’s *Hallelujah Chorus*.⁶

³Irenaeus, *Against Heresies* 3.24.1, trans. A. Roberts and W. H. Rambaut, Ante-Nicene Fathers, American ed., vol. 1 (New York: Charles Scribner’s Sons, 1899; reprint, Grand Rapids, MI: Eerdmans, 1975).

⁴Cyprian, *The Epistles of Cyprian* 61.4, trans A. Roberts and W. H. Rambaut, Ante-Nicene Fathers, American ed., vol. 5 (Buffalo: Christian Literature, 1885; reprint, Grand Rapids, MI: Eerdmans, 1975), 358. This statement comes in a discourse on whether to allow back into the church those women who had made a vow of chastity who were subsequently found in the same bed with a man but had maintained their chastity.

⁵An excellent summary can be found in Harold Netland, *Encountering Religious Pluralism: The Challenge to Christian Faith & Mission* (Downers Grove, IL: InterVarsity, 2001), 23-54. A brief summary of the fulfillment theory of religions that dominated nineteenth and early twentieth centuries can be found in Kärkkäinen, *An Introduction to the Theology of Religions*, 103-08.

⁶Alan Neely, “The Parliaments of the World’s Religions: 1893 and 1993,” *International Bulletin of Missionary Research* 18.2 (1994): 62. D. L. Moody held prayer and evangelism meetings across the street from the Parliament while it was in session. Other Christian leaders, such as A. T. Pierson, were outspoken in their condemnation of the event.

By contrast, the 1993 World Parliament of Religions was attended by over six thousand individuals representing 125 different religious groups. Though Christians in 1893 had spoken out for the uniqueness of Jesus Christ, this was not the case in 1993. Neely describes the parliament as “predominantly an other-than-Christian assembly, with the Christians who were present maintaining a modest profile and assiduously avoiding Christian claims of uniqueness or superiority.”⁷

The shift in Christian attitudes towards religious others has been dramatic in the past century. Though this shift has been most dramatic in those denominations and traditions that do not share evangelical commitments to the authority and inspiration of Scripture, evangelicals have not been immune to the drift.

The purpose of this chapter is to demonstrate that the current proposals of pneumatological inclusivism offered by evangelicals such as Clark Pinnock and Amos Yong rest upon the theology of non-evangelicals, developed and promoted as much as three decades earlier.⁸ Although not every non-evangelical contributor to a pneumatological theology of religions will be covered, significant writings by the Roman Catholic Church, Karl Rahner, Paul Knitter, Jacques Dupuis, Stanley Samartha, and Georg Khodr will be summarized, with some concluding attention given to recent developments in the World Council of Churches (WCC).⁹

⁷Ibid.

⁸The term “pneumatological inclusivism” is adapted from the nomenclature used by Clark Pinnock and expounded in Daniel Strange, “Presence, Prevenience, or Providence? Deciphering the Conundrum of Pinnock’s Pneumatological Inclusivism,” in *Reconstructing Theology: A Critical Assessment of the Theology of Clark Pinnock*, ed. Tony Gray and Christopher Sinkinson (Carlisle, UK: Paternoster, 2000), 220-58.

⁹The discussion on the WCC will be limited to the Seventh Assembly in Canberra which met in Canberra, Australia, February, 1991, under the theme, “Come, Holy Spirit—Renew the Whole Creation.”

Roman Catholic Church

Until the late nineteenth century, the Roman Catholic Church held steadfastly to the requirement of membership in the church for salvation. For example, the Fourth Lateran Council, called by Pope Innocent III in 1215, declared, “There is one Universal Church of the faithful, outside of which there is absolutely no salvation.”¹⁰ Pope Boniface VIII, in his Papal Bull of 1302, *Unam Sanctum*, pronounced,

We are obliged by the faith to believe and hold—and we do firmly believe and sincerely confess—that there is one Holy Catholic and Apostolic Church, and that outside this Church there is neither salvation nor remission of sins. . . . Furthermore we declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff.¹¹

Vatican II

The first signs of departure from a strict exclusivism began to appear in the nineteenth and early twentieth centuries. Two popes, both choosing the name of Pius, planted the seeds for a theological inclusivism that would bloom at the second Vatican council in the mid-twentieth century. In 1856, Pope Pius IX demanded that those who fall under the witness of the church must enter the church to be saved, but he made provision for the one who was ignorant of the church “through ignorance beyond his control.”¹² Shortly thereafter, he explained that it is a “grave error” to believe that one can be saved apart from the church, but those who live in “invincible ignorance” have

¹⁰“Medieval Sourcebook: Twelfth Ecumenical Council: Lateran IV 1215,” Canon 1 [on-line]; accessed 8 September 2004; available from <http://www.fordham.edu/halsall/basis/lateran4.html>; Internet.

¹¹Henry Bettenson, ed., “The Bull ‘Unam Sanctum,’ 1302,” in *Documents of the Christian Church*, 2nd ed. (New York: Oxford University Press, 1963), 115-16.

¹²Pius IX, *Singulari Quidem: On the Church in Austria* (17 March 1856), 7 [on-line]; accessed 23 September 2004; available from <http://www.papalencyclicals.net/Pius09/p9singul.htm>; Internet.

hope:

Here, too, our beloved sons and venerable brothers, it is again necessary to mention and censure a very grave error entrapping some Catholics who believe that it is possible to arrive at eternal salvation although living in error and alienated from the true faith and Catholic unity. Such belief is certainly opposed to Catholic teaching. There are, of course, those who are struggling with invincible ignorance about our most holy religion. Sincerely observing the natural law and its precepts inscribed by God on all hearts and ready to obey God, they live honest lives and are able to attain eternal life by the efficacious virtue of divine light and grace. Because God knows, searches and clearly understands the minds, hearts, thoughts, and nature of all, his supreme kindness and clemency do not permit anyone at all who is not guilty of deliberate sin to suffer eternal punishments.¹³

There are two points that are worthy of mention in Pius IX's encyclical. First, the criteria for salvation are explicitly tied to the church. The church is seen as the repository of the gospel, but it is surely significant that the encyclical is intentionally ecclesiocentric, rather than gospel-centered. Second, the evidences of the saving power of God in the life of the saved individual who is not a part of the church and confined in invisible ignorance of the church are obedience to natural law and an honest life. There are no criteria given to aid in discernment of these virtues or from whence they spring.

In 1943, Pope Pius XII, in the papal encyclical *Mystici Corporis*, reaffirmed the principle of *extra ecclesiam nulla salus*, by emphasizing the necessity of unity in the body for participation in the Spirit. In particular, he proclaimed that those who are “divided in faith” are not a part of the Body of Christ, and therefore are not living in the Holy Spirit:

Actually only those are to be included as members of the Church who have been baptized and profess the true faith. . . . As therefore in the true Christian community there is only one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith. And therefore, if a man refuse to hear the Church, let him be considered—so the Lord commands—as a heathen and a publican. It follows that those who are divided in faith or government cannot be living in the unity of such a

¹³Pius IX, *Quanto Conficiamur Moerore* (10 August 1863), 7 [on-line]; accessed 23 September 2004; available from <http://www.papalencyclicals.net/Pius09/p9quanto.htm>; Internet.

Body, nor can they be living the life of its one Divine Spirit.¹⁴

Pius XII emphasized the unity of the body which flows from the unity of Jesus Christ and the Holy Spirit. In his statement, the one body and one baptism serve as ecclesiastical bookends to the union that is found in Christ and the Spirit. There is no salvation for those who do not participate in the church, because one who is not part of the church has no part in the Spirit or in Christ.

In that same document, however, Pius XII left the door open when he implored those who were separated from the Catholic Church, but were unconsciously related to the church,

. . . to correspond to the interior movements of grace, and to seek to withdraw from that state in which they cannot be sure of their salvation. For even though by an unconscious desire and longing they have a certain relationship with the Mystical Body of the Redeemer, they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church. Therefore may they enter into Catholic unity and, joined with us in the one, organic Body of Jesus Christ, may they together with us run on to the one Head in the Society of glorious love.¹⁵

There is not any definition given to exactly what this “unconscious desire” is or from whence it comes. Earlier paragraphs had taught that participation in the Holy Spirit is impossible apart from participation through baptism in the church, the body of Christ. In paragraph 103 of *Mystici Corporis*, Pius XII declares that a “certain relationship” with the body of Christ is possible apart from the church. Although neither the nature of this relationship nor how such a relationship is possible apart from participation in the Holy Spirit is given explanation, it is evident that Pius XII was allowing room for the

¹⁴Pius XII, *Mystici Corporis Christi* (1943), 22 [on-line]; accessed 21 August 2004; available from http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_29061943_mystici-corporis-christi_en.html; Internet.

¹⁵Ibid., 103.

possibility of salvation outside the church. Whereas Pius IX provided allowance for those who had never heard the gospel, Pius XII declared that no one was able to “set the boundaries” for that ignorance. The door that was left ajar by Pius IX and Pius XII was opened wide at the second Vatican council.

Vatican II: Disposition toward world religions. The import of Vatican Council II cannot be overemphasized.¹⁶ Convened by Pope John XXIII during four consecutive autumns (1962-1965) and including over two thousand bishops, the scope, mission, theology, and nature of the Catholic Church were redefined through the publication of sixteen major documents.¹⁷ The most significant of these projects, for the purposes of the present discussion, are *Nostra Aetate* (the theology of religions), *Ad Gentes Divinitus* (the missionary task of the church), *Gaudium et Spes* (modern challenges to the church), and *Lumen Gentium* (the doctrine of the church).¹⁸

At first glance, the teaching of Vatican II concerning world religions is uncompromising. *Lumen Gentium*, while specifically mentioning Islam, Buddhism, and Hinduism, still declares that the church is “necessary for salvation.” This pronouncement is rooted in the very words of Christ who “explicitly asserted the necessity of faith and baptism, and thereby affirmed at the same time the necessity of the church which men

¹⁶Kärkkäinen suggests that “in the long history of the development of Catholic theology, no other event is of such transformative significance . . .” Kärkkäinen, *An Introduction to the Theology of Religions*, 111.

¹⁷Because of the apostolic authority that is assumed in the Catholic Church, basic doctrines cannot change (in theory). Pope John XXIII spoke of “opening the windows of the Church.” I believe that he opened much more than this.

¹⁸Austin Flannery, ed., *Vatican Council II: The Conciliar & Post Conciliar Documents* (Wilmington, DE: Scholarly Resources, 1975).

enter through baptism as through a door.”¹⁹ Although there are those who have entered into faith in Christ and have submitted to Christian baptism but do not “profess the Catholic faith in its entirety,” these are still joined to the Catholic Church “in some real way” by the Holy Spirit, who “stirs up desires and actions in all Christ’s disciples in order that all may be peaceably united . . . in one flock under one shepherd.”²⁰ But on examination, both *Lumen Gentium* and *Ad Gentes* differentiate between those who have heard the proclamation of the Catholic Church, and those who have not.²¹ Only those who know the necessity of the Catholic Church and consciously reject it cannot be saved. Those who have not heard of the necessity of the church do not share such condemnation.

The disposition of the Vatican II documents toward those in other religions is somewhat favorable. Buddhism and Hinduism are specifically praised for “what is true and holy in these religions,” and though the church is duty-bound to proclaim the gospel to Buddhists and Hindus, the church declares that within these religions is a “a ray of that truth which enlightens all men.”²² Those in any religion, who have not heard the gospel “through no fault of their own,” may “seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation.”²³ It is evident from the rest of

¹⁹*Lumen Gentium*, 14.

²⁰*Ibid.*, 15.

²¹“Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it.” *Lumen Gentium* 14. See also *Ad Gentes Divinitus*, 7.

²²*Nostra Aetate*, 2.

²³*Lumen Gentium* 15.

Catholic teaching that having a “sincere heart” and being “moved by grace” are evidence of the regenerative work of the Holy Spirit.²⁴ Though it is not explicitly stated, the inference of such a statement is that the Holy Spirit is at work salvifically, applying the work of Christ to those who have not heard the proclamation of the church.²⁵ This is accomplished by God, who, “in ways known to himself . . . can lead those who . . . are ignorant of the Gospel to that faith without which it is impossible to please him.”²⁶ Though the inner workings of this salvation are known only to God, it is plainly accomplished through the work of the Holy Spirit.²⁷ In perhaps the most specific statement of the work of the Holy Spirit in world religions, *Gaudium et Spes* declares that among those who are being saved, there is a universal work of the Spirit that brings the benefits of redemption:

This holds true not for Christians only but also for all persons of good will in whose hearts grace is active invisibly. For since Christ died for all, and since all are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in

²⁴For example, the *Catechism of the Catholic Church* teaches that the “Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which is to ‘know the Father and the one whom he has sent, Jesus Christ.’” *Catechism of the Catholic Church* (New York: Doubleday, 1995), 684. It is the Holy Spirit who brings sin to light, but this same Holy Spirit also “gives the human heart grace for repentance and conversion.” *Ibid.*, 1433.

²⁵The emphasis of Catholic teaching is on the proclamation of the church (see *Lumen Gentium* 14, *Ad Gentes Divinitus* 7, etc.). Throughout this project, I want to make a clear distinction between gospel proclamation and the proclamation of the church. Gospel proclamation is absolutely necessary for saving faith, but that proclamation need not come from the church specifically. I also do not see, contra *Lumen Gentium* 14, that “knowing that the Catholic Church was founded as necessary by God through Christ” is part of the gospel message (cf. 1 Cor 15:1-4).

²⁶*Ad Gentes Divinitus* 7.

²⁷How such a working is possible apart from conscious faith in Christ, or how that can be reconciled with the Catholic teaching on the person and work of the Holy Spirit is not immediately evident. For example, the *Catechism of the Catholic Church* describes the joint mission of the Son and Spirit as follows: “When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.” *Catechism of the Catholic Church*, 689.

the Paschal mystery.²⁸

This is perhaps the earliest affirmation in Catholic teaching of what has become the standard inclusivist position with emphasis on the role of the Spirit. The Holy Spirit is at work in *all* who are not Christians, including, then, those who have no knowledge of Christ or the teaching of the church, enabling them to become participants and beneficiaries of the work of Christ apart from gospel proclamation. According to *Gaudium et Spes* 22, because of the universal work of the Holy Spirit, one need not hear the gospel and embrace the Christian faith to be saved.

Summary of the Vatican II teaching. The Vatican II documents brought about a dramatic shift in Catholic thinking toward world religions. With rare exception, prior to the second council, the Catholic Church had defended the necessity of church membership for inclusion in the salvific work of God. Vatican II irreparably altered this foundational teaching of the Catholic Church. The Catholic Church continues to maintain a form of adherence to the *extra ecclesiam nulla salus* principle: Membership in the Catholic Church is necessary for salvation. But the weight and scope of this principle have been dramatically reduced. It is only those who consciously reject the necessity of the Catholic Church for salvation who cannot be saved. Those who have entered into Christian baptism but do not accept the full teaching of the Catholic Church are still related to the church through the working of the Holy Spirit.²⁹ Those who, “through no

²⁸Vatican II, *Gaudium et Spes*, 7 December 1965, 22.

²⁹There seems to be an irreconcilable contradiction in these two sentences. Those who have entered into Christian baptism but do not accept the full teachings of the Catholic Church have most certainly consciously rejected the necessity of the Catholic Church for salvation.

fault of their own” are ignorant of the gospel, can still be the recipients of saving grace through the universal working of the Holy Spirit.³⁰

The role of the Holy Spirit, explicated in these documents, has two key aspects. First, the Holy Spirit enables participation in the body of Christ, which is the church. Second, the Holy Spirit is at work in a universal sense applying the merits of Christ’s atoning work to those who have not heard the gospel.³¹ It should also be noted that *Gaudium et Spes* offers a very clear statement of pneumatological inclusivism; the Holy Spirit applying the work of Christ to all those who do not possess conscious faith in Christ.

Roman Catholic Church Since Vatican II

Since the publication of the conciliar documents, the Catholic Church has sent out mixed messages with regard to the necessity of conscious faith in the gospel or participation in the Catholic Church for salvation. For example, in *Evangelii Nuntiandi*, given in 1975 by Pope Paul VI, there is an explicit statement of the necessity of belief in the gospel for salvation.³² This affirmation is repeated as late as 1999 in the “Letter to

³⁰In the end, the only people affected by *extra ecclesiam nulla salus* are Catholic apostates (unless they submit to Christian baptism in a different gospel setting). It could be argued that this is a better understanding of the principle articulated by the church fathers, who were dealing with schismatics and morally lapsed individuals.

³¹Kärkkäinen suggests the following three points of summary for the Vatican II documents: First, the religions are in various ways related to the church; there is a kind of “hierarchy of religions.” Second, there is a real acknowledgment of all good in other religions: there is a “ray of that Truth which enlightens all men.” Third, even though it acknowledges good things in other religions, *Nostra Aetate* clearly holds to the “superiority of Christian faith.” Kärkkäinen, *An Introduction to the Theology of Religions*, 115-17. For general summary, this is accurate, but the salvific work of the Holy Spirit in those who have not heard the gospel is surely significant for the Catholic theology of religions and its explanation of the “good in other religions.”

³²“This message is indeed necessary. It is unique. It cannot be replaced. It does not permit either indifference, syncretism or accommodation. It is a question of people’s salvation.” Paul VI, *Evangelii Nuntiandi* (8 December 1975), 5 [on-line]; accessed 10 September 2004; available from

Presidents of Bishops' Conferences on the Spirituality of Dialogue” by the Pontifical Council for Interreligious Dialogue.³³ But this has not been the norm for papal pronouncements since Vatican II, and the church has seen a steady drift from exclusivism since the second Vatican Council.

The papacy of John Paul II saw the greatest departure from an exclusivist position. In the encyclical *Redemptoris Hominis* (1979), he elevated the role of the Spirit in the life of the church and mission.³⁴ He provided greater detail on the role of the Holy Spirit in mission in the encyclical *Redemptoris Missio* (1990), where the teaching on the Spirit in *Gaudium et Spes* was reaffirmed. The Spirit is at work outside the confines of the church, but discernment of that work is the responsibility of the church.³⁵

The document, *Dialogue and Proclamation*, a joint document of the Pontifical Council for Interreligious Dialogue and the Congregation for Evangelization of Peoples,³⁶

http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html; Internet.

³³“It is our firm conviction that God wants all persons to be saved (cf 1 Tim 2:4) and that God can give his grace also outside the visible boundaries of the Church (cf LG 16; Redemptor Hominis 10). At the same time the Christian is aware that Jesus Christ, the Son of God made man, is the one and only Saviour of all humanity, and that only in the Church which Christ founded are to be found the means of salvation in all their fullness.” Francis Cardinal Arinze, “Letter to Presidents of Bishops' Conferences on the Spirituality of Dialogue” (Vatican City: 3 March 1999), 5 [on-line]; accessed 15 September 2004; available from http://puffin.creighton.edu/jesuit/dialogue/documents/articles/spirituality_of_dialogue.html; Internet.

³⁴John Paul II, *Redemptoris Hominis* (Rome: 4 March 1979), 11-19 [on-line]; accessed 11 September 2004; available from http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis_en.html; Internet.

³⁵John Paul II, *Redemptoris Missio* (12 December 1990), 28-29 [on-line]; accessed 11 September 2004; available from http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html; Internet.

³⁶*Dialogue and Proclamation: Joint Document of the Pontifical Council for Interreligious Dialogue and the Congregation for Evangelization of Peoples* (Rome: 19 May 1991) [on-line]; accessed 21 August 2004; available from http://www.vatican.va/roman_curia/pontifical_councils/interehg/documents/rc_pc_interehg_doc_19051991_dialogue-and-proclamatio_en.html; Internet.

provides both the greatest movement in the disposition of the Catholic Church toward the possibility of salvation in other religions and the greatest specificity as to how God works savingly in peoples of other religions. As such, the document provides the clearest proposal on the salvific work of the Holy Spirit in peoples of other religions.

According to *Dialogue and Proclamation*, the basis for interreligious dialogue is the presence of the Holy Spirit in the hearts of all participants. The argument begins with the universal action of the Holy Spirit. Since the Holy Spirit was at work prior to the glorification of Christ,³⁷ “these elements, as a preparation for the Gospel, have played and do still play a providential role in the divine economy of salvation.”³⁸ Recognition of the Spirit’s work “impels the Church to enter into ‘dialogue and collaboration’.”³⁹ This dialogue is possible because the Holy Spirit is “mysteriously present in the heart of every person, Christian or otherwise” who engages in authentic prayer.⁴⁰ Although there is but “one plan of salvation for humankind, with its center in Jesus Christ,” there is an “active presence of the Holy Spirit in the religious life of the members of the other religious traditions which causes a mystery of unity . . . in spite of the differences between religious

³⁷An appeal is made to *Ad Gentes Divinitus* 4.

³⁸*Dialogue and Proclamation*, 17

³⁹*Ibid.*

⁴⁰*Ibid.*, 27. This is a quotation taken from John Paul II’s address to the Roman Curia after the World Day of Prayer for Peace in Assisi in January 2002. It was the second such gathering of religious leaders (the first being in October, 1986) from around the globe representing many different faiths and traditions. John Paul was convinced that the basis for calling an interfaith day of prayer is the activity of the Holy Spirit in the lives of all those who seek God with sincerity. Interreligious dialogue pioneer Stanley Samartha saw the calling for a day of interfaith prayer as conferring legitimacy and granting theological significance to interreligious dialogue. Stanley J. Samartha, *One Christ—Many Religions: Toward a Revised Christology* (Maryknoll, NY: Orbis, 1991), 14-15.

professions.”⁴¹

It is the Holy Spirit who calls people into the unity of the Body of Christ even if they remain “unaware” of this fact, because their saving faith will manifest itself in a “sincere practice of what is good in their own religious traditions and by following dictates of their conscience.”⁴² Such practice constitutes a positive response to God's invitation to salvation in Christ, “even while they do not recognize or acknowledge him as their saviour.”⁴³

The above paragraph is a clear presentation of an inclusivist proposal that centers on the work of the Holy Spirit in applying the work of Christ to those who do not possess conscious faith in Christ. Such a “believer,” being a possessor of the Spirit of God will also display the fruit of the Spirit of God, just as orthodox believers in Jesus Christ so do (Gal 5:28-29). This calls for a set of criteria for discerning the works of the Holy Spirit from the works of other spirits. According to *Dialogue and Proclamation*, discernment of the fruit of the Spirit in believers (“Christian or otherwise”) is not overly problematic, but establishing a criteria for systematically identifying the work of the Spirit in other religious traditions presents far more obstacles:

The fruits of the Spirit of God in the personal life of individuals, whether Christian or otherwise, are easily discernible (cf. Ga 5:22-23). To identify in other religious traditions elements of grace capable of sustaining the positive response of their members to God's invitation is much more difficult. It requires a discernment for which criteria have to be established. Sincere individuals marked by the Spirit of God have certainly put their imprint on the elaboration and the development of their respective religious traditions. It does not follow, however, that everything in them

⁴¹*Dialogue and Proclamation*, 28.

⁴²*Ibid.*, 29.

⁴³*Ibid.*

is good.⁴⁴

The inclusion of individuals into the kingdom who do not possess conscious faith in Christ is possible because of the inchoate nature of the kingdom. The church must recognize that the unfinished nature of the kingdom allows the kingdom to extend beyond the boundaries of the church to those who “live evangelical values and are open to the action of the Spirit.”⁴⁵ However, the unfinished nature of the kingdom also enables effective proclamation of the gospel. Because the Spirit is universally active, even prior to gospel proclamation, individuals may

. . . have already responded implicitly to God's offer of salvation in Jesus Christ, a sign of this being the sincere practice of their own religious traditions, insofar as these contain authentic religious values. They may have already been touched by the Spirit and in some way associated unknowingly to the paschal mystery of Jesus Christ.⁴⁶

The teaching of the Roman Catholic Church on the possibility of salvation for those who do not express conscious faith in Christ and/or participate in the Catholic Church has demonstrated a steady departure from the early position of *extra ecclesiam nulla salus*. The impact of Roman Catholic teaching on both non-evangelical and evangelical proponents of pneumatological inclusivism is unquestionably large. In a paper presented to the Evangelical Theological Society (ETS) in 2002, Clark Pinnock dedicated a significant portion of his address to the teaching of the Roman Catholic Church since Vatican II.⁴⁷ Pinnock was most impressed with John Paul's “respect for the

⁴⁴Ibid., 30.

⁴⁵Ibid., 35. This begs the question of the nature of what is truly evangelical.

⁴⁶Ibid., 68. This statement is an intentional elaboration on *Guadium et Spes*, 22.

⁴⁷Approximately one-fifth of the paper discussed the teaching of the Catholic Church during the papacy of John Paul II. Clark H. Pinnock, “Religious Pluralism: A Turn to the Holy Spirit” (paper prepared

presence and activity of the Holy Spirit among non-Christians, a presence and activity discernable in their religious life in their practice of virtue, their spirituality, and their prayers.”⁴⁸ The main point of departure for evangelical pneumatological inclusivists is on the question of discernment. Evangelical inclusivists are not nearly so optimistic about discerning the fruit of the Spirit in participants in other religions. This will be discussed in detail in chapter 3.

Karl Rahner and Anonymous Christianity

Any discussion of the possibility of salvation in Christ apart from conscious faith in Christ would be incomplete without including Karl Rahner and his proposal of “anonymous Christianity.”⁴⁹ Though his work takes him down a path toward pneumatological inclusivism that is not as well-developed as that of the others that follow in this chapter, his impact on advocates for a pneumatological inclusivism is significant.⁵⁰

Rahner’s thesis is that salvation is available only through the work of Christ, but the salvific offer is mediated through the traditions of religious others. Therefore, there is salvation apart from gospel witness, but not apart from Christ himself.⁵¹

for the annual meeting of the Evangelical Theological Society, Toronto, Ontario, November 2002) [online]; accessed 15 September 2004; available from <http://www.mcmaster.ca/mjtm/5-4.htm>; Internet.

⁴⁸Ibid.

⁴⁹See, for example, Karl Rahner, “Anonymous Christians,” in *Theological Investigations*, vol. 6, trans. Karl Kruger and Boniface Kruger (New York: Seabury, 1969), 390-98. Rahner believes that his convictions on anonymous Christians are perfectly consistent with Vatican II. Ibid., 397.

⁵⁰For example, Paul Knitter is a former student of Karl Rahner’s and Jacques Dupuis engages Rahner as a primary conversation partner in the development of his Christological theology of religions. Jacques Dupuis, *Jesus Christ and the Encounter of World Religions* (Maryknoll, NY: Orbis, 1985), 129-30.

⁵¹Rahner describes the “real and essential being” of Christianity to be an “existentiell [*sic*] process” existing in a personal relationship with Jesus Christ. The reality of this existential experience makes possible what Rahner refers to as “anonymous Christianity.” Rahner continues, “There is and has to

Individuals are saved not in spite of their religious traditions, but through their allegiance to them via the active presence of Christ in those religious traditions and practices.

Rahner readily admits that the presence of Christ in other religious traditions is hidden from those adherents and it does not compare to that of those who know the fulness of the historical Christ, but that does not deny the reality of his presence, nor the reality of their real, though anonymous, Christian experience. The anonymous Christian has a real and existential relationship based on his orientation to the grace of God. He faithfully follows the practices of his own religious tradition and is reached by Christianity through these same traditions.⁵² Rahner suggests that this is possible through elements of supernatural grace mediated by the Holy Spirit.⁵³ However, Rahner's emphasis, as indicated by the term "anonymous Christian," maintains a Christocentric focus because

. . . the efficacy of the Spirit is directed from the very beginning to the zenith of its historical mediation, which is the Christ event (or in other words the final cause of the mediation of the Spirit to the world), it can be truly said that this Spirit is everywhere and from the very beginning the Spirit of Jesus Christ, the incarnate divine Logos. The Spirit communicated to the world has itself, as such, an inner relation to Jesus Christ (not merely in the divine intention which transcends the

be anonymous and yet real relationship between the individual person and the concrete history of salvation, including Jesus Christ, in someone who has not yet had the whole, concrete, historical, explicit and reflexive experience in word and sacrament of this reality of salvation history." Karl Rahner, *Foundations of the Christian Faith: An Introduction to the Idea of Christianity*, trans. William V. Dych (New York: Seabury, 1978), 306.

⁵²Rahner believes that it cannot be said that when a non-Christian wins salvation through "faith, hope, and love," the non-Christian religion can have played no part, or only played a negative part. This is due to Rahner's understanding of the social and historical nature of salvation. "If a non-Christian religion could have, from the outset, no positive influence at all on the supernatural event of salvation in the individual Christian—or if, from the outset, no such possible influence is conceded to it, then the salvation event in a given individual would be seen in completely non-social and unhistorical terms." Karl Rahner, *Theological Investigations*, vol. 17, trans. Margaret Kohl (New York: Crossroad, 1981), 41-42.

⁵³Rahner explains, "Christ is present and efficacious in the non-Christian believer (and therefore in the non-Christian religions) through his Spirit. . . . If the non-Christian can have a redeeming faith and if it is permissible for us to hope that this faith really exists on a wide scale, then such a faith is . . . made possible and sustained by the supernatural grace of the Holy Spirit." *Ibid.*, 43-44.

world, which would be external to the Spirit).⁵⁴

This supernatural grace continues to be mediated to the anonymous Christian as long as there is no obligation placed on the individual to follow the traditions and practices of Christianity. Therefore, the anonymous Christian is a Christian without being conscious of his Christian state.⁵⁵ It follows that the only difference between a Christian and an anonymous Christian is self-awareness.⁵⁶

Paul Knitter and Theocentric Christology

The Roman Catholic Paul Knitter, former Divine Word missionary and Professor Emeritus of Theology at Xavier University, where he began teaching in 1975, is perhaps the most influential Catholic voice in America on the topic of interreligious dialogue. A former student of the inclusivist Karl Rahner, the spiritual pilgrimage of Knitter in many ways follows the pattern of that of the pluralist John Hick.⁵⁷ Knitter approached his missionary service in the 1950s from an exclusivist perspective but was

⁵⁴Ibid., 46.

⁵⁵Clark Pinnock does not like the term “anonymous Christian.” He writes, “Responding positively to pre-messianic revelation can make them right with God, but it cannot make them messianic believers. . . . Faith is what pleases God. The fact that different kinds of believers are accepted by God proves that the issue for God is not the content of theology but the reality of faith.” Clark H. Pinnock, *A Wideness in God’s Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids, MI: Zondervan, 1992), 105.

⁵⁶Subsequent belief in the gospel by an anonymous Christian serves to alter his self-awareness and membership in the church, but it does not qualitatively affect his standing before God. “In the last analysis, the proclamation of the gospel does not simply turn someone absolutely abandoned by God and Christ into a Christian, but turns an anonymous Christian into someone who now also knows about his Christian belief in the depths of this grace-endowed being by objective reflection and in the profession of faith which is given a social form in the Church.” Karl Rahner, *Theological Investigations*, vol. 5, trans. David Bourke (New York: Seabury, 1966), 131-32.

⁵⁷John Hick chronicles his spiritual journey from orthodox Christian to religious pluralist in John Hick, *Disputed Questions in Theology and Philosophy of Religion* (New Haven, CT: Yale University Press, 1993), 139-45. See also Netland, *Encountering Religious Pluralism*, 158-77.

heavily influenced by Vatican II and the teaching of Karl Rahner to advocate an inclusivist position. His exposure to pious people of other religious traditions caused him to rethink his inclusivist commitment, moving him toward a theocentric pluralism.⁵⁸ Dissatisfied with the “inclusive uniqueness” of Christ found in the teaching of the Catholic Church and Karl Rahner whereby Jesus Christ has an anonymous cosmic presence in world religions or is seen as their final fulfilment, Knitter advocates a “theocentric Christology.”⁵⁹ Jesus has a relational uniqueness; that is, as he relates to other religious figures, his standing is based entirely on God the Father. He exercises no exclusive or normative claims personally. If Jesus stands out among other religious figures to any degree, it is not because of who he is in himself. Rather, he is theocentric, “a universally relevant manifestation (sacrament, incarnation) of divine revelation and salvation.”⁶⁰

It would seem that an individual who has abandoned even the inclusivism of Vatican II and Karl Rahner would have little influence on evangelical pneumatological inclusivists, but in later writings Knitter began to investigate the cosmic role of the Holy Spirit as a point of common ground for interreligious dialogue.⁶¹ This comes to full

⁵⁸Knitter writes of how his friendship with a devout Muslim from Pakistan caused him to abandon the inclusivism inspired by Karl Rahner. Paul Knitter, *Jesus and Other Names: Christian Mission and Global Responsibility* (Maryknoll, NY: Orbis, 1996), 8. The movement of Knitter’s theology of religions is well-summarized in Amos Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield, UK: Sheffield Academic Press, 2000), 46-50.

⁵⁹Paul Knitter, *No Other Name? A Critical Survey of Christian Attitudes toward the World Religions* (Maryknoll, NY: Orbis, 1985), 171-204.

⁶⁰Ibid., 172. This manifested itself in Jesus’ self-consciousness which was theocentric, not Christocentric. For example, Jesus proclaimed not himself, but the kingdom of God.

⁶¹Knitter explains, “With a theological model that sees the economy of the Spirit within the religions as genuinely distinct from, but essentially related to, the economy of the Word in Christianity, we can extract ourselves . . . from the bottleneck created by the debate between ‘inclusivists’ and ‘pluralists’.”

fruition in his response to criticism of his five theses for advancing a distinctly Christian pluralism.⁶²

In his response to criticisms from theologians, including evangelical inclusivists Clark Pinnock and John Sanders,⁶³ that his theses ignore the centrality of Christ in salvation, Knitter appeals to a pneumatological Christology with the statement, “Christology in general, and a theology of religions in particular, must be consistent with trinitarian theology; this means it must be more formed by a theology of the Holy Spirit.”⁶⁴ According to Knitter, a balance between Christology and pneumatology must be achieved that does not subordinate the Holy Spirit to the Son or reduce the economy of the Holy Spirit to that of the Son:

While the Spirit can never be understood and experienced without reference to the Word, neither can the Spirit, explicitly or implicitly, be reduced to the Word, subordinated to the Word, or understood as merely a different “mode” of the Word. There is a “hypostatic independence,” that is, real, effective difference. . . . And yet, such independence is qualified, for both the economy of the Word and that of the Spirit are essentially bonded to each other in a relationship that is complete with the Deity (*ad intra*) but still in process of realizing itself and being discovered by humans in the history of creation (*ad extra*).⁶⁵

Knitter believes that when the relationship between the incarnate Word and the Holy

Paul Knitter, “A New Pentecost? A Pneumatological Theology of Religions,” *Current Dialogue* 19 (1991): 38. This article also demonstrates the profound effect that Georg Khodr has had on pneumatological approaches to theology of religions.

⁶²Paul F. Knitter, “Five Theses on the Uniqueness of Jesus,” in *The Uniqueness of Jesus: A Dialogue with Paul F. Knitter*, ed. Leonard Swidler and Paul Mojzes (Maryknoll, NY: Orbis, 1997), 4-14.

⁶³Pinnock and Sanders are concerned that the pluralistic Christianity of Knitter will lead to a “rather lackluster Christian witness.” Paul F. Knitter, “Can Our ‘One and Only’ also be a ‘One Among Many’? A Response to Responses,” in *The Uniqueness of Jesus: A Dialogue with Paul F. Knitter*, ed. Leonard Swidler and Paul Mojzes (Maryknoll, NY: Orbis, 1997), 175.

⁶⁴Ibid., 179.

⁶⁵Ibid., 181.

Spirit is understood in a theocentric sense, it will bring “clarification that would enable a more resolute openness to what the Spirit might be doing in other religious traditions.”⁶⁶

The relation between Christ and the Holy Spirit is not found in a christocentric purpose of the Holy Spirit, but in the theocentric natures of the missions of the Son and Spirit. The continuity in the missions is found not in Christ, but God.⁶⁷ This allows for significant discontinuity in the economies of the Son and the Spirit while still affirming continuity as each relates to God:

Recognizing this activity of the Spirit as genuinely different from but essentially related to what has been revealed in the incarnate Word, we would not be able to continue our insistence that Jesus brings us the “final” or the “definitive” or the “unsurpassable” truth about God and world, for such claims would subordinate the Spirit to the Word. But we could announce that whatever is found with the realm of the Spirit and other religions has to be brought into a sometimes confirmatory and sometimes critical relationship with the universality, decisiveness, and indispensability of what the Word of God has spoken in Jesus of Nazareth. Because of their real differences, the Spirit or the Word will sometimes reveal truths that are “greater” than what is contained in the other; but because of their relatedness, the truth of each will not contradict the other. What this means concretely, how to discern what is truly of the Word or of the Spirit of God, can be known only in the dialogue itself.⁶⁸

Knitter is convinced that a pneumatological approach to a theology of religions will allow theologians to recognize the work of the Holy Spirit in the traditions of religious others. This work may be different and distinct from that of the Son,

⁶⁶Ibid., 182.

⁶⁷The Roman Catholic Jose Miguez-Bonino, who has been involved in interreligious dialogue since being an official observer at Vatican II, believes that Knitter could have framed his entire essay “in terms of the doctrine of the freedom of the Holy Spirit.” He complains that Christians have so “unilaterally restricted the role of the Spirit to the work of the Son that any operation of God in the world had somehow to be justified exclusively in relation to creation and was thereby devoid of dynamism and historicity. One wonders whether this restriction has resulted in an ecclesiastical ‘monopoly’ of the Holy Spirit or whether the ‘ecclesiastical monopoly of salvation’ inspired this limited doctrine of the Spirit.” Jose Miguez Bonino, “The Uniqueness of Christ and the Plurality of Humankind,” in *The Uniqueness of Jesus: A Dialogue with Paul F. Knitter*, ed. Leonard Swidler and Paul Mojzes (Maryknoll, NY: Orbis, 1997), 107-08.

⁶⁸Knitter, “Can our ‘One and Only,’” 182.

particularly with regard to the redemptive work of Jesus Christ. For Knitter, this presents a way forward for pluralists because it leaves room “to view the possible truth of other religions as really different from Christian revelation.”⁶⁹ The freedom of the Spirit to speak truth different from that of the Christian tradition is important, and Knitter cautions that one must not move too quickly from the work of the Spirit in other religious traditions to the work of Jesus Christ.⁷⁰

Because the economies of the Son and Spirit are united in the overall work of God, there is an interrelatedness between the Spirit and the Son that Knitter believes will satisfy the concerns of inclusivists:

Because the pneumatological approach insists that the activity of the Spirit in other faiths is essentially related to the Word spoken in Jesus Christ, it is not content simply to marvel at the “newness” and the differences of other religions; what is new and different must be brought into relation with the “grace and truth” that have appeared in the man Jesus (John 1:17).⁷¹

Ultimately, Knitter is agnostic as to what this relationship will look like. It is easy to assert a redemptive work of the Spirit in world religions, but less easy to identify this work with any certainty. But Knitter remains hopeful that ultimate complementarity between the economies of the Spirit and Son will be found. How that complementarity will express itself will be answered only in dialogue.⁷²

⁶⁹Knitter, “A New Pentecost?,” 38.

⁷⁰Ibid.

⁷¹Ibid.

⁷²Knitter explains, “How this complementarity will express itself—whether in particular instances the work of the Spirit in the religions will be ‘fulfilled’ or ‘included’ in the Incarnate Lord of the Gospel, or whether the ‘Yes’ given to us in Christ will be clarified and completed by the Spirit given to others—such questions can be answered only in the relationship, only in the dialogue.” Ibid., 38-39.

Jacques Dupuis and Christocentric Religious Pluralism

The Belgian-born Jacques Dupuis, after spending years in Asia as a Jesuit missionary, has devoted the majority of his scholarly endeavors to the development of what he calls a “theology of religious pluralism.” The structure of his model was first introduced in *Jesus Christ and the Encounter of World Religions* and then fully developed in *Toward a Christian Theology of Religious Pluralism*.⁷³ Though Dupuis labels his contribution “A Christian Theology of Religious Pluralism,” his approach would not fall under the category of religious pluralism employed in this dissertation. The Christocentric nature of his proposal resonates with the inclusivist proposals summarized to this point.⁷⁴

Dupuis’s earlier thinking follows the same precommitments of most theological inclusivists, namely, a commitment and priority given to the universal salvific will of God, centered in the person and work of Jesus Christ.⁷⁵ The question is not whether Jesus Christ saves those outside the Christian faith. This is taken as axiomatic. The question is how Jesus Christ reaches those whom he saves outside the Christian faith. In particular, Dupuis wants to investigate the instrumentality of world religions in securing the blessings of salvation made available through Jesus Christ. But he is

⁷³Jacques Dupuis, *Toward a Christian Theology of Religious Pluralism* (Maryknoll, NY: Orbis, 1997).

⁷⁴In the foreword to *Jesus Christ and the Encounter of World Religions*, Joseph Dore writes, “One point must be emphasized, as it sums up the whole. The following pages constitute a work on *christology*, and not Christianity in general. The author serves notice that he means to practice his theology within the Christian faith.” Dupuis, *Jesus Christ and the Encounter of World Religions*, x.

⁷⁵Dupuis writes, “All theologians must agree that Christian salvation—that is, salvation by Jesus Christ, the sole Mediator, the only Way—is possible for all human beings, in virtue of the universal salvific will of God. Christians have no monopoly on the salvation bestowed by Jesus Christ.” *Ibid.*, 125.

adamant that religious others be given a dignity of their own; hence his refusal to call them “non-Christian religions.” His goal is to posit “a living faith in Jesus Christ—not in Christianity as such—as the point of departure for reflection.”⁷⁶

Dupuis cites *Gaudium et Spes* as evidence that the Roman Catholic Church affirms the reality of salvation apart from gospel witness, but criticizes Vatican Council II for not explaining how such salvation is possible: “What the council leaves unexplained is *how* the saving power of the Paschal mystery of Jesus Christ reaches the members of the other religious traditions. It is content to assert the fact. Theology, however, should ask this question, and answer it.”⁷⁷

To answer this question, Dupuis contrasts two different proposals. The first is a fulfillment theory that posits that all humans have an innate desire to fellowship with their creator. This desire is worked out in the various religious traditions and cultures around the world. Christianity is seen as the fulfillment of this innate desire because “Jesus Christ and Christianity represent God’s personal response to this universal human aspiration.”⁷⁸ Thus while all other religions are varying expressions of *homo naturaliter religiosus*, and so of “natural religion,” only Christianity, as the divine response to the human quest for God, is “supernatural religion.”⁷⁹ Dupuis is critical of the fulfillment theory precisely at this point because it shifts the center of God’s redemptive plan from

⁷⁶Ibid., 3.

⁷⁷Ibid., 126 (italics original).

⁷⁸Ibid., 127.

⁷⁹Ibid.

Jesus Christ to Christianity and the Christian church.⁸⁰

The second theory cited by Dupuis calls for a recognition of the presence of Christ in world religions. In this theory, the religious traditions of others are evidence of divine interventions into human history. Each tradition is positively oriented toward the Christ event, although not necessarily Christianity, and maintains a positive position in the order of salvation precisely because of the presence of Christ operating in and through them.⁸¹ This theory is advocated by such notables as Raimundo Panikkar and Gavin D'Costa.⁸² It is this hidden presence of Christ in other religions that Rahner has designated by the term "anonymous Christianity." Dupuis is not fully satisfied with the anonymous Christianity model either, because it flattens significant differences between the conscious Christian and the anonymous Christian,⁸³ and it empties all significance of the practices of religious others by claiming that the saved individual is merely a Christian

⁸⁰If religious traditions played any part at all in the mystery of Christ, then it would accord to them a status of "parallel path to God"—a status that ultimately destroys the uniqueness of God's redemptive plan realized in Christ. "The church is the 'Christified' portion of the world, while the eschatological fulfillment of the Reign of God is to consist in a universal Christification of all things." Ibid., 128.

⁸¹"The members of these traditions are saved by Christ not in spite of their religious allegiance and sincere practice of their tradition, but through that allegiance and practice. There is salvation without the gospel, then, although none without Christ or apart from him." Ibid., 129.

⁸²See, for example, Raimundo Panikkar, *The Unknown Christ of Hinduism: Towards an Ecumenical Christophany* (Maryknoll, NY: Orbis, 1981); Gavin D'Costa, *The Meeting of Religions and the Trinity* (Maryknoll, NY: Orbis, 2000); and idem, *Theology and Religious Pluralism: The Challenge of Other Religions* (Oxford: Blackwell, 1986).

⁸³Dupuis wonders whether there is not a significant difference in the manner of mediation of the mystery of Christ between Christianity and other religious traditions. He asserts, "To be sure, an awareness of being a Christian is part of the mediation of the mystery of salvation proper to Christianity. However, that mediation is not reducible to the awareness. It entails an acceptance of the Gospel, it involves the liturgical and sacramental life of the church, it implies a profession of faith in the communion of the church." Dupuis, *Jesus Christ at the Encounter of World Religions*, 130.

“unawares.”⁸⁴

According to Dupuis, reaching a conclusion on the Old Testament and New Testament disposition toward religious others is difficult because the evidence is ambiguous. There is much in the Old Testament that seems to condemn other religious traditions but Dupuis suggests that this could be better explained perspectively.⁸⁵ The New Testament data is equally ambivalent, although Dupuis believes that Paul’s message at the Areopagus does indicate that the “religions of the nations are not bereft of value, but find in Jesus Christ the fulfillment of their aspirations.”⁸⁶

Contrary to many current proposals, Dupuis seeks a theology of religions that is Christological. With this in mind, he recommends three axioms for consideration in the development of his Christological theology of religions. First, any theology of religions must heed what he identifies as the anthropological principle. The anthropological principle asserts that all of human existence is historical and that all humans live in community. The assertion that all of human existence is historical argues that all religious life will manifest itself in religious practice. Faith cannot exist apart from religion. That all humans live in community suggests that all religious human beings will exist in religious communities. Dupuis believes that this anthropological principle entails that in the institutions of religious others, there exists an authentic experience of God, pointing to

⁸⁴To Dupuis, anonymous Christianity smacks of Christian Gnosticism—that grace is mediated through knowledge alone, thereby reducing Christianity to the transfer of knowledge alone. *Ibid.*, 148.

⁸⁵The many judgments against idolatry found in the Old Testament were not condemnations of the traditions outside of Israel per se, but are more descriptive of the special status that Israel enjoyed as chosen by the Lord. To turn away would constitute the supreme act of unfaithfulness. *Ibid.*, 131.

⁸⁶Dupuis concedes that “in comparison with what is offered in Jesus Christ, they seem very sparse. But this does not prevent them from being a preparation for Christian faith.” *Ibid.*, 132.

“supernatural grace-filled elements.”⁸⁷

The second axiom is Christological and demands that any theology of religions must assert that all salvation is Christian and it transpires only through Christ. Dupuis is able to avoid a traditional soteriological inclusivism by redefining Christ:

Christ is the primordial sacrament, unique and necessary, of human beings' encounter with God. Once the mystery of Christ has been revealed, it is given to us Christians to recognize him in the human face of Jesus. Others are incapable of this discernment; however, they can encounter the mystery of Christ unconsciously and can attain salvation in this encounter. Indeed, in order to be saved, they must have this encounter, as there is no other way by which God turns to human beings in self-communication.⁸⁸

The third axiom is ecclesiological and requires a commitment to the church as the eschatological community that proclaims and sacramentally represents the mystery of Christ. In and throughout redemptive history, the church is the perfect sign of the mystery of salvation, but this does not entail that imperfect signs of the mystery of salvation can not and do not exist elsewhere.⁸⁹

Dupuis is able to reconcile these three axioms and claim that other religions mediate the divine mystery of salvation by arguing that “every authentic experience of God, among Christians as among others, is an encounter of God in Jesus Christ with the human being.”⁹⁰ This means that salvation occurs through a subjective experience with God in Jesus Christ that is mediated through the objective experience of the religions, of which Christianity is one of many. Therefore, Dupuis finds it necessary that God become

⁸⁷Ibid., 144.

⁸⁸Ibid.

⁸⁹Ibid., 145-46.

⁹⁰Ibid., 147. Because of the historical particularity of the gospel, Dupuis is also able to claim that in Christianity, God's personal presence to people is highest and most complete.

personally present to religious others in Christ in the practice of their particular religious traditions.⁹¹ Dupuis admits that it is difficult to quantify exactly how the traditions and practices of religious others mediate God's presence in Christ. Christianity enjoys pride of place and is qualitatively and quantitatively superior, but each religious tradition, Christianity included, mediates "distinct modalities" of God's presence in Christ.⁹²

It is his commitment to the reality of the distinct modalities of God's presence in other religious practices that causes Dupuis to question the need for conscious faith in Christ. Such faith would necessitate that one cast off his own religious tradition with its distinct experience of God to enter into another distinct and different modality of experiencing Christ. To Dupuis, salvation occurs through the experience of God in Christ, not the experience of Christianity:

Apart from Christianity, God encounters human beings in Christ, but the human face of God remains unknown. In Christianity, God encounters women and men in the human face of the human Jesus, who reflects for us the very image of the Father. While every religion contains an approach to the human being on the part of God, in Christianity God's advance toward the human being becomes fully human.⁹³

Therefore, it is the presence of Christ and that alone that can bring harmony between commitment to the universal salvific will of God and the central role of Jesus Christ in salvation.⁹⁴

⁹¹To deny the reality of an encounter with God through Jesus Christ in other religious practices would be to commit the grave error of unduly separating subjective religious life and objective religious tradition. "Indeed, in their own religious practice is the reality that gives expression to their experience of God and of the mystery of Christ. It is the visible element, the sign, the sacrament of that experience. This practice expresses, supports, bears, and contains, as it were, their encounter with God in Jesus Christ." *Ibid.*, 147-48.

⁹²*Ibid.*, 148.

⁹³*Ibid.*, 150.

⁹⁴Dupuis refers to this mysterious presence as the "Christic mystery." *Ibid.*, 150-51.

A precommitment to the presence of Christ in other religions brings up the question of discernment, in particular how one differentiates between the presence and the lack of presence of Christ in other religious practices. Dupuis answers the question of discernment by turning to pneumatology. The experience of God in other religions is due to the “active presence and life-giving influence of the Holy Spirit.”⁹⁵ Dupuis believes that the “eschatological outpouring of the Spirit that results from the glorification of Christ” cannot be limited to the Christian church. Rather, “it extends to the whole universe.”⁹⁶

Though Dupuis desires to develop a strategy for finding the work of the Holy Spirit in the religious traditions of others, he cautions that the two perspectives, the Christological and the pneumatological, must not be separated. They are, in fact, “inseparable in the Christian mystery, the cosmic influence of the Spirit being essentially bound up with the universal activity of the risen Lord.”⁹⁷ So inseparable are the roles, that Dupuis rightly sees the work of the Spirit as focusing on the work of Christ, albeit a redefined Christ.⁹⁸

Dupuis is adamant that Christocentrism and pneumatology do not function as two distinct economies and states unequivocally, “Christ, not the Spirit, is at the center as

⁹⁵Ibid., 152.

⁹⁶Dupuis notes, “The Holy Spirit gives life to the cosmos, transforming all within it.” Ibid. Dupuis appeals to the work of Roman Catholic theologians since Vatican II, including the announcements of Pope John Paul II for support in affirming the cosmic and universal work of the Holy Spirit. Ibid., 157-65.

⁹⁷Ibid., 153.

⁹⁸“The proper function of the Spirit is to center, by its immanent presence, the human being—and the church—on Christ, whom God has personally established as mediator and as the way leading to God. The Spirit is not at the center.” Ibid.

the way to God. To say it once more: Christocentrism and pneumatology must not be set in mutual opposition as two distinct economies of salvation; they are two inseparable aspects of one and the same economy.”⁹⁹ Christology and pneumatology are inseparable because the Spirit, who is the “point of entry” for divine-human communication, is at the same time the Spirit of Christ. Therefore,

. . . the cosmic influence of the Spirit cannot be severed from the universal action of the risen Christ. His saving function consists in “centering” people, through the medium of his immanent presence, on the Christ whom God has established as the mediator and the way leading to him.¹⁰⁰

In a Christocentric model of salvation, Dupuis reasons, the Holy Spirit becomes the point of contact between God, the person, and the church.¹⁰¹ This is true for the Christian and for the member of other religious traditions, where the presence of Christ, though hidden in other religions, will be “manifested by the ‘touches,’ the personal imprint of the Holy Spirit in their members.”¹⁰²

This “touch” of the Holy Spirit will be found in religious others because at Pentecost, the outpouring of the Holy Spirit which birthed the church also extends “beyond the community of Christian faith and consists in the re-creation by the Spirit of

⁹⁹Dupuis, *Toward a Christian Theology of Religious Pluralism*, 197.

¹⁰⁰Ibid.

¹⁰¹Dupuis’s Christocentric mission of the Spirit creates division between the pneumatological inclusivists Clark Pinnock and Amos Yong. Pinnock believes that Dupuis represents “how far one can go while still remaining within the bounds of orthodoxy.” Clark Pinnock, “Religious Pluralism.” Amos Yong believes that a robust Christological criterion will “mute the idea of the [religious] other and . . . act imperialistically toward other faiths.” Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids, MI: Baker, 2003), 103.

¹⁰²Dupuis, *Jesus Christ at the Encounter of World Religions*, 153.

the whole of humanity and the entire cosmos.”¹⁰³ Furthermore, the Spirit was active in the world prior to the incarnation “in view of, and in relation to, the historical event which stands at the center of the history of salvation.”¹⁰⁴ But Dupuis stops short of an explicit Christocentric and Christ-glorifying work by the Spirit by limiting the specific function of the Spirit to “allowing persons to become sharers, whether before or after the event, of the paschal mystery of Jesus Christ’s death and resurrection.”¹⁰⁵ But does the Spirit bring his life-giving influence prior to the proclamation of the apostolic message? Dupuis is nonplused by the coming of the Spirit after gospel proclamation in Acts 8 and 10.¹⁰⁶ Pointing to such passages as 1 Corinthians 15:45 and Romans 8:9, Dupuis suggests that the occasion of spiritual freedom is an “unequivocal sign of the presence of the Spirit of Christ in men and women. . . . Christians have no monopoly on these gifts.”¹⁰⁷ He also points to the gift of faith in God, the fruit of the Spirit, and “the union and peace of human beings with God and among themselves” as further evidence of the work of the Spirit in religious others.¹⁰⁸

¹⁰³Ibid., 154. Dupuis finds at Pentecost the affirmation that the Spirit will be given outside the ethnic boundaries of the Old Covenant. Just as Christ has a cosmic role, though the church is his body, the Spirit has a cosmic presence though he is the soul of the church in a special way. Ibid., 156.

¹⁰⁴Dupuis, *Toward a Christian Theology of Religious Pluralism*, 197.

¹⁰⁵Ibid. Dupuis explicitly follows *Gaudium et Spes* in this regard.

¹⁰⁶Dupuis admits that the account of Cornelius’s conversion could be problematic, for the story suggests that the “Pentecost of the Gentiles” is tied to hearing the apostolic message. Dupuis suggests that this difficulty can be overcome by the realization that the story was written to the Christian community which would logically tie the coming of the Spirit to the gospel proclamation. Dupuis, *Jesus Christ at the Encounter of World Religions*, 156.

¹⁰⁷Dupuis writes that spiritual freedom “that delivers from the slavery of sin and the servitude of selfishness is the unequivocal sign of the presence of the Spirit of Christ in men and women. That freedom presupposes the gift of faith and the love of God that has been ‘poured forth in our hearts by the Holy Spirit that has been given to us.’” Ibid., 155.

¹⁰⁸Ibid., 156.

Carrying these convictions into an analysis of world religions has implications at the most basic level of revelation. The prophet becomes one who is able to interpret correctly the present manifestation of salvation history.¹⁰⁹ With this definition, it is a small step to grant to Muhammad the status of genuine prophet and the Qur'an as containing genuine prophecy.¹¹⁰ Revelation occurs when God addresses the prophets "personally in the secret recesses of their hearts" thus willing to be "manifested and revealed to the nations in the divine Spirit."¹¹¹ Therefore, with some equivocation, Dupuis asserts that when the prophet writes, his word is a "word inspired by God," and when authentically recorded in their holy scriptures is a "word addressed by God to them."¹¹² Although he believes that the New Testament is unique in that it contains

. . . the penultimate revelation of God which/who is Jesus Christ . . . the holy scriptures of the nations, along with the Old and New Testaments, represent the various manners and forms in which God addresses human beings throughout the continuous process of the divine self-revelation to them.¹¹³

¹⁰⁹Dupuis sees the prologue to Hebrews (1:1-4) as evidence that God spoke in many forms to many people. Because the prophet's work was the correct interpretation of salvation history, even Balaam was offering true prophecy. *Ibid.*, 169.

¹¹⁰Dupuis notes, "The acknowledgment of Muhammad as a genuine prophet of God is no longer unusual in Christian theology." *Ibid.*, 170. Dupuis admits to error in the Qur'an, but suggests that the presence of error does not mean that the entire book is without revelation. It is revelation that is not complete or perfect, but it is revelation from God, nonetheless.

¹¹¹*Ibid.*, 172. When such a movement occurs, it is evidence that God has "secretly entered the history of peoples, guiding them toward the accomplishment of the divine design." *Ibid.*

¹¹²Dupuis writes, "Our proposition comes down to this, that the personal experience of the Spirit by the rsi [*sic*], inasmuch as, by divine providence, it is a first personal overture on the part of God to the nations, and inasmuch as it has been authentically recorded in their holy scriptures, is a personal word addressed by God to them through intermediaries of divine choosing. In a true sense, but a sense that would doubtless be difficult to submit to further specification, this word may be called a 'word inspired by God,' provided we do not impose too strict an acceptance of the concepts and that we take sufficient account of the cosmic influences of the Holy Spirit." *Ibid.*, 173.

¹¹³*Ibid.*, 175. Dupuis recognizes that it is the Holy Spirit who inspired the New and Old Testaments, and that the church was born at Pentecost through the Holy Spirit and was/is being built by the Holy Spirit through the New Testament. Nevertheless, the Old Testament demonstrates that God addressed the nations before ever addressing Israel. Though the words spoken in and through other religious traditions

Dupuis grants to the sacred writings of other traditions the status of divine self-revelation because of the universal influence of the Spirit.¹¹⁴

Because the Spirit is universally active, it is axiomatic to Dupuis that the Spirit “reaches the members of other religious traditions precisely by the intervention of their traditions.”¹¹⁵ This again raises the question of differentiating the work of the Holy Spirit from that of other spirits. Dupuis recommends two presuppositions for recognizing divine intervention in other religions. First, “any personal experience of God is the vehicle of the presence and activity of the Holy Spirit.”¹¹⁶ Therefore, any authentic experience of God is necessarily an experience in the Spirit.¹¹⁷ Dupuis allows that the grace of the Spirit will be different in the pre-Christian and Christian eras, but the very existence of grace points toward the active presence of the Spirit.¹¹⁸

The second presupposition necessary for distinguishing the work of the Holy

do not have the official character that is ascribed to the Old Testament, they are still the word of God, they are inspired, and they are holy Scripture because of the work of the Holy Spirit. *Ibid.*, 176.

¹¹⁴Dupuis argues, “The seeds of the Word contained in their scriptures are seminal words of God, from which the influence of the Spirit is not absent. The influence of the Spirit is universal. It extends to the words uttered by God to humanity in all of the stages of the self-revelation lavished by that God upon that humanity.” *Ibid.*, 176-77.

¹¹⁵*Ibid.*, 165.

¹¹⁶This is based on the theological axiom that God encounters individuals as the triune God—Father, Son, and Holy Spirit—but the Holy Spirit is the point of entry into the divine life for humans. *Ibid.*, 166.

¹¹⁷Dupuis explains, “Thus in all authentic experience of God, the Spirit is present and active, whatever be the manner in which human beings are situated in salvation history or the particular stage of this history to which they belong.” *Ibid.*

¹¹⁸Dupuis argues that “grace signifies the gift God makes to human beings in the divine Spirit and the active presence of this same Spirit in their hearts.” *Ibid.*, 167. Dupuis also makes an appeal to the ‘holy pagans’ of the OT who lived under the pre-Jewish economy of salvation, but were living “by God’s Spirit and responded in faith to the call of the Spirit.” *Ibid.*

Spirit is that the “Holy Spirit is at work throughout the economy of salvation.”¹¹⁹ The one constant throughout all the different dispensations of redemptive history is the gift of the Spirit. The economy of salvation is driving toward a plenary manifestation in Jesus Christ. In each dispensation, the Spirit is the instrument of divine advance.

Though the Spirit plays an essential role in each dispensation, Dupuis is adamant that the Christ-event is the focal point of salvation history.¹²⁰ Because of this, he is able to affirm with the ecumenical consultation at Baar (1990), “We affirm univocally that the Holy Spirit has been at work in the life and traditions of peoples of living faiths.” How this can be so while affirming a strong Christocentrism is explained by following Rahner. “The Logos’s preincarnational activity is oriented to the Christ-event, even as the Spirit can rightly be called the Spirit of Christ from the beginning of salvation history.”¹²¹ Thus, Dupuis is able to affirm both the universal activity of the Holy Spirit in history and world religions while affirming the centrality of Jesus Christ in redemptive history.

Stanley Samartha and Interreligious Dialogue

Perhaps no one individual has been a stronger advocate for interreligious dialogue than Stanley Samartha. Ordained in the Church of South India for over fifty years and professor at the United Theological College in Bangalore, Samartha initiated

¹¹⁹Ibid.

¹²⁰Dupuis likewise cautions that “the Christocentrism of salvation history must not be construed into Christomonism.” Dupuis, *Toward a Christian Theology of Religious Pluralism*, 221. This is due to the active work of both “Logos-Wisdom and the Spirit, who had already been operative in pre-Christian history, will be understood, by retrojection, as two distinct persons within the mystery of the Triune God: the Son who became incarnate in Jesus Christ, on the one hand, and the Spirit of Christ, on the other.” Ibid.

¹²¹Ibid., 222.

and served as director of the WCC Sub-Unit on Dialogue with People of Living Faiths and Ideologies from 1970 to 1981.¹²² Samartha, an Indian Methodist, was convinced that Christians in India should be active participants in the growth of the nation and its culture. Such involvement would necessarily include partnering with religious others in India, particularly Hindu leaders. Effective partnerships demand common ground which can only be found through honest and earnest dialogue.

From this experience, Samartha developed a theology of dialogue that is based upon the following three concepts. First, dialogue is modeled by God in Jesus Christ in the incarnation. Second, the gospel offer of reconciliation between peoples inevitably leads to dialogue. Third, Jesus Christ promised that the Holy Spirit would lead his people into all truth. Samartha understands truth, not in the propositional sense, but in a relational sense. Truth “is to be sought not in the isolation of lonely meditation but in living, personal confrontation between God and man, and people and people.”¹²³ The relational nature of truth is supported by the reality of the plurality of religions and cultures. This does not relativize truth, but it does relativize different responses to truth. Therefore, no one particular response to truth can claim absolute status.¹²⁴ It is the foundational role that the Holy Spirit plays in dialogue and interpretation that is of fundamental interest to this project.

¹²²Samartha’s commitment to dialogue and his work with the WCC is summarized in Stanley Samartha. “The World Council of Churches and Men of Other Faiths and Ideologies,” *Ecumenical Review* 22 (1970): 190-98.

¹²³Stanley J. Samartha, *Courage for Dialogue: Ecumenical Issues in Inter-Religious Relationships* (Geneva: World Council of Churches, 1981), 11.

¹²⁴Stanley J. Samartha, “The Holy Spirit and People of Other Faiths,” *Ecumenical Review* 42 (1990): 253.

Samartha believed that because all people share common struggles, there is an interdependence which opens all people to the activity of the Holy Spirit. Because of the freedom and creativity that is essential to the activity of the Spirit, the Holy Spirit cannot be limited to a specific time, place or people.¹²⁵ For this reason, Samartha saw study of the Holy Spirit as having enormous implications for interreligious dialogue.¹²⁶ His goal was not merely to “extend the work of the Holy Spirit outside the hedges of the church” but to formulate “a more inclusive doctrine of God himself.”¹²⁷ By recognizing the work of the Holy Spirit outside the Christian church and Christian faith, Samartha believed that the saving activity of God could be better evaluated as wider than previously formulated. This would ultimately lead to a shift in Protestant theology from its christomonistic tendency to a more theocentric approach to religions. A Christian theology of religions is possible if it is recognized that the term “religions” does not refer to established institutions which are defined by boundaries and separation from others. Rather, Samartha preferred to speak of “the spiritual resources within religions, the inner experiences of the Spirit, their visions of reality, their responses to the Mystery of Truth, the liberative streams within religions that break through human limitations to reach out to neighbors in the global community.”¹²⁸

A theocentric approach to religions demands that christology be reevaluated

¹²⁵Samartha described the very character of the Holy Spirit as “freedom (wind and fire).” Samartha, *One Christ–Many Religions*, 97.

¹²⁶Over twenty years into his work on interreligious dialogue, Samartha would declare, “The work of the Holy Spirit in creation and in the lives of our neighbors of other faiths and secular convictions has scarcely entered into the debate so far.” Samartha, *One Christ–Many Religions*, 11.

¹²⁷Samartha, *Courage for Dialogue*, 64.

¹²⁸Samartha, *One Christ–Many Religions*, 37.

theocentrically. Developing a theocentric christology that shared much in common with Paul Knitter, Samartha did not believe that the uniqueness or distinctiveness of Jesus lay in claims of divinity. Doing so would reduce Jesus to the mere tribal God of Christians in contrast to the tribal gods of other peoples. A theocentric approach to Christ, which emphasizes his consciousness of God and the kingdom is “more helpful in establishing new relationships with neighbors of other faiths.”¹²⁹ Furthermore, Samartha advocated rejection of the *filioque* clause, preferring the Orthodox understanding of the origin of the Holy Spirit resting solely in God the Father. Rejecting a flow of the Holy Spirit restricted to a “Christomonistic channel” creates theological space “for the Spirit proceeding from the Father to breathe freely through the whole *oikoumene* that includes neighbors of other faiths as well.”¹³⁰

Recognizing the activity of the Holy Spirit as evidence of God’s saving commitment to people of other religions is consistent with the activity of the Holy Spirit as revealed in Scripture, particularly in the creation account. Though Samartha’s exegetical work was minimal, he did question the commitment of exclusivists to reserve the use of the term “Holy Spirit” to describe God’s activity in Christ and the church. Samartha saw evidence of the work of the Holy Spirit in a much broader context:

Is it the same Spirit that brooded upon the waters over all creation, spoke through the prophets of the Old Testament, was present with Jesus at the critical points of his life and ministry, and manifested itself in “outpouring” in Acts, which also activated Yajnavalkya, the Buddha, the Prophet Muhammad and (why not)

¹²⁹Ibid., 76-77. It should be recognized that Samartha’s theocentric Christology is driven by its utility to dialogue, not by biblical attestation.

¹³⁰Samartha, “The Holy Spirit and People of Other Faiths,” 255. I demonstrate in chap. 4 that a rejection of the *filioque* clause does not accomplish what Samartha intended.

Mahatma Gandhi, Karl Marx, and Mao Tse Tung?¹³¹

Samartha acknowledges that attributing work to the Holy Spirit in world religions requires a paradigm change, a commitment to seeing the Holy Spirit at work in religious others. Though the New Testament presents a Holy Spirit that is exclusively focused on Jesus Christ and the church, this is not problematic. According to Samartha, the Christocentric focus of the Holy Spirit in Scripture is easily explainable: “How then can any criteria for discussing the work of the Holy Spirit in relation to people of other religions be derived from the New Testament when its writers were concerned exclusively with the work of the Spirit within the community of the faithful?”¹³² At this point, Samartha could easily be accused of begging the question of the Spirit’s work outside the church, but his experience told him that when two individuals of different religious commitments meet, struggling and searching for meaning, the work of the Holy Spirit cannot be limited to the Christian participant. Furthermore, looking back over Indian history, Samartha believed that Christian denial of the activity of the Holy Spirit in religious others has “marked Christians with an arrogance which is at variance with Christlike humility and has confused Christian communities wherever they have sought to be responsibly involved with their neighbors in tackling common concerns in society.”¹³³

In reading the works of Stanley Samartha, one does not find a commitment to

¹³¹Samartha, *Courage for Dialogue*, 65.

¹³²Ibid., 66.

¹³³Samartha, *Courage for Dialogue*, 70. Samartha was critical of those who even questioned the inclusion of people of other faiths in the preparatory discussions on the theme of the WCC Assembly (1991) “Come Holy Spirit—Renew the Whole Creation.” “How a theme like the Holy Spirit, whose very character is freedom (wind and fire), and who is called upon by the Assembly to renew the whole creation, can be discussed only by Christians, ignoring the rest of humanity created by God . . . is beyond the comprehension of ordinary mortals like this writer.” Samartha, *One Christ—Many Religions*, 97.

the authority of Scripture. The sufficiency of Scripture and biblical interpretation are clear points of departure from orthodoxy for Samartha. Interpretation of sacred writings (not just Scripture) does not lie in determination of authorial intent or developing methods of textual analysis; these are only a minor part of hermeneutics. The major part of hermeneutics is being open to the Spirit. The religious community plays an important role in listening to the Spirit. Because of the Spirit's universal role, the larger human community must also be taken into consideration. Even small Christian communities are part of larger multireligious and multicultural communities. Listening to what the Spirit is saying in these larger diverse communities is necessary in order to understand what the Spirit is saying to the Christian church.¹³⁴

The Holy Spirit also continually breathes life into the sacred writings of different religions. Because of the pilgrim nature of religious life, scriptures should not be seen as "petrified texts written once for all," nor should one trap oneself in "a continual hermeneutical exercise seeking to interpret texts handed over from the past."¹³⁵ To do so would be tantamount to muting the voice of the Spirit, "ignoring the leading of the Spirit into new realms of truth and blocking the possibilities of new insights being recognized to sustain life on the way."¹³⁶

Due to lack of data, Samartha was hesitant to develop a robust theology of the Spirit in other religions, but he was convinced of the following points: First, the Bible does not speak to the question of the relationship between the Holy Spirit and people of

¹³⁴Samartha, *One Christ—Many Religions*, 71. Samartha's emphasis on listening to the Spirit in community has similarities to that of evangelical Stanley Grenz (see discussion in chap. 5).

¹³⁵*Ibid.*, 74.

¹³⁶*Ibid.*, 74-75.

other faiths. This led Samartha to question the sufficiency of Scripture in interreligious dialogue: “Therefore, one may at least raise the question whether it is helpful to claim the authority of the Scriptures alone for an exclusive or an inclusive attitude towards the work of the Spirit in relation to people of other faiths.”¹³⁷

Second, the divergent opinions and doctrines within the Protestant, Orthodox, and Catholic heritages entails that it is possible for Christians to hold different positions on the work of the Holy Spirit in world religions. Therefore, no one position can be used as the norm by which to judge another. If disputes between those who share the same Bible cannot be resolved, how can Christians hope to speak with any authority over those who have different sacred writings? This uncertainty should lead Christians to ask not how to come to closure on the issue, but how to “relate themselves now to their fellow human beings under God.”¹³⁸

Third, Spirit-led dialogue should ensue between people of different religious traditions, regardless of the seeming inconsistencies between the religions. Samartha also believed that the role of the Holy Spirit in world history should be investigated. If God can empower the pagan Cyrus by the Spirit, why can he not do the same with Gandhi, Castro, or Mao Tse-Tung?

Fourth, Samartha believed that establishing a set of criteria for discerning the work of the Holy Spirit in religious others was extremely problematic, because any set of

¹³⁷Samartha, *Courage for Dialogue*, 72.

¹³⁸Ibid. Samartha makes the mistake of concluding that because there are divergent opinions on the work of the Holy Spirit in world religions, there is therefore no resolution to the problem and the Christian response should be to opt for a wider work of the Holy Spirit. There is a crucial difference between confusion caused by people being in error, epistemological uncertainty, and ontological uncertainty.

criteria will limit the activity of the Spirit and negate his freedom. A commitment to the freedom of the Spirit does not mean that doctrinal considerations are unimportant, but that they must be “subordinated to the discernment of the actual working of the Spirit in the lives of people.”¹³⁹ Samartha did suggest the following set of broad criteria for discussion: The Spirit brings life, not death. The Spirit brings order, not chaos.¹⁴⁰ The Spirit brings new relationships and new communities, not separation.¹⁴¹ Any other attempts at criteria will be broken up by the “boundless freedom of that very Spirit who refuses to be organized and smothered by human limitations.”¹⁴² Samartha also suggested that a profound mark of the Spirit is an “inwardness, interiority, the power to root people’s lives in the depths of God’s being.”¹⁴³ This is a departure from an ethical criterion, but Samartha felt it was necessary because ethics flow from theology, which in turn flows from the inner life. This opens up the possibilities for discernment of the Spirit because “in all religious traditions the quality of inwardness, the marks of a life rooted in the depths of God, are self-authenticating and regarded as needing no proof.”¹⁴⁴

Finally, the uncertainty in establishing a set of criteria for discerning the work of the Holy Spirit demands that there be a shift from conceptual or dogmatic criteria to

¹³⁹Samartha, “The Holy Spirit and People of Other Faiths,” 257.

¹⁴⁰Samartha, *Courage for Dialogue*, 74.

¹⁴¹Samartha, “The Holy Spirit and People of Other Faiths,” 258.

¹⁴²Samartha, *Courage for Dialogue*, 74.

¹⁴³Samartha, “The Holy Spirit and People of Other Faiths,” 261.

¹⁴⁴Ibid.

existential criteria.¹⁴⁵ Though Samartha did not believe that theological distinctives should be eliminated, “when the existential involvement of Christians with people of living faiths and ideologies is taken seriously, older methods of theological approach will inevitably be affected.”¹⁴⁶ In Samartha’s economy, life takes precedence over logic, love takes precedence over truth, and “the neighbor as a person may become more important than his or her belief.”¹⁴⁷ Samartha had very little patience with theological formulations that refused to operate according to this existential hierarchy, declaring that conceptual and dogmatic criteria lead to “ponderous theological deliberations.”¹⁴⁸ He lamented the lack of treatment of the work of the Holy Spirit in the lives of religious others.¹⁴⁹

Georg Khodr and the “Two Hands” Metaphor

Georg Khodr grew up in Tripoli, Lebanon, studied theology in Paris, and was elected to the episcopate in 1970. He has been instrumental in the renewal of the Orthodox Church in Lebanon and Syria. His position in the Archdiocese of Mount Lebanon has granted him unique access to the Muslim world and Khodr has responded by active involvement in the ecumenical movement and Christian-Islam dialogue.

¹⁴⁵The evangelical pneumatological inclusivist Amos Yong is critical of returning too quickly to Christology in his theology of religions, but he does believe that an existential criterion to discern the activity of the Holy Spirit in world religions would be helpful. Yong, *Beyond the Impasse*, 96-98.

¹⁴⁶Samartha, *Courage for Dialogue*, 74.

¹⁴⁷Ibid.

¹⁴⁸Ibid., 76.

¹⁴⁹In a critical turn, Samartha called for further reflection on the work of the Holy Spirit by reevaluating the traditional doctrine of the Trinity: “And the question of the Holy Spirit must inevitably lead to the doctrine of God himself and of the Trinity in far more inclusive ways than Christian theology has done before. It must take into account the unknowability, the incomprehensibility, and the mystery of God and the work of his Spirit among others no less than his revelation in Christianity through the Holy Spirit.” Ibid., 76-77.

Paul Knitter credits Khodr for alerting the WCC to the advantages of starting a theology of religions with pneumatology in an address to the Baar Consultation in 1990.¹⁵⁰ Khodr, however, has long been an advocate of taking the Spirit as the starting point for a theology of religions. Doing so allows the Christian theologian to affirm the value and role of other religions without compromising the central role of Christ in salvation, while allowing for the possibility that world religions are “an all-comprehensive phenomenon of grace.”¹⁵¹ In fact, Khodr believes that by beginning with the Spirit, the entire shape of the debate can be altered by discarding the categories of exclusivism and inclusivism.¹⁵²

Shortly after being elected to the episcopate in 1970, Khodr had already begun reflecting on the rise of pluralism and the resistance of religious others to the gospel. This caused him to wonder about the legitimacy of maintaining an exclusive stance with regard to other religions.¹⁵³ In response, Khodr wanted to bring the Holy Spirit front and center in world religions and believes that evangelicals must follow:

Moreover, if obedience to the Master means following Him wherever we find traces of His presence, we have an obligation to investigate the authentic spiritual life of

¹⁵⁰Knitter, “A New Pentecost?,” 35.

¹⁵¹Ibid., 36.

¹⁵²Interestingly, Jacques Dupuis has serious concerns about a model for theology of religions that starts with the Holy Spirit, because the work of the Holy Spirit in the world cannot be separated from the Christological model. “Christian faith has it that the action of the Spirit and that of Jesus Christ, though distinct, are nevertheless complementary and inseparable. Pneumatocentrism and Christocentrism cannot, therefore, be construed as two distinct economies of salvation, one parallel to the other. They constitute two inseparable aspects, or complementary elements, within a unique economy of salvation.” Dupuis, *Toward a Christian Theology of Religious Pluralism*, 197.

¹⁵³Khodr calls the church’s commitment to soteriological exclusivism “legalistic dogmatism” and attributes it to “ignorance” of such things as “phenomenology of the religions, their comparative study, and their sociology.” Georg Khodr, “Christianity in a Pluralistic World—The Economy of the Holy Spirit,” *Ecumenical Review* 23 (1971): 118.

non-Christians. This raises the question of Christ's presence outside Christian history. The strikingly evangelical quality of many non-Christians obliges us, moreover, to develop an ecclesiology and a missiology in which the Holy Spirit necessarily occupies a supreme place.¹⁵⁴

To develop the central role of the Holy Spirit, Khodr turns to the book of Acts (e.g., Acts 10:35; 14:16; 14:17; 17:23). He recognizes that Paul speaks with the rest of the New Testament and Old Testament writers in denying any theological status to the pagan world (Acts 19:16; 1 Cor 8:4; Rev 21:8; 22:15). Nevertheless, Khodr is confident that the Athenian worship of the unknown god demonstrated that they knew the true God although they did not recognize him as the Creator. Such authentic worship is evidence that the Athenians were Christians, though unconsciously.¹⁵⁵

Khodr is convinced that when genuine worship of the true God exists outside the church, then contemporary theology must broaden the boundaries of salvific inquiry. The Western church is involved only with itself, seeking illegitimately to narrow the scope of salvation history. Khodr believes that contemporary theology must go beyond the artificial restraints of salvation history to participate in the life of God. The economy of Christ cannot be reduced to a particular historical manifestation. Rather, the economy of God must be sought in eternity and in the life of the Holy Spirit.¹⁵⁶

Khodr cites Pentecost as the beginning of the economy of the Spirit where the Holy Spirit was poured out on "all flesh" and was poured out "even on the Gentiles" (Acts 10:45). The Spirit is present everywhere and "fills everything by virtue of an

¹⁵⁴Ibid., 118-19.

¹⁵⁵Ibid., 119.

¹⁵⁶Ibid., 123.

economy distinct from that of the Son.”¹⁵⁷ Khodr, in both his early writing and his 1991 address to the Baar consultation appealed to Irenaeus and the “two hands of God” metaphor to explain the distinct economies of the Spirit and the Son. Using this metaphor as a platform, he was able to affirm a “hypostatic independence” where the “advent of the Holy Spirit in the world is not subordinated to the Son, is not simply a function of the Word.”¹⁵⁸ The economy of the Spirit is not to be confused with that of the Son; indeed, the Spirit is at work in the world in a way that is “genuinely different from that made known to us through the Word incarnate in Jesus (in whom, of course, the Spirit was also active).”¹⁵⁹

Different economies do not mean that there is division in the mind of God. The “two hands” metaphor enables Khodr to affirm the understanding of one economy with two different aspects, the salvific work of God through the separate works of the Spirit and Son, but he insists that these two aspects of God’s redemptive plan are distinctly different. In particular, it is imperative that the activity of the Spirit not be seen as merely preparatory for the activity of the Son.¹⁶⁰

The relative independence of the Spirit from the Son entails that the Spirit is at work in the world exercising his powers in accordance with his own distinct economy. This allows Khodr to speculate that non-Christian religions present evidence of the separate economies expressed in the Son and Spirit both of which fall under the

¹⁵⁷Ibid., 125-26.

¹⁵⁸Ibid., 126.

¹⁵⁹Georg Khodr as quoted in Knitter, “A New Pentecost?,” 36.

¹⁶⁰Ibid., 37.

overarching redemptive purposes of God. Non-Christian religions are seen as arenas in which the inspiration of the Holy Spirit is at work. Therefore, it follows that all who are “visited by the Spirit are the people of God.”¹⁶¹

Khodr’s understanding of redemptive history is still Christological, although this Christological focus does not entail conscious and active faith in the Christ of history. He argues that God has always been building his church, though sometimes this has happened outside the confines of conscious knowledge of Jesus (e.g., Old Testament Israel). Christ maintains his preeminent role in salvation even outside the confines of the gospel, precisely because the economy of the Spirit and the economy of the Son are essentially related. Without granting any priority of the Son over the Spirit, Khodr is able to affirm that the Spirit exists through the Word and the Word exists in the Spirit.¹⁶²

The relationship between the Spirit and Son is significant because it allows the Spirit to apply the gospel outside the particular witness of Christ:

This significant relationship to Christ is also applicable outside Israel inasmuch as the other nations have had their own types of the reality of Christ, whether in the form of persons or teachings. It is of little importance whether the religion in question was historical in character or not. It is of little importance whether it considers itself incompatible with the gospel. Christ is hidden everywhere in the mystery of his lowliness. Any reading of religions is a reading of Christ. It is Christ alone who is received as light when grace visits a Brahmin, a Buddhist or a Muhammadan reading his own scriptures. Every martyr for the truth, every man persecuted for what he believes to be right, dies in communion with Christ.¹⁶³

Therefore, redemptive history will still culminate in Christ and it is the Holy Spirit who draws these together. In fact, the “economy of Christ is unintelligible without the

¹⁶¹Khodr, “Christianity in a Pluralistic World,” 126.

¹⁶²Khodr as quoted in Knitter, “A New Pentecost?,” 36.

¹⁶³Khodr, “Christianity in a Pluralistic World,” 124-25.

economy of the Spirit.”¹⁶⁴

Khodr’s understanding of the nature of the work of the Spirit in religious others is demonstrated by his conviction that the Holy Spirit illuminates the sacred writings of other religions in the same manner that he illuminates the Christian Scriptures. It is the Holy Spirit who reveals Christ in the Old Testament. In the same way, the Spirit can reveal Christ in other religions and their scriptures:

For just as the letter without the Holy Spirit can hide revelation from us in the case of the Old Testament Scriptures, Christ being the only key to them, so is it possible for us to approach other religions and their scriptures either in a purely critical frame of mind and as objective students of history and sociology, or else in order to discern the truth in them according to the breath of the Holy Spirit.¹⁶⁵

Just as the Holy Spirit illumines the biblical text of the Old Testament so that the faithful reader might see Christ, so he illumines the sacred writings of religious others so that Christ might be encountered.

World Council of Churches

The past thirty years has witnessed a dramatic increase in interest in the work of the Holy Spirit in world religions. The rise of the Pentecostal/Charismatic movement has posed major challenges to the Ecumenical movement, moving the work of the Holy Spirit to the forefront of consideration in developing a theology of religions.¹⁶⁶ The rapid

¹⁶⁴Ibid., 125.

¹⁶⁵Ibid., 127.

¹⁶⁶B. Reitsma, “The Power of the Spirit: Parameters of an Ecumenical Pneumatology in the 21st Century,” *Theological Review* 23 (2002): 6. Reitsma sees the challenge as primarily theological due to the rapid growth of the Pentecostal/Charismatic churches. He also was encouraged by what he sees as a rapprochement between Pentecostals and the mainline churches characterized by the 1991 WCC Seventh Assembly in Canberra. See also Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. Margaret Kohl (London: SCM Press, 1992), 4.

growth of Pentecostal/Charismatic churches, which differ dramatically in their experience of the work of the Holy Spirit from the mainline churches of the WCC, coupled with the contributions of theologians such as Knitter, Samartha, Dupuis, and Khodr moved the WCC to renew their interest in the work of the Spirit. In February, 1991, the WCC held its seventh general assembly in Canberra, Australia under the theme, “Come Holy Spirit—Renew the Whole Creation.”¹⁶⁷

In the presentations to the WCC, the recreative work of the Holy Spirit was highlighted with special attention paid to universal aspects of the Spirit’s work. Predictably, the statements concerning the person and work of the Holy Spirit ranged from orthodox to heretical to bizarre. This was no more evident than in the two keynote addresses surrounding the main theme. The first address was written by the Orthodox Patriarch Parthenios who characterized the ministry of the Holy Spirit as being always and everywhere. Because of that, dialogue with other religions should take on the character of the Spirit and a dependence on the Spirit who is himself independent. According to Parthenios, the work of the Spirit and the church is the pursuit of unity. Boundaries cannot be placed on the Spirit, because the Holy Spirit “blows where he wills, and we have no right, nor is it an act of love, to restrict his movement and his breathing, to bind him with fetters and barbed wire.”¹⁶⁸

¹⁶⁷The purpose of the theme was to give voice to the awareness that the whole of creation is “threatened by poverty, injustice, war and pollution” and that humanity is “woefully inadequate” to fix things. Michael Kinnamon, “Canberra 1991: A Personal Overview and Introduction,” in *Signs of the Spirit: Official Report Seventh Assembly*, ed. Michael Kinnamon (Geneva: World Council of Churches Publications, 1991), 14.

¹⁶⁸Parthenios, “The Holy Spirit,” in *Signs of the Spirit: Official Report Seventh Assembly*, ed. Michael Kinnamon (Geneva: World Council of Churches Publications, 1991), 36. Parthenios was not able to personally attend the meetings due to the Gulf War of 1991.

The second of the keynote addresses was delivered by Chung Hyun Kyung, who entered the assembly hall “accompanied by sixteen Korean and two Aboriginal dancers, complete with gongs, bells, drums, clap sticks and candles.”¹⁶⁹ Her address began with “an invocation of the spirits of an eclectic collection of martyrs, from Hagar to the students in Tiananmen Square, from the ‘spirit of Earth, Air, and Water’ to ‘our brother Jesus, tortured and killed on the cross’.”¹⁷⁰ She then invoked the voice of the Holy Spirit through the spirits of those who had died in their misery, explaining that “without hearing the cries of these spirits . . . we cannot hear the voice of the Holy Spirit. . . . I hope the presence of all our ancestors’ spirits here with us shall not make you uncomfortable. For us they are the icons of the Holy Spirit.”¹⁷¹

The other presentations at Canberra demonstrate many of the same tensions between the Christocentric nature of the work of the Holy Spirit versus the universal work of the Spirit in the world found in the works of Knitter, Dupuis, Samartha, and Khodr. The final report of the general assembly highlighted the Christocentric nature of the work of the Spirit by affirming that the Holy Spirit cannot be understood apart from the life of the Trinity and that the Holy Spirit “points to Jesus of Nazareth as the Christ, the Messiah, the Savior of the world.”¹⁷² Phillip Rosato, in reflecting on the proceedings, was

¹⁶⁹Kinnamon, “Canberra 1991,” 15.

¹⁷⁰Ibid.

¹⁷¹Ibid. The reaction to Professor Chung ranged from stern protestations to enthusiastic support.

¹⁷²“Report of the Report Committee,” in *Signs of the Spirit: Official Report Seventh Assembly*, ed. Michael Kinnamon (Geneva: World Council of Churches Publications, 1991), 254. The report goes on to depersonalize the Holy Spirit as “the power of God, energizing the people of God, corporately and individually, to fulfill their ministry.” Ibid.

encouraged that though the church “explicitly confesses the divine Pneuma to be one with the Father and the Son,” the Spirit may be invoked by all of humanity “which strives to discover and follow a spiritual path without necessarily attributing this quest to the initiative of a distinct divine Person.”¹⁷³ Such invocation is possible because of the universal presence of the Spirit which was first manifest at creation. Just as the Creator created through the Spirit, he is universally available to all creation through the Spirit.¹⁷⁴ Even at creation, the work of the Spirit had an eschatological thrust. It is the responsibility of the church, which is the firstfruit of the new creation, to pray for renewal on behalf of the entire world.¹⁷⁵

The familiar themes of dialogue and discernment were much discussed. As with Stanley Samartha, the Council concluded that the universal work of the Spirit makes dialogue both possible and profitable.¹⁷⁶ Indeed, the dialogue may occasion moments of

¹⁷³Philip J. Rosato, “The Mission of the Spirit within and beyond the Church,” in *To the Wind of God’s Spirit: Reflections on the Canberra Theme*, ed. Emilio Castro (Geneva: World Council of Churches Publications, 1990), 21.

¹⁷⁴Moltmann writes, “The creator is present in each of his creatures through that Spirit and by that Spirit he forms the community of creation. In that Spirit they become alive and without that Spirit they return to dust. . . . God’s eternal Spirit is the motive power and the spirit of life in everything.” Jürgen Moltmann, “The Scope of Renewal in the Spirit,” in *To the Wind of God’s Spirit: Reflections on the Canberra Theme*, ed. Emilio Castro (Geneva: World Council of Churches Publications, 1990), 33.

¹⁷⁵Rosato writes, “In the light of the Christian claim that all reality was initially animated by the *Spiritus Creator* so as to be ready for the initial advent of the Word, and is not oriented by the same divine Pneuma towards its eschatological goal in his final advent, it will be argued that the church, the last fruit of the original creation and the first fruit of the new, is justified in imploring the Holy Spirit on behalf of the renewal of the entire world.” Rosato, “The Mission of the Spirit Within and Beyond the Church,” 22.

¹⁷⁶“Dialogue can help people and communities to understand one another’s stories. Part of dialogue is standing together under God and leaving space for us to be touched by the Holy Spirit. We enter into dialogue with the other asking God to be present among us. Empowered by the Holy Spirit, we build bridges of trust.” “Report of Section III: ‘Spirit of Unity—Reconcile Your People!’” in *Signs of the Spirit: Official Report Seventh Assembly*, ed. Michael Kinnamon (Geneva: World Council of Churches Publications, 1991), 105.

surprise as the Spirit works in ways that surpass human understanding.¹⁷⁷ Where dialogue with religious others is pursued, the need for discernment becomes all the more urgent, though the criteria suggested by the WCC suffer from the same subjectivity and lack of precision that plagues the work of Samartha and Knitter. The WCC, in their official report, directed that the “prime criterion for discerning the Holy Spirit is that the Holy Spirit is the Spirit of Christ” because the Holy Spirit “points to the cross and resurrection and witnesses to the Lordship of Christ.”¹⁷⁸ Another criterion recommended was discerning the fruit of the Spirit.¹⁷⁹ Indeed, it is because the Holy Spirit points to the cross, that the fruit of the Spirit are grounded in the gospel.¹⁸⁰

But gospel-centered criteria for discerning the work of the Spirit do not themselves mean that the Spirit is bound to the gospel. As with the individuals surveyed throughout this chapter, it is axiomatic to the WCC that the Spirit is at work in the lives of religious others.¹⁸¹ For instance, the Spirit is “constantly fostering human solidarity beyond the church.”¹⁸² Looking for such work of the Spirit is not at odds with Christian

¹⁷⁷“The Holy Spirit is at work in ways that pass human understanding: the freedom of the Spirit may challenge and surprise us as we enter into dialogue with people of other faiths.” *Ibid.*, 104.

¹⁷⁸“Report of the Report Committee,” 256.

¹⁷⁹The Report states, “The biblical list of ‘fruits’ of the Spirit, including love, joy and peace, is another criterion to be applied (Gal. 5:22). These criteria should be remembered in our encounters with the often-profound spirituality of other religions.” *Ibid.*

¹⁸⁰This is so because, “The gospel of Jesus Christ has taught us the signs and fruit of the Holy Spirit—joy, peace, patience and faithfulness (Gal. 5). Dialogue challenges us to discern the fruits of the Spirit in the way God deals with all humanity.” “Report of Section III,” 104.

¹⁸¹The Report states, “The Holy Spirit, giver of life, is at work among all peoples and faiths and throughout the universe. With the sovereign freedom which belongs to God the wind blows wherever it wants.” “Report of the Report Committee,” 256.

¹⁸²Rosato, “The Mission of the Spirit Within and Beyond the Church,” 25.

witness, but rather serves to focus Christians and quicken their zeal.¹⁸³

Summary

The departure of non-evangelical Christian theology from the principle of *extra ecclesiam nulla salus* began in the Roman Catholic Church, which has moved from a commitment to active church participation to mystical inclusion in the body of Christ through union with the Holy Spirit. While affirming one way of salvation and one redeemed people, the Roman Catholic Church now allows the possibility that the Holy Spirit is applying the work of Christ to those who do not possess conscious faith in Christ. Other non-evangelical theologians have also looked to pneumatology, suggesting that the Holy Spirit is at work savingly in religious others. Pneumatological inclusivism requires the revision of many orthodox theological positions, many of which have recently been suggested in the evangelical community.

One of the most significant conceptions that non-evangelical theologians have put forward in support of pneumatological inclusivism—one that has been duplicated and/or followed by evangelical inclusivists—is a commitment to a hypostatic independence of the Spirit from the Son. The Holy Spirit must not be subordinated to Jesus Christ, nor can their economies be combined. This allows speculation that different world religions are evidence of the separate economies of the Son and the Spirit, both falling under the overarching revelatory and salvific purposes of God.

Second, formulation of a theology of religions must begin with pneumatology

¹⁸³The report states, “Therefore, in constantly fostering human solidarity beyond the church, the divine Pneuma does not act against the unified being and unifying mission of Christians, but consolidates their own experience and reawakens their own zeal.” Ibid.

and not Christology. Beginning with pneumatology allows the inclusivist to affirm the value in other religious traditions while simultaneously holding to the centrality of Jesus Christ in salvation. When a theology of religions begins with pneumatology, it follows that discernment of the redemptive work of Christ in religious others hinges on pneumatology. The identification of religious practices that are the result of Spirit-indwelt individuals, however, is problematic. Most proposals for a set of criteria for discerning the work of the Spirit in religious others are ethical. Building a theology of religions from the foundation of pneumatology has enormous hermeneutical significance, as it conflicts with a Christological reading of Scripture.

Third, the events at Pentecost, where the outpouring of the Spirit extended beyond the boundaries of Israel, establish the biblical basis for the redemptive work of the Holy Spirit in religious others. Further, the active and central role of the Holy Spirit in creation provides the basis for the Holy Spirit's present universal re-creative work. The universality of the Spirit also suggests to some inclusivists that the sacred writings of religious others may attain the status of divine self-revelation.

Finally, because the Holy Spirit is universally at work in the world, including religious others, the Holy Spirit plays a foundational role in dialogue and interpretation. It is therefore necessary to be in community to hear the Spirit's voice, where community is multiethnic, multireligious, and multicultural.

As will be demonstrated in the following chapter, these four themes, the product of decades of non-evangelical thought, have been recently formulated by evangelical theologians. It is to their work that our focus now shifts.

CHAPTER 3

CURRENT PROPOSALS FOR EVANGELICAL THEOLOGICAL INCLUSIVISM: CHRIST AND THE HOLY SPIRIT IN SOTERIOLOGY

Evangelical Soteriology in a Pluralistic Context

Religious and philosophical pluralism have been empirical realities since early in Genesis.¹ In that regard, the current cultural milieu shares much in common with that of previous generations. What has changed is the public perception of religious and philosophical pluralism. In the West, because of factors such as the rise of the global village and the relativistic mindset of late modernity,² what was once a simple reality has been elevated or “cherished” in the Western value system. As was demonstrated in the previous chapter, non-evangelicals have been at work in the area of theology of religions, sometimes responding to the culture and often incorporating the cultural values into their theological formulation. In contrast, evangelical theologians have been slower to address

¹D. A. Carson refers to the reality of pluralism as empirical pluralism, which he describes as “the sheer diversity of race, value systems, heritage, language, culture, and religion in many Western and some other nations.” I also follow Carson in his use of the term “cherished pluralism.” D. A. Carson, *The Gagging of God* (Downers Grove, IL: InterVarsity Press, 1996), 13.

²The impact of global shrinking is most prominent in the West. Klaas Runia comments that the rise in pluralism is felt in our knowledge of other religions and the shift in the Christian climate in the West: “First of all there is the fact that we know much more about the other great religions than people did at the beginning of the century. . . . Not only have we witnessed a strong revival of these great religions, but today their adherents live next door to us. . . . Our Western world is no longer the ‘Christian’ world; nor can we still call the rest non-Christian. We in the West are living in a post-Christian era, while in other continents we not only witness the revival of the old religions, but also see that, for instance, sub-Saharan Africa is more Christian than our own so-called Christian continents.” Klaas Runia, “The Gospel and Religious Pluralism,” *Evangelical Review of Theology* 14 (1990): 341-42.

religious and philosophical pluralism.³ Responding to this cultural, social, religious, and epistemological shift is the responsibility of the church and evangelicals are beginning to wade into the discussion with their own proposals for how Christianity and religious others relate. One area of response is the development of an evangelical theology of religions. A theology of religions seeks to answer questions concerning the relationships among world religions, special revelation, general revelation, and salvation. It asks, “Is there salvation, or are there, at least, salvific elements, outside the church/Christ?”⁴ Though evangelical study in theology of religions is still in its early stages, significant work has already been accomplished. The purpose of this chapter is to summarize one significant category of proposals, namely, pneumatological inclusivism. It is my contention that the theology that undergirds pneumatological inclusivism fails on biblical, methodological, and historical grounds, and it will be the task of chapters 4 through 6 to demonstrate this assertion.

Evangelical Exclusivism and Inclusivism

As outlined in the previous chapter, the Roman Catholic Church bequeathed to the Protestant church the conviction of *extra ecclesiam nulla salus*. For the Magisterial Reformers, this affirmation was recast. Salvation comes by faith in the gospel of Christ

³As recently as 2001, John Stackhouse described the state of evangelical theology of religions as “rudimentary and fragmented.” John G. Stackhouse, “Preface,” in *No Other Gods Before Me? Evangelicals and the Challenge of World Religions*, ed. John G. Stackhouse (Grand Rapids, MI: Baker, 2001), 11. Gerald McDermott suggests that evangelicals have focused on issues of propositional truth and salvation, while ignoring the question of revelation. “No evangelical scholar of whom I am aware has launched a serious study of the question of whether truth has been given by God to the religions.” Gerald R. McDermott, *Can Evangelicals Learn from World Religions: Jesus, Revelation & Religious Traditions* (Downers Grove, IL: InterVarsity Press, 2000), 40.

⁴Veli-Matti Kärkkäinen, “Toward a Pneumatological Theology of Religions: A Pentecostal-Charismatic Inquiry,” *International Review of Mission* 91 (2002): 187-88.

alone, but the church still plays an integral and necessary role. In order that the gospel might be preached, it was deposited in the church.⁵ Since the Reformation, the consensus position of the Protestant church has been that conscious faith in the gospel is necessary for salvation. This position has since been labeled “exclusivism,” “particularism,” and in some cases, “ecclesiocentrism.”⁶

Most exclusivists hold to four non-negotiables with respect to salvation and the gospel. First, exclusivists hold to the unique authority of Jesus Christ as the apex of revelation and the standard by which all other religious beliefs and claims are judged. Second, the death and resurrection of Jesus Christ is the only atoning act by which sin and guilt are conquered. Third, consistent with Reformation convictions, exclusivists are convinced that proclamation of the death and resurrection of Christ as the decisive point in human history is central to the Christian faith. Fourth, exclusivists believe that salvation is available only through repentance and faith in Christ’s cross work and that “no one can be saved without an explicit act of repentance and faith based on the knowledge of Christ.”⁷

⁵With the preaching of the gospel, Calvin included pastors and teachers and the sacraments, but the focus was on faith in the gospel of Jesus Christ. John Calvin, *Calvin: Institutes of the Christian Religion*, ed. John T. McNeill (Philadelphia: Westminster Press, 1960), 4.1.1.

⁶Clark Pinnock uses the polemic term “restrictivism,” which is not descriptive and is unhelpful. See Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 191ff. Terrance Tiessen uses the term “ecclesiocentrism” to describe the restriction of salvation within the limits of the church’s proclamation. Terrance L. Tiessen, *Who Can Be Saved?* (Downers Grove, IL: InterVarsity, 2004), 32-33. For the development of the exclusivist position in the modern era, see Timothy Tennent, *Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam* (Grand Rapids, MI: Baker, 2002), 16-20.

⁷These nonnegotiables of exclusivism are summarized in Tennent, *Christianity at the Religious Roundtable*, 17. Other summaries of exclusivism by those committed to the view are given in R. Douglas Geivett and W. Gary Phillips, “A Particularist View: An Evidentialist Approach,” in *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Phillips (Grand Rapids, MI: Zondervan, 1996), 214; Alister E. McGrath, “A Particularist View: A Post-Enlightenment Approach,” in *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Phillips (Grand

Many evangelicals have recently begun to rethink these four broad areas, departing from exclusivism into inclusivism. Though still firmly committed to the work of Christ as the basis for salvation, some are suggesting that explicit faith in the death and resurrection of Christ is not necessary for salvation. This is typically summarized in terms of ontological and epistemic necessity. According to inclusivist Amos Yong, inclusivism affirms “the distinction between salvation as ontologically secured (through the person and work of Christ) and as epistemically accessed (through the preaching of the gospel, among other providential means of God).”⁸ There is not specific agreement on how individuals are saved apart from explicit faith in Christ, but there is general agreement that salvation for those who have never heard the gospel is parallel to the salvation of those Old Testament figures who trusted God, but were unable to believe the gospel because the death and resurrection of Christ was a future reality and therefore epistemically inaccessible.⁹ Inclusivist Clark Pinnock makes a significant observation on the state of inclusivist theology when he notes that even though to this point it “has only seldom been proposed that the Spirit might be present in the religious sphere of human life,” many inclusivists are currently suggesting that “non-Christian religions may be not only the means of a natural knowledge of God, but also the locale of God’s grace given to

Rapids, MI: Zondervan, 1996), 163-166; Carson, *The Gagging of God*, 278-80; Ronald Nash, *Is Jesus the Only Savior?* (Grand Rapids, MI: Zondervan, 1994); R. C. Sproul, *Reason to Believe* (Grand Rapids, MI: Zondervan, 1982), 47-59.

⁸Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of the Religions* (Grand Rapids, MI: Baker, 2003), 23. Gerald McDermott puts it succinctly: “Inclusivists say that Jesus is ontologically but not epistemologically necessary for salvation. That is, no one is saved apart from Jesus’ work and person, but one does not have to know Jesus during this life to be saved by him.” McDermott, *Can Evangelicals Learn from World Religions?*, 40-41.

⁹This is the logic of Millard Erickson’s cautious approach, for example. See Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker, 1998), 197.

the world because of Christ.”¹⁰ Other evangelical scholars who have proposed an inclusivist understanding of salvation include such notables as John Sanders, Veli-Matti Kärkkäinen, Terrance Tiessen, and the late Stanley Grenz.¹¹

Terrance Tiessen and Accessibilism

Although many inclusivists are not certain how or when salvation is applied to the one who is saved apart from conscious faith in Christ, there are some noteworthy exceptions. Writing from a Reformed perspective and incorporating middle knowledge into his model, Terrance Tiessen, in his book *Who Can Be Saved?*, proposes a post-mortem application of the work of Christ for those who have never believed the gospel but have a disposition attuned to the workings of God. Rather than claiming agnosticism with regard to the eternal state of the unevangelized, Tiessen believes that there is reason to be hopeful, because “God makes salvation accessible to people who do not receive the gospel.”¹² Unlike many inclusivists, Tiessen categorically rejects the notion that God’s salvation is available through non-Christian religions. In contrast to exclusivism, which Tiessen labels “ecclesiocentrism” (because the possibility of gospel proclamation is coextensive with the church), he modifies the inclusivist position into the dual positions

¹⁰Clark H. Pinnock, “An Inclusivist View,” in *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Phillips (Grand Rapids, MI: Zondervan, 1996), 98.

¹¹Stanley J. Grenz, “Toward an Evangelical Theology of Religions,” *JES* 31 (1994): 49-65; Kärkkäinen, “Toward a Pneumatological Theology of Religions,” 187-98; John Sanders, *No Other Name: An Investigation into the Destiny of the Unevangelized* (Grand Rapids, MI: Eerdmans, 1992). See also Millard Erickson, “Hope for Those Who Haven’t Heard? Yes, But . . .,” *Evangelical Missions Quarterly* 11 (1975): 124; idem, *How Shall They Be Saved? The Destiny of Those Who Do Not Hear of Jesus* (Grand Rapids, MI: Baker, 1996).

¹²Tiessen, *Who Can Be Saved?*, 33.

of “accessibilism” and “religious instrumentalism.”¹³ Tiessen draws the following distinction: “Accessibilists believe that God may save people who are members of other religions, but religious instrumentalists believe that God raised up those religions as his instruments in salvation.”¹⁴

According to Tiessen’s proposal, all people will personally meet Jesus Christ at the moment of death and each will respond to Christ in a manner that is consistent with their responses to revelation throughout their lifetime. This response determines eternal destiny and those who had not had the opportunity to hear the gospel, but had responded in faith through the Holy Spirit to what little revelation had been given while alive, will “joyfully find in Christ the fulfillment of all their hopes and longings.”¹⁵ It is in this sense that Tiessen can affirm both that only those who believe in Jesus (ultimately) will be saved, and that some can be saved without knowing about Jesus (initially).¹⁶

Tiessen’s relevance to pneumatological inclusivism lies in his antipathy towards limiting the saving work of Christ to the proclamation of the church. Because the Holy Spirit was poured out on all flesh at Pentecost, Tiessen contends that the Spirit’s work cannot be restricted to the church.¹⁷ Further, such illegitimate restriction betrays an inadequate understanding of general revelation, special revelation and illumination.

¹³Ibid., 32-33.

¹⁴Ibid., 34.

¹⁵Ibid., 204.

¹⁶This is essentially the same argument that is found in Todd R. Mangum, “Is There a Reformed Way to Get the Benefits of the Atonement to ‘Those Who Have Never Heard?’,” *JETS* 47 (2004): 121-36. It is significant that both Mangum and Tiessen write from a Reformed perspective, whereas Pinnock and Yong write from an Arminian perspective.

¹⁷Tiessen, *Who Can Be Saved?*, 151.

Salvation is wholly dependent on the illuminating work of the Holy Spirit. Tiessen argues that when exclusivists assert the necessity of special revelation because general revelation is not sufficient for salvation, “the inner work of the Holy Spirit that is necessary even for verbal revelation to be salvific” has been eliminated from the understanding of special revelation.¹⁸ Making a hard distinction between special revelation and illumination does allow one to say that no one can be saved by general revelation alone, but the same distinction makes it true that no one can be saved by special revelation alone (if alone means excluding the illuminating work of the Spirit).

But Tiessen reasons that

... if illumination is defined as a form of special revelation . . . then we can say that no one can be saved by general revelation alone, and still not be saying that people whose knowledge is restricted to universally accessible modes of revelation cannot be saved.¹⁹

Tiessen is therefore able to stress the active role of the Holy Spirit in “opening the eyes of the spiritually blind to the truths of God’s self-revelation and softening . . . the hearts of the spiritually hardened to reception of truth revealed.”²⁰ With special revelation redefined to include the illumination of God’s self-revelation, it is a small step to see general revelation accompanied by the illumination of the Spirit as a special revelation that saves.²¹

¹⁸Ibid., 156.

¹⁹Ibid., 157.

²⁰Ibid. Note that there is no mention of gospel proclamation in Tiessen’s articulation of which message the Holy Spirit illumines.

²¹Tiessen writes, “Although we may doubt that many people come to God in acceptable faith through general revelation alone, we dare not underestimate the extent to which special revelation reaches people throughout the world and the extent to which the Holy Spirit’s ‘special’ convicting and enlightening work uses that revelation to draw them to God.” Ibid.

Though Tiessen's proposal represents a departure from exclusivism, his model is not developed to the point of revising the relationship between the Son and the Spirit (though if followed to its logical conclusion such a revision might be necessary). The focus of this dissertation will be a critique and counter-proposal for those who alter the relation between the Son and the Spirit in their proposals for pneumatological inclusivism. The two most prolific writers are Clark Pinnock and Amos Yong, and it is to their work that the attention of this project must turn.

The Pneumatological Lens of Clark Pinnock

Clark Pinnock's alignment with soteriological inclusivism is well known. His monograph *A Wideness in God's Mercy*, published in 1992, is recognized as a watershed book in the development of evangelical inclusivism.²² In this work, Pinnock formulates an inclusivist position in which the role of the Holy Spirit is mentioned, but is not given significant attention.²³ He continued to develop his position in the essay "An Inclusivist View," in the edited volume *Four Views on Salvation in a Pluralistic World*, originally published in 1995.²⁴ In this essay, the role of the Spirit in salvation among the

²²Clark H. Pinnock, *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids, MI: Zondervan, 1992).

²³The role of the Holy Spirit in Pinnock's inclusivist position, as described in *A Wideness in God's Mercy*, is barely mentioned. He does lay a foundation for his future work by agreeing with the Eastern view on the *filioque* controversy, claiming, ". . . the Spirit is not tied to the Christ-event exclusively but rather can operate in the whole world, which is the Father's domain." Pinnock, *A Wideness in God's Mercy*, 78. Interestingly, almost half the references to the Holy Spirit in the entire volume refer to the necessity of placing trust in Jesus Christ so that one can receive the New Covenant promise of the Holy Spirit.

²⁴Pinnock, "An Inclusivist View," 95-123.

unevangelized is expanded.²⁵ The priority of the salvific work of the Holy Spirit in religious others is formalized in Pinnock's volume on pneumatology *Flame of Love*, published in 1996.

Inclusive Theology of Religions

Pinnock's inclusive theology of religions begins with the conviction that the work of Christ was intended to benefit the whole world. There is both universality (which Pinnock defines as God's love for all humanity) and particularity (which Pinnock sees as the reconciliation of sinners through the cross) in the work of Christ.²⁶ The formal theology is constructed with two primary parameters.

Optimism of salvation for the world. The first parameter, by order of priority, is an optimistic soteriological outlook for religious others based on the unbounded and universal love of God for all humanity. Pinnock maintains that "God's universal salvific will enables Christians to have deep hopefulness for the nations."²⁷

His optimistic outlook on salvation for the world is driven by two different impulses. The first impulse is based largely on Pinnock's doctrine of God. He cannot conceive of a God who does not love all people equally. How can it be that a God of perfect love could condemn people who never had an opportunity to respond to the

²⁵Special attention is given to the omnipresence of the Holy Spirit, who acts preveniently in world religions to reveal the Father. Pinnock also hopes that the prominent role of the Holy Spirit in the salvation of religious others will answer the criticism of religious pluralists who accuse Christian exclusivists of maintaining an attitude of superiority over religious others.

²⁶Pinnock refers to passages such as John 3:16; 1 John 4:9, 14; and 2 Cor 5:19, which all point to the fact that God offers salvation to the world through Jesus Christ.

²⁷Pinnock, *A Wideness in God's Mercy*, 13.

gospel?²⁸ Pinnock explains:

We have to confront the niggardly traditions of certain varieties of conservative theology that present God as miserly, and that exclude large numbers of people without a second thought. This dark pessimism is contrary to Scripture and right reason. Not only does it contradict the prophetic hope of a large salvation, it is a cruel and offensive doctrine. What kind of God would send large numbers of men, women, and children to hell without the remotest chance of responding to his truth? This does not sound like the God whom Jesus called Father.²⁹

Such pessimism has manifested itself in two primary errors on the part of the church: the denial of God's universal salvific will and an understanding of election as particular rather than corporate.³⁰

The second impulse that drives Pinnock's inclusive theology of religions is more recent. Responding to the claims of religious pluralism, Pinnock is unable to believe that the grace of God is limited to the confines of the Christian church.³¹ The rise of the global village and the accompanying relativistic mindset of late modernity have caused a reevaluation of the doctrine of salvation as it pertains to those who have never heard the gospel.³²

²⁸The first chapter in Pinnock's *A Wideness in God's Mercy* is entitled "Optimism of Salvation." The universal love of God is a "control belief" for Pinnock, that is, it is a "large scale conviction that controls many smaller issues." He cites such passages as 2 Pet 3:9, 1 Tim 2:4, and Rom 11:32 to justify what he calls his "hermeneutic of hopefulness." *Ibid.*, 18-20.

²⁹*Ibid.*, 154.

³⁰*Ibid.*, 25. Pinnock suggests that the evangelical discomfort with world religions is a negative control belief that guides the reading of Scripture. Ultimately, many evangelicals become pessimistic when it comes to the generosity of God, driving some Christians to religious pluralism. *Ibid.*, 19.

³¹*Ibid.*, 15.

³²Pinnock writes, "The conjunction of cultural change with an uneasiness regarding certain inherited traditions has pressured theologians today to develop a better model for handling the doctrine of salvation as it pertains to the multitudes who have lived their lives outside the church and apart from the gospel." Pinnock, "An Inclusivist View," 97.

Christology and theology of religions. The second parameter in Pinnock's theology of religions is an affirmation of a high Christology.³³ Indeed, Pinnock has no patience with religious pluralists who would reject a high Christology.³⁴ Jesus Christ is the one mediator between God and man, but this does not entail that one should have a "negative attitude" toward world religions or cultures, nor does it require that Christians be exclusive in their interactions with religious others.³⁵ Pinnock is adamant that one is saved only on the basis of the work of Christ.³⁶ However, this does not mean that one need possess conscious faith in Christ in order to enjoy redemption through Jesus. A high Christology is mandatory, but it is important to "think in a trinitarian manner about these issues."³⁷ When one begins with the theocentric nature of the Bible, the church's confession of Jesus can be "compatible with an open spirit, with an optimism of

³³Pinnock, *A Wideness in God's Mercy*, 13. Pinnock proclaims, "God is healing the nations through the mediation of his Son, rather than in some other way. In his wisdom, God is reconciling the world to himself, not through religious experience, not through natural revelation, not through prophets alone, not through all the religions of the world, but through Jesus Christ." *Ibid.*, 49.

³⁴Pinnock scolds pluralists who make biblical appeals to support their soteriology. He accuses them of using the Bible as a strategy for "bringing on board more conservative Christians. . . . In actual fact, however, the reason for rejecting the finality of Christ is not exegetical but rather that Christ's finality does not fit into the modern mindset." *Ibid.*, 70.

³⁵*Ibid.*, 13. Pinnock suggests that Col 1:16-17 establishes Jesus as "the cosmic Christ." Rom 5:18; 1 Cor 15:20-28; Phil 2:6-11; 1 Tim 4:10; 2:4-6; and 2 Cor 5:18-21 also support the universal lordship of Christ. The resurrection of Christ, which establishes Jesus as a life-giving Spirit, points to the "global reach of God's salvation." When Christ comes into his kingdom, Rev 22:2 points to the healing of the nations that were once "smitten" by God in judgment. *Ibid.*, 33-34.

³⁶Pinnock states that he wants to affirm a high Christology. Indeed, the second of Pinnock's axioms for a theology of religions is the "finality of Jesus Christ as the decisive manifestation and ground of God's grace toward sinners." The open question is whether his theology reflects a high enough Christology. *Ibid.*, 49.

³⁷*Ibid.*, 51. According to Pinnock, a high Christology must be based upon the theocentric nature of the Bible, the promise by the unique God of Israel of a Messiah for all peoples, and a proper devotion and reverence for the Jesus Christ of the New Testament. *Ibid.*, 53-57.

salvation, and with a wider hope.”³⁸ Pinnock appeals to Irenaeus’s work on recapitulation as evidence of a wider hope. Citing Irenaeus, Pinnock argues, “God came into the world in Jesus in order [*sic*] save humanity from sin and death, to restore and perfect the creation. This indeed is a broad concept of redemption.”³⁹ Pinnock also credits Vatican II as pointing the way toward a robust inclusivism that elevates the necessity of Christ’s redemptive work but recognizing that people may be in different epistemological situations with regard to knowledge of that work.⁴⁰ It becomes necessary to distinguish between the ontological necessity of Christ’s work of redemption from the epistemological situation of sinners: “There is no salvation except through Christ but it is not necessary for everybody to possess a conscious knowledge of Christ in order to benefit from redemption through him.”⁴¹

Pagan believers and salvation history. According to Pinnock, by ignoring the possibility of a “wider hope,” Christians have undervalued the first eleven chapters of Genesis and the pre-Abrahamic history of humankind. These chapters demonstrate that

³⁸Ibid., 74. Pinnock suggests that the New Testament, far from restricting access to salvation, actually teaches that “the work of redemption, which spans all ages and continents and comes to fullest expression at a particular point in history, also issues out again into universality.” Ibid.

³⁹Ibid., 36. Pinnock admits that Irenaeus did not possess an openness to salvation outside the church, but he cannot be blamed for this attitude. He was “unaware of the existence of a large number of unevangelized people and thus of our entire problem. We cannot say what he might have thought had he lived in our day.” Ibid., 101.

⁴⁰Pinnock celebrates Vatican II for “showing Christians that it is possible to hold to the finality of Jesus Christ and at the same time give qualified recognition to the positive religious worth of other faiths.” Ibid., 75.

⁴¹Ibid. Pinnock does caution that some Catholics are going too far. The papal encyclical *Redemptor Hominis* (1979) proclaims that every human being “without exception” has been redeemed by Christ. Pinnock suggests that this blurs the necessary distinction between redemption objectively provided and redemption subjectively applied. He also rejects any discussion that other religions are vehicles of salvation. Ibid., 76.

God is the Lord of the whole earth and all people, that he is concerned for the nations, and that outside of covenant Israel there are “pagan believers,” such as Melchizedek and Job who are held up as examples of men “who lived in the period of Israel’s ministry, yet outside her sphere and covenant.”⁴² These examples of “holy pagans” demonstrate our need for dialogue with people outside the borders of Israel or the church.⁴³

Such assertions are possible because Pinnock believes that “salvation history is coextensive with world history and its goal is the healing of all the nations.”⁴⁴ Western theology is faulted with being driven by a narrowness that wants to see God’s saving purposes as related to a “tiny thread of history and limited participation in salvation to the adherents of church and synagogue.”⁴⁵ The biblical examples of the “pagan believers” are then cited as evidence that “God works outside so-called salvation history.”⁴⁶

Pinnock then reads this wider hope into Paul’s teaching in Romans 1-2:

His point is that Jews and Gentiles alike possess the light of divine revelation and are responsible for knowing it, because God will judge them on the basis of it. It is not a negative thing to say that everyone in the whole world has access to God’s truth, whether they know about Jesus or not. Granted, Paul is stressing the failure of sinners to respond to God in order to show why Jesus had to come. . . . But it is wrong to read into his words in Romans the idea that he is denying that many Jews

⁴²Ibid., 26. Job is “a pagan held up as a model of righteousness and piety in both the Old and New Testaments. . . . I think that the compiler of Genesis wants to tell us that, though Abram had a special calling from the Lord, he is not to think (and we are not to think) that there are no other believers among the nations and no positive contributions to be appreciated from non-Israelite religion and culture.” Ibid. Adam, Seth, Enoch, Noah, Abimelech, the king of Gerar, and the queen of Sheba are also cited as examples.

⁴³Passages such as Amos 9:7; Ps 47:1, 8-9; Mal 1:11; and Jer 18:7-8 suggest that God “is in dialogue with the nations.” Ibid., 27-29.

⁴⁴Ibid., 23

⁴⁵Ibid.

⁴⁶Ibid., 27. The accounts of Peter in Acts 10:34-35 and Paul’s ministry in Lystra (Acts 14:16-17) and Athens (Acts 17:22-31) are further evidence that God is at work in pagan cultures. Ibid., 32.

and Gentiles in the past have responded positively to God on the basis of this light.⁴⁷

At this point in Pinnock's career, his proposal for soteriological inclusivism did not depend on any unique role for the Holy Spirit.

The Pneumatological Inclusivism of Clark Pinnock

By 1995, Pinnock was moving toward a pneumatocentric understanding of inclusivism. His definition of inclusivism was modified to a model that "explores the possibility that the Spirit is operative in the sphere of human religion to prepare people for the gospel of Christ."⁴⁸ Pinnock continues to exhibit a degree of caution over the soteriological role of world religions, labeling his pneumatological inclusivism, which is also modeled by Vatican II, "cautious inclusivism."⁴⁹ But his understanding of inclusivism is based on the omnipresence of the Spirit, whose grace is at work "in some way among all people, possibly even in the sphere of religious life."⁵⁰ Because God is present everywhere as the triune creator and redeemer,

. . . divine grace is also prevenient everywhere—since God has created the whole world, since Jesus Christ died for all humanity, and since the Spirit gives life to creation. Most specifically and crucially, inclusivists believe that the Spirit is everywhere at work in advance of the mission to prepare the way for Jesus Christ.⁵¹

⁴⁷Ibid., 33.

⁴⁸Pinnock, "An Inclusivist View," 96.

⁴⁹According to Pinnock, a cautious inclusivism does not glorify religions, but sees the potential for error and deception. Neither does a cautious inclusivism go so far as to say that religions themselves are the vehicles of salvation. In this, he disagrees with the Roman Catholic Karl Rahner, who believes that if the church mediates grace, then grace must also be mediated by the religions available to others. Ibid., 99.

⁵⁰Ibid., 98.

⁵¹Ibid. Note the priority given to the mission of the Son in this 1995 essay. Pinnock would begin to back away from the priority of the mission of the Son in future works.

Pinnock also refers to his approach to salvation in a pluralistic world as “modal inclusivism.” By this, Pinnock wants to leave room for the Lord to use world religions as he sees fit. God is not required to always or ever make positive use of world religions.

Rather,

God may use religion as a way of gracing people’s lives and that is one of God’s options for evoking faith and communicating grace. . . . Modal inclusivism then holds that grace operates outside the church and may be encountered in the context of other religions. My version of it is oriented to the Spirit as graciously present in the world among all peoples, even in non-Christian religious contexts.⁵²

In Pinnock’s theology, it is the Holy Spirit, therefore, who bridges the gap between the universal love of God, the unlimited extent of the atonement, and those who have never heard an explicit gospel proclamation.

The Spirit as Creator. Pinnock turns to the first pages of Genesis to establish a biblical defense for the independent work of the Holy Spirit. He sees the role of the Holy Spirit in creation as the paradigm for work that the Spirit performed through all of redemptive history and continues today. Genesis 1:2 records the Holy Spirit hovering over the waters, bringing order where chaos once prevailed. Elihu takes up the role of the Holy Spirit in creation when he tells Job, “The Spirit of God has made me and the breath of the Almighty gives me life” (Job 33:4). Pinnock points to other verses (Gen 2:7, Job 34:14-15, Ps 33:6, and Acts 17:25) to establish that it is the Holy Spirit who “gives life to creation at the most fundamental level. . . . The Spirit is present and active in creation—in its inception, continuation, and perfection.”⁵³ Pinnock goes on to identify the singular

⁵²Ibid., 100.

⁵³Pinnock, *Flame of Love*, 52-53.

and penultimate work of the Holy Spirit in the creation of man: “Spirit, who facilitates God’s relationship with the world, called forth a creature capable of loving God, a personal subject whose nature is to engage the world and its Maker.”⁵⁴

Few orthodox evangelicals would question the role of the Spirit in the creation of man and the cosmos. However, many would find the seeming autonomy Pinnock establishes for the Spirit, apart from the Son, in the work of creation troubling. But for Pinnock, this is precisely the point in question. Having identified the unique role and work of the Holy Spirit in creation, Pinnock builds on this foundation to claim that the Holy Spirit has never ceased to fill the role that he began at creation. The Spirit’s work around the world is consistent with his work in creation, and Pinnock refuses to “drive a wedge between what God does in creation and in redemption, because the Spirit is Lord and Life-giver in both spheres.”⁵⁵ The Spirit’s role in creation also establishes his omnipresence in the world. The Spirit, who is present everywhere, directs the world and moves it toward its eschatological hope, “bringing to completion first the creational and then the redemptive purposes of God.”⁵⁶ For Pinnock, the Spirit is responsible for implementing God’s purposes for creation from the beginning to the eschatological consummation and restoration of all things.⁵⁷

⁵⁴Ibid., 73.

⁵⁵Pinnock, “An Inclusivist View,” 106. Pinnock appeals to John 6:63 to establish the Spirit as the life-giver.

⁵⁶Pinnock, *Flame of Love*, 50. This is significant, because theologians “would not think of denying the omnipresence of God, but may overlook the omnipresence of the Spirit. . . . In failing to recognize the Spirit’s presence, theology may fail to reflect also on the positive implications that flow from it.” Ibid., 51-52.

⁵⁷Ibid., 54. Pinnock again appeals to Irenaeus to demonstrate that the Holy Spirit has been at work in the cosmos dispensing grace in advance of the incarnation: “As Irenaeus puts it, ‘God by various dispensations comes to the rescue of humankind’ (*Against Heresies* 3.12.13). The Spirit is ever working to

The Spirit's role in creation and his omnipresence enables him to have a sacramental role in the lives of humans, fostering the divine presence in the world.⁵⁸ Pinnock appeals to the Spirit's role in creation to employ a strong social model of the Trinity. Following Rahner, Pinnock sees the economic role of the Spirit flowing out of his perichoretic role within the Trinity. Because the Spirit is omnipresent, he is not only able to mediate the relationship between the Father and the Son, but he is able to mediate all relationships between the Father and his creatures.⁵⁹ The omnipresent sacramental presence of the Holy Spirit manifests God's desire to bless all people and is effectual to bring God's plans to fruition.⁶⁰ Because Creation establishes the role of the Holy Spirit in redemption, any attempt to subordinate his efforts to the Son is to dishonor the third member of the Trinity. From this platform, he launches the following critique of the theology and practice of the evangelical church:

Let us stop demoting the Spirit, relegating him to spheres of church and piety. His role in the creation is foundational to these other activities. The whole creation is home to the Spirit's operations, and the cosmic fruits issue in new creation. The Spirit is the perfecter of the works of God in creation. . . . One does not properly defend the uniqueness of Jesus Christ by denying the Spirit's preparatory work that preceded his coming. Let us try to see continuity, not contradiction, in the relation of creation and redemption.⁶¹

In Pinnock's theology, the role of the Spirit in Creation establishes the nature of his

orient people, wherever they are, to the mystery of divine love." Ibid., 83.

⁵⁸Ibid., 55.

⁵⁹Pinnock describes the Holy Spirit as the "ecstasy by which God, without leaving himself, can enter the world and be present." Ibid., 60.

⁶⁰The Holy Spirit is "the power that brings God's plans into effect, as a gentle but powerful presence, communicating divine energies in the world and aiming at increasing levels of participating in the fellowship of love." Ibid., 60-61.

⁶¹Ibid., 63.

relationship within the economic Trinity.

Pinnock and the Trinity. All of the preceding serves to sever the quality of relationship between the Son and the Spirit that the Western church sought to preserve with procession of the Spirit from the Father and the Son. Predictably, Pinnock is highly critical of the *filioque* clause and the theology it represents. Not only does Pinnock see the *filioque* as an abuse of church authority, but he also denies the reality of double procession because it subordinates the person and economic role of the Spirit to that of the Son. Denying double procession allows Pinnock to attempt to establish a measure of independence for the work of the Spirit from that of the Son, creating the relational autonomy necessary for the Spirit to fulfill his full range of creative and salvific work:

God the Spirit also proceeds from the Father and is present in the whole world. God's breath flows in the world at large, not just within the confines of Christian movements. The Spirit of Jesus is at the same time a cosmic force hovering over the waters and giving life to every creature (Gen 1:2; Ps 104:30). The Spirit is the overflow of God's love. We see his activity in human culture and even in the religions of the humanity. The doctrine of the Trinity means that God, far from being difficult to locate in the world, can be encountered everywhere in it. One needs to take pains and be very adept at hiding *not* to encounter God.⁶²

Quite simply, Pinnock sees the *filioque* as a threat to his understanding of the universality of the work of the Spirit. Pinnock suggests that the *filioque* promotes Christomonism by denying the truth that the divine mission of the Spirit is prior to and geographically larger than that of the Son:

It might suggest to the worshiper that Spirit is not the gift of the Father to creation universally but a gift confined to the sphere of the Son and even the sphere of the church. . . . It does not encourage us to view the divine mission as being prior to and geographically larger than the Son's. . . . It undercuts the idea that Spirit can be active where the Son is not named and supports the restrictive reading of the axiom

⁶²Pinnock, *A Wideness in God's Mercy*, 104.

‘Outside the church, no salvation.’⁶³

In Pinnock’s economy, rejection of the *filioque* will help create the theological space to assert a relative independence for the Spirit.⁶⁴

The relationship between Christology and pneumatology. How is the relationship of the Son and the Spirit to be characterized? Pinnock is quick to affirm the dependence of Christology upon pneumatology, and vice versa. “If it is true that the Spirit empowers the Son, it is also true that the Son is the criterion of manifestations of Spirit. The relationship is reciprocal through and through.”⁶⁵ Therefore, he defends the importance of a robust pneumatology for a healthy Christology.⁶⁶ Pinnock rightly points out the integral role of the Holy Spirit in the life of Jesus. It was anointing by the Spirit that made Jesus the “Christ,” and the Holy Spirit empowered his first advent ministry. It was “by the Spirit that Jesus was conceived, anointed, empowered, commissioned, directed and raised up.”⁶⁷ But he cautions that a high Christology must not result in the subordinating of the Spirit to the Son, because “the two are partners in the work of redemption.”⁶⁸

⁶³Pinnock, *Flame of Love*, 196.

⁶⁴Chap. 4 of this dissertation will demonstrate that a rejection of the *filioque* will not create theological space for a relative autonomy of the Spirit. Pinnock misunderstands church history and Eastern theology on this point.

⁶⁵*Ibid.*, 92.

⁶⁶Pinnock writes, “Anointing by the Spirit is central for understanding the person and work of Jesus—more central than theology has normally made it. Christology must not lack for pneumatology.” *Ibid.*, 79.

⁶⁷*Ibid.*, 82.

⁶⁸*Ibid.*

Pinnock calls for a pneumatological Christology to replace the *Logos*-Christology that has dominated Western theology. A paradigm shift is necessary because it was the Spirit who made the incarnation possible and it is the Spirit who brings coherence to the kenosis.⁶⁹ In fact, Pinnock sees the incarnation as the fulfillment of the Spirit's universal and cosmic activity to save:

God loves sinners, and the Spirit works in them that they may ultimately become obedient to Jesus Christ. Granted, such a goal can take much time to achieve. Yet instead of saying there is no salvation outside the church, let us simply say there is no salvation outside grace, or only finally outside Christ. . . . The truth of the incarnation does not eclipse truth about the Spirit, who was at work in the world before Christ and is present now where Christ is not named. The mission of the Son is not a threat to the mission of the Spirit, or vice versa. On the one hand, the Son's mission presupposes the Spirit's—Jesus was conceived and empowered by the Spirit. On the other hand, the mission of the Spirit is oriented to the goals of incarnation. The Spirit's mission is to bring history to completion and fulfillment in Christ.⁷⁰

One arrives at a Spirit Christology by “placing Christology in the context of the Spirit's global operations, of which incarnation is the culmination.”⁷¹

However, the strong reciprocity between Spirit and Son disappears when discussing the role of the Spirit in other religions. In fact, Pinnock argues that a shift in perspective is necessary to understand the relationship of the Spirit and the Son. He appreciates the Eastern view of the Son-Spirit relationship, where the Spirit is not tied to the Christ-event exclusively but possesses a relative autonomy to operate in the whole

⁶⁹Pinnock argues that it was the Spirit who “enabled Jesus to live within the limits of human nature during his life. The Son decided not to make use of divine attributes independently but experience what it would mean to be truly human. Therefore he depended on the Spirit for power to live his life and pursue his mission.” Ibid., 88.

⁷⁰Ibid., 194.

⁷¹Ibid., 82. Pinnock appeals to the Lukan literature, whereby “Luke is telling us that the Spirit who brought about the birth of Jesus has always been present and working in the world. Spirit is thus the source of creation and redemption. Active in creation, Spirit is active also in steering the world toward the goal of union with God.” Ibid.

world, which is the Father's domain. Following Georg Khodr, Pinnock appeals to Irenaeus' 'Two Hands of God' metaphor to establish the theological space necessary to create a hypostatic independence between Son and Spirit.⁷² The Son and Spirit have a joint mission that comes from the Father. With this theological and historical backing, Pinnock can then assert, "Let us see what results from viewing Christ as an aspect of the Spirit's mission, instead of . . . viewing Spirit as a function of Christ's."⁷³ What was once out of bounds can now be given strong consideration by virtue of pneumatological freedom. Such a reversal is possible because God is active in his world through his Spirit.⁷⁴ This activity encompasses all of creation, throughout all of human history, even including the spheres of religion.⁷⁵

The salvific work of the Spirit. With the Holy Spirit freed from a functional dependence on the Son, the Spirit is also freed from the constraints of the Son's church. Pinnock explains, "Spirit is not confined to the church but is present everywhere, giving life and creating community. . . . Because Spirit works everywhere in advance of the

⁷²Ibid. Pinnock cites the 'Two Hands of God' metaphor without any explanation or context regarding Irenaeus' usage. Chap. 4 will demonstrate that any appeal to Irenaeus' metaphor to support pneumatological inclusivism is to take Irenaeus out of context and distort his theology.

⁷³Ibid., 80. Pinnock's reasoning is simple: "Whereas Jesus bespeaks particularity, Spirit bespeaks universality." Ibid., 188.

⁷⁴Pinnock explains, "The breath of God is free to blow wherever it wills. The economy of the Spirit is not under our control, and certainly it is not limited to the church." Pinnock, *A Wideness in God's Mercy*, 78.

⁷⁵This does not mean that there is no relationship between the Son and the Spirit, nor does it mean the primacy of Jesus Christ in salvation has been replaced by that of the Spirit. Rather, the Spirit enables the Son to overcome historical particularity and become the Savior of all people. "Being historical does not prevent Jesus from being the Savior of the world, because the light that was in him is the same light that enlightens every one entering the world (John 1:9, 14). And now that he has been lifted up on the cross, having finished the work God sent him to do, he is drawing all men and women to himself by the Spirit (John 12:32)." Pinnock, "An Inclusivist View," 104.

church's mission, preparing the way for Christ, God's will can be truly and credibly universal."⁷⁶ But preparation for Christ does not entail gospel witness, because the Holy Spirit is able to "foster transforming friendships with God anywhere and everywhere."⁷⁷ To Pinnock, the presence of the Spirit is always a presence of grace to bless and to save. General revelation and natural knowledge of God are always "gracious revelation and a potentially saving knowledge."⁷⁸ Therefore we need to view access to grace, not through the lens of the particularity of Christology but through the universality of the Spirit.⁷⁹ To Pinnock, there is no way around this. If we want to have a wider hope in terms of salvation, we have to look to the "universal presence and activity of the Spirit."⁸⁰

The Holy Spirit and world religions. Because the work of the Spirit is always potentially salvific, Pinnock suggests that it is legitimate to look for redemptive activity in other religions.⁸¹ Jesus may not be named in other faiths, but the Holy Spirit is

⁷⁶Pinnock, *Flame of Love*, 192. The omnipresence of the Spirit leads Pinnock to believe that he is "striving for life and wholeness in every sphere, including the religious." Pinnock takes this stance because there is only one Spirit who is omnipresent. It follows "that Spirit works for good everywhere, even in the sphere of religions if circumstances permit, because that is his nature and vocation." Pinnock, "An Inclusivist View," 102.

⁷⁷Pinnock, *Flame of Love*, 186-87.

⁷⁸Ibid., 187.

⁷⁹Though Pinnock does not deny particularity in Scripture, he does insist that it be balanced by the universality of the Spirit. We must recognize "the twin, interdependent missions of Son and Spirit. It reduces tension between universality and particularity and fosters a sense that they are complementary rather than contradictory. The two poles turn out to be both-and, not either-or. Here is the scenario. Christ, the only mediator, sustains particularity, while Spirit, the presence of God everywhere, safeguards universality. Christ represents particularity by being the only mediator between God and humanity (1 Tim 2:5-6), while Spirit upholds universality because no soul is beyond the sphere of the Spirit's operations. Spirit is not confined to the church but is present everywhere, giving life and creating community. Hovering over the waters of creation, Spirit is present also in the search for meaning and the struggle against sin and death." Ibid., 192.

⁸⁰Ibid., 188.

⁸¹Ibid., 201.

still present and he may encountered.⁸² Any suggestion that the work of the Spirit could be confined by boundaries established by the explicit proclamation of the Christian gospel is an artificial ecclesiastical construct and is offensive to Pinnock.⁸³ The Spirit is free to go wherever the Father wills: “The economy of the Spirit is not under our control, and certainly it is not limited to the church.”⁸⁴

Pinnock points to Cornelius as evidence that the Spirit was at work in advance of the gospel, making his offerings and life pleasing to God:

Evidently the Spirit had been at work in his life and faith prior to his conversion. People search for God in religions; are we to say that they never encounter God in religion, in spite of the inadequacies and distortions that are to be found in every religious worldview?⁸⁵

Pinnock views all religions as subject to change at the will of God. He cites the rise of Wesleyanism and Pentecostalism as evidence of the changing nature of Christianity and suggests that, on the same basis, there is no reason to expect that Islam will be the same years from now. “We are obliged as Christians to regard religions as we ought to regard everything. They are in the context of the ongoing purposes of the Lord of history. This

⁸²Ibid., 204. He follows Jacques Dupuis: “The Holy Spirit in a manner known only to God offers to every man the possibility of being associated with the paschal mystery.” Ibid., 204. He also follows Dupuis’s lead in noting that there are elements and evidences of grace in other religions traditions. We must hope that they mediate God’s presence for people. Ibid., 206.

⁸³Pinnock states, “In the economy of God, the Spirit is under nobody’s control but free to grace any person or any sphere, however remote from the church’s present boundaries. . . . The world is the arena of God’s presence, and the Spirit knocks on every human heart, preparing people for the coming of Christ; the Spirit is ever working to realize the saving thrust of God’s promise for the world. From the Spirit flows that universal gracing that seeks to lead all people into fuller light and love.” Pinnock, “An Inclusivist View,” 104.

⁸⁴Pinnock, *A Wideness in God’s Mercy*, 78.

⁸⁵Pinnock, *Flame of Love*, 201.

means change.”⁸⁶ For Pinnock, this means that God is using the religions of the world to bring about a world-wide salvific work.⁸⁷

Pinnock understands that his model lacks strong biblical support. But given his commitment to the universal love of God, he cannot fathom any alternative. Lacking epistemological certitude, Pinnock appeals to hope. “There is no way around it—we must hope that God’s gift of salvation is being applied to people everywhere. If so, how else than by the universal presence and activity of Spirit?”⁸⁸ Interestingly, Pinnock makes another appeal to epistemological uncertainty to attempt to justify his model. Because even the most godly, Spirit-filled Christian makes mistakes in his theology, Pinnock reasons that adherents of other religions are only quantitatively different—not qualitatively. Being almost completely wrong about the person and work of Jesus Christ is not qualitatively different from being marginally incorrect, and it certainly does not entail that the Holy Spirit cannot be working and speaking to a religious other just as he is to the Christian.⁸⁹

Pinnock explains the existence of world religions on the basis of the prevenient grace of the triune God. This would include the Holy Spirit, whose activity can be seen in human culture and in the various religions of humanity.⁹⁰ Pinnock asks, “Why would

⁸⁶Pinnock, *A Wideness in God’s Mercy*, 115. Pinnock cites Eph 1:10 to demonstrate that God has designs on the religions of the world and is using world religions to bring all things to his appointed ends.

⁸⁷Pinnock explains, “God is not going to leave out anything as important as the religions from the work of transforming all things.” *Ibid.*, 116.

⁸⁸Pinnock, *Flame of Love*, 188.

⁸⁹*Ibid.*, 202.

⁹⁰Pinnock, *A Wideness in God’s Mercy*, 104.

God, who is present everywhere, absent himself so totally from the sphere of religion, the very realm in which people search for ultimate answers?"⁹¹ He concludes that the Spirit is at work in the history of religions and that these religions play a part in redemptive history, because it is the Holy Spirit that is moving the world toward the kingdom of God.⁹² It follows that we should find "saintly people and signs of truth in world religions,"⁹³ because acceptance by God is based solely upon faith, which may have different content in different people. For Pinnock, it is the reality of faith, not the content of theology that is decisive.⁹⁴

Discernment of the Holy Spirit in Religious Others

How is one to discern the work of the Holy Spirit in world religions from the work of other spirits? Pinnock understands that not everything in world religions can be attributed to the Spirit. Furthermore, religions in and of themselves are not salvific.⁹⁵ Pinnock is convinced that the Holy Spirit is active in world religions, but he is agnostic as to how the Spirit is active.⁹⁶ He does suggest that the key to discernment lies in "the

⁹¹Ibid., 79. Pinnock follows the lead of Vatican II (*Declaration on the Relationship of the Church to Non-Christian Religions*) and Pope John Paul II (*Redemptor Hominis*) in allowing and discerning the work of the Holy Spirit in non-Christian religions. See Pinnock, *Flame of Love*, 204.

⁹²Pinnock, *Flame of Love*, 203.

⁹³Ibid., 204.

⁹⁴Pinnock, *A Wideness in God's Mercy*, 105.

⁹⁵Pinnock warns that the presence of the Spirit does not "make religions salvific as such, however. The Spirit is the power of God unto salvation, not to religion. God may use elements in them as a means of grace, even as God may use the moral dimension, the celestial bodies, or social interaction to lead people to himself." Pinnock, "An Inclusivist View," 116.

⁹⁶Pinnock writes, "We do not know exactly what role, if any, a given religion plays in the divine economy. We are simply confident that the Spirit is operating in every sphere to draw people to God, using religion when and where it is possible and appropriate." Ibid., 106.

universal operations of grace and the uniqueness of its manifestation in Jesus Christ.”⁹⁷

Therefore, discernment must have a strong Christological component. That is, “The Paraclete is the Spirit of Jesus, and we orient ourselves by this insight. When we see Jesus’ path, we know that the Spirit is near. As Lord of all, Jesus is the criterion of truth in religion, including the Christian religion.”⁹⁸

Pinnock suggests that there must be both a cognitive criterion and an ethical criterion. The cognitive criterion is simple: Does the person fear God?⁹⁹ The ethical criterion asks, do people pursue righteousness in their behavior? Lacking the opportunity to hear the gospel, this criterion becomes primary in Pinnock’s economy.¹⁰⁰ Referencing Matthew 7:15-20, Pinnock argues that a legitimate faith response to the God of Jesus Christ can come in the form of actions of love and justice.¹⁰¹ If an individual rejects the cognitive criterion while embracing the ethical criterion, Pinnock appeals to Vatican II to show that “God will save even the atheist who, though rejecting God (as he understands God), responds positively to him implicitly by acts of love shown to the neighbor.”¹⁰²

Piety and accompanying Christ-like works are evidence of the Spirit working in the life

⁹⁷Pinnock, *Flame of Love*, 202.

⁹⁸Pinnock, “An Inclusivist View,” 114. Later, we will find that Amos Yong is critical of Clark Pinnock’s criteria because they represent a turn to Christology, which Yong wants to avoid, in the discernment of the Holy Spirit.

⁹⁹This is difficult, because many in the church do not fear God. “Some intend the same reality Christians intend when they believe in God.” Pinnock, *A Wideness in God’s Mercy*, 96.

¹⁰⁰This is possible because Pinnock believes that “Jesus is the criterion of salvation even for those who never knew him or his message. Participation in salvation is not impossible for people outside the church.” Pinnock, *Flame of Love*, 211.

¹⁰¹Pinnock, *A Wideness in God’s Mercy*, 97. Pinnock then quotes Titus 1:16 to demonstrate how important the ethical criterion is to God.

¹⁰²*Ibid.*, 98. Pinnock also makes an appeal to C. S. Lewis’s *The Last Battle*.

of the individual, regardless of whether he is a believer in Jesus Christ or a faithful adherent of another religion.¹⁰³

Pinnock still has to do justice to the second of his axioms—commitment to a high Christology in salvation. He attempts to reintroduce Christology into his model of salvation by utilizing the life and ministry of Jesus as the criteria for discerning the salvific role of the Spirit in other religions. The key to discerning the work of the Holy Spirit in world religions is found in the double mission of the Son and Spirit and the link between them:

Truth incarnate is the criterion for testing spirits. The question to ask is christological (1 John 4:2-3). Spirit is in agreement with the Son and agrees with what he said and did. . . . Thus Spirit points to the criterion of incarnate wisdom. What the Spirit says and does cannot be opposed to revelation in Christ, because Spirit is bound to the Word of God. . . . To identify prevenience, we look for the fruit of the Spirit and for the way of Jesus Christ. . . . So wherever we see traces of Jesus in the world and people opening up to his ideals, we know we are in the presence of Spirit.¹⁰⁴

One can tell where the Spirit is at work around the world when one finds people who look like Jesus; that is, they exhibit the fruit of the Spirit and an ethic that matches Jesus' instruction on the kingdom.¹⁰⁵ Therefore, the sanctifying work of the Spirit is not limited to Christians. It also suggests that saving faith depends only ontologically on the work of Christ, not epistemologically.¹⁰⁶

¹⁰³Pinnock, *Flame of Love*, 210-11.

¹⁰⁴Ibid., 209.

¹⁰⁵Pinnock is very clear on this: "We look for the fruit of the Spirit and for the way of Jesus Christ." Ibid. The fruit of the Spirit will manifest itself in behavior that corresponds to the will of God. The point "is whether the behavior of human persons corresponds to the requirements of the kingdom embodied in Jesus' teaching and activity." Ibid., 210-11.

¹⁰⁶Ibid., 195. Given that this paper is on the relationship of Christology and pneumatology, it is outside the scope of this paper to discuss the implications of Pinnock's system on sanctification. Let me say briefly that the incoherence of such a system is staggering. Pinnock's model entails that the Spirit begin

The inclusivism of Clark Pinnock must be challenged at a number of critical points. Chapter 4 of this dissertation will demonstrate that any appeal to Irenaeus to support pneumatological inclusivism is to distort church history and the theology of Irenaeus. Further, contrary to Pinnock's assertions, it will be shown that a rejection of the *filioque* will not create the theological space for a relative independence of the Spirit from the Son. Chapter 5 will critique Pinnock's theological method and assert that Scripture dictates how it is to be read. The Bible, by Jesus' own example, is to be read Christocentrically. To read Scripture pneumatologically, or to view Christ as an aspect of the Spirit's mission is to destroy the fabric of the biblical story. Finally, a biblical theology of the Son and the Spirit will be developed in chapter 6, where many of Pinnock's assertions will be challenged on exegetical and biblical theological grounds.

The "Christological Impasse" of Amos Yong

If Clark Pinnock represents the old-guard of evangelical inclusivism, then Amos Yong represents the younger generation of evangelical inclusivist scholars. Originally from Malaysia, Amos Yong is currently associate research professor of systematic theology at Regent University. Yong's contributions to evangelical theology of religions began with *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*.¹⁰⁷ He continued to develop his position in *Beyond the Impasse* and *The Spirit Poured out on all Flesh: Pentecostalism and the Possibility of*

transforming people into the image of the Son before they believe in the Son. Presumably the majority of these sanctified unbelievers will die in their unbelief yet enter eternity beginning to look like Jesus.

¹⁰⁷Amos Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield, UK: Sheffield Academic Press, 2000). This monograph was originally submitted as a doctoral dissertation to Boston University.

Christianity and Theology of Religions

Amos Yong's religious, ethnic, and cultural background is significant in the development of his theology of religions.¹⁰⁹ Though a Christian theology of religions should seek its answers from the Bible, he is convinced that it must include a biblical understanding of history, society, and culture, and it must integrate a Christian theology of mission. This means that a Christian theology of religions can only happen as Christian theology engages the world religions in serious dialogue.¹¹⁰

A Christian theology of religions must also be trinitarian. Yong's Pentecostal background has made him particularly sensitive to the role of the Holy Spirit and he believes that pneumatology will enable the theologian to develop a theology that meets current needs in both method and hermeneutics. He argues,

It is precisely because the Spirit is both universal and particular, both the Spirit of God and the Spirit of Jesus the Christ, that pneumatology provides the kind of relational framework wherein the radical alterity—otherness—of the religions can be taken seriously even within the task of Christian theology.¹¹¹

Perhaps most significantly, a pneumatological theology of religions reframes the soteriological question. A pneumatological approach to religious others will still

¹⁰⁸Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker, 2005).

¹⁰⁹In the introductions to both *Discerning the Spirit(s)* and *Beyond the Impasse*, Yong outlines the importance that his religious and cultural backgrounds have played in the development of his theology. Regarding the Confucian values and Christian faith that were passed down to him, Yong writes, "I have come to appreciate the truths, beauty, goodness, and values of other cultural-religious traditions, some of which I also received from them." Yong, *Beyond the Impasse*, 10.

¹¹⁰Dialogue is necessary, because Yong does not believe that there is a "centrally authoritative epistemic structure to adjudicate religious disputes." Yong, *Beyond the Impasse*, 19.

¹¹¹*Ibid.*, 21.

encourage serious regard for the person and work of Jesus, but it will not subordinate that work to the church. When the Spirit is not limited to the confines of the church, then the offer and application of salvation is freed as well.¹¹²

The inclusivism of Amos Yong is based on three major areas of disagreement that he has with exclusivism; exegetical, practical, and soteriological. First, Yong is unconvinced by the primary prooftexts of exclusivists, accusing exclusivist exegetes of question-begging. For example, should not Acts 4:12 be read as ontological rather than epistemological? That is, even though it is true that “there is no other name under heaven given among men by which we must be saved,” does this entail that the name must be consciously confessed? Yong also argues that passages such as John 3:17-18 speak to the fate of the evangelized, not the unevangelized. His conclusion, based on his exegesis of Scripture, is that the Bible is silent on the fate of the unevangelized.¹¹³ Because of this silence, Yong suggests that exclusivism is a soteriological category, unique to Christian theology, but not relevant to other religions. Therefore, exclusivism tells us how to deal with the evangelized, but not the unevangelized. Because he rejects an exegetical foundation for exclusivism, he has practical concerns as well. He believes that the strongest argument for exclusivism is the question of motivation to missions. But Yong is convinced that this practical argument for exclusivism does not hold water, because Christian mission should be motivated by obedience to the gospel rather than fear of

¹¹²Yong takes it as given that the Spirit blows wherever he wants (John 3:8), asking if this is the case, why should he be confined to the church? “In other words, is the Spirit at work only in and through the church, and is salvation therefore available only ecclesiocentrically (*extra ecclesia nulla salus*, or no salvation outside the church)?” Ibid.

¹¹³Ibid., 25. Yong also takes on exclusivist interpretations of Rom 10:10-13, claiming that it must be read in light of Rom 2:12-16, which has a more universal thrust.

hell.¹¹⁴

Yet Yong does not believe that the traditional inclusivist category is any more helpful for developing a theology of religions. The reason is that most inclusivist proposals still have a Christological starting point, being focused on the fate of those who have never heard the Christian gospel. The main point of religious others in systems such as these is that they are non-Christian. This will be the case for any theology of religions that begins with Christological assumptions. But like Pinnock, Yong asks, “what if one begins with pneumatology rather than christology?”¹¹⁵

Christology and Pneumatology

Yong finds the theological space necessary to construct his theology of religions in the procession and mission of the Holy Spirit, “because while the person of Jesus Christ is a historical symbol of God’s reality in the world, the Holy Spirit is *par excellence* the symbol of divine presence and activity in the cosmic realm.”¹¹⁶ Yong however recognizes that modifications to orthodox doctrines of the procession and mission of the Holy Spirit will have profound effects on virtually every other doctrine of Christian theology.¹¹⁷ But, it is a risk that must be taken, provided one proceeds with caution:

¹¹⁴Ibid., 26.

¹¹⁵Ibid., 27. Yong claims to be an exclusivist regarding the foundations of salvation, an inclusivist regarding the question of the unevangelized, and a pluralist regarding the fact of religious diversity. A pneumatological starting point will allow him to be so. Ibid., 28.

¹¹⁶Yong, *Discerning the Spirit(s)*, 29.

¹¹⁷Ibid., 57. Yong lists God’s saving grace and love, the character of the kingdom of God, and Christian evangelism and missions, among others.

The whole christological question is, after all, whether or not Christ is *the* savior or just *a* savior. But what if we were to begin elsewhere, let's say, with the doctrine of Spirit? Surely, there is no doubt that the christological question would be merely postponed, not entirely dismissed. . . . Yet it would be intriguing to explore in that light how the Word and Spirit accomplish and mediate the salvific gift of the Father, both separately, if discernible, and in tandem. It is even the case that such may be a clue toward bringing together particularity and universality.¹¹⁸

The end result is that Yong wants to conduct a Christian investigation of other religions, not through the lens of Christology, but through the lens of pneumatology. Doing so would mean that other religions are “no longer strangers residing outside the christological arena (Christ and church), but they can be legitimately recognized as dwelling within the province of the Spirit.”¹¹⁹

Some will understand this to infer a lack of continuity or even coherence between the work of the Spirit and the work of Christ, but Yong wants to emphasize the distinction between the economies of the Son and that of the Spirit in redemption.¹²⁰ Like Pinnock, he appeals to Irenaeus's “two hands of God” metaphor for historical and theological support:

The Word represents concreteness—as in for example, Jesus of Nazareth and the written Scriptures—historical particularity, and the human experience of objectivity; the Spirit represents the dynamism of the Anointed One—as in, for example, the Christ and the living, inspired, and illuminating word of God—cosmic relationality, and the human experience of the subjective.¹²¹

This has a two-fold impact on pneumatology: It does not allow for the subordination of the work (or person) of the Spirit to the work (or person) of the Son and it also allows a

¹¹⁸Ibid., 58.

¹¹⁹Ibid., 62.

¹²⁰Ibid., 61

¹²¹Yong, *Beyond the Impasse*, 43.

certain relational autonomy. The Spirit is not to be defined according to the Son, nor is the Son to be defined according to the Spirit.¹²² Yong does not want to allow for any subordination of the Spirit to the Son because when the mission of the Spirit is subordinated to that of the Son, soteriology is defined ecclesiologically—salvation is limited to those who belong to the church of Jesus Christ.¹²³

The absence of subordination does not mean that the Holy Spirit is competing against the Son. Yong prefers to see the economies of the Word and Spirit as “overlapping dimensionally.” Both work in different ways for a common goal—the salvation of the lost. This means that non-Christian faiths can be understood as “belonging to both economies, but in different respects. For starters then, it allows that they be conceived in pneumatological terms, related but not subordinated to or redefined by the economy of the Word.”¹²⁴

Yong responds to concerns that his approach separates the Spirit from Christ and the church by developing an answer that incorporates theological, hermeneutical, and eschatological perspectives. He argues theologically that in the past, the distinction between the Son and the Spirit could be made by appealing to eternal generation and eternal procession. But we now live in a postmodern world. Therefore, Yong proposes that “in our time and religiously plural context, any understanding of the identities of both the Spirit and Christ, as well as the relationship of each to the other, has to pass through

¹²²Yong, *Discerning the Spirit(s)*, 69.

¹²³Ibid., 64.

¹²⁴Ibid., 62.

the crucible of the Christian encounter with other faiths.”¹²⁵

Yong’s hermeneutical argument is simply that the context for any biblical passage that appears to affirm that the Spirit testifies to and glorifies the Son is the building of the Christian church and does not speak to the work of the Spirit in other religions. Yong explains,

The Spirit’s living testimony to Christ always translates the scriptural and received ecclesial witnesses into the terms and categories of the new context. This context today involves the plurality of religious traditions. Put christologically, then, is it possible that the seeds of the Word sown into the hearts and lives of all persons everywhere (cf. John 1:9) have germinated, at least in part, in the world’s religious traditions? . . . In the first century, Jesus was not recognized as the . . . Messiah by (most of) his fellow Jews, even as he was said to be embodied in the prisoner, the naked, the hungry and the sick, and even the (demonized) Samaritan. Do not the prisoners, the naked, the hungry and the sick of today include not only the Samaritans but also those in other religious traditions? Might we come to a deepened and transformed understanding of Christ when viewed through the prisms of other faiths?¹²⁶

Finally, Yong’s eschatological defense against the charge that he is illegitimately severing the Spirit from the Son is to compare the glory of Christ in his first and second advents. Christ’s second advent glory will so far exceed his first advent glory that he will be effectively unrecognizable. Appealing to Revelation 21:22-26, Yong suggests that because every people and tongue will be in the Eschaton, and because culture, language and religion cannot be arbitrarily separated, aspects of the religions will be redeemed and will contribute to the glory of God and Christ in the consummated state. Therefore, Yong asks, “Might not a pneumatological theology of religions facilitate

¹²⁵Amos Yong, “A P(new)matological Paradigm for Christian Mission in a Religiously Plural World,” *Missiology* 23 (2005): 185. The similarities with the work of Stanley Samartha are apparent.

¹²⁶*Ibid.*, 185-86.

historical discernment of that reality on this side of the eschaton?"¹²⁷ He is adamant that our conclusion must not be negative with regard to the salvific value of world religions: "Christians must remain agnostic on this side of the eschaton about the relationship of other faiths to salvation conceived in relation to the triune God."¹²⁸

A Pneumatological Theology of Religions

Yong sees three advantages to his pneumatological approach to theology of religions. First, "pneumatology is the key to overcoming the dualism between christological particularity and the cosmic Christ."¹²⁹ Yong argues that because the Holy Spirit was instrumental in the work and person of Jesus of Nazareth, the Spirit provides the link between the historical Jesus and the coming Christ. Second, "pneumatology is the key to understanding the tension between what has traditionally been termed specific and natural revelation—that is, between the sacred and the profane or the church and the world."¹³⁰ Though these distinctions may still prove helpful, the Spirit flattens differences between those who will be saved, those who are being saved, and those who have been saved. Third, it offers alternatives to the impasse between the exclusivity of Christ and the reality of world religions. The universality of the Holy Spirit allows religious traditions to be viewed as serving divine purposes at different levels.

Pneumatology and universality. Yong develops his theology of religions by

¹²⁷Ibid., 186.

¹²⁸Ibid., 187.

¹²⁹Yong, *Beyond the Impasse*, 47.

¹³⁰Ibid.

looking to what the Bible says about religion and religious others. Like Pinnock, Yong concludes that the Bible both condemns and affirms the reality of religious others.¹³¹ This conclusion is built in part on the presence of God through the Holy Spirit, who is “present and active, the power of God in creation, re-creation, and final creation.”¹³² God’s presence and activity in creation speak to the universality of the Holy Spirit.¹³³ In fact, God’s Spirit is the life-breath of the *imago Dei* in every human being and the presupposition of all human relationships and communities.¹³⁴ For Yong, the presence of the Spirit is always a presence to bless. Because of the universality of the divine Spirit, God is not only creator, but he is also re-creator. The Spirit’s role as re-creator is most evident in the life of Christ so the work and role of the Holy Spirit in the life of Christ become “paradigmatic for the way in which God redeems and saves humankind individually and as a whole.”¹³⁵

Yong’s pneumatological theology of religions proceeds in part from the Pentecost narrative in Acts 2 where the Holy Spirit is poured out on “all flesh” (Acts 2:17). Yong reads “all flesh” in a universal sense, and he believes that his reading is supported by the immediate context (which includes sons and daughters, young and old, slave and free), and by the broader context of the outpouring of the Spirit on all the

¹³¹He concludes that religion and religions “are presented as being divinely providential on the one hand and yet demonically inspired to deceive and turn human beings away from the truth on the other.” Ibid., 36.

¹³²Ibid.

¹³³The universality of the Holy Spirit is critical because it enables Yong to answer the criticism of pluralists that his model is too imperialistic. Because of the universal presence of the Spirit, emphasis can legitimately be laid “on the particularity and difference of all non-Christian others.” Ibid., 55.

¹³⁴Ibid., 45.

¹³⁵Ibid., 38.

different people from around the world who had gathered in Jerusalem that day. Contrary to traditional interpretations of Acts 2, Yong's universalist reading of "all flesh" implies that it is not just Christians who receive the Spirit, but it is all people. Furthermore, he argues that a universal reading is preferred based on Luke's own narrative where there is a universalistic vision supplied by Christ's imperative in Acts 1:8.¹³⁶

Because the Pentecost narrative echoes the Tower of Babel narrative in Genesis 11, Yong makes a connection between language and culture that is then "extended to include the religious dimension of human life."¹³⁷ Language and culture cannot be arbitrarily separated from religious life, so just as God uses the language and cultures in the world, he also uses the religions of the world:

Hence, the Pentecost narrative can be understood to redeem not only human languages and cultures, but also human religiosity. However, just as this does not mean that all human words and all aspects of human cultures are holy without qualification, so also it does not mean that all human religiosity is sanctified. Language, culture, and religion must all be discerned, even as each is potentially a vehicle for mediating the grace of God.¹³⁸

Yong sees the reference to Joel 2:28-32 at Pentecost as important because it emphasizes the centrality of the Holy Spirit and the pneumatological character of the New Covenant, and because it makes clear that Pentecost emphasizes the eschatological Day of the Lord. The eschatological vision of people from every tribe and tongue

¹³⁶Yong, "A P(new)matological Paradigm," 177. Yong admits that a traditional reading could probably be defended at the exegetical level, but not at the theological level. The people upon whom the Spirit is poured become Christians after the Spirit comes. Yong also defends his universalistic reading of "all flesh" by the fact that the proselytes are not full converts—that is they "embody in their lives multiple traditions and cultures in various degrees." He also argues for universality based on the fact that the summary list of regions and languages encompasses most of the known first-century world. Ibid.

¹³⁷Ibid.

¹³⁸Ibid. A common turn for many inclusivists is to expand eschatological promises of diverse language and cultures in the kingdom to include diverse religions.

praising God is seen as evidence of the “universal presence and efficacious activity of the Spirit.”¹³⁹

Pneumatology and understanding religious diversity. The second major aspect of Yong’s pneumatological theology of religions is the benefit of providing dynamic categories for understanding religious diversity in salvific experiences. For Yong, conversion emphasizes the process of salvation; that is, it sees Christian conversion as a lifelong journey through the various dimensions of life, including the religious.¹⁴⁰ A pneumatological approach “would be better sensitized to the unfinished and dynamic character of religiosity . . . and religious life . . . and how each contributes to the religious shaping of human souls.”¹⁴¹ Tradition is also best understood pneumatologically. Viewing tradition through a pneumatological lens, “the Christian tradition and church not only exist, but are also becoming, because the tradition and church are the concrete expressions of human responses to and participation in the Spirit’s outpouring upon–presence and activity in–the world.”¹⁴² Of critical importance in a pneumatological theology of religions is the elevation of religious praxis over doctrine.¹⁴³ That is, in the past, theology of religions was seen through the grid of

¹³⁹Yong, *Beyond the Impasse*, 40. Yong references Isa 32:15-17 as evidence of the universal presence and activity of God through the Holy Spirit.

¹⁴⁰Yong explains, “Conversion in pneumatological perspective emphasizes the process of salvation in its various dimensions.” Yong, “A P(new)matological Paradigm,” 177.

¹⁴¹Ibid., 178.

¹⁴²Ibid.

¹⁴³Yong explains, “In pneumatological perspective, however, praxis becomes just as, if not more important than beliefs (doctrines) and that precisely because pneumatology calls attention to divine activity rather than divine being.” Ibid.

doctrine and beliefs. A pneumatological approach is “much better able to account for the diversity of beliefs that are linked to and shaped by different social, moral, and religious practices.”¹⁴⁴

The Spirit of God providentially sustains all things for divine purposes. This preservation includes the religions of the world.¹⁴⁵ Religions, like all human endeavors, reflect “either God’s permissive or active will toward ultimately divine purposes centered around the full revelation of Jesus Christ and the impending kingdom of God.”¹⁴⁶ Therefore, Yong sees the benefit of his model in the allowance of an inclusive methodology rather than assuming *a priori* that religions “lie beyond the pale of divine presence and activity.”¹⁴⁷

Pneumatology and judging truth claims. A pneumatological approach to the religions provides the capacity to engage religious truth intersubjectively; that is, it provides the means for adjudicating seemingly contradictory truth claims that can only be verified in the future. Yong explains:

The problem here is twofold: either religious frameworks are incommensurable—based as they are on different semiotic and praxis systems—and hence apparently contrary claims are essentially non-adjudicable; or any attempt to adjudicate religious (doctrinal or truth) claims requires that one not only learns about or observes from a distance another tradition but also that one enters into and participates in its semiotic system.¹⁴⁸

¹⁴⁴Ibid., 179.

¹⁴⁵Yong, *Beyond the Impasse*, 46. He presents a strong dichotomy that either all forms or cultural expression are anti-theistic or none of them all.

¹⁴⁶Ibid.

¹⁴⁷Ibid.

¹⁴⁸Yong, “A P(new)matological Paradigm,” 179.

A pneumatological approach shows great promise in evaluating truth claims in other cultures because the Spirit, who gives the capacity to speak in other languages, can also grant the capacity to speak to and through foreign cultures and foreign religions.

Discernment of the Holy Spirit in Non-Christian Religions

How exactly are non-Christian faiths to be understood in terms of Christology and pneumatology? This is the question that most beleaguers pneumatological inclusivists. In an earlier publication, Yong was unable to say specifically, but he was certain that the Spirit is at work in some sense in other religions:

I think it is undeniable that the possible experience of the divine apart from an explicit knowledge of Christ supports the contention that there is an experience of the Spirit that is not explicitly christological. The ancient Israelite experience of Yahweh was certainly mediated by the Holy Spirit, whom they recognized only as the 'divine breath'. Can we be so certain that present day Jewish and Muslim experience of the divine is not that of the Holy Spirit?¹⁴⁹

Establishing criteria for discerning the work of the Holy Spirit in religious others has become troublesome for inclusivists and Yong is not satisfied with the work of fellow pneumatological inclusivist Clark Pinnock on this count, because Pinnock's criteria are Christological. Pinnock looks for traces of Jesus (ethical behavior) that reveal the presence of the Spirit. Yong wonders that if the criterion is going to be ethical, why import Christology?¹⁵⁰

¹⁴⁹Yong, *Discerning the Spirit(s)*, 68. At this point in Yong's study, he was calling for more study on a pneumatological theology of religions, with special emphasis granted to discernment of the work of the Spirit over against the work of other spirits. The substance at this point was minimal, but he was convinced that the real strength of his proposal was suggesting that by viewing other religions through the lens of pneumatology, the problems caused by the Christological impasse are held in abeyance. In the meantime, it was legitimate for Christians to begin searching for the activity and presence of the Holy Spirit in the faiths, practices, and sacred writings in non-Christian religions. *Ibid.*, 70.

¹⁵⁰*Ibid.*, 200-03.

In *Beyond the Impasse*, Yong attempts to bypass what he sees as the Christological impasse by re-conceiving spiritual discernment apart from Christological categories, turning instead to the categories of *logos* and *pneuma*. All determinate things contain both *logos* and *pneuma*. *Logos* refers to concrete forms while the *pneuma* of any thing is the “complex of habits, tendencies, and laws that shape, guide, and in some way manifest and/or determine its phenomenal or concrete behavior.”¹⁵¹ Pneumatology can play a foundational role in a theology of religions because the exercise of human freedom is the domain of the Spirit.¹⁵² The combination of *logos* and *pneuma* in all things convinces Yong that a return to Spirit-Christology is necessary:¹⁵³

Apart from the inner dynamic of the Spirit, Jesus is not the Christ. Apart from the concrete form of the “Word made flesh,” the Spirit remains hidden, ambiguous, ineffectual, and ultimately irrelevant. My point is that the person of Jesus of Nazareth himself is the Christ or Messiah, the Anointed One, pneumatologically defined. As such, Jesus the Christ is both the incarnate *logos* (or concrete form) and the anointed *pneuma* (inner dynamic field of force).¹⁵⁴

Humans are qualitatively different from Jesus, in that they struggle with their Spirit trajectory. But all of reality is this combination and interaction of concreteness and spirit. This is also true of the demonic. Apart from a concrete manifestation, there is nothing to

¹⁵¹Yong, *Beyond the Impasse*, 130.

¹⁵²Christians usually begin by connecting the Spirit to the Son. Yong suggests that this may be fine for Christians, but it does not do justice to the universal aspect of the Spirit.

¹⁵³Yong, *Beyond the Impasse*, 135. Yong appeals to American philosopher C. S. Pierce to describe the triadic nature of reality, focusing on the “secondness” and “thirdness” of a thing: “A thing’s concrete form is that which is manipulable, sensible, perceptible, and phenomenologically encounterable. A thing’s inner spirit is the laws, habits, tendencies, and energetic force that shape its processive actuality and direct its temporal trajectory.” *Ibid.*, 134.

¹⁵⁴*Ibid.*, 135.

the demonic.¹⁵⁵

Spiritual discernment therefore, is a dynamic process that should be concerned with recognizing the basic features of the outer world and the inner world.¹⁵⁶ Yong proposes,

There are, on the one hand, two kinds of discernments in Scripture—the charism of discernment of spirits more specifically and the exercise of spiritual discernment more generally, although both are enabled by the Spirit of God—and, on the other, that the means of discerning the spiritual or inner aspect of any thing is through careful perceptivity to its concrete or outer phenomenal features.¹⁵⁷

In establishing criteria for discerning the work of the Holy Spirit in the world,¹⁵⁸ Yong wants to strike the balance between the charismatic activity of the Spirit on the one hand and the phenomenological and theological comparison on the other. Therefore, Yong affirms the categories of divine presence and activity while engaging the reality of “greater or lesser divine presence and activity.”¹⁵⁹ He sees the category of divine presence as being marked by “truth, goodness, beauty, and holiness,” while divine absence is marked by the “destructive, false, evil, ugly, and profane existence of the fallen and demonic world,” and divine activity is thus “dynamic and mediational, calling attention to the fact that things move continuously either to or away from their divinely instituted

¹⁵⁵Yong recognizes that discernment of the demonic is an important aspect of biblical theology. It is to be recognized over time by its departure from its purpose, thus affecting relationships in a destructive way. Confession of Christ is not good enough, because it assumes that it takes place in a church and anybody can make a false profession.

¹⁵⁶Yong, *Beyond the Impasse*, 153.

¹⁵⁷Ibid., 160.

¹⁵⁸The Holy Spirit is the “primary theological symbol for the presence and activity of God in the world.” Ibid., 164.

¹⁵⁹Ibid.

reason for being.”¹⁶⁰

Yong recognizes that the challenge to his proposal arises from the dynamic complexity of human religious experience. Part of this dynamic complexity is due to what Yong sees as the interrelatedness of divinity, humanity and the demonic—each derives part of its significance and reality from the other two.¹⁶¹ Therefore, Yong suggests that Christians should build their criteria, norms, and means for discernment from the normative life, death, and resurrection of Jesus to discern the presence and activity of God in the world.¹⁶² However, this does not mean that pneumatology is being subordinated to Christology or that the criterion for discernment is Christological. Yong believes that any scriptural reference that seems to settle the impasse by subordinating pneumatology to Christology needs to be read in context.¹⁶³

The real question Yong must address is whether or not the religions can mediate salvation.¹⁶⁴ Establishing criteria is difficult and Yong cautions against either importing something that is established by other religions or exporting a Christian set of norms in the mutual evaluation of human religious experience. Yong therefore sees a dialogue between Christianity and other religions as necessary to establish “complex and sophisticated descriptive categories” in order to “respect the importances and the

¹⁶⁰Ibid., 165.

¹⁶¹Ibid., 166.

¹⁶²Ibid., 167.

¹⁶³There may be “intra-Christian disputes, to identify imposters within the fold rather than outside, and to deal with ecclesial problems.” Ibid., 169.

¹⁶⁴Yong explains, “The discernment presently required is not so much that which identifies what is good, true, noble, and salvific in the religions but that which comprehends how goodness, truth, nobility, and salvation as Christians understand them or are not applicable to the various religions.” Ibid., 172.

particularities which emerge during the course of interreligious engagement.”¹⁶⁵

The sophistication that Yong calls for is elucidated in his example of the development of Christian Scripture. It has a complex and variegated history. Therefore, he rejects the idea that the sacred writings of religious others are not inspired by God and are therefore not revelatory.¹⁶⁶

Yong seeks to establish criteria that will identify heterodoxy and heteropraxis. A Christian theology of religions must understand human religions as a diverse phenomenon, understand the relationship between the human and the divine in this phenomenon, and distinguish the divine and human from the demonic.¹⁶⁷ World religions can no longer be judged on the basis of *a priori* commitments, but a variety of disciplines, such as history of religion and philosophy of religion, must be brought to the dialogue.¹⁶⁸

Dialogue and conversion. According to Yong, the Christian must seek to understand world religions and must judge them by their own criteria. This points toward an internal critique, but it also suggests a coherence theory of adjudication. In this comparative process, he warns that bringing Christological criteria to the discussion at an early point could contaminate the purity of the comparison. A legitimate understanding is

¹⁶⁵Ibid., 173. Yong recognizes that Christians will object to interreligious dialogue because of the impossibility of neutrality in a fallen world. Yong is convinced of human depravity, but suggests that we can not bow out because it begs the question regarding religious others and it is ultimately fideistic.

¹⁶⁶Yong believes, “The scriptural convictions of other faith communities now have to be understood within the richness of their lived historical experiences and contexts.” Ibid., 181.

¹⁶⁷Ibid., 175.

¹⁶⁸The *a priori* commitments of which Yong speaks are presumably Christian doctrinal commitments.

possible because of the Holy Spirit who continues his work at Pentecost of proclamation and dialogue.¹⁶⁹

This Spirit-given ability manifests itself in the Christian evangelist who must “convert” to other religions, which is necessary for authentic dialogue. Yong describes conversion as an attitudinal conversion that occurs when the testimony of a religious other is taken seriously.¹⁷⁰ Conversion is predicated on the workings of the Spirit of God, therefore, “conversion to other faiths enabled by the Spirit will not contradict or compromise our commitment to Christ” because religious conversion “will emphasize the need to be led by and to discern the Spirit in and through the dynamic process of encounter with those in other faiths.”¹⁷¹

According to Yong, authentic dialogue results in a necessary religious “cross-fertilization,”¹⁷² which provides theological justification (not just missionary or pragmatic justification) for crossing over into other faiths to witness. True contextualization of the gospel is really a Spirit-wrought synthesis and is “the conversion of the gospel into terms provided by other linguistic-cultural-religious traditions.”¹⁷³ Yong acknowledges that cross-fertilization could result in syncretism, but he is undaunted:

In the synthesizing process, the gospel informs and enriches the other, and vice-versa (hence mutual transformation or cross-fertilization). On the other hand, the

¹⁶⁹Yong explains, “The Spirit both enables the utterance of foreign tongues on the one hand even as the Spirit empowers the Christian witness of Jesus on the other.” Yong, “A P(new)matological Paradigm,” 182.

¹⁷⁰Ibid.

¹⁷¹Ibid., 183.

¹⁷²Yong explains, “Authentic dialogue and sustained engagement with religious otherness results in the emergence of a new reality informed or cross-fertilized by that otherness.” Ibid., 183.

¹⁷³Ibid., 184.

integrity of both Christian faith and other traditions are somehow dynamically preserved (otherwise, what we have would be syncretism). How is this possible except through the Spirit of God? The miracle of Pentecost—which preserves the authenticity of both the gospel and that of the diversity of tongues—is replicated on each occasion when the authentic cross-fertilization of gospel and culture and religion takes place.¹⁷⁴

Pneumatological Inclusivism and Motivation to Missions

Yong admits that his proposal may remain under suspicion of undermining the logic of Christian mission. But he believes his proposal bolsters mission, because Christology bespeaks particularity and the Spirit bespeaks universality. “In short, a pneumatological theology of revelation does not decide in advance about Christian uniqueness, but is willing to follow the Holy Spirit into history.”¹⁷⁵

Summary

Chapter 2 traced the widespread departure of non-evangelical theology from the guiding principle of *extra ecclesiam nulla salus* to varying proposals of inclusivism and pluralism. Special attention was directed to those proposals that emphasized the role of the Holy Spirit over/against the person and work of Christ to establish the inclusivist position. The burden of chapter 3 has been to describe current proposals by evangelicals that also emphasize the role of the Holy Spirit over/against the person and work of Christ to establish their inclusivist positions. The impact of non-evangelical work on current evangelical inclusivist theology is readily apparent and admitted.

The pneumatological inclusivism of evangelicals such as Clark Pinnock and

¹⁷⁴Ibid.

¹⁷⁵Ibid., 189.

Amos Yong is based upon biblical and theological foundations that represent a departure from or revision of orthodox understandings. Theological commitments necessary to pneumatological inclusivism, such as the relative hypostatic independence of the Son and Spirit, pneumatology rather than Christology as the starting point for a theology of religions and missions, the redemptive touch of the universal Spirit reaching into world religions, and the concomitant necessity of religious others to hear the voice of the Holy Spirit, all challenge traditional evangelical convictions, practices, and doctrines. Challenging tradition with the possibility of reforming theology and doctrine is necessary to the health of Christ's church, provided the impetus for such challenge is rooted in the self-revelation of God. The purpose of the following chapters is to demonstrate that pneumatological inclusivism cannot stand up to the light of biblical scrutiny and fails on methodological, historical, biblical and theological grounds.

CHAPTER 4

HISTORICAL RESPONSE: THE SON AND SPIRIT IN HISTORICAL THEOLOGY

Introduction

The purpose of this chapter is to examine the historiography of pneumatological inclusivists. In that sense, this is not in itself a historical theology of the relationship between Jesus Christ and the Holy Spirit. There would be far too little to draw upon. Indeed, the doctrine of the Holy Spirit itself has received scant attention throughout much of church history. As Killian McDonnell observes, “Anyone writing on pneumatology is hardly burdened by the past and finds little guidance there.”¹ It is precisely because of the relative dearth of writing on the Holy Spirit that current theologians must be careful when making appeals to church history to support their proposals.

Making appeals to church tradition has always been and is rightfully a powerful technique in demonstrating the validity of a position. One need look no further than the Magisterial Reformers to find appeals to the church fathers used with great persuasiveness.² But the writing of history (historiography) is by its very nature

¹Killian McDonnell, “A Trinitarian Theology of the Holy Spirit?,” *TS* 46 (1985): 191. J. I. Packer notes that prior to the twentieth century, “Only one full-scale study of the gifts of the Spirit had been written in English, penned by the Puritan John Owen in 1679, 1680.” J. I. Packer, *Keep in Step with the Spirit* (Old Tappan, NJ: Fleming H. Revell Company, 1984), 28.

²For example, John Calvin quoted from, among others, Ambrose, Augustine, Athanasius, Clement of Rome, Cyprian, Irenaeus, Justin Martyr, Origen, and Tertullian. His references to Augustine

subjective. As Peter Enns explains, historiography is not the objective restatement of facts, but involves a “shaping of these facts for a particular purpose.”³ As such, historical appeals can often be tendentious, distorting historical reality for the purpose of garnering support for contemporary proposals. The subjective nature of historiography demands that historical appeals be scrutinized for accuracy and legitimacy. That is the purpose of this chapter. The inquiry will be limited to an analysis of inclusivists’ appeals to the work of Irenaeus and the *filioque* controversy.⁴ This investigation will demonstrate that those who posit a relative autonomy, independence, or economy of the Holy Spirit apart from Jesus Christ are running afoul of the testimony of church history. Any attempt to appeal to Irenaeus for support in advocating an independent economy of the Holy Spirit from the Son is to engage in serious misrepresentation. It will also be demonstrated that even a rejection of the *filioque* will not deliver what pneumatological inclusivists desire. Christian church history, far from justifying the claims of relative independence, actually speaks with a nearly univocal voice against such a proposal.

Irenaeus and the “Two Hands” of the Father

Irenaeus is the earliest and most significant figure in most contemporary pneumatological inclusivists’ appeals to church history. This is so, not because he

and Athanasius are most insightful, because it is through appeal to these men that Calvin sought to make his case that the Roman church had departed from the orthodox faith. See A. N. S. Lane, “Calvin’s Use of the Fathers and Medievals,” *Calvin Theological Journal* 16 (1981): 149-205.

³Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids, MI: Baker, 2005), 60. He elaborates, “To put it another way, historiography is an attempt to relay to someone the significance of history.” *Ibid.*

⁴In reading the claims of pneumatological inclusivists, both non-evangelical and evangelical, I find their historical appeals to Irenaeus and the *filioque* are the most tendentious. Certainly there are other figures or events in church history who spoke to the relationship between the Son and Spirit. But the two selected are those whose historiography are most often distorted.

developed a theology of the relationship between Christ and the Holy Spirit, but because of the “two hands of God” metaphor that Irenaeus employs a number of times in his monumental work *Against Heresies*.⁵ Discussion of Irenaeus’s work will focus on *Against Heresies* and *Demonstration of the Apostolic Preaching*.⁶

Illegitimate Appeals to Irenaeus’s “Two Hands of God”

In the current postmodern climate, where many theologians are rethinking how to reconcile the exclusive claims of Christ and the reality of religious pluralism, much has been made of Irenaeus’s teaching on the “two hands of God.”⁷ Appeals are made to Irenaeus to assert a “hypostatic independence” of the Spirit from the Son, authorizing pneumatology as the starting point for a theology of religions. In the non-evangelical world, Georg Khodr provides an excellent example. Paul Knitter quotes Khodr at the Baar Consultation in 1990:

The Spirit is omnipresent and fills everything in an economy distinct from the Son. The Word and the Spirit are called the “two hands of the Father”. We must here affirm their hypostatic independence and visualize in the religions an all-

⁵Irenaeus, *Against Heresies*, trans. A. Roberts and W. H. Rambaut, Ante-Nicene Fathers, American ed., vol. 1. (New York: Charles Scribner’s Sons, 1899; reprint, Grand Rapids, MI: Eerdmans, 1975).

⁶Irenaeus, *Demonstration of the Apostolic Preaching*, trans. J. Armitage Robinson, in Iain M. MacKenzie, *Irenaeus’s Demonstration of the Apostolic Preaching: A Theological Commentary and Translation* (Burlington, VT: Ashgate, 2002). These two works of Irenaeus provide his most thorough work on salvation and the Holy Spirit. It is also in these two works that the “two hands” metaphor is developed and utilized.

⁷Interest in the metaphor is not limited to issues surrounding inclusivism and theology of religions. Kevin Vanhoozer also utilizes the “two hands” metaphor in the development of his theological method proposal in Kevin J. Vanhoozer, *The Drama Of Doctrine: A Canonical-Linguistic Approach to Christian Theology* (Louisville, KY: Westminster John Knox Press, 2005), 69. In utilizing the metaphor he does not explicitly reference Irenaeus.

comprehensive phenomenon of grace.⁸

Irenaeus is also a favorite of evangelical pneumatological inclusivists Clark Pinnock and Amos Yong. For example, Pinnock appeals to Irenaeus's work on recapitulation as evidence of a wider hope: "The work of Christ as last Adam who represents all humanity was emphasized by Irenaeus. God came into the world in Jesus in order [*sic*] save humanity from sin and death, to restore and perfect the creation. This indeed is a broad concept of redemption."⁹ From Irenaeus's recapitulation model of the atonement, which Pinnock sees as a "broad concept of redemption," Pinnock attempts to characterize Irenaeus as emphasizing a broader hope in salvation, thereby rejecting the "sort of harsh views" that were introduced by soteriological exclusivists such as Augustine.¹⁰

Pinnock's commitment to Irenaeus as an advocate of a wider hope causes him to interpret Irenaeus's works in that light. Although Irenaeus did not write anything that could be interpreted as expressly supporting an inclusive view of salvation, Pinnock is not discouraged by the silence. Irenaeus may not have possessed an explicit openness to salvation outside the church, but he cannot be blamed for this attitude. He was "unaware of the existence of a large number of unevangelized people and thus of our entire problem. We cannot say what he might have thought had he lived in our day."¹¹

⁸Paul F. Knitter, "A New Pentecost? A Pneumatological Theology of Religions," *Current Dialogue* 19 (1991): 36.

⁹Clark H. Pinnock, *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids, MI: Zondervan, 1992), 36.

¹⁰*Ibid.*, 41.

¹¹Clark H. Pinnock, "An Inclusivist View," in *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Phillips (Grand Rapids, MI: Zondervan, 1995, 1996), 101. Such a

Another example of Pinnock's appeals to Irenaeus is when he quotes from *Against Heresies* 3.12.13: "God by various dispensations comes to the rescue of humankind." Pinnock, who is already committed to viewing Christ as an aspect of the Spirit's mission in Scripture, uses Irenaeus's quote to suggest that "The Spirit is ever working to orient people, wherever they are, to the mystery of divine love."¹² In his argument, Pinnock asserts that the Spirit has been at work in the cosmos dispensing grace in advance of the incarnation. Elsewhere, Pinnock uses the same quote from Irenaeus and immediately writes, "Spirit is present everywhere, and God's truth may have penetrated any given religion and culture at some point."¹³

Both Pinnock and Yong place great emphasis on Irenaeus's "two hands" metaphor. Yong is more contextual and, therefore, slightly more circumspect than Pinnock in his use of the figure of speech. In *Spirit-Word-Community*, Yong traces the development of Irenaeus's metaphor and summarizes, "Throughout *Against Heresies*, then, Spirit/Wisdom and Word are thus understood as the two hands of God which formed the visible world, including its inhabitants, and accomplish the purposes of God."¹⁴ He also traces the development of the motif to the Magisterial Reformers who recaptured the image, arguing for the inseparability of the Word and the Spirit, with

statement strains the limits of credulity. It could be granted that Irenaeus did not have the awareness of the world's population and diversity that twenty-first century inhabitants possess, but it is farfetched to suggest that Irenaeus was "unaware of the existence of a large number of unevangelized people."

¹²Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 83. See also idem, "An Inclusivist View," 104-05.

¹³Pinnock, *Flame of Love*, 202.

¹⁴Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Burlington, VT: Ashgate, 2002), 51. Yong believes that the "doctrine of coinherence logically follows from Irenaeus's two hands model and therefore presupposes it." Ibid., 53.

strong regard to illumination. Yong, however, finds fault with the Reformers for not following through with a full re-appropriation of the metaphor.¹⁵ In Yong's economy, Irenaeus developed a "motif which has since proven to be a rich source for reflection in the Christian theological tradition."¹⁶ In contrast to the Reformers, Yong "proposes a fully trinitarian hermeneutical vision that builds on Irenaeus's insight concerning the relationship between the Spirit and the Word."¹⁷ Yong understands rightly that the metaphor is a polemic against Gnosticism and its doctrine of creation. It teaches the full ontological equality of the Son and the Spirit with the Father. But Yong advances the metaphor beyond ontological equality when he suggests:

More important theologically, however, is that the two hands explicitly posits an intratrinitarian egalitarianism. . . . Yet at the same time, because of its non-subordinationist vision of Spirit and Word, it also contained the seeds for the radically relational trinitarianism developed by the fourth century Greek fathers."¹⁸

Perhaps Yong knows that Irenaeus would not have used the figure of speech to assert an "intratrinitarian egalitarianism," but he is happy to use Irenaeus's metaphor as a springboard to advance his own proposals.¹⁹

For Pinnock's part, Irenaeus's metaphor suggests a "double mission" of the

¹⁵Ibid., 51.

¹⁶Ibid. Yong then suggests that the trinitarian doctrine of coinherence follows logically from Irenaeus's "two hands" metaphor. Ibid.

¹⁷Ibid., 52.

¹⁸Ibid.

¹⁹For example, Yong uses the "two hands" metaphor to establish the Word representing concreteness and the Spirit representing dynamism. From this, Yong develops a metaphysics of spiritual discernment. Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids, MI: Baker, 2003), 43, 130-39.

Son and the Spirit.²⁰ Elsewhere, he claims that Irenaeus's "two hands" metaphor teaches a joint mission of the Son and the Spirit: "The missions are intertwined and equal; one is not major and the other minor."²¹ Ironically, in the very next paragraph, Pinnock states, "We begin by placing Christology in the context of the Spirit's global operations, of which incarnation is the culmination."²²

Pinnock also appeals to Irenaeus in an attempt to justify an ethical criterion for salvation. He quotes Irenaeus from *Against Heresies* 4.13.1: "The Lord did not abrogate the natural precepts of the law by which man is justified, which those who were justified by faith and pleased God did observe previous to the giving of the law."²³ Immediately following this quotation, Pinnock begins a discussion of Vatican II and its experimentation with "holy pagans;" those who meet an ethical criterion for salvation but do not meet any sort of faith in Christ criterion.²⁴ The flow of Pinnock's argument leads the reader to believe that Irenaeus's writing on the non-abrogation of the Law in the life of a justified believer supports the assertions of both Vatican II and Pinnock. But is this a legitimate reading of Irenaeus? On analysis, it is clear that Irenaeus was addressing the need for both belief and a changed life that continually grows into conformity with the character and nature of God.

Such is the way that Irenaeus is utilized by pneumatological inclusivists. Our

²⁰Pinnock, *Flame of Love*, 58.

²¹Ibid., 82.

²²Ibid.

²³Pinnock, *A Wideness in God's Mercy*, 97.

²⁴Ibid., 98.

next task is to examine Irenaeus in order to determine whether or not he can be legitimately used or appealed to in this manner. It is significant that Terrance Tiessen, who has offered an inclusivist proposal of his own, did his doctoral work on Irenaeus and his teaching on the unevangelized. In a telling footnote, he writes, “The work of the Holy Spirit is given much attention in recent discussion of the state of the unevangelized. For this reason, the paucity of material in Irenaeus is somewhat disappointing. However, it is not surprising when one considers the time in which he wrote and the Gnostic context he addressed.”²⁵

Background on Irenaeus

Irenaeus, born in Asia Minor, served as Bishop of the church in Lyons, France from AD 178 until his death in 200. He had the distinction of being discipled by Polycarp of Smyrna, who was himself the disciple of the Apostle John.²⁶ On a trip to Rome during a time of great persecution, Irenaeus was first introduced to the Gnostic teachings of Valentinus and his followers. In the years following, during his service as Bishop of Lyons, Irenaeus sought to fight the growing influence of Gnosticism. A brief overview of the Gnostic threat as perceived by Irenaeus is important because it is only by understanding this context that Irenaeus’s use of the “two hands of God” can be properly understood. His five-volume *Against Heresies* was the first systematic refutation of the Gnostic heresy by a Christian leader and his link to the Apostle John via Polycarp no

²⁵Terrance L. Tiessen, *Irenaeus on the Salvation of the Unevangelized*, ATLA Monograph Series, no. 31 (Metuchen, NJ: Scarecrow Press, 1993), 258 n. 3.

²⁶Geoffrey W. Bromiley, *Historical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 1978), 19.

doubt served to enhance the credibility of the work.²⁷

Gnosticism. Though beginning to flourish, the Gnostic movements of the second century were fragmented and disunited.²⁸ Rather than a particular uniform set of teachings, Gnosticism is best known for its syncretism.²⁹ Such syncretism and eclecticism presented a unique challenge and opportunity to the early church. Without a systematized set of doctrines, it was up to early church leaders to formulate many biblical doctrines such as salvation, knowledge of God, revelation, and creation in the context of fighting urgent heretical challenges. It is beyond the scope of this project to give a thorough accounting of the diverse teachings of Gnosticism and the challenges that Gnostic theology presented the early church, but some particular Gnostic teachings must be covered to set the stage for Irenaeus's writing.³⁰ It is evident that Irenaeus considered the Gnostics to be worse than the godless heathen. He took it upon himself to present

²⁷Roger E. Olson, *The Story of Christian Theology: Twenty Centuries of Tradition and Reform* (Downers Grove, IL: InterVarsity, 1999), 69. See also Alister E. McGrath, *Christian Theology* (Malden, MA: Blackwell, 1997), 11ff.; Justo L. Gonzalez, *The Early Church to the Dawn of the Reformation*, vol. 1 of *The Story of Christianity* (San Francisco: HarperCollins, 1984), 68ff.

²⁸Tiessen, *Irenaeus on the Salvation of the Unevangelized*, 36.

²⁹Justo L. Gonzalez, *From the Beginnings to the Council of Chalcedon*, vol. 1 of *A History of Christian Thought* (Nashville, TN: Abingdon Press, 1970), 128-29.

³⁰By way of brief summary, Gnostics did share a common belief that they possessed a higher knowledge or teaching than that offered by the church or its bishops. Matter was seen to be inherently evil, while the spirit was inherently good or divine. The material body, therefore, was a "prison" or "tomb" to the essentially good human soul or spirit. Salvation was seen as release from the "tomb" of the body that came through special knowledge or *gnosis*. Borrowing from and perverting Christian doctrine, Gnostics believed that the Spirit was an emanation or offshoot from the unknowable and ineffable God. Jesus Christ was an immaterial being (the incarnation being impossible due to the inherent evil of matter) who was sent from God to deliver a message of salvation to the other divine "offshoots" trapped in a material prison. See Olson, *The Story of Christian Theology*, 28-29; Gonzalez, *A History of Christian Thought*, 128-40; McGrath, *Historical Theology*, 40-41; Bromiley, *Historical Theology*, 18-19; William C. Placher, *A History of Christian Theology: An Introduction* (Philadelphia: Westminster Press, 1983), 45-59; and Hans Jonas, *The Gnostic Religion* (Boston: Beacon, 1963).

their teaching in a coherent form and systematically refute it.³¹ Discussion will be limited to those areas that are germane to topic of Word and Spirit to which Irenaeus responded, namely revelation, salvation, and creation.³²

Irenaeus was most concerned with the radical dualism of Gnosticism which impacted creation, epistemology, Christology, soteriology, Scripture, the church, anthropology and hamartiology.³³ This sharp Gnostic dualism expressed itself most fundamentally in the nature of God and the nature of man. God was the ineffable unknowable Absolute while material existence was evil and the active enemy of the spirit and spiritual living. Because of its material nature, the world was base and brought only despair. This caused a seemingly unbridgeable gap between God and the world. It fell to religion to attempt to bridge that gap.

There was diverse Gnostic teaching on creation, but given the nature of both the unknowable Absolute and the inherent evil nature of matter, Gnosticism was consistent in denying that God was actively involved in creation. In some Gnostic thought, the Archons or gods created the world. These evil gods also created the soul and flesh of humankind (not the spirit), whose body was shaped “in the image of the divine Primal (or Archetypal Man) and animated it with their own psychical forces.”³⁴ In other Gnostic teaching, emanations came from the unknowable Absolute. One of the lower emanations (very distant from God) was responsible for creation.

³¹Irenaeus, *Against Heresies* 1.Preface.2.

³²See especially Tiessen, *Irenaeus on the Salvation of the Unevangelized*, 35-63.

³³Ibid., 41.

³⁴Jonas, *The Gnostic Religion*, 44.

The Teaching of Irenaeus on Son and Spirit

Although, Irenaeus did not develop a theology of Son and Spirit *per se*, references to the relationship between the Son and the Spirit abound in his writings. In Irenaeus's economy, the Spirit is inextricably bound to the Son. Irenaeus has discourses on the Father and the Son often in isolation from the other Triune members, but never the Holy Spirit.³⁵ Irenaeus is not silent on the Holy Spirit however. He teaches the equal divinity of the Holy Spirit, and is the first theologian to bring attention and focus to the work of the Holy Spirit in creation.³⁶ But even when discussing the role of the Spirit in creation, ecclesiology, or revelation, the Son is always in view. Throughout Irenaeus's writings, the Spirit is never mentioned in isolation from either or both the Father and the Son.³⁷

Irenaeus consistently taught a symmetric order within the Godhead. The Son is sent by the Father to reveal the Father. The Spirit is sent by the Son to reveal the Son. The Spirit reveals the Son and brings people to the Son. The Son in turn presents these to the Father.³⁸ As will be demonstrated, this general order is repeated over and over again in the doctrines of Irenaeus. For example, in discussing the process of regeneration,

³⁵Undoubtedly, this is due to the lack of attention given to the Holy Spirit in early church doctrinal formulation, but the historian and theologian can only examine the texts before him. To suggest that Irenaeus meant something other than what he wrote is to leave the path of exegesis and wander into speculation.

³⁶MacKenzie, *Irenaeus's Demonstration of the Apostolic Preaching*, 83-84.

³⁷*Ibid.*, 84.

³⁸Thus Irenaeus could rightly argue that the penultimate mission of the Holy Spirit is to bring people to God. "The Holy Spirit, through whom the prophets prophesied, and the fathers learned the things of God, and the righteous were led forth into the way of righteousness; and who in the end of the times was poured out in a new way upon mankind in all the earth, renewing man unto God." Irenaeus, *Demonstration of the Apostolic Preaching*, 6.

Irenaeus writes,

And for this reason the baptism of our regeneration proceeds through these three points: God the Father bestowing on us regeneration through His Son by the Holy Spirit. For as many as carry [in them] the Spirit of God are led to the Word, that is to the Son; and the Son brings them to the Father; and the Father causes them to possess incorruption. Without the Spirit it is not possible to behold the Word of God, nor without the Son can any draw near to the Father; for the knowledge of the Father is the Son, and the knowledge of the Son of God is through the Holy Spirit; and, according to the good pleasure of the Father, the Son ministers and dispenses the Spirit to whomsoever the Father wills and as He wills.³⁹

In Proof 7 of *Demonstration of Apostolic Preaching*, he summarizes well the roles of the Father, Son, and Holy Spirit in revelation and salvation. Irenaeus describes the Son as “the knowledge of the Father,” while knowledge of the Son comes “through the Holy Spirit.”⁴⁰ The Word reveals the Father and the Spirit reveals the Word.⁴¹ This economy stems from their inner-trinitarian relationships. Irenaeus, like most of the early church fathers, did not see a large distinction between who God is in his being and the economic Trinity: how God acts flows out of who God is.⁴² This general economy is very clear from Irenaeus’s writings on the doctrines of revelation, salvation, ecclesiology and creation.

³⁹Ibid., 7.

⁴⁰So connected are the roles of the triune members in the thought of Irenaeus, that Ochagavia is led to comment, “The only difficult point is to distinguish the function of the Son from that of the Spirit.” Juan Ochagavia, *Visibile Patris Filius: A Study of Irenaeus’s Teaching on Revelation and Tradition*, *Orientalia Christiana Analecta*, no. 171 (Rome: Pont. Institutum Orientalium Studiorum, 1964), 61. Ochagavia’s confusion is exaggerated and misplaced. The economy of the Father, Son, and Holy Spirit in Irenaeus’s thinking is Johannine. The Father sends the Son who glorifies the Father. The Son sends the Spirit who glorifies the Son.

⁴¹Tiessen explains “The pattern is clear. The Father initiates a self-manifestation according to his own good pleasure. The Son mediates this revelation to those whom the Father wills, and he does so by giving them the Spirit. The Spirit leads them back to the Word, who presents them to the Father, who gives them eternal life, and the circle is complete.” Tiessen, *Irenaeus on the Salvation of the Unevangelized*, 181.

⁴²MacKenzie, *Irenaeus’s Demonstration of the Apostolic Preaching*, 82.

Inspiration. Irenaeus's understanding of inspiration was that the Holy Spirit spoke through the prophets and through the writers of both the Old and New Testaments.⁴³ As in all things, the purpose of the Spirit's speaking is to reveal the Word. This economy is evident from Proof 5 of *Demonstration of Apostolic Preaching*, where Irenaeus comments on Ephesians 4:6:

Well also does Paul His apostle say: *One God, the Father, who is over all and through all and in us all.* For *over all* is the Father: and *through all* is the Son, for through Him all things were made by the Father; and *in us all* is the Spirit, who cries *Abba Father*, and fashions man into the likeness of God. Now the Spirit shows forth the Word, and therefore the prophets announced the Son of God; and the Word utters the Spirit, and therefore is Himself the announcer of the prophets, and leads and draws man to the Father.⁴⁴

The Spirit "shows forth the Word" so that the prophets announce the Son of God.⁴⁵ But it is the Word who "utters the Spirit" and the Word who is the "announcer of the prophets." Thus while the Spirit speaks to the prophets, it is actually the Son who is speaking to and through the prophets. The purpose in Irenaeus's thought is not to confuse the Spirit and Son, or to separate the Spirit and the Son, but rather to demonstrate that the mission of the Spirit is to reveal the Son.⁴⁶

Soteriology. Irenaeus does not treat the procession of the Spirit in a systematic manner, but much can be inferred from his writings. The Spirit's role is determined by

⁴³See for example, ". . . to whom the Spirit through many men, and now by Paul, bears witness, that 'he believed God, and it was imputed . . .'" Irenaeus, *Against Heresies* 5.8.1.

⁴⁴Irenaeus, *Demonstration of the Apostolic Preaching*, 5.

⁴⁵Again Irenaeus, "The second point is: The Word of God, Son of God, Christ Jesus our Lord, who was manifested to the prophets according to the form of their prophesying and according to the dispensation of the Father." *Ibid.*, 6.

⁴⁶Tiessen, *Irenaeus on the Salvation of the Unevangelized*, 179-80.

who he is: The Spirit of the Word. MacKenzie suggests that this points to a procession of the Spirit. In summarizing Proofs 5-8 of *Demonstration of Apostolic Preaching*,

MacKenzie writes,

The cry of the Spirit, “Abba Father”, is the utterance of the Son in His eternal relation to the Father in the relations which the Godhead is. We therefore have at least an implicitly pointed trinitarian formula indicating the procession of the Spirit: that He comes “through” the Son in such a way that the Son is personally present with us.⁴⁷

The Holy Spirit brings people to the Son and the Son “brings them to the Father . . . to possess incorruption.”⁴⁸ In principle, this does not limit the work of the Holy Spirit in the life of non-Christians, but in the salvific economy of Irenaeus, the Holy Spirit is tied immediately and expressly to the church. In responding to the false teachings of the “heretics” and “Gnostic impiety,” Irenaeus declares,

“For in the Church,” it is said, “God hath set apostles, prophets, teachers,” and all the other means through which the Spirit works; of which all those are not partakers who do not join themselves to the Church, but defraud themselves of life through their perverse opinions and infamous behavior. For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth. Those, therefore, who do not partake of Him, are neither nourished into life from the mother’s breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ; but they dig for themselves broken cisterns out of earthly trenches, and drink putrid water out of the mire, fleeing from the faith of the Church lest they be convicted; and rejecting the Spirit, that they may not be instructed.⁴⁹

Irenaeus is clearly granting to the Spirit a role in salvation that is exalted and necessary, but he does not leave any room for a relative autonomy. The Spirit, in bringing salvation, is simultaneously building the church, which is the body of Christ. The convictions of

⁴⁷MacKenzie, *Irenaeus’s Demonstration of the Apostolic Preaching*, 86.

⁴⁸Irenaeus, *Demonstration of the Apostolic Preaching*, 7.

⁴⁹Irenaeus, *Against Heresies* 3.24.1.

Irenaeus on the economy of the Spirit are consistent: God has granted to the church apostles, prophets, and teachers. The Spirit has spoken to and through these to bring people to the Son. The Spirit continues this work in the Son.⁵⁰ Where the Spirit is, there is the church. To flee from the “faith of the Church” is equal to “rejecting the Spirit.” To reject the Spirit is to have no part in Christ.

Interestingly, Pinnock laments that the real weakness in the traditional theology of the Spirit has been its “almost exclusively ecclesial understanding of his work, as if God’s breath were confined within the walls of the church.”⁵¹ Of course this is precisely what Irenaeus believed and explicitly taught.⁵² Given this, how can Pinnock appeal to Irenaeus? Pinnock does interact with *Against Heresies* 3.24.1 (quoted above) to teach that the Spirit guides the church into truth. But Pinnock is selective in his quotation, ignoring the broader context which makes strong claims of ecclesiological exclusivism.⁵³

Salvation and the church are clearly linked in Irenaeus’s theology, but this is consistent with his understanding of the trinitarian economy. “The Father is indeed above all, and He is the Head of Christ; but the Word is through all things, and is Himself the Head of the Church; while the Spirit is in us all, and He is the living water, which the Lord grants to those who rightly believe in him, and love Him.”⁵⁴ The Spirit’s role in

⁵⁰Tiessen summarizes the work of the Spirit in the unevangelized: “Not to have the Spirit is to be without life. But, not to be a part of the church, to which the Spirit gave apostles, prophets and teachers, and in and through which the Spirit does all his work, is not to have a part in the Spirit.” Tiessen, *Irenaeus on the Salvation of the Unevangelized*, 185-86.

⁵¹Pinnock, “An Inclusivist View,” 105.

⁵²“For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth.” Irenaeus, *Against Heresies* 3.24.1.

⁵³Pinnock, *Flame of Love*, 221.

⁵⁴Irenaeus, *Against Heresies* 5.18.2.

salvation does not and cannot stand alone in Irenaeus's economy. Believers are carried to the Son by the Spirit, through whom they then ascend to the Father.⁵⁵ The mission of the Spirit is important, but the reality of the Spirit's work in the church makes salvation a trinitarian work. Ochagavia summarizes well:

In conclusion we can say that the Spirit works upon the faith revealed by Christ and transmitted by the apostles to the Church. A purely charismatic Church—as we find it in the Montanist Tertullian—is completely absent from Irenaeus's perspective. In his conception the Church is very much rooted in the visibility of the Word made flesh—that *corpus de terra*, to speak with Irenaeus's realism—and in the apostles and their successors in the episcopacy.⁵⁶

In the economy of Irenaeus, Jesus Christ is the head of his church. The Holy Spirit bears testimony to this reality.

In light of this, one wonders how an appeal can be made to Irenaeus in support of a wider hope for the unevangelized. Whereas Pinnock quotes Irenaeus's discussion in *Against Heresies* 3.1.13: "God by various dispensations comes to the rescue of humankind" to garner support for a universal work of the Spirit whereby "truth may have penetrated any given religion and culture at some point,"⁵⁷ Irenaeus consistently united the witness of the Spirit to the building of the Body of Christ. Any attempt to call on Irenaeus for support of a paradigm that asserts a relative autonomy between the Spirit and the Son is misleading.

Creation. Perhaps the most important thing that Irenaeus could say about God

⁵⁵McDonnell, "A Trinitarian Theology of the Holy Spirit?," 208.

⁵⁶Ochagavia, *Visibile Patris Filius*, 133.

⁵⁷Pinnock, *Flame of Love*, 202.

was that “God is creator.”⁵⁸ Gnostics believed that God is completely transcendent and unknowable. The sharp dualism of Gnosticism entailed an inability of God to create unless he did so through emanations or intermediaries. It is in the context of creation that Irenaeus uses the striking metaphor of the “two hands of God” to describe the work of the Son and the Spirit. God was actively at work in the creation of the world and he had no need of intermediaries to help him,

. . . as if he did not possess his own hands. For with him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously he made all things, to whom also he speaks, saying, “Let us make man after our image and likeness.”⁵⁹

Irenaeus returns to the metaphor to describe the creation of Adam, where the Son and the Spirit were both involved: “For never at any time did Adam escape the hands of God, to whom the Father speaking said, ‘Let us make man in our image, after our likeness.’”⁶⁰

Irenaeus also saw continuity between the creation of the first Adam and the second Adam, attributing that continuity to his hands. “And for this reason in the last times . . . his hands formed a living man, in order that Adam might be created [again] after the image and likeness of God.”⁶¹ Irenaeus saw this as a consistent theme throughout redemptive history, citing the translation of Elijah and Enoch:

By means of the very same hands through which they were molded at the beginning, did they receive this translation and assumption. For in Adam the hands of God had

⁵⁸Irenaeus, *Against Heresies* 2.1.1.

⁵⁹Irenaeus, *Against Heresies* 4.20.1. Letham points out that Irenaeus taught here that the Son and Spirit are both coeternal with the Father and that they both also share with him his work of creation. Robert Letham, *The Holy Trinity: In Scripture, History, Theology, and Worship* (Phillipsburg, NJ: Presbyterian and Reformed, 2004), 93.

⁶⁰Irenaeus, *Against Heresies* 5.1.3.

⁶¹Ibid.

become accustomed to set in order, to rule, and to sustain His own workmanship, and to bring it and place it where they pleased.⁶²

So for Irenaeus, all the work of the Father, including creation and providence, is carried out by the two hands of God, namely, the Son and the Spirit.⁶³

In the hands of pneumatological inclusivists such as Georg Khodr, this metaphor becomes a statement of “hypostatic independence.”⁶⁴ For Irenaeus, it was a polemic against Gnosticism. Pinnock is right to affirm that the missions of the Son and Spirit are intertwined,⁶⁵ such usage of the metaphor is consistent with how Irenaeus used it. But to use the work of Irenaeus to enable one to view Christology as a function of the Spirit’s global mission,⁶⁶ or to authorize an “intratrinitarian egalitarianism” per Amos Yong,⁶⁷ is to stretch the metaphor past the point of breaking.

Historiography is, by its very nature, subjective. Unless one is intentionally careful, references to history can be tendentious. This is the case with pneumatological inclusivists’ appeals to Irenaeus. Readers are not free to interpret him however they wish, but readers have a moral obligation to read and interpret in context.⁶⁸ Christian scholars, of all people, should recognize this. Irenaeus’s “two hands” metaphor has become a

⁶²Irenaeus, *Against Heresies* 5.5.1.

⁶³Letham points out that though this may seem to subordinate the Son to the Father, Irenaeus was clear that the two hands are not external to the Father, but “unmistakably divine, always with the Father.” Letham, *The Holy Trinity*, 94.

⁶⁴Georg Khodr, quoted by Paul F. Knitter, “A New Pentecost?,” 36.

⁶⁵Pinnock, *Flame of Love*, 82.

⁶⁶Ibid.

⁶⁷Yong, *Spirit-Word-Community*, 52.

⁶⁸See Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, The Reader, and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan, 1998), 367-441.

playground of free interpretation in the hands of pneumatological inclusivists. Of course, authors can use metaphors, even metaphors that have been developed by others. But when that use concurrently smuggles in the illegitimate affirmation of church history then the metaphor is being used irresponsibly. This is what is happening with pneumatological inclusivists' use of the "two hands" metaphor. Appeals to Irenaeus, when the context is ignored, make an attempt to claim the support of church history that is simply not there.

The *Filioque* Clause

Introduction

The second major topic where the historiography of pneumatological inclusivists is tendentious and inaccurate is in their calls to side with the Eastern church in its rejection of the *filioque* clause.⁶⁹ There are enormous problems that attend the controversy surrounding the *filioque*. Two major hurdles that have to be overcome are those of ecclesiological authority and theological fidelity. But what has always exacerbated the problem is a misunderstanding of the theology that undergirds either side. A telling example of this misunderstanding is the Eastern Patriarch Photius's often rabid denunciations of the *filioque*, articulating a position that was not consistent with his own

⁶⁹A thorough summary of the *filioque* lies outside the scope of this project. For more complete accounts, see Gary D. Badcock, *Light of Truth & Fire of Love: A Theology of the Holy Spirit* (Grand Rapids, MI: Eerdmans, 1997), 62-85; Letham, *The Holy Trinity*, 201-20; Boris Bobrinskoy, *The Mystery of the Trinity: Trinitarian Experience and Vision in the Biblical and Patristic Tradition*, trans. Anthony P. Gythiel (Crestwood, NY: St. Vladimir's Seminary Press, 1999), 279-95; Gerald L. Bray, "Filioque Clause in History and Theology," *Tyndale Bulletin* 34 (1983): 91-144; Alisdair Heron, "The Filioque Clause," in *One God in Trinity*, ed. Peter Toon and James D. Spiceland (Westchester, IL: Cornerstone Books, 1980), 62-77; Dietrich Ritschl, "Historical Development and Implications of the Filioque Controversy," in *Spirit of God, Spirit of Christ: Ecumenical Reflections on the Filioque Controversy*, ed. Lukas Vischer (Geneva: WCC Publications, 1981), 46-65; and idem, "The History of the Filioque Controversy," in *Conflicts about the Holy Spirit*, ed. Hans Kung and Jurgen Moltmann (New York: The Seabury Press, 1979), 3-14.

Eastern tradition.⁷⁰ He not only did not understand Western Trinitarianism, but his argument represented a departure from Eastern Trinitarianism. To be sure, there is a legitimate divide, yet misrepresentation and strawman argumentation have been unwanted, but prevalent guests at the *filioque* roundtable. Such misunderstanding attends pneumatological inclusivists' appeals to the *filioque* in their quest to establish a relative autonomy for the Holy Spirit.

This section demonstrates that pneumatological inclusivists' desire to reject the *filioque* is based on reasoning that is specifically denounced by Eastern theology; namely, a hypostatic independence of the Spirit from the Son. Pneumatological inclusivists may want to affirm a relative autonomy of the Spirit from the Son, but he cannot appeal to rejection of the *filioque* to make his case.

An Historical Summary of the *Filioque*

The Niceno-Constantinopolitan Creed (Latin form 381) states that the Holy Spirit “proceeds from the Father” (*[Credo] in spiritum sanctum, qui ex patre procedit*). There is no mention of the Son. The language was picked to correspond to that of John 15:26, which teaches that the Spirit proceeds (ἐκπορεύεται) from the Father. During the sixth century in Spain, due to the increased threat of Arianism, the words *ex patre filioque procedit* (“from the Father and the Son”) began to appear. The concept of a dual procession is included in the so-called Athanasian Creed which dates from the very early sixth century.

The insertion moved from the liturgical to the political in the year 589 when

⁷⁰Marc A. Pugliese, “How Important Is the *Filioque* for Reformed Theology?” *WTJ* 66 (2004): 159-77.

the Spanish King Recared, a recent convert from Arianism, declared in his profession of faith, “The Spirit proceeds from the Father and the Son.”⁷¹ The intention here was clearly anti-Arian, making a strong statement of the ontological equality of the Father and the Son. In doing so, the Western church was only expressing the logical conclusion of Augustinian Trinitarianism, and there is no reason to believe that it was done with any motive regarding the Eastern church.⁷² The Spanish Council of Toledo also ordered that the insertion to the Creed be recited as a part of the Liturgy.⁷³ Though use in the Liturgy was sporadic throughout Europe, the doctrine was defended in the West, while the East protested on both theological and ecclesiological bases.

The conflict exploded during the reign of the Holy Roman Emperor Charlemagne, who supported the *filioque* clause. In 787, the relationship between the Greek Empress Irene and Charlemagne had deteriorated and Charlemagne used the *filioque* to political advantage to discredit the orthodoxy of the Byzantine Empire.⁷⁴ (Pope Leo III agreed with the clause theologically but opposed inserting it into the Creed.)⁷⁵ Charlemagne eventually gave official sanction to the clause at the Council of Aachen in 809.

Relations between the East and the West ran hot and cold until boiling over

⁷¹Bobrinsky, *The Mystery of the Trinity*, 279.

⁷²So Bray, “*Filioque* in History and Theology,” 119. There is also no reason to believe that the Eastern church understood the difficult position in which the church in Spain found itself. So Ritschl, “Historical Development and Implications of the *Filioque* Controversy,” 49.

⁷³Heron, “The *Filioque* Clause,” 64.

⁷⁴Bobrinsky, *The Mystery of the Trinity*, 279.

⁷⁵Ritschl notes that the councils of Toledo and the synods of Gentilly, Frankfurt, Friuli, and Aachen promulgated decisions that did not represent the official teaching of the ruling popes. Ritschl, “Historical Development and Implications of the *Filioque* Controversy,” 48.

briefly during an intense conflict between Pope Nicholas I and Patriarch Photius of Constantinople. Nicholas sent Frankish missionaries into Bulgaria who imposed the *filioque* on the Bulgarians, thus angering the Eastern church. Photius's response is often seen as the beginning of the *filioque* controversy.⁷⁶ His doctrine, procession from the Father alone, was argued at the political, theological, and philosophical level. The West responded to Photius almost entirely at the political level.⁷⁷ With the attending political conflicts, it was not until 1014 that the clause was accepted and officially inserted it into the Nicene Creed by Pope Benedict VIII. By the time of the great schism in 1054, the *filioque* was the chief source of theological dissension between the two sides.⁷⁸ As Needham affirms, "Since the West excommunicated the East in 1054 for everything in which it differed from Rome, this meant that the *filioque* lay at the doctrinal heart of the schism."⁷⁹ It was mentioned at the Fourth Lateran Council in 1215 and was dogmatized by the church in 1274 at the Council of Lyons. At the time, the Eastern delegates to

⁷⁶As Markos Orphanos writes, "Until the time of Photius, the issue of the procession of the Holy Spirit had been a matter of theological speculation. With Photius, it became a highly controversial point." Markos A. Orphanos, "The Procession of the Holy Spirit according to Certain Later Greek Fathers," in *Spirit of God, Spirit of Christ: Ecumenical Reflections on the Filioque Controversy*, ed. Lukas Vischer (Geneva: WCC Publications, 1981), 21. Cf. Ritschl, "Historical Development and Implications," 51.

⁷⁷Photius excommunicated Nicholas in 867. Rome responded by excommunicating Photius in 869. Ritschl, "Historical Development and Implications of the Filioque Controversy," 50. See Nick Needham, "The *Filioque* Clause: East or West?" *Scottish Bulletin of Evangelical Theology* 15 (1997): 151; "The History of the Mass and Holy Mother Church" [on-line], accessed 11 November 2005; available from <http://www.dailycatholic.org/hist/2histort.htm>; Internet.

⁷⁸Separation caused by the *filioque* continues to this day, as Russian Orthodox theologian Vladimir Lossky notes, "Whether we like it or not, the question of the procession of the Holy Spirit has been the sole dogmatic grounds for the separation of the East and West." Vladimir Lossky, *In the Image and Likeness of God* (London: St. Vladimir's Seminary Press, 1975), 71.

⁷⁹Needham, "The *Filioque* Clause: East or West?," 151. It should be noted that on the occasion of the sixteenth centennial anniversary of the second ecumenical council, in 1981, Pope John Paul recited the Creed without the *filioque*. Bobrinsky, *The Mystery of the Trinity*, 283.

Lyons accepted the *filioque* and papal supremacy, but the Eastern churches quickly recalled the agreement.

The Magisterial Reformers did not revisit the issue of the *filioque*, but depended upon Augustine's teaching. The *filioque* did figure into the Reformers' determination to tie the Spirit to the Word. Particularly for Calvin, the Spirit's work is to bear witness to the Word of God. There could be no fellowship in the Spirit detached from fellowship in the gospel. Because the written Word derives from the eternal Word, the connection between the Spirit and the Word must pertain even to the Trinity. The doctrine of the *filioque* is important because it suggests that the Spirit can never be without the Word, "since the Spirit from all eternity is none other than the Word's, the Spirit proceeding from the Word and the Father together."⁸⁰

The Councils of Lyon and Florence (1438), with their failed attempts to impose the *filioque* on the Eastern church created great resentment until the destruction of Constantinople in 1453.⁸¹ It is important to note that the East and the West understand the Trinity and, consequently, the *filioque* differently. It is to those understandings that we now turn.

The *Filioque* in the East and in the West

The best place to begin in an analysis of trinitarian differences between the East and the West is with Athanasius, a place of common ground. As Robert Letham points out,

⁸⁰Badcock, *Light of Truth and Fire of Love*, 80. This is very significant because it is against such teaching that pneumatological inclusivists react.

⁸¹Ritschl, "Historical Development and Implications of the Filioque Controversy," 52.

Nothing could be clearer than the intimate, unbreakable relation between the Son and the Holy Spirit in Athanasius's thought. The three persons indwell one another, are in each other. This applies as much to the Son and the Spirit as to the Son and the Father or to the Father and the Spirit.⁸²

According to Athanasius, the being of God is one and is inseparable, but the distinction between the three persons (*hypostases*) is real and can be discerned within the unity of the Godhead.⁸³ In his monumental work *Letters to Serapion*, Athanasius argued against the Arians and the Tropici for the full deity of the Holy Spirit employing soteriological logic. Reasoning that because the Holy Spirit is the chief agent of sanctification and sanctification is an integral aspect of salvation, Athanasius asserted that the Holy Spirit must be divine. The Father is of the same essence as the Son and the Spirit.⁸⁴ Though the members of the Trinity are distinct, every work of each individual member is at once a triune work.⁸⁵

Athanasius was also one of the first to articulate the notion of trinitarian *perichoresis*. When the Spirit is given to believers, God indwells them. When believers are made sons by the Spirit, it is in Christ that they are called children of God.⁸⁶ The

⁸²Letham, *The Holy Trinity*, 214. Indeed, Letham believes that perhaps the clearest way through the *filioque* maze is to go back to where everybody knew exactly where they were—the trinitarian theology of Athanasius. He writes, “Later disagreement over the procession of the Holy Spirit . . . might have been avoided if sufficient attention had been paid to his *Letters to Serapion*. Ibid., 143.

⁸³Bray, “*Filioque* in History and Theology,” 105.

⁸⁴Athanasius asks, “Who would be so audacious as to say that the Triad is unlike itself and diverse in nature, or that the Son is in essence foreign from the Father, or the Spirit alien from the Son? . . . As the Son is in the Spirit as in his own image, so also the Father is in the Son.” Athanasius, *The Letters of Saint Athanasius Concerning the Holy Spirit*, trans. C. R. B. Shapland (New York: The Philosophical Library, 1951), 1.20.

⁸⁵Athanasius explains, “As the Son, the living Word, is one, so must the vital activity and gift whereby he sanctifies and enlightens be one perfect and complete; which is said to proceed from the Father, because it is from the Word, who is confessed to be from the Father, that it shines forth and is sent and is given.” Ibid.

⁸⁶Ibid., 1.17.

Spirit is not divided from the Son, but is himself in Christ as the Son is in the Father:

“For the holy and blessed Triad is indivisible and one in itself. When mention is made of the Father, there is included also his Word, and the Spirit who is in the Son. If the Son is named, the Father is in the Son, and the Spirit is not outside the Word.”⁸⁷ Moreover, the Spirit bears the same relation to the Father, in terms of order, as the Son.⁸⁸ Because of the unity of essence and relations, Athanasius is able to assert that the Spirit proceeds from the Father and is sent by the Son. In one paragraph Athanasius asserts that the Son is sent from the Father and the Son sends the Spirit. The Spirit glorifies the Son because the Spirit takes of the Son. The Son came in the name of the Father, who also sends the Spirit in the name of the Son.⁸⁹

Athanasius died in the year 373 before he could see the fruit of his labor in his battle against Arianism and the Tropicci manifest itself at the ecumenical council in Constantinople in 381. But he left to the church a rich trinitarian theology that launched the work of the Cappadocian Fathers in particular. He argued for the full deity of both the Son and the Holy Spirit rooting his theology in the biblical doctrines of salvation and creation. His equality of essence in the members of the Godhead also included an assertion of coinherence, the platform from which the studies in *perichoresis*, the mutual indwelling of Father, Son and Holy Spirit, would begin.⁹⁰ More importantly, for the purposes of this project, Athanasius’s doctrine of the Holy Spirit “stands in the closest

⁸⁷Ibid., 1.14.

⁸⁸Ibid., 1.20.

⁸⁹Ibid.

⁹⁰See Letham, *The Holy Trinity*, 143.

possible relation to that of the Son.”⁹¹ In Athanasius’s writings on the Holy Spirit, the Spirit is rarely mentioned apart from the Son. Such was the relationship between pneumatology and christology bequeathed to the church.

Trinitarianism in the East. In the East, following Athanasius, trinitarian emphasis is placed upon the person of the Father. He is source of the personal subsistence of the Son and Spirit. He is the “guarantor of unity in the Godhead—the sole principle, source, and cause of the Son and the Spirit.”⁹² Significant historical figures in the development of early trinitarian thought, such as the Cappadocian Fathers and John of Damascus, set the stage for Eastern thought.⁹³ Basil the Great, for example, taught,

The way of the knowledge of God lies from One Spirit through the One Son to the One Father, and conversely the natural Goodness and the inherent Holiness and the royal Dignity extend from the Father through the Only-begotten to the Spirit. Thus there is both acknowledgment of the hypostases and the true dogma of the Monarchy is not lost.⁹⁴

According to Eastern thought, in contrast to the West, the Father is the source of unity in

⁹¹R. H. B. Shapland, “Introduction,” in *The Letters of Saint Athanasius Concerning the Holy Spirit* (New York: The Philosophical Library, 1951), 34.

⁹²Letham, *The Holy Trinity*, 204.

⁹³Marc Pugliese makes a very strong case that the procession of the Holy Spirit from the Son can be found in the writings of Basil the Great and Gregory of Nazianzus, as well as Epiphianus. Pugliese, “How Important is the *Filioque* for Reformed Theology?” 163.

⁹⁴Basil, *On the Holy Spirit* 18.47, trans. Blomfield Jackson, *Nicene and Post-Nicene Fathers*, American ed., vol. 8 (Grand Rapids, MI: Eerdmans, 1978), 29-30. John of Damascus wrote that the Holy Spirit “is the companion of the Word and the revealer of his energy . . . proceeding from the Father and resting in the Word, and shewing forth the Word, neither capable of disjunction from God in whom it exists, and the Word whose companion it is . . . being in subsistence the likeness of the Word.” John of Damascus, *The Orthodox Faith* 1.7, trans. S. D. F. Salmond, *Nicene and Post-Nicene Fathers*, American ed., vol. 9 (Grand Rapids, MI: Eerdmans, 1955), 5. It is in John of Damascus that we find the first outright denial of the *filioque* (*The Orthodox Faith*, 1.8), but his remarks do not give any indication that they are pointed at the Western church or that he was even aware of the insertion into the Creed. “And we speak likewise of the Holy Spirit as from the Father and call him the Spirit of the Father. And we do not speak of the Spirit as from the Son, but yet we call him the Spirit of the Son.” John of Damascus, *The Orthodox Faith* 1.8. See Bray, “*Filioque* in History and Theology,” 120.

the Trinity, rather than divine essence (although they do not deny sameness of essence).

He is the Fountain of Deity—the principle possessor and source of the divine essence.

There is relational unity among the persons that ultimately derives from the Father who is the eternal origin of the others.⁹⁵ Needham summarizes, “The being of the Son and the Holy Spirit is indeed fully and truly divine—but for this very reason, that it is the Father’s true being communicated to them by the eternal begetting of the Son and the eternal procession of the Spirit.”⁹⁶

Trinitarianism in the West. In the West, the unity of God does not reside in the Person of the Father, but it rests in the divine essence itself. The first Western theologian of note to deal with the Holy Spirit was Ambrose. In his work *On the Holy Spirit*, Ambrose draws heavily from the Greek theologians Athanasius, Basil of Caesarea, and Didymus the Blind. In this work, he states that the Spirit “proceeds from the Son” (*On the Holy Spirit*, 1.11).⁹⁷ This became the theological precedent for the *filioque*.

The theologian most responsible for the Western proposal of the *filioque* was Augustine.⁹⁸ His book *On the Trinity* laid the foundation for the subsequent development of Western Trinitarianism. It is important to note that Augustine was not attempting to

⁹⁵Badcock, *Light of Truth and Fire of Love*, 82.

⁹⁶Needham, “The *Filioque* Clause,” 142.

⁹⁷Cited in Badcock, *Light of Truth and Fire of Love*, 66.

⁹⁸Early in Augustine’s theological career his understanding of the Trinity was still in development. In the year 393, Augustine addressed a gathering of African Bishops and discussed the Trinity, recorded in *On Faith and Creed*. In this discourse on the Spirit, he states that the Spirit is not begotten of the Father, nor of the Son, “but rather that he owes what he is to the Father, for there is only one eternal origin (*principium*) in the Trinity, namely the Father.” Badcock, *Light of Truth and Fire of Love*, 68. This is an Eastern understanding, though it ignores the specific language of the Creed. In this discourse, he first identifies the Holy Spirit with the love of God. The love of God, the Holy Spirit and the divinity of the Father and the Son are identical. To say that God is love and God is Spirit is to say the same thing.

demonstrate the divinity of the Spirit (which is the purpose of the Nicene Creed and the *filioque*). Augustine's purpose was to clear up confusion in distinction between the three divine persons. He chose not to focus on what happens in creation and redemption, but what differentiates the individual members of the Trinity from all eternity.

Augustine's shift from God the Father as the fountain of divinity to the divine essence has a beginning rooted in historical context. Arianism, though not a political force during Augustine's lifetime, still possessed theological influence at the level of the congregations. One typical Arian argument was that since it is common knowledge that God does not have accidents, but only substances, anything that is said of God must relate to his substance. Therefore, "unbegotten" and "begotten" are statements about the essence of God. Augustine's response was that one need not speak only of accidents and substance. In the Trinity there are middle ground–divine relations. Indeed, Augustine argues that the names "Father" and "Son" are meaningless apart from their relationship to each other.⁹⁹ Therefore, the Holy Spirit must be defined in terms of a relation that is common to the Father and the Son. The Holy Spirit is "a kind of inexpressible communion or fellowship of Father and Son."¹⁰⁰ The significance of this is that Augustine was claiming that the relationship of the Spirit to the Father and the Son is constituted by the procession of the Spirit, that is, relation and procession are identical.¹⁰¹

⁹⁹Ritschl notes that the relations of the three persons of the Trinity "condition each of them in dependence to the others, so much so, that Augustine teaches the Son's participation in his own sending (i.e., his incarnation)." Ritschl, "Historical Development and Implications of the Filioque Controversy," 61.

¹⁰⁰Augustine, *The Trinity*, ed. John E. Rotelle, trans. Edmund Hill (Hyde Park, NY: New City Press, 1991), 197.

¹⁰¹One implication of this is that the persons of the Trinity exist as individuals only relative to each other. For example, the Father may be logically prior to the Son, but the Son must exist for the Father

Because the Son is begotten by the Father, he in turn receives the capacity to breathe forth the Spirit (John 20:22). Therefore, “the Spirit proceeds ‘principally’ from the Father, and mediately . . . from the Son.”¹⁰²

Photius and the *Filioque* Controversy. When the Western church attempted to evangelize Bulgaria in the 860s, the Frankish missionaries included the *filioque* clause in the Creed. Photius, the Patriarch of Constantinople, responded by denouncing the West as heretical. His case was built on the following premises: There is a distinction between properties belonging to the divine nature and properties belonging to the individual hypostases. The hypostatic properties are incommunicable and unconfused. The Father, as the cause of the Son and the Spirit, is separate at the hypostatic level. That is, contrary to Augustine, who saw the unity of the Godhead residing in the divine essence, Photius taught that the Father is related to the Son and the Spirit as their unique cause and it is by him and him alone that they are caused, though not in the same way.¹⁰³ Photius rejected the idea that the Son is the cause in any way of the Spirit. If this is to be accepted, he reasoned, then what is to differentiate the Son from the Father?¹⁰⁴ If

to be the Father. Bray, “*Filioque* in History and Theology,” 116. Eastern criticism of this notion is that only persons can have relationship. Persons exist in the context of relationships, but a person cannot be reduced to a relationship. Needham, “The *Filioque* Clause,” 145

¹⁰²Badcock, *Light of Truth and Fire of Love*, 68. Badcock levels the following criticisms at Augustine. First, for Augustine, the ultimate basis for the work of the Spirit is his understanding of the relationship between the Father and the Son. This can suggest a priority of the Father-Son relation over all else. (The Spirit is the Father-Son relationship.) Second, if the Holy Spirit is the common divinity of the Father and Son, what distinguishes one from another? *Ibid.*, 77-78.

¹⁰³Photius, *De Spiritus Sancti Mystagogia* 11, cited in Orphanos, “The Procession of the Holy Spirit,” 22.

¹⁰⁴Photius reasoned that if the Spirit proceeds from the Son, who is begotten by the Father, then the Father is both the direct and indirect cause of the Spirit. Photius argued that this diminishes the perfection of God and creates the strange case where the Father is both Father and Grandfather of the Spirit

procession of the Spirit is a common property to the Father and the Son, then it has to be common to the Spirit as well.¹⁰⁵

The contributions of Photius are significant because his doctrine of the procession of the Spirit has had a “tremendous influence” on the Eastern theology of the Spirit.¹⁰⁶ His logic and arguments are strong, but limited due to their self-contained nature.¹⁰⁷ Photius did not deal with Augustine’s arguments,¹⁰⁸ nor did he address how, if at all, the Son and Spirit are related.¹⁰⁹ His arguments also ignore the Eastern teaching on *perichoresis*, the mutual indwelling of the Son and Spirit. In his zeal to repudiate the West, he denied what Eastern theology had already affirmed.

Pneumatological Inclusivists and the *Filioque*

Pneumatological inclusivists, both evangelical and non-evangelical, are

(*De Spiritus Sancti Mystagogia* 42). Ibid., 23.

¹⁰⁵Photius argued from John 15:26 for single procession, but dismissed passages such as Gal 4:6 or Rom 8:9 that speak of the Spirit of the Son or the Spirit of Christ as having anything to do with the Spirit’s origin. Ibid., 51.

¹⁰⁶Orphanos, “The Procession of the Holy Spirit,” 25. See Michael Fahey, “Son and Spirit: Divergent Theologies between Constantinople and the West,” in *Conflicts about the Holy Spirit*, ed. Hans Hung and Jurgen Moltmann (New York: Seabury Press, 1979), 21.

¹⁰⁷For a more detailed response to Photius’s criticisms of the *filioque*, see Pugliese, “How Important is the *Filioque*?” 159-77. His arguments that the *filioque* is “the only way to preserve the real distinction between the Son and the Holy Spirit,” and “the only way to preserve the full deity of the Son” are less convincing.

¹⁰⁸For example, Augustine had said that the Holy Spirit proceeds from the Father and the Son as one principle of origination—not from two persons. This very fact demonstrates the impasse. Augustine begins with the Trinity when discussing God, while the East begins with the Father. Letham notes that this makes the *filioque* almost inevitable. Letham, *The Holy Trinity*, 206.

¹⁰⁹Bray, “*Filioque* in History and Theology,” 125.

sympathetic to Eastern concerns over the *filioque*.¹¹⁰ The Eastern Orthodox (and non-evangelical) Georg Khodr is critical of the *filioque* because he believes it has caused an ecclesiologicaly-defined soteriology. If the Spirit is from the Father and/or through the Son, then the mission of the Spirit is going to be circumscribed within the mission of the Son. But if the Spirit is from the Father of the Son, then the economy of the Son does not limit that of the Spirit.¹¹¹ Stanley Samartha understands the implications of the *filioque* for people of others faiths in the same manner. Acceptance of the *filioque* restricts the flow of the Spirit to the “Christomonistic channel, and limited to the church and only through the agency of the church to the rest of humanity,” while rejection grants far more theological space “for the Spirit proceeding from the Father to breathe freely through the whole *oikoumene* that includes neighbours of other faiths as well.”¹¹²

Amos Yong and the *filioque*. For Amos Yong’s part, he too is sympathetic to Eastern concerns over the *filioque* because he believes that it may subordinate the third article of the Creed to the second.¹¹³ The implications for theology of religions are thus:

If indeed the *Filioque* is reasserted, pneumatology may remain subordinated to christology, thereby minimally securing the fulfillment theory—the notion that other faiths, including Judaism, are valid only as anticipations of the Christian revelation and therefore are fulfilled by Christ—and perhaps reinforcing the Catholic doctrine of *extra ecclesiam nulla salus*.¹¹⁴

¹¹⁰For an extreme position, a reversal of the *Filioque*, see Paul W. Newman, “The Word Proceeds from the Spirit,” *JES* 28.1 (1991): 115-20.

¹¹¹Georg Khodr, “Christianity in a Pluralistic World—The Economy of the Holy Spirit,” *ER* 23 (1971): 118-28.

¹¹²Stanley J. Samartha, “The Holy Spirit and People of Other Faiths,” *ER* 42 (1990): 255.

¹¹³Yong does caution that a reverse subordination can also occur if one is not careful. Yong, *Beyond the Impasse*, 169.

¹¹⁴*Ibid.*, 186.

In calling for a rejection of the *filioque*, Yong is careful to note that he is not calling for complete autonomy of the Spirit, but a turn to pneumatology may allow for “more neutral categories to emerge when attempting to discern the presence and activity of the Spirit in other traditions.”¹¹⁵

Yong recognizes that the conflict of the *filioque* was over two different, though not necessarily contradictory goals. The East sought to uphold the monarchy of the Father as the source of divinity, while the West was concerned to uphold the consubstantiality of the Son and the Father and to distinguish the Son from the Spirit.¹¹⁶ Yong proposes that the Spirit proceeds principally from the Father and then from the Son in a derivative fashion because the Son is the Son of the Father. In this, his proposal is no different from that of Augustine. He goes on to suggest that the Spirit is “the mutual love between the Father and the Son, and the link between God and the world.”¹¹⁷ This is significant because Yong is calling for the *filioque* to be seen in terms of relations rather than source or origin:

However, if both begottenness and spiration are understood in an altogether different frame of reference, that of relations, and if the framework of reflection was enlarged eschatologically to include return alongside procession, then the Eastern emphasis on the perichoretic interrelationality of the divine persons can be seen to complement the Latin doctrine of the *filioque*.¹¹⁸

This proposal is born out of a concern over the *filioque* that if it were to be reasserted, it

¹¹⁵Ibid. Yong states, “I am certainly not arguing for a view of the economy of the Spirit as completely sovereign or unrelated to that of the Son.” Ibid.

¹¹⁶Yong notes that Augustine’s mutual love theory for the Holy Spirit does accomplish the goals of the West. Yong, *Spirit-Word-Community*, 64-65.

¹¹⁷Ibid., 71.

¹¹⁸Ibid., 72.

would subordinate pneumatology to christology. Leaving aside the questions of biblical fidelity, pneumatology creates more theological space for his theology of religions. His analysis of the *filioque*, much like his analysis of Irenaeus, is more circumspect than that of Clark Pinnock. He attempts to understand contextually the theology and the concerns of both the East and the West. Clark Pinnock does not attempt to do either.

Clark Pinnock and the *filioque*. Pinnock advocates rejecting the *filioque* because he believes the Spirit is not tied exclusively to the Christ event, as the *filioque* implies. This is significant for a theology of religions, because in the current context of religious pluralism, rejection of the *filioque* frees the Spirit to operate throughout all of creation, including other religions.¹¹⁹ In fact, Pinnock admits that his principle objections to the *filioque* are not related to the actual meaning. The *filioque* insertion represents an abuse of power by the Western church and has fostered a theology of restrictiveness, whereas the original wording of the Creed “upheld the freedom of the Spirit to operate everywhere and did not suggest his confinement.”¹²⁰

Embracing the *filioque* can “threaten our understanding of the Spirit’s universality. It might suggest to the worshiper that Spirit is not the gift of the Father to creation universally but a gift confined to the sphere of the Son and even the sphere of the church.”¹²¹ According to Pinnock, the *filioque* communicates that the Spirit has no mission of his own:

¹¹⁹Pinnock, *A Wideness in God’s Mercy*, 78. Interestingly, Pinnock blames Barth’s commitment to the *filioque* as the reason why he could not conceive of general revelation or prevenient grace in other religions. *Ibid.*, 79.

¹²⁰Pinnock, *Flame of Love*, 197.

¹²¹*Ibid.*, 196.

It does not encourage us to view the divine mission as being prior to and geographically larger than the Son's. It could seem to limit Spirit to having a noetic function in relation to Christ, as if the Spirit fostered faith in him and nothing more. It undercuts the idea that Spirit can be active where the Son is not named and supports the restrictive reading of the axiom, "Outside the church, no salvation."¹²²

Pinnock is convinced that the *filioque* has contributed to the Spirit's being subordinated to the Son, at least in practice, in the West. By his thinking, the *filioque* insertion is "an impediment to a recognition of Spirit operations apart from and prior to Christ."¹²³ This is a fundamental error in Pinnock's understanding of the *filioque* and Eastern theology. Rejecting the *filioque* may be a rejection of the subordination of the Son to the Spirit, although the *filioque* does not entail any sort of subordination. But rejecting the insertion does not establish any sort of hypostatic autonomy, which is implied in Pinnock's affirmation: "The mission of the Spirit is not subordinate to the Son's but equal and complementary. The *filioque* was introduced into the creed in an irregular way and adversely affects our understanding."¹²⁴

Conclusion

Clark Pinnock rejects the *filioque* because he believes that doing so creates space for the ministry of the Holy Spirit. This mindset is consistent with the accusation commonly leveled by the West against the East, namely, that the Eastern rejection of the *filioque* breaks the bond between the Son and the Holy Spirit, granting to the Spirit a relative autonomy. Needham argues that such a separation is impossible, because

¹²²Ibid.

¹²³Ibid., 260.

¹²⁴Ibid., 197.

Son and Spirit are united by the closest bond conceivable, the ontological bond of being the same God. Just as the Father is the same in essence (*homoousios*) as the Son, and the same in essence as the Spirit, so the Son and Holy Spirit are the same in essence as each other.”¹²⁵

In a fascinating rebuke of those who would accuse Eastern theology of severing the bond between the Son and Spirit, Needham writes,

As far as their peculiar personal relationship is concerned, the Spirit rests upon and abides in the Son; or in John of Damascus’ phrase, the Spirit is the Son’s eternal companion. It may suit Western polemics to picture the East as having the Son fly off from the Father in one direction, and the Spirit in the opposite direction as fast as his wings will carry him; but you do not need a degree in Freudian or Jungian psychology to suspect that that says rather more about a Western imagination in wish-fulfilment mode than it does about actual Eastern theology.¹²⁶

The primary concern of the East with the *filioque* is not that it subordinates the Holy Spirit to the Son; this concern is answered by the trinitarian doctrine of consubstantiality. Nor is the primary concern that the *filioque* teaches two separate sources of the procession of the Spirit; this concern is answered by an understanding of Augustine’s locating the procession in the divine essence, not in the Father and Son *per se*. The chief concerns of the East are that the *filioque* compromises the monarchy of the Father and that the *filioque* confuses the Father and the Son.¹²⁷ When it comes to relationship with

¹²⁵Needham, “The *Filioque* Clause,” 159. Needham criticizes those who would accuse Eastern theology of seeking to sever the bonds between Christ and the Holy Spirit: “Ironically, the accusation itself bowls a pyrotechnic googly at fundamental trinitarian doctrine, and incidentally reveals an unfortunate absence of acquaintance with Eastern spirituality (which admittedly, seems almost universal among us Westerners, especially Protestants).” Ibid.

¹²⁶Ibid. Needham also responds to those who would accuse Eastern mystics of not being Christ-centered. “As for non-Christ-centered mysticism, it ought to be a well-known fact that Eastern ‘mysticism’ has always been so Christ-centred that a better accusation might be a tendency to downplay the Father.” Ibid.

¹²⁷Robert Letham shares these concerns and adds another. He wonders whether the *filioque* ontologically subordinates the Spirit to the Son, and concludes that it appears that this is the case. If the deity of the Son requires that he spirate the Spirit with the Father, then what of the deity of the Holy Spirit? The attributes of the divine nature are supposed to be shared by all three persons in an orthodox Trinitarianism. Has this occurred with the *filioque*? Spiration, an essential property is shared by the two, but not the Spirit. Letham, *The Holy Trinity*, 212.

the Holy Spirit, there is no way to distinguish between the Father and Son.¹²⁸

To remain consistent with their theological forebears, the East has to at least affirm the Spirit proceeding from the Father through the Son. The Son does have a mediating role in the sending of the Spirit although the sole source of the Spirit is the Father. As Letham points out, for the West to make the claim that the East severs the Spirit from the Son is to ignore the doctrine of mutual indwelling championed by the Cappadocians. This is “the crowning affirmation of the close relations of the Son and the Holy Spirit. . . . In short, the East consistently affirms that the Son participates in the Holy Spirit’s procession from the Father, both immanently and economically.”¹²⁹

The purpose of this section is not to solve the problem of *filioque*. Such a task lies well beyond the scope of this project. I have endeavored to demonstrate that pneumatological inclusivists’ appeals to siding with the East in its rejection of the *filioque* will not advance their cause. A rejection of the *filioque* does not entail an affirmation of relative autonomy or hypostatic independence for the Holy Spirit. The East traditionally (with few exceptions) has not affirmed such a thing. Eastern theology, in fact, argues just the opposite: a close and unbroken relationship between the Son and the Spirit.¹³⁰

¹²⁸Needham, “The *Filioque* Clause,” 147. Cf. Letham, *The Holy Trinity*, 206.

¹²⁹Letham, *The Holy Trinity*, 208.

¹³⁰For example, in writing on the procession of the Holy Spirit from the Father and how this relates to deification, the Eastern theologian Dumitru Staniloae writes, “The sending of the Spirit by the Son to men rather signifies that the Spirit rests in those who are united with the Son, since he rests in the Son. The Spirit does not go beyond the Son, even when we say improperly that he is sent to men. The Son is the only and ultimate resting place of the Spirit. The Spirit dwells in us insofar as we are raised up in the Son. This saves us from a theological rationalism on the one side and a purely sentimental enthusiasm on the other.” Dumitru Staniloae, “The Procession of the Holy Spirit from the Father and His Relation to the Son, as the Basis for Our Deification and Adoption,” in *Spirit of God, Spirit of Christ*, ed. Lukas Vischer (London: SPCK, 1981), 179.

CHAPTER 5

METHODOLOGICAL RESPONSE: THE SON AND THE SPIRIT IN THEOLOGY

Introduction

In chapter 3, the pneumatological proposals for soteriological inclusivism by Clark Pinnock and Amos Yong were described. In order to posit an independent work of the Holy Spirit apart from the proclamation of the gospel of Christ, a radical change in perspective in theological method is required. Pinnock summarizes this best by suggesting, “Let us see what results from viewing Christ as an aspect of the Spirit’s mission, instead of (as is more usual) viewing Spirit as a function of Christ’s.”¹ The question before us is whether such a change in perspective is permissible. Is reading Scripture pneumatocentrically a legitimate option or must the Bible be read Christocentrically? In the methodological critique that follows it will be demonstrated that moving Christ from the center of theological method entails a fundamental misreading of Scripture and will result in theological positions that constitute illegitimate departures from orthodox doctrines. Before critiquing the theological method of advocates for pneumatological inclusivism and offering a counter-proposal, the methodologies of Clark Pinnock and Amos Yong will be summarized, along with attention given to the methodology of the late Stanley J. Grenz who follows much the

¹Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 80.

same procedure.

Pneumatological Proposals

Clark Pinnock

Clark Pinnock cautions that although a strong theological method is necessary, its importance must not be exaggerated. From his perspective, “too much thinking about method spoils creativity.”² Ultimately, Pinnock fears that a strong theological method can lead to what he terms “philosophical biblicism;” that is, the desire for “verifiable revelational data with which (if we had it) we could speak with absolute certainty to the world.”³ Instead, he prefers a “simple biblicism;” namely, the delight in the Word of God that does not require a Bible “that fits into an ideological agenda,” or that is not “easily threatened by what exegesis might turn up and requires a more elaborate theory of truthfulness to fit the requirements.”⁴

The Christocentric nature of Scripture: The early Pinnock. Skepticism over method was not always characteristic of Clark Pinnock. Earlier in his career he published *Biblical Revelation: The Foundation of Christian Theology*.⁵ In this work,

²Clark H. Pinnock, “New Dimensions in Theological Method,” in *New Dimensions in Evangelical Theology: Essays in Honor of Millard J. Erickson*, ed. David S. Dockery (Downers Grove, IL: InterVarsity, 1998), 197.

³Ibid., 201.

⁴Ibid. This type of “biblicism” comports well with his inclusivism. He compares simple biblicists to postmoderns, who “do not see such a need for rational foundations in the modern sense. . . . They are just satisfied with more modest reasoning. They operate more consciously out of a faith community and take their stand in a pluralistic world from it. They do not pretend to have a universal perspective. . . . Ironically, evangelicals may turn out to be the last modernists.” Ibid., 202-03.

⁵Clark H. Pinnock, *Biblical Revelation: The Foundation of Christian Theology* (Chicago: Moody Press, 1971).

Pinnock argued for a Christocentric approach to the Bible and its interpretation; that the central purpose of Scripture is to present Jesus Christ. Because of this, Jesus Christ is the hermeneutical key to understanding the Bible:

Historically, Protestant theology has had no difficulty in recognizing that the focus, end and center of Scripture are Jesus Christ. He is the key to unlock the whole treasury, the hermeneutical guideline grasping the true meaning of the Bible. The core of Scripture is what God has done *propter Christum* (through Christ) in grace for his people. The New Testament interprets the Old according to a *Christocentric* principle. In the written Word we encounter the living Word (2 Tim 3:15). The promise and fulfillment motif dominates Scripture. Christ is the axis of the Testaments. The promises of the Old come to fruition in the New. The whole New Testament concerns messianic fulfillment. Scripture has been fulfilled.⁶

According to the early Pinnock, the Spirit and Word are “witnesses to and the servants of the living Word.”⁷ That the Spirit is a servant has no ontological implications whatsoever; the servanthood of the Holy Spirit is functional. While Scripture may be “second to Christ in redemptive importance,” its epistemological importance is “second to nothing.”⁸ Pinnock could not have been more clear. Gospel proclamation is absolutely necessary for salvation and any sort of break between the ontological and epistemological necessity of Christ’s atoning work, the critical path for soteriological inclusivism, cannot be sustained by the Christocentric nature of Scripture, which is the very fabric of the Bible.

Pneumatological reading of Scripture: The later Pinnock. In order to

⁶Ibid., 103. He later states, “The Christocentric unity of Scripture is not a reductive principle for censoring the Bible! It is the main theme we should always keep in mind. Christ is the hermeneutical clue to all the mysteries of revelation. The dominant intent of Scripture is to preach Christ, and it achieves this end by speaking truly at every point.” Ibid., 103-04.

⁷Ibid., 104.

⁸Ibid.

arrive at his inclusivistic position, Pinnock has had to revise his approach to reading and interpreting Scripture. Today, he celebrates the “growth” of evangelicals who are recognizing that there are other factors to consider in assessing the meaning of Scripture. These factors include the role of tradition (Scripture may be primary, but tradition provides insight); reason (the need to cross-check the assertions of theology with reality—he points to the scientific advances in evolution); and culture and setting (the writers and the readers come to the text with questions and biases). On the last, he credits the Spirit, stating that the theologian must overcome the “temptation . . . to stick with original meaning and not take risks discerning the mind of the Spirit for this moment.”⁹

Pinnock’s revision in method is rooted in his functional understanding of biblical authority. Whereas orthodox Protestants have historically based biblical authority upon ontology (the Bible is authoritative because of what it is), Pinnock understands that the authority of the Bible lies in its utilization by the Spirit: “The real authority of the Bible is not the scholarly exegesis of the text, open only to an elite, but the Word that issues forth when the Spirit takes the Word and renders it the living voice of the Lord.”¹⁰ All Christians are indwelt by the “Spirit of revelation” who “charges” the Bible with life and becomes “the living voice of God” to readers.¹¹

Pinnock’s understanding of the Spirit’s role in biblical authority and revelation

⁹Pinnock, “New Dimensions in Theological Method,” 204.

¹⁰Clark H. Pinnock, *The Scripture Principle* (San Francisco: Harper & Row, 1984), 156. Pinnock explains that the living Word is not “different from what is said in the objective biblical text but, rather, that through the Spirit what is said comes alive and becomes contemporary to us.” Ibid.

¹¹Ibid, 163. For this reason, Pinnock is able to claim that although a phase of revelation has ceased, not all of it, in any sense, has. According to Pinnock, the Spirit works in relation to the Word in the following ways: (1) The Spirit enables us to recognize the Scriptures as the Word of God; (2) The Spirit aids in interpretation; and (3) The Spirit helps us to apply the Scriptures.

means that discernment of the ways of the Spirit is necessary to theological interpretation. For example, because cherished pluralism characterizes the current culture,¹² it is incumbent upon theologians to “ponder what the Spirit is saying to us about it.”¹³ The proper tools for understanding the Spirit exceed the reading of Scripture. Because the Spirit cannot be “imprisoned in concepts,” the Spirit is known by prayer and study.¹⁴

The priority in discerning the presence and work of the Spirit leads Pinnock to revisit the relationship between Christ and the Holy Spirit. Pinnock rightfully points out that because it was the anointing of the Holy Spirit that made Jesus the Christ, a healthy Christology must not lack for pneumatology.¹⁵ He also points out that there has been neglect of both the Spirit as Creator and the Spirit in relation to Christ.¹⁶ Both of these statements are very true. But Pinnock errs in his correction by suggesting that Christ can be viewed as an aspect of the Spirit’s mission rather than viewing the Spirit as an aspect of Christ’s.¹⁷

Pinnock accomplishes this by placing Christology in the context of pneumatology, emphasizing the global operations of the Spirit. The activity of the Holy

¹²Recall from chap. 3 that “cherished pluralism” describes the elevated status that pluralism enjoys. In “cherished pluralism,” philosophical and religious pluralism do not merely describe the culture, but are valued as the way society ought to function. See D. A. Carson, *The Gagging of God* (Downers Grove, IL: InterVarsity Press, 1996), 13.

¹³Clark H. Pinnock, “An Inclusivist View,” in *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Phillips (Grand Rapids, MI: Zondervan, 1995, 1996), 96.

¹⁴Pinnock, *Flame of Love*, 13.

¹⁵Pinnock rightly points out that “anointing by the Spirit is central for understanding the person and work of Jesus—more central than theology has normally made it. Christology must not lack for pneumatology.” *Ibid.*, 79.

¹⁶*Ibid.*, 80.

¹⁷*Ibid.*

Spirit culminates in the incarnation, brings coherence to the kenosis, and is the background for the entire ministry of Christ.¹⁸ From this perspective, the Spirit is the “source of creation and redemption.”¹⁹ This reversal has an enormous effect on Pinnock’s theology.²⁰ For example, viewing Christ as an aspect of the Spirit’s mission led to a shift in his understanding of the atonement from penal substitution to recapitulation.²¹ Emphasizing Spirit-Christology directs Pinnock’s attention to a participatory model of the atonement where we are united with the Christ who traces the human path as the last Adam.²²

¹⁸Pinnock rightly emphasizes the role of the Holy Spirit in the life and ministry of Christ, explaining that, “Spirit enabled Jesus to live within the limits of human nature during his life. The Son decided not to make use of divine attributes independently but experience what it would mean to be truly human. Therefore he depended on the Spirit for power to live his life and pursue his mission.” *Ibid.*, 88. Though Pinnock is right to highlight the Spirit’s role in the life of Christ, one need not see Christology as an aspect of pneumatology to arrive at this conclusion.

¹⁹*Ibid.*, 82.

²⁰Pinnock plays with the difference between the Christology of the Synoptics and that of John. He sees Luke as promoting a more functional Christology, while John’s Christology is ontological. This is significant, because Pinnock suggests that it would be easier for a Jew or Muslim to accept Jesus in terms of a functional Christology rather than under an incarnational category. “Their difficulties with Christianity in fact lie not with biblical language so much as with the technical creedal formulations of later church tradition. . . . It would not be a question of their denying the doctrine of Incarnation in the metaphysical sense, but of preferring the dynamic biblical language as more understandable than later formulations.” In contrasting the emphases in Luke’s and John’s Gospels, Pinnock suggests that incarnation “is not the normative category for Christology in the New Testament. . . . There might even be dangers for the church, were it to make the Incarnation its only operative Christology, ignoring the other possibilities.” Clark H. Pinnock, *A Wideness in God’s Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids, MI: Zondervan, 1992), 62.

²¹Pinnock explains, “Each stage of development and phase of history was lived through by Christ in obedience to God and dependence on the Spirit, so that the effect of Adam’s sin was reversed. Through this act of representation, creation is restored. Key is Christ’s representation of humanity and our incorporation into him through faith by the Spirit. The idea is that what took place in Christ paradigmatically will be applied to and realized in us. This act of atonement includes and does not replace us; it is a representation that includes rather than excludes.” Pinnock, *Flame of Love*, 95. See also Clark H. Pinnock and Robert C. Brow, *Unbounded Love: A Good News Theology for the 21st Century* (Downers Grove, IL: InterVarsity, 1994), 99-110.

²²Pinnock explains, “With a view to the atonement, the Father gave the Spirit to the Son, that he might complete a representative journey on our behalf. The Risen One now gives us the Spirit, which had previously been given to him, in order to bring us along with him on the journey that leads to God. All humanity has the potential to be the children of God, because all were included in his representation. What

Amos Yong

Whereas the theological method of Clark Pinnock has to be culled from sources often not dedicated to the topic and there has been an obvious increase in Pinnock's perceived role of the Holy Spirit in interpretation and theology, the work of Amos Yong in hermeneutics and theological method is more intentional and developed.²³ Clark Pinnock attempts to build his model of pneumatological inclusivism from Scripture. Amos Yong is less certain that an explicit case can be made from Scripture, so he turns to epistemology, philosophy and theological method to build his case, proposing a "foundational pneumatology." Just as beginning with the Spirit provides great potential for developing a theology of religions, Yong is convinced that beginning with pneumatology also "leads toward a robust trinitarianism, and that this movement reflects both the shape of a hermeneutical theology and the intuitions of a theological hermeneutics."²⁴ It is significant, therefore, that Yong's thesis for theological interpretation is conceived and is ordered as, "the continuous interplay of Spirit, Word, and community,"²⁵ which he sees as reading Scripture through the three lenses of relationality, rationality, and the power of community.

Spirit and Word in theological method. Yong, who writes from a

Pentecostal-Charismatic perspective, understands that theology, at least in the orthodox

remains is for everyone to be reconciled to God personally and subjectively." Pinnock, *Flame of Love*, 100.

²³See his second published monograph, Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Burlington, VT: Ashgate, 2003).

²⁴Ibid., 219.

²⁵Ibid., 245. The order given in the title is intentional and reflects the three primary areas of hermeneutics, namely, experience, Scripture, and ecclesiology, respectively.

sense, should be bound by Scripture, but he wants to differentiate between theology and doctrine. In Yong's taxonomy, theology is "a provisional theoretical activity which attempts to correlate the biblical revelation with our experience of the world and vice versa."²⁶ Because theology is essentially second-order discourse about God, any attempt to circumscribe it within the parameters of the Christian church is artificial. Therefore, doctrinal distinctions are irrelevant in determining the legitimacy of a person's ability to speak about the divine. In other words, one cannot be dismissed from theological conversation on an *a priori* basis due to doctrinal differences.²⁷

Yong sees his work as being in basic continuity with ongoing developments in the trinitarian discussion of the Holy Spirit.²⁸ If Jesus is the one mediator between God and man, then it is the Spirit who is the means by which the mediation is brought about, the one who enables the reconciliation between God and man.²⁹ A thorough trinitarian theology must be genuinely pneumatological, and Yong turns to Irenaeus and the "two

²⁶Amos Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield, UK: Sheffield Academic Press, 2000), 23.

²⁷Yong clearly states, "The Pentecostal and charismatic experience of the Holy Spirit can provide an avenue by which a pneumatological approach to the non-Christian faiths can be constructed which will complement, and in some ways, perhaps advance the discussion of a Christian theology of religions." *Ibid.*, 20.

²⁸He begins with a study of the "equally important role of the Spirit in the life and work of Jesus" focusing on Luke. Yong, *Spirit-Word-Community*, 28. The implications of the Spirit's work in the life and ministry of Jesus are clear: "Jesus' teaching, preaching, healing, exorcizing, liberating, delivering, and saving words and deeds are the result of the Spirit's anointing." All of this is picked up by Luke later in Acts 10:38 in a summary statement attributing Jesus' power to the Holy Spirit. Jesus' relationship with the Spirit is also found in the death and resurrection. His dying words (Luke 23:46) emphasize a trinitarian event. *Ibid.*, 29.

²⁹Yong explains, "The Spirit enables the reconciliation between God and humankind; the Spirit empowers the new relationship established through Jesus Christ; the Spirit is the relational medium that makes possible the incarnational and paschal mysteries." *Ibid.*, 30. Pointing toward a strong relationship between the incarnational ministry of Christ and the present work of the Holy Spirit, Yong writes, "The Spirit therefore reconciles us to God precisely by uniting us with the life, death, and resurrection of Jesus so that we can go about doing the (even greater) works that Jesus did." *Ibid.*, 32.

hands of God” metaphor to establish his methodology.³⁰ In Yong’s economy, all of reality hinges on Word and Spirit where the Word represents concreteness, objectivity, and particularity (e.g., the historical Jesus and the written Scripture), while the Spirit represents dynamism, relationality and the subjectivity of human experience.³¹ In theory, Yong does not want to bifurcate the Word and Spirit by this paradigm, suggesting that “Word and Spirit are inseparable features of all things.”³² This understanding of Word and Spirit applies to hermeneutics as well, where Word and Spirit refer to the objective and subjective elements of hermeneutics. The subjective element of biblical interpretation, empowered by the Spirit, is manifest in illumination and application. This element is critical to interpretation and in Protestant hermeneutics is often ignored, which

³⁰According to Yong, one function of the “two hands of the Father” is that Word and Spirit mutually define each other: “Word defines Spirit, and Spirit defines Word. Together, they are, as already noted, the ‘two hands of the Father,’ and yet the Spirit herself [*sic*] is the legal field of force through which the togetherness of the Father and the Son is revealed to the world. But this revelation of Jesus the Christ is the living Word of God who is over and against us, and who confronts us by the power of his Spirit. It is this Jesus who calls us to repentance and discipleship in anticipation of the impending Kingdom of God.” *Ibid.*, 258. Yong points out that Irenaeus’s “two hands” model teaches that Spirit and Word are “interdependent, mutually subordinated and mutually reciprocal.” *Ibid.*, 74. He also sees a mutual subordination within the Trinity—including the Father whose subordination can be found in “his self-giving love to the Son and in the essential definition of his divinity as intimately and subsistently interrelated with that of the Son’s and the Spirit’s.” *Ibid.*, 75.

³¹Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids, MI: Baker, 2003), 43. A return to Spirit Christology will allow for a proper understanding of the nature of Jesus Christ. Yong explains, “Apart from the inner dynamic of the Spirit, Jesus is not the Christ. Apart from the concrete form of the ‘Word made flesh,’ the Spirit remains hidden, ambiguous, ineffectual, and ultimately irrelevant. My point is that the person of Jesus of Nazareth himself is the Christ or Messiah, the Anointed One, pneumatologically defined. As such, Jesus the Christ is both the incarnate logos (or concrete form) and the anointed pneuma (inner dynamic field of force).” *Ibid.*, 135. Yong sees a correlation between the concreteness of the Son and the dynamism of the Spirit with the dipolarity of Process thought. He traces the movement of pneumatology through theology to ontology and metaphysics by appealing to Irenaeus where the Spirit/Wisdom and Word are the two hands which formed the visible world and accomplish the purposes of God. *Idem*, *Spirit-Word-Community*, 51.

³²Yong, *Beyond the Impasse*, 43. In the Magisterial Reformers, the two hands are seen as inseparable, “pointing to and revealed by and in Jesus through the Spirit, and signifying the togetherness of the Church and Scripture as illuminated by the Spirit.” *Idem*, *Spirit-Word-Community*, 51-52. Yong points out a number of benefits of the analogy, culminating with the interdependence of the Word and Spirit in the work of creation and redemption. The non-subordinationist understanding lays the foundation for the “radically relational trinitarianism developed by the fourth century Greek fathers. *Ibid.*, 52.

Yong sees as further evidence of Protestant willingness to subordinate illegitimately the Spirit to the Son.³³ With an emphasis on the subjective work of the Spirit in interpretation, in what manner is the written Word authoritative? Yong can only conclude that “the Bible’s authority (its normativeness) does not work in isolation, but in conjunction with the norms intrinsic to human engagement with reality in all its multidimensionality.”³⁴ A significant implication of this position is that pneumatology becomes the key to understanding the tension between what he calls “specific and natural revelation;” that is, the tension between the sacred and the profane, the church and the world.³⁵ In effect, there is no qualitative difference between the church and the world, the Scriptures and the sacred writings of religious others. The difference is quantitative, depending on the authoritative activity of the Spirit.

The foundation for such an assertion lies in Yong’s understanding that the Spirit is the source of rationality itself and the mediator or communicator of rationality.³⁶ Specifically, the Spirit is the “wisdom of God.”³⁷ Beginning at creation, Yong sees “woman-wisdom” as preexisting the world and bringing forth order out of chaos and nothingness.³⁸ Because of the work of the Spirit and the Word, the world and its

³³Yong, *Beyond the Impasse*, 130. Yong suggests that this critical mistake is theological—we do not have an adequate understanding of the “two hands” of the Father.

³⁴Yong, *Spirit-Word-Community*, 263.

³⁵Yong, *Beyond the Impasse*, 47.

³⁶Because the Spirit is the source of rationality, he is also “the divine mind that illuminates the rationality of the world to human minds.” Yong, *Spirit-Word-Community*, 123.

³⁷*Ibid.*, 35.

³⁸Yong insists on using feminine pronouns in his Ashgate publication, *Spirit-Word-Community*, but not in his publications by the more evangelically mainstream Baker Publishing. Here he establishes the “femininity” of the Spirit by appeal to “woman wisdom” as being present at Creation. *Ibid.*, 35.

inhabitants are “meaningful and intelligible.”³⁹

The Spirit’s New Covenant ministry is a continuation of his role as wisdom and rationality, with special emphasis on the incarnation. Jesus is the content of the wisdom of God, but the Spirit is “the one who mediates and communicates the message of the cross.”⁴⁰ All interpretation is therefore a matter of Word and Spirit, because truth is to be understood as the convergence of Word and Spirit.⁴¹ Jesus is the truth, but it is the Spirit who guides us into all truth. Yong also suggests “the truth the Spirit communicates is not strictly circumscribed by Jesus’ teachings. In short, the Spirit will expand, illuminate, apply, and communicate the truth which is embodied in Jesus.”⁴² In this economy, the mediating contact between humanity and the divine is pneumatological.⁴³

The Holy Spirit, interpretation and imagination. The Spirit is the source of rationality and the guide into all truth, but he utilizes the imagination in the interpretive process.⁴⁴ The role of the Spirit in the interpretation of the Word, particularly when

³⁹Ibid., 37.

⁴⁰Ibid., 39. Yong bases this on his interpretation of 1 Cor 2:10-16.

⁴¹Yong explains the relationship of Word and Spirit with meaning and truth: “Meaning is finally borne in and by the Spirit through the medium of the Word, and never solely by either on its own apart from the other.” Ibid., 40.

⁴²Ibid., 41.

⁴³“Human beings are rational precisely because they are spiritually created in the image of God.” Ibid., 41.

⁴⁴The pneumatological imagination is fueled by “life in the Spirit.” Yong points to Acts 17:28 and 1 Cor 2:9-16 as evidence. He explains that the imagination is (1) the synthesis of passive and active components; (2) the cognitive blend of the affective and spiritual aspects of the human being; and (3) it is valuational. Ibid., 123.

imagination is used in a constructive way in the process, raises the issue of the relationship of the Spirit and the Word—pneumatology and Christology. Yong argues that both must retain their integrity for a fully trinitarian approach, but that historically, Protestant interpreters have consciously subordinated the Spirit to the Word. The result is that “the ‘letter of the law’ has stifled the vitality of the Spirit.”⁴⁵ Therefore, Yong suggests that the role of the Spirit in interpretation be emphasized, with particular regard given to the world-making task of the pneumatological imagination:

My point is that while both elements are essential to a healthy hermeneutic, in practice, rarely is such balance accomplished or, more importantly, sustained. The relationality of Spirit requires nothing less than the thoroughly dialectical process of reading the world in the light of Scripture and vice-versa. Put theologically, while the content of the pneumatological imagination is effectively christomorphic and bibliocentric, the dynamic of the pneumatological imagination nevertheless remains distinctively charismatic and pneumatic.⁴⁶

The pneumatological imagination is important in interpretation because of the subjective nature of the task. Interpretation involves signs and inferential abstractions, while the interpreter is motivated by subjective situations and goals.⁴⁷ It is the responsibility of the interpreter to be open to the Holy Spirit who “breaks into” the

⁴⁵Yong explains, “It is important only to recall the Irenaean model of the Spirit and the Word as the ‘two hands of the Father.’ The Christian tradition has rightly insisted that both need to retain their integrity for a fully trinitarian theology. In practice, however, subordination of either to the other continuously occurs. . . . Historic Protestant Christianity, however, has by and large neglected the Spirit or consciously subordinated her [*sic*] to Word (thus the usual Protestant order of Word first, preceding Spirit).” Ibid., 138.

⁴⁶Ibid., 138-39. According to Yong, the pneumatological imagination accomplishes this world-making task by the following: First, the imagination recognizes the multi-dimensionality being both creative and acted upon; second, the imagination combines “valuational, affective, and spiritual sensitivities”; and third, the imagination “engages the task of worldmaking axiologically and normatively, and this at two levels: that of discernment and that of engagement.” Ibid., 147-48.

⁴⁷Ibid., 221.

situation of the interpreter in unpredictable ways.⁴⁸ Yong is vague and unhelpful when it comes to recognizing the “breaking in” of the Spirit into the imaginative process. He suggests that the Spirit is recognized in such basic human expressions as a creative imagination, responsible exhibition of personal agency, and the human grasping of the transcendent.⁴⁹

That the Holy Spirit is instrumental in the interpretive process is almost universally held by Christian interpreters, though the nature of that involvement may be disputed.⁵⁰ Yong’s proposal differs from many because of the nature of the roles that he claims for the Spirit in theological interpretation. For example, the inspiration of Scripture is not an historical event, taking place at the time of the author’s contemplation and writing, but is ongoing and dynamic, taking place at the level of hermeneutics.⁵¹ When inspiration is severed from the historical act and is understood in this ongoing way, the number of potential revelatory sources is increased considerably. Therefore, Yong is clear that theological interpretation requires discernment of “the divine presence” in a wide range of areas, including culture and religious activity.⁵²

⁴⁸Ibid., 222.

⁴⁹Ibid., 222.

⁵⁰See, for example, Gordon D. Fee, *Listening to the Spirit in the Text* (Grand Rapids, MI: Eerdmans, 2000).

⁵¹Yong, *Spirit-Word-Community*, 242-43. We will find that Stanley Grenz has a similar understanding of inspiration, as does Donald Bloesch. See Donald G. Bloesch, *A Theology of Word & Spirit: Authority & Method in Theology* (Downers Grove, IL: InterVarsity, 1992), 184-94.

⁵²Yong summarizes his entire project on pneumatological interpretation: “Theological interpretation requires discernment of the divine presence and activity in the various concrete particularities, including religious, intellectual, cultural, political, and socio-historic traditions, that situate selves-in-communities.” Yong, *Spirit-Word-Community*, 243.

A foundational pneumatology. Yong's proposal for hermeneutics is self-consciously subjective. He is therefore sympathetic with the postmodern critique of foundationalism, preferring a non-foundationalist epistemology.⁵³ He develops his epistemology in dialogue with the Jesuit non-foundationalist Donald L. Gelpi and the American Pragmatist philosopher C. S. Peirce.⁵⁴ Eschewing the Cartesian foundationalism that bases all knowledge on *a priori* self-evident intuitions, Yong advocates what Pierce called a “‘contrite fallibilism,’ wherein all knowledge is provisional, relative to the questions posed by the community of inquirers, and subject to the ongoing process of conversation and discovery.”⁵⁵ Gelpi's methodology is foundational only in the sense that he sees conversion as absolutely necessary to truthful theology. One cannot speak truthfully about God, the world, or the self (from a Christian perspective) unless one is rightly related to God through the regeneration of the Holy Spirit. Gelpi's pneumatology is therefore foundational in that it serves as a “fundamental category of reality, including God, as descriptive of human experience, and as both prescriptive and normative for the ways in which Christians (and others) have

⁵³For insight into the discussion on the postmodern critique of foundationalism, see Nicholas Wolterstorff, *Reason within the Bounds of Religion* (Grand Rapids, MI: Eerdmans, 1984); Alvin Plantinga and Nicholas Wolterstorff, eds., *Faith and Rationality: Reason and Belief in God* (Notre Dame: University of Notre Dame, 1983); and Kevin J. Vanhoozer, *Is There a Meaning in This Text: The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan, 1998).

⁵⁴See Donald L Gelpi, *The Divine Mother: A Trinitarian Theology of the Holy Spirit* (Lanham, MD: University Press of America, 1984). The impact of Gelpi's thought on Yong is evident in Amos Yong, “In Search of Foundations: The *Oeuvre* of Donald L. Gelpi S. J., and Its Significance for Pentecostal Theology and Philosophy,” *Journal of Pentecostal Theology* 11.1 (2002): 3-26. For an explanation of the influence of C. S. Peirce on Yong, see Amos Yong, “The Demise of Foundationalism and the Retention of Truth: What Evangelicals Can Learn from C. S. Peirce,” *Christian Scholar's Review* 29 (2000): 563-89.

⁵⁵Yong, *Beyond the Impasse*, 58.

experienced and should experience God.”⁵⁶ The purpose of Gelpi’s foundational pneumatology is to provide normative understanding of the Christian experience of the Holy Spirit.

But Yong has serious questions regarding Gelpi’s proposal precisely because it seeks to provide a normative account of a Christian experience. Questioning Gelpi’s assertion that regeneration is necessary for pneumatological understanding (because this limits the Holy Spirit to Christian experience only), Yong wants to expand the categories of pneumatological experience to those that are potentially universal in scope.⁵⁷ The proper audience for a pneumatological foundation is all of humanity. If it is to be foundational, it has to be true for all, not just Christians. According to Yong, it is not conversion that informs the foundation, but a pneumatological imagination of seeing God, self, and the world in a way that is inspired by the Christian experience of the Holy Spirit:

My own strategy, however, is to take this as a challenge to connect the theological articulation of our experience of the Holy Spirit with the experiences of others vastly different from ourselves in order to render claims of such experiences universally comprehensible (at least potentially) and to invite others toward deeper and more specifically understood experiences of the Spirit.⁵⁸

Yong believes that a foundational pneumatology provides one avenue by which to adjudicate the differences in religions. He affirms a coherence test for truth, claiming that a foundational pneumatology is not simply content to be packaged systematically or to package the Bible. Any system that coheres and is internally consistent is meaningful

⁵⁶Ibid., 60.

⁵⁷Ibid., 62.

⁵⁸Ibid., 67.

on its own terms. “In Wittgensteinian terms, the Christian and Buddhist symbol systems . . . are subspecies of the religious language game, and their ‘truths’ are operative only within their respective frameworks and are meaningless without.”⁵⁹ Yong also affirms a correspondence theory of truth in his pneumatological foundationalism. Therefore, it is both particular and universal, abstract and particular, etc.

This is the theological method that informs and shapes the theology of the pneumatological inclusivists Clark Pinnock and Amos Yong. The central thought in both is best summed up by a desire to read Scripture pneumatologically rather than Christologically and to construct theology from that perspective. The question before us is whether such an undertaking is legitimate.

Stanley Grenz

Before my critique and counterproposal, it will be helpful to summarize some aspects of the theological method of Stanley Grenz, who had developed many of the features of the theological methods of Amos Yong and Clark Pinnock to a much greater extent.⁶⁰ Prior to his death in 2005, Stanley Grenz had carved out a niche as the leading

⁵⁹Ibid., 70.

⁶⁰The theology of religions of Stanley Grenz was not as developed as that of Pinnock or Yong. In one publication Grenz outlines a theology of religions that is communitarian. He concludes that there is a tension in the Bible’s stance toward the religions of the world. On the one hand, the Bible affirms and approves of faith in people outside the covenant community of Israel (e.g., Cornelius and the Roman centurion). On the other hand, the Bible condemns the religions of the world as false and/or demonic. In the end, Grenz affirms the finality of Jesus Christ in a pluralistic world in a manner that is closer to inclusivism than exclusivism. Stanley J. Grenz, “Toward an Evangelical Theology of Religions,” *JES* 31 (1994): 49-65. See also idem, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids, MI: Baker, 2000), 249-86. In this publication, rather than asking “Which religion is true?” Grenz prefers to ask, “Which theologizing community articulates an interpretive framework that is able to provide the transcendent vision for the construction of the kind of world that the particular community itself is in fact seeking?” Grenz, *Renewing the Center*, 281.

evangelical for postconservative theology.⁶¹ The longtime Professor of Theology at Carey Theological College and Regent College in Vancouver, BC offered his first dedicated proposal for theological method in *Revisioning Evangelical Theology* in 1993, and modified, developed, and expanded that model in 2000 in *Renewing the Center* and in his co-authored volume in 2001 with John Franke, *Beyond Foundationalism*.⁶² Although space does not permit a comprehensive review of the methodology of Grenz,⁶³ the aspects that overlap with Yong and Pinnock will be examined.

The theological method of Stanley Grenz reaches its most developed stage in *Beyond Foundationalism*. In this volume, Grenz and Franke describe their purpose as follows:

In the following chapters, we seek to develop a methodological proposal that provides a framework for shaping Christian theology in such a way as to rescue the discipline from its destructive accommodation to modernity while fostering the vitality and relevance of Christian theology for the church in its various social and cultural incarnations.⁶⁴

⁶¹Indeed, Robert Webber refers to Grenz as “a prolific writer and perhaps the most thoughtful author addressing the matter or rethinking evangelicalism for a postmodern world.” Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids, MI: Baker, 2002), 78. Justin Taylor refers to Grenz as the “Professor” of the postconservative movement. Justin Taylor, “An Introduction to Postconservative Evangelicalism and the Rest of This Book,” in *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, ed. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor (Wheaton, IL: Crossway, 2004), 24-26.

⁶²Stanley J. Grenz, *Revisioning Evangelical Theology: A Fresh Agenda for the 21st Century* (Downers Grove, IL: InterVarsity, 1993); and Stanley J. Grenz and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville, KY: John Knox Press, 2003).

⁶³For excellent critiques of Stanley Grenz’s theological method, see D. A. Carson, “Domesticating the Gospel: A Review of Grenz’s *Renewing the Center*,” in *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, ed. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor (Wheaton, IL: Crossway, 2004), 33-55; and Stephen J. Wellum, “Postconservatism, Biblical Authority, and Recent Proposals for Re-Doing Evangelical Theology: A Critical Analysis,” in *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, ed. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor (Wheaton, IL: Crossway, 2004), 161-98.

⁶⁴Grenz and Franke, *Beyond Foundationalism*, 15. Grenz and Franke argue that theology during the modern era, both mainline and conservative, was built on an epistemology of modernist

As with Yong, their proposal embraces the postmodern critique of classic foundationalism, advocating a religious epistemology that rejects correspondence as a test for truth and embraces coherence and pragmatism.⁶⁵ Ultimately they argue for a community that is guided by a “specifically Christian-experience-facilitating interpretive framework” based in the biblical narrative.⁶⁶ The world-constructing aspect of this proposal will receive specific attention in this section. Grenz and Franke argue that there are three sources for theology: Scripture, tradition, and culture. Scripture is to be the “norming norm” of theological reflection, guided by the Holy Spirit. Tradition is the trajectory of historical interpretation as the Holy Spirit guides the community through time. Culture is the “embedding context” that allows for contemporary theological reflection, again guided by the work of the Holy Spirit within the Christian interpretive framework.⁶⁷ One immediately notes that the Holy Spirit plays a prominent role in the

foundations. Mainline theologians built their theologies on the foundation of method and rationalism, while conservative theologies are also decidedly rationalistic, built on a foundation of the Bible as the source book for theological inquiry. *Ibid.*, 11-15.

⁶⁵For a summary of Grenz’s proposal for epistemology in light of the postmodern turn, see Stanley J. Grenz, “Articulating the Christian Belief-Mosaic: Theological Method after the Demise of Foundationalism,” in *Evangelical Futures: A Conversation on Theological Method*, ed. John G. Stackhouse (Downers Grove, IL: InterVarsity, 2000), 107-36. Grenz argues that postmodernism is both a critique and rejection of modernity, but Brian Ingrassia makes a compelling case that postmodernity is the logical outgrowth of modernity in that both emphasize autonomous man as the starting point. Brian D. Ingrassia, *Postmodern Theory and Biblical Theology* (Cambridge: Cambridge University Press, 1995). See also Carson, *The Gagging of God*, 19-22, who argues essentially the same.

⁶⁶Grenz and Franke, *Beyond Foundationalism*, 49. See also Stanley J. Grenz, “Belonging to God: The Quest for a Communal Spirituality in the Postmodern World,” *Asbury Theological Journal* 54 (1999): 41-51.

⁶⁷John Franke explains, “The adoption of a nonfoundationalist approach to theology accents an awareness of the contextual nature of human knowledge and mandates a critical awareness of the role of culture and social location in the process of theological interpretation and construction. A nonfoundationalist conception envisions theology as an ongoing conversation between Scripture, tradition, and culture in which all three are vehicles of the one Spirit through which the Spirit speaks in order to create a distinctively Christian ‘world’ centered on Jesus Christ in a variety of local settings.” John R. Franke, “Reforming Theology: Toward a Postmodern Reformed Dogmatics,” *WTJ* 65 (2003): 11-12.

theological method of Stanley Grenz. It is to the relationship between the Spirit and the Word in his theological method that our attention now turns.

The inspiration and authority of Scripture. Though Grenz lists three sources for theology, he grants to Scripture the place of “norming norm.”⁶⁸ On the surface, this places him squarely in line with orthodox Protestant theology, but his understanding of the authority of Scripture represents a departure. For Grenz, like Pinnock, the Bible is authoritative not because of what it is, but because of what it does. In particular, the authority of Scripture is directly related to the authority of the Holy Spirit.

Grenz’s convictions on the mechanics behind the authority of Scripture arise from his understanding of inspiration. The Bible is inspired in that the Spirit “has bound authoritative, divine speaking to this text. We believe that the Spirit has chosen, now chooses, and will continue to speak with authority through the biblical texts.”⁶⁹ Commenting on 2 Timothy 3:16, Grenz argues that the idea behind the use of the obscure word θεόπνευστος may be an allusion to Genesis 2:7 where God breathed into the nostrils of man the “breath of life.” Grenz contends that in like manner, “Paul declared that ‘God breathes into the Scripture’ thereby making it useful.”⁷⁰ Bringing Scripture and Spirit

⁶⁸Grenz and Franke, *Beyond Foundationalism*, 58, 63-68. John Franke cautions that his nonfoundationalist approach “attempts to affirm that the ultimate authority in the church is not a particular source, be it Scripture, tradition, or culture but only the living God. Therefore, if we must speak of ‘foundations’ for the Christian faith and its theological enterprise, then we must speak only of the triune God who is disclosed in polyphonic fashion through Scripture, the church, and even the world, albeit always in accordance with the normative witness to divine self-disclosure contained in Scripture.” Franke, “Reforming Theology,” 11.

⁶⁹Grenz and Franke, *Beyond Foundationalism*, 65.

⁷⁰Ibid. Citing Edward Goodrick, “Let’s Put 2 Timothy 3:16 Back into the Bible,” *JETS* 25 (1982): 486-87, Grenz claims that this text “focuses on the surpassing value of the Spirit-energized

together in such a way, undercuts “any notion of the Bible as being *inherently* authoritative.”⁷¹ Grenz and Franke are clear on this: “As noted earlier, it is not the Bible as a book that is authoritative, but the Bible as the instrumentality of the Spirit; the biblical message spoken by the Spirit through the text is theology’s norming norm.”⁷²

Although Grenz did affirm something much closer to the orthodox definition of biblical inspiration,⁷³ like Yong, he was uncomfortable with drawing too sharp a distinction between the Spirit’s work in inspiration and his work in illumination, preferring to see inspiration and illumination as “two dimensions of the Spirit’s one activity in Scripture.”⁷⁴ The Spirit “attunes us today” to hear his voice in Scripture that we may apply it to our present circumstances, just as he spoke to Israel and the early church through oral traditions and writings that were later compiled to form the present canon. To Grenz the illuminating/inspiring role of the Spirit in both parties is the same;⁷⁵

scriptures and not on some purported ‘pristine character of the autographs.’” Grenz and Franke, *Beyond Foundationalism*, 65.

⁷¹Stanley J. Grenz, “The Spirit and the Word: The World-Creating Function of the Text,” *Theology Today* 57 (2000): 358.

⁷²Grenz and Franke, *Beyond Foundationalism*, 69. Franke further clarifies: “The reading and interpretation of the text is for the purpose of listening to the voice of the Spirit who speaks in and through Scripture to the church in the present. This implies that the Bible is authoritative in that it is the vehicle through which the Spirit speaks. In other words, the authority of the Bible, as the instrument through which the Spirit speaks, is ultimately bound up with the authority of the Spirit. Christians acknowledge the Bible as Scripture because the Spirit has spoken, now speaks, and will continue to speak with authority through the canonical texts of Scripture.” Franke, “Reforming Theology,” 13.

⁷³In his systematic theology Grenz writes, “By direct command, a sense of urgency, or simply a personal desire or compulsion, God’s Spirit moved spiritual persons within the faith community to write or compile from dictation, experience, tradition or wisdom those documents which reflect what God desired to have recorded in order that his purposes might be served.” Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI: Eerdmans, 1994), 499.

⁷⁴*Ibid.*, 500.

⁷⁵*Ibid.*, 505.

the primary difference being that Israel and the early church participated in the process of Scripture formation, while we do not:

We affirm with the church throughout its history that God has acted and spoken; the biblical texts bear witness to God's acting and speaking to the communities of faith in the biblical era. But God acts and speaks today too, and the Bible is the Spirit's chosen vehicle for speaking authoritatively to us.⁷⁶

With inspiration and illumination thus revised and blurred, how does the Spirit speak through the text? In answer to this, Grenz appeals to Speech-Act Theory, formulated by J. L. Austin and John Searle.⁷⁷

The Spirit and world-creation. According to Grenz, when the Spirit speaks through the text, he is performing an illocutionary act; that is, the Spirit is doing something through his action of speaking through the text. This is indeed a novel approach to Scripture and Speech-Act Theory. Whereas evangelicals affirm the illocutionary power of the Spirit's speaking in Scripture, they focus on the objective speech acts already delivered by the Spirit in Scripture. Grenz bypasses the objective to focus on the subjective, preferring to ask, "What illocutionary act is the Spirit performing in our midst on the basis of the reading of this scripture text?"⁷⁸ The priority shifts from the Word of God inspired by the Spirit to the Spirit speaking through the text to the

⁷⁶Grenz and Franke, *Beyond Foundationalism*, 73.

⁷⁷See J. L. Austin, *How to Do Things with Words*, ed. J. O. Urmson and Marina Sbisa, 2nd ed. (Cambridge: Cambridge University Press, 1975), and John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969). The basic understanding behind speech act theory is that speakers do things when they speak. Speech can be broken down into three aspects. The locution is the utterance of words; the illocution is what the speaker does with his speech act (e.g., promising, confessing, informing, commanding, etc.); and the perlocution is the actual effect of the speaker's words.

⁷⁸Grenz and Franke, *Beyond Foundationalism*, 74.

individual in community.⁷⁹

How does the Holy Spirit perform illocutionary acts in addressing the reader through Scripture? To answer this question, Grenz appeals to the work of Nicholas Wolterstorff, arguing that the Spirit speaks by appropriating the biblical text.⁸⁰ Wolterstorff explains that this often comes through the use of “deputized discourse,” such as in the case of the prophets who were speaking for God, but at other times God merely appropriates the main idea in the speech of the human author without necessarily agreeing with them in the particular points. Grenz adopts this idea but criticizes the narrowness of the Wolterstorff proposal who limits appropriation to the speech of the biblical author, wanting instead to expand the boundaries

The Spirit’s illocutionary act of appropriation does not come independently of what classical interpretation called “the original meaning of the text.” Consequently, we must draw from careful exegesis to seek to understand this “original meaning,” that is, to determine “what the author said.” . . . At the same time, the Spirit’s address is not bound up simply and totally with the text’s supposed internal meaning. . . . Consequently, we must never conclude that exegesis alone can exhaust the Spirit’s speaking to us through the text.⁸¹

The illocutionary act of the Spirit does not come independently of “the original meaning of the text,” nevertheless the Spirit is by no means limited by authorial intent. At this point, Grenz agrees with Ricoeur who reminds us that once a text is written, it takes on a

⁷⁹For a critique of Grenz’s appropriation of Speech Act Theory, see A. B. Caneday, “Is Theological Truth Functional or Propositional? Postconservatism’s Use of Language Games and Speech-Act Theory,” in *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, ed. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor (Wheaton, IL: Crossway, 2004), 137-60. He criticizes Grenz and Franke for focusing “upon the Spirit’s appropriation of Scripture, which is hardly accessible as speech-acts, instead of focusing upon the Scriptures which are the Spirit’s *accessible* speech-acts.” *Ibid.*, 155.

⁸⁰Nicholas Wolterstorff, *Divine Discourse* (Cambridge: Cambridge University Press, 1995), 51-54. Cf. Grenz and Franke, *Beyond Foundationalism*, 74-75.

⁸¹Grenz and Franke, *Beyond Foundationalism*, 74. See also Franke, “Reforming Theology,” 14-15.

life of its own apart from the author:

Although the Spirit's illocutionary act is to appropriate the text in its internal meaning (to appropriate what the author said), the Spirit appropriates the text with the goal of communicating to us in our situation. This perhaps parallels in certain respects that of the ancient community; nevertheless it is unique.⁸²

When the Spirit appropriates the biblical text, he performs illocutionary acts in addressing the reader.

What is the effect of the Spirit's speaking? The perlocutionary effect of the Spirit's speech-acts is to create a world.⁸³ Grenz appeals to sociologist Peter Berger who instructs that the chief role of religion is "legitimizing the socially constructed world that participants in any society inhabit."⁸⁴ Grenz then follows Ricoeur who teaches that the text always points to a world not behind the text but in front of it.⁸⁵ What kind of world does the Spirit create? According to Grenz, the Spirit is at work creating "the eschatological world God intends for creation as disclosed in the text."⁸⁶ This eschatological world that the Spirit creates through the written Word is centered on Jesus Christ who is the Word of God.⁸⁷

The Spirit performs the perlocutionary act of fashioning an eschatological

⁸²Grenz, "The Spirit and the Word," 362.

⁸³Ibid., 362. See Grenz and Franke, *Beyond Foundationalism*, 75-81; Franke, "Reforming Theology," 15.

⁸⁴Grenz, "The Spirit and the Word," 363.

⁸⁵Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University Press, 1976).

⁸⁶Grenz, "The Spirit and the Word," 364. The role of the Spirit in creating the eschatological rule follows from Grenz's commitment to a metaphysics of eschatological realism.

⁸⁷Grenz writes, "Rather, the constructing of a world through the biblical text is ultimately the act of the Spirit. The world that the Spirit creates is nothing less than a new creation centered in Jesus Christ." Ibid., 365.

world through the illocutionary act of speaking through Scripture. The arena for his perlocutionary acts is the community of Christ.⁸⁸ Therefore, Christians must read the text in community with the intention of hearing the Spirit's illocutions. In this, Grenz differentiates between what the Spirit says through the text (exegesis) and what the Spirit says to us in our context (hermeneutics).⁸⁹ The community of Christ reads the biblical texts theologically when they are read "in the light of their convergence in the pattern that centers on God's work in Jesus Christ and the subsequent sending of the Spirit."⁹⁰

In parallel with the way that Grenz sees the Spirit speaking through Scripture, the Holy Spirit also speaks through culture.⁹¹ After developing from Scripture the theme of the Holy Spirit as life-giver, Grenz states, "Because the life-giving Creator Spirit is present wherever life flourishes, the Spirit's voice can conceivably resound through many media, including the media of human culture."⁹² Human culture is evoked by Spirit-induced human flourishing. Because of this, we should "listen intently for the voice of the Spirit, who is present in all life, and therefore who 'precedes' us into the world, bubbling to the surface through the artifacts and symbols humans construct."⁹³ While

⁸⁸Ibid., 369.

⁸⁹Ibid., 370.

⁹⁰Ibid., 372.

⁹¹Interaction between the Holy Spirit and popular culture was the subject of some inquiry for Dr. Grenz prior to his death. In answer to the question of whether culture is the "playground of the Spirit or a diabolical device," he answers, "both." He explains, "To the extent that it fulfills this purpose well, pop culture becomes the playground of the Spirit. It serves as an instrument by means of which the divine Spirit nurtures the human spirit. It facilitates persons, who find themselves drifting in a sea of apparent meaninglessness, in the task of fashioning a personal identity that is genuine." He also warns that popular culture can move individuals away from the biblical narrative, becoming its own god. Stanley J. Grenz, "(Pop) Culture: Playground of the Spirit or Diabolical Device," *Cultural Encounters* 1 (2004): 25.

⁹²Grenz and Franke, *Beyond Foundationalism*, 162.

⁹³Ibid.

Grenz does caution that the Spirit's speaking through culture must not be pitted against his speaking in Scripture, nevertheless he is adamant that this is not because the Bible is more foundational than tradition or culture. The act of listening to the Spirit in the Word, Culture and Tradition is essentially one act, not three.⁹⁴

Christocentric Biblical Theology: A Critique and Counter-Proposal

What does one do with the models outlined above? Yong advocates a cautious separation of the works of the Son and Spirit, although he is not entirely certain how to demonstrate the warrant for his proposal, while Pinnock attempts to ground his proposal on biblical prooftexts.⁹⁵ Theological method is of primary concern in this discussion. It is my contention that the methodologies advocated by pneumatological inclusivists distort the relationship between the Son of God and the Holy Spirit that is integral to the biblical story built through the pages of Scripture. When Clark Pinnock suggests that we ought to view "Christ as an aspect of the Spirit's mission, instead of . . . viewing Spirit as a function of Christ's,"⁹⁶ or when Amos Yong asks what would happen if, in the construction of a Christian theology of religions, "one begins with pneumatology rather than christology,"⁹⁷ they have in fact subordinated Christology to pneumatology and

⁹⁴Ibid., 163.

⁹⁵Amos Yong is critical of Pinnock's proposal for discerning the work of the Spirit, feeling that it does not stand up to the exclusivist critique. See Amos Yong, "The Turn to Pneumatology in Christian Theology of Religions: Conduit or Detour?" *JES* 35 (1998): 437-54; and idem, "Whither Theological Inclusivism? The Development and Critique of an Evangelical Theology of Religions," *EvQ* 71 (1999): 327-48. Pinnock responds in Clark H. Pinnock, "Response to Daniel Strange and Amos Yong," *EvQ* 71 (1999): 349-57.

⁹⁶Pinnock, *Flame of Love*, 80.

⁹⁷Yong, *Beyond the Impasse*, 27.

reversed the roles of the Son and Spirit that are developed through the pages of Scripture.

Pinnock claims that “it lies within the freedom of theology to experiment with ideas.”⁹⁸ But is such freedom actually permitted? Is theological inquiry and formulation a free-play where the only boundaries are those of the theologian’s imagination, or are there limits arising from the nature of the discipline itself and its subject matter? The development of any theological doctrine necessitates the justification of the resulting claims and conclusions. In other words, the theological method of a theologian is implicitly on trial with every proposal. When the object of investigation is Scripture, then it is incumbent on the interpreter to follow the lead of the Bible itself.

Pneumatological inclusivism fails because it has been developed from an unwarranted and illegitimate theological method; that is, it fails on biblical-theological grounds. To demonstrate, we turn first to the nature of biblical theology.

The Nature of Biblical Theology

Biblical theology is variously defined, yet can be understood as “the theology of the biblical corpora as God progressively discloses himself, climaxing in the coming of his Son Jesus Christ, and consummating in the new heaven and the new earth.”⁹⁹

Biblical theology seeks to discuss both the form and content of Scripture from the point of view of the revealing activity of God.¹⁰⁰

⁹⁸Pinnock, *Flame of Love*, 80. Amos Yong also desires to do much the same thing with his foundational pneumatology. See, for example, Yong, *Beyond the Impasse*, 58-74.

⁹⁹Carson, *The Gagging of God*, 502.

¹⁰⁰The task of biblical theology is to “present the theology of the Bible—the parts and the whole—in a manner that lets the texts, in all their peculiarity and particularity, set the agenda.” K. J. Vanhoozer, “Exegesis and Hermeneutics,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity, 2000), 53.

The task of biblical theology is to investigate the themes presented in Scripture, to find the inner points of coherence, to define their interrelationships, and to set forth the “big picture” or “story” of Scripture.¹⁰¹ As such, exegesis is of critical importance to biblical theology, but it must not be atomized.¹⁰² That is, the task of biblical interpretation does not end with the exegesis of individual verses or texts, but is the preceding and necessary step toward understanding the Bible as a unified whole. Biblical theology must be grounded in the entire canon, putting the texts in their proper contexts and focusing on the broad relationships between the themes and the two testaments. Biblical theology is concerned with “the horizon of the text,” and seeks to interpret the structure of the Bible as a unit.¹⁰³ Rather than bringing extrabiblical categories to the text, the goal of biblical theology is to be intratextual, working inductively from the texts to synthesize and articulate the unity of the various biblical passages using the categories that arise from those texts themselves.¹⁰⁴

¹⁰¹Elmer A. Martens, “Tackling Old Testament Theology,” *JETS* 20 (1977): 123. Scott Hafemann maintains that biblical theology “is an abiding response demanded by the subject matter of the biblical text itself. . . . Biblical theology attempts to ascertain the inner points of coherence and development within the biblical narrative and exposition. It does its work inductively from within the Bible in an attempt to bring out the Bible’s own message.” Scott J. Hafemann, “Biblical Theology: Retrospect and Prospect,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity, 2002), 15-16.

¹⁰²See Graeme Goldsworthy, “The Ontological and Systematic Roots of Biblical Theology,” *Reformed Theological Review* 62 (2003): 152-64.

¹⁰³Charles H. H. Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids, MI: Eerdmans, 2003), 47. Scobie rejects systematic categories as potential organizing principles because they distort biblical thought with imposed categories. He also rejects historical theology as the potential structure because it moves across time rather than across the canon. He therefore concludes, “The most satisfactory approach is clearly the thematic one that seeks to construct an outline based as closely as possible on themes that arise from within the Bible itself.” *Ibid.*, 87.

¹⁰⁴D. A. Carson, “Systematic Theology and Biblical Theology,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, et al. (Downers Grove, IL: InterVarsity, 2000), 100.

Relationship of biblical theology to systematic theology. In contrast to biblical theology, systematic theology seeks to articulate what the Bible says in a way that is culturally telling and culturally prophetic.¹⁰⁵ It will therefore bring categories, vocabulary, and questions to the biblical text.¹⁰⁶ Whereas biblical theology is more diachronic, systematic theology is more synchronic and will seek to “rearticulate what the Bible says in self-conscious engagement with (including confrontation with) the culture.”¹⁰⁷ If systematic formulation is to reflect accurately the mind of God on any issue (including a theology of religions), it must be based upon solid exegesis of Scripture, which both informs and is informed by an accurate biblical theology. In other words, whereas systematic theology is a culminating discipline, biblical theology serves as a bridge to synchronic formulation.¹⁰⁸ If the biblical theology that undergirds systematic formulation is flawed, the systematic formulation will likewise be in error. This is evident in the theological formulations of pneumatological inclusivists such as Pinnock and Yong in that they are not being true to the categories of the Bible. It will be demonstrated in the remainder of this chapter and the following chapter that in their

¹⁰⁵Carson, “Systematic Theology and Biblical Theology,” 103.

¹⁰⁶Geerhardus Vos summarizes the differences between systematic theology and biblical theology as follows: “In Biblical Theology both the form and contents of revelation are considered as parts and products of a divine work. In Systematic Theology these same contents of revelation appear, but not under the aspect of the stages of a divine work; rather as the material for a human work of classifying and systematizing according to logical principles. Biblical Theology applies no other method of grouping and arranging these contents than is given in the divine economy of revelation itself.” Geerhardus Vos, “The Idea of Biblical Theology,” in *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*, ed. Richard Gaffin (Phillipsburg, NJ: Presbyterian and Reformed, 1980), 7. For further discussions on the difference between systematic and biblical theology, see Carson, “Systematic Theology and Biblical Theology,” 89-104; and Scobie, *The Ways of our God*, 3-8.

¹⁰⁷Carson, “Systematic Theology and Biblical Theology,” 103.

¹⁰⁸Ibid.

desire to create a relative autonomy for the Holy Spirit, Pinnock and Yong do not follow the Bible's own presentation of the Son and the Spirit. Their theological proposals are wrong, because they do not understand the Bible's own presentation of itself; that is, their biblical theology is flawed.

Is biblical theology possible? Claiming to find a theology of the Bible begs the question of whether biblical theology as defined is even possible.¹⁰⁹ The questions that surround biblical theology often rest upon the issue of whether the determination of a central theme or themes across the canon is feasible, given the varied nature of the two testaments.¹¹⁰ Finding unifying themes would be impossible were Scripture merely a collection of religious works. However, Scripture can be read canonically because a single Author has performed a unified communicative act, despite the complexity and variegated nature of that single act.¹¹¹ The unity of the Bible is a necessary entailment of the divine inspiration of Scripture. Therefore, the faithful exegete will approach

¹⁰⁹Although not without its detractors, Gerhard Hasel sees the future of biblical theology in a more positive light: "Whatever skepticism may exist among some scholars, the 'high hopes' toward biblical theology are being realized, at least in part, by an unprecedented number of new publications." Gerhard F. Hasel, "The Nature of Biblical Theology: Recent Trends and Issues," *Andrews University Seminary Studies* 32 (1994): 204. A survey of the history of biblical theology is outside the scope of this dissertation, but Hasel provides an excellent summary. See also Scobie, *The Ways of our God*, 9-45; and idem, "The Challenge of Biblical Theology," *TynB* 42 (1991): 52-58; and Brevard S. Childs, *Biblical Theology in Crisis* (Philadelphia: Westminster, 1970).

¹¹⁰For a helpful summary of the typical challenges to biblical theology, see P. Balla, "Challenges to Biblical Theology," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity, 2000), 20-27.

¹¹¹Vanhoozer, "Exegesis and Hermeneutics," 61. Blomberg admits that "today unity in Scripture is perceived for the most part only by advocates of canonical criticism and by evangelicals who continue to believe that Scripture does not contradict itself as a theological corollary of their acceptance of its inspiration." C. L. Blomberg, "The Unity and Diversity of Scripture," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity, 2000), 65.

Scripture convinced that it presents a unified message in all of its diversity.¹¹²

Clearly, to read the Bible while assuming divine inspiration is to be guided by presuppositions.¹¹³ According to Scobie, the biblical theologian must approach the text with a number of necessary presuppositions, in particular the beliefs that the Bible is divine revelation, and that the “varied material in both Old and New Testaments can in some way be related to the plan and purpose of the one God of the whole Bible.”¹¹⁴ The doctrine of Scripture as the Word of God is dependent upon the doctrine of the person and work of God. In particular, Scripture presents God as being personal, transcendent, omniscient, sovereign, faithful, and communicative.¹¹⁵ The self-revealing God of the Bible has spoken in Scripture, and the Bible attests to its own divine nature.¹¹⁶

Biblical theology and hermeneutics. Commitment to the viability of biblical

¹¹²David Baker encourages that “we should not be afraid of diversity: it does not stand in contradiction to the unity of the Bible but is complementary to it. To put it another way, the basic theological unity of the Bible is expressed in and through diverse words and forms.” David L. Baker, *Two Testaments, One Bible: A Study of the Theological Relationships Between the Old and New Testaments*, rev. ed. (Downers Grove, IL: InterVarsity, 1991), 243.

¹¹³E. J. Schnabel writes, “The inspiration of Scripture forces us to recognize that theology is a discipline *sui generis* in which humans can participate only on the basis of adequate presuppositions.” E. J. Schnabel, “Scripture,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity, 2000), 41.

¹¹⁴Scobie, “The Challenge of Biblical Theology,” 50. Rosner makes the same point when he writes, “To do biblical theology, then, is to read the Bible as a Christian, someone who welcomes the witness of Scripture to what God was and is doing in Christ, which is ‘according to the Scriptures’. The biblical theologian makes no apology for his or her explicitly theological assumptions about the nature and identity of God.” B. S. Rosner, “Biblical Theology,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity, 2000), 5. Biblical theology is under the same attack from postmodernists as any other scholarly enterprise which engages in hermeneutical activity. For a postmodern analysis of biblical theology, see David Penchansky, *The Politics of Biblical Theology: A Postmodern Reading* (Macon: Mercer, 1995). See also Ingraffia’s analysis in Ingraffia, *Postmodern Theory and Biblical Theology*.

¹¹⁵See Schnabel, “Scripture,” 37-38.

¹¹⁶E.g., 2 Sam 23:2; Isa 8:11; Jer 30:4; Mic 4:4; Acts 1:16; 3:18, 21; 4:25; 2 Tim 3:16; 2 Pet 1:20-21; 3:16. Cf. Matt 5:17-18; John 10:35.

theology will necessarily impact the way that the Bible is read and interpreted.

Hermeneutics is typically described as the science and art of biblical interpretation.¹¹⁷ It is the attempt to discover the meaning in the biblical text. Context has long been understood to be the primary determiner of meaning. In addition to historical context, the spheres of literary context surrounding any passage of Scripture include the passage itself, the immediate context, the book, the writer, the testament, and the Bible.¹¹⁸ The largest context of any particular passage of Scripture is the Bible as a whole and any text that is read should be consciously interpreted in the light of the themes that stretch across the canon, finding its place in the grand story. Because of this, biblical theology must control hermeneutics. Just as violation of the immediate context or historical context of a passage is an indicator of an invalid interpretation, so violation of the biblical theological context is also an indicator of invalid interpretation. Interpretation of Scripture can be no other way. Because biblical theology seeks to draw theological interpretation out of Scripture according to the language and categories that arise from the text, biblical theology and hermeneutics are necessarily inextricably linked.¹¹⁹

The Progress of Revelation

According to Geerhardus Vos, a pioneer in the area of biblical theology, it is

¹¹⁷See William Klein, Craig Blomberg, and Robert L. Hubbard, Jr., *Introduction to Biblical Interpretation*, rev. ed. (Dallas: Word Publishing, 1993, 2004), 5; Robert H. Stein, *A Basic Guide to Interpreting the Bible: Playing by the Rules* (Grand Rapids, MI: Baker, 1994), 17; and Bernard Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics* (Grand Rapids, MI: Baker, 1970), 1.

¹¹⁸Grant R. Osborne, *Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1991), 21-22.

¹¹⁹As Vanhoozer testifies, “Biblical interpretation without biblical theology is (theologically speaking) empty; and biblical theology without biblical interpretation is (hermeneutically speaking) naive.” Vanhoozer, “Exegesis and Hermeneutics,” 52.

critical to theological understanding that divine revelation be both progressive and organic. A characteristic feature of divine revelation is its historical progress.¹²⁰ Truth does not come to us as a static entity; rather, it is dynamic. The dynamic nature of divine revelation suggests that there is a movement forward which Vos believed the Bible self-identifies as the redemption of creation:

It constitutes a part of that great process of the new creation through which the present universe as an organic whole shall be redeemed from the consequences of sin and restored to its ideal state, which it had originally in the intention of God. . . . As soon as we realize that revelation is at almost every point interwoven with and conditioned by the redeeming activity of God in its wider sense, and together with the latter connected with the natural development of the present world, its historic character becomes perfectly intelligible and ceases to cause surprise.¹²¹

As redemptive history moves across time, the promises of God remain constant but “his progressive revelation of himself and his redemptive plan do take on different appearances in different periods.”¹²² It therefore follows that the degree to which one misunderstands the structure of the biblical plot is at least the degree to which one’s exegesis will be inaccurate. Vos understands special revelation, with its progressive nature, to be inseparable from the activity of God which he calls redemption.

Now redemption could not be other than historically successive, because it addresses itself to the generations of mankind coming into existence in the course of history. Revelation is the interpretation of redemption; it must, therefore, unfold

¹²⁰Commitment to the progressive nature of revelation is also a hallmark of progressive dispensationalism. There is a progressive relationship between the dispensations. “As each leads to the goal of final redemption, Scripture draws various connections between them which relate them together in a truly progressive fashion.” Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Wheaton, IL: BridgePoint, 1993), 49.

¹²¹Vos, “The Idea of Biblical Theology,” 8. Though Scripture teaches that the final redemption of all things will exceed the wonder of original creation (Rev 21-22), rather than just restore that which was originally intended, Vos’s point on the redemption of creation still stands.

¹²²Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids, MI: Eerdmans, 1993), 301.

itself in installments as redemption does.¹²³

The progress of divine revelation is also organic.¹²⁴ Each subsequent increase in revelation consisted in the unfolding of what was germinally there in the beginning of revelation.¹²⁵ Because there is a progress to revelation which moves toward a divine end, it follows that there is a consistent theme or actor in this divine drama.¹²⁶ For Vos, the central character in this drama is Jesus Christ:

Hence from the beginning all redeeming acts of God aim at the creation and introduction of this new organic principle, which is none other than Christ. All Old Testament redemption is but the saving activity of God working toward the realization of this goal, the great supernatural prelude to the Incarnation and the Atonement. And Christ having appeared as the head of the new humanity and having accomplished His atoning work, the further renewal of the kosmos is effected through an organic extension of His power in ever widening circles.¹²⁷

In my estimate, Vos understands the nature of biblical theology correctly. It must be Christocentric. And, as will be demonstrated in what follows here and in chapter 6, it is precisely at this point that pneumatological inclusivism fails.

The Christocentric Nature of Scripture

Pneumatological inclusivism rests upon a methodology that demands that Scripture be read through a pneumatological lens; but is this legitimate? Can redemptive

¹²³Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Edinburgh: Banner of Truth Trust, 1975), 5-6.

¹²⁴See Lints, *The Fabric of Theology*, 276-79. "In order to understand any particular epoch, we have to understand its relationships to other epochs both in terms of redemptive and revelatory activity." Ibid., 277-78.

¹²⁵Vos explains, "So dispensation grows out of dispensation, and the newest is but the fully expanded flower of the oldest." Vos, "The Idea of Biblical Theology," 11.

¹²⁶Michael S. Horton argues this point very persuasively in Michael S. Horton, *Covenant and Eschatology: The Divine Drama* (Louisville, KY: Westminster John Knox Press, 2002), 99-120.

¹²⁷Vos, "The Idea of Biblical Theology," 12.

history be seen and understood accurately in this light? I believe that it is illegitimate to begin theological formulation with the universal work of the Spirit. It is speculative and illegitimate to view Christ “as an aspect of the Spirit’s mission,” because it ignores the categories, structure, and plot of the Bible. Furthermore, it runs contrary to the way that Jesus himself and his apostles have told us to read Scripture.

Christ and the interpretation of Scripture. The twenty-fourth chapter of Luke records two critical teachings by the Lord Jesus Christ on the nature of Scripture. Following his resurrection, Jesus Christ walked with two disciples who did not recognize him. Responding to Cleopas and his companion who were troubled over the events of the recent days, Jesus called them “foolish” and “slow of heart to believe all the prophets have spoken” (Luke 24:27). The use of the word foolish (ἄνοητοι) does not carry the sense of “moronic” in this context, but of “obtuse.”¹²⁸ The disciples were “slow of heart” because they did not understand the ways of God. With this statement, Jesus laid claim to being the center of the biblical prophetic ministry. He then seized the opportunity, beginning with “Moses and all the Prophets,” to interpret (διερμηνεύω) to them “in all the Scriptures the things concerning himself” (24:27).¹²⁹ Though we are not told which passages Jesus interpreted for his listeners, from Luke’s perspective it does not matter. The ministries and teachings of Moses and all the prophets, just as all the Scriptures, point toward Christ and his glory through suffering. The two disciples had to have the

¹²⁸Joel B. Green, *The Gospel of Luke*, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1997), 848.

¹²⁹There is considerable discussion over whether Jesus’ reference to Moses was a metonymy for the Law or whether he was identifying Jesus as the first of the prophets. The distinction is transparent, given the clear reference to the entirety of the Scriptures in Luke 24:44 to the “Law of Moses and the Prophets and the Psalms.”

Scriptures interpreted for them because they did not read them correctly.

In Luke 24:36-49, Jesus joined a larger gathering of disciples and the same lesson was taught. In 24:44, Christ claimed that his ministry was the focal point of the “Law of Moses, and the Prophets and the Writings” (metonymy for the entire Old Testament and its tripartite division).¹³⁰ Just as Jesus opened the eyes of the two disciples so that they could recognize him in 24:31, so in 24:45, Jesus “opened their minds to understand the Scriptures.”¹³¹ The parallel establishes that one sees and understands Scripture correctly when one sees and recognizes Christ as pervasive throughout. Christ is the fulfillment of Old Testament prophecy, but he is also the central figure in a divine drama that dominates all of human history. This is demonstrated by Christ’s statement “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem” (24:46-47). The use of the term “it is written” (γέγραπται) indicates that Jesus is referring back to the Old Testament.¹³² Jesus’ statement, however, was not an explicit quotation of any biblical passage, but was the

¹³⁰Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel according to S. Luke* (Edinburgh: T. & T. Clark, 1922), 562.

¹³¹So Walter L. Liefeld, *Luke*, in vol. 8 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan, Regency Reference Library, 1984), 1057.

¹³²The term “it is written” (γέγραπται) occurs 13 other times in Luke/Acts. Each time it is used to refer to an Old Testament quotation. The word γέγραπται occurs 53 other times in the New Testament. In 49 of these uses, the passive verb is used to indicate an Old Testament quotation. With regard to the other 4 uses which are not clearly referring to Old Testament quotation, the use in 1 Cor 4:6 is ambiguous but probably refers to Scriptural quotation. The use in John 20:31 has interesting implications for the inspiration of the New Testament, because it refers to New Testament writing. Only Rev 13:8 and 17:8 clearly do not refer to biblical quotation. They do, however, refer to divine writing in “the book of life.”

implicit teaching of the entire Old Testament.¹³³ The correct reading of Scripture therefore, is not merely an academic exercise. As Childs puts it, “The heart of the enterprise is christological; its content is Jesus Christ and not its own self-understanding or identity.”¹³⁴ The goal of obedient reading and interpretation is “faith seeking understanding,” that is, to see Christ.¹³⁵ Gerald Bray notes the revolutionary force of Jesus’ instruction:

He claimed that he was himself the interpretation of Scripture, that everything in the Old Testament pointed to him and to his work. During his lifetime very few people seem to have believed this, or even understood what he meant by it, but his resurrection from the dead changed everything. It was that event which ultimately justified his hermeneutical claims, and which led to the formation of a distinct body of Christians, whose gospel was to prove unacceptable to mainstream rabbinical Judaism.¹³⁶

That the disciples understood this hermeneutical principle is evident from Peter’s sermon on the Day of Pentecost in Acts 2:14-41. The divergence from Jewish and Christian interpretation is demonstrated in Peter’s conclusion, “Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified” (2:36). Peter did not arrive at this conclusion based upon naked

¹³³Joel Green comments, “If one were to think of the stories of Israel, Jesus, and the early church as in some sense distinct, in these verses one would find the seam wherein they are sown together into one cloth.” Green, *The Gospel of Luke*, 855.

¹³⁴Brevard S. Childs, *Biblical Theology: A Proposal* (Minneapolis, MN: Fortress Press, 2002), 69.

¹³⁵Childs explains, “Therefore the aim of the enterprise involves the classic movement of faith seeking knowledge, of those who confess Christ struggling to understand the nature and will of the One who has already been revealed as Lord.” Ibid.

¹³⁶Gerald Bray, *Biblical Interpretation: Past & Present* (Downers Grove, IL: InterVarsity, 1996), 54.

assertion from the Old Testament texts to which he referred.¹³⁷ But when the Old Testament is interpreted in the manner prescribed and modeled by Christ, then the Scriptures point in concert toward Christ. A Christocentric hermeneutic leads Goldsworthy to conclude:

We may conclude, then, that Christ authenticated himself and established the dogmatic basis upon which the first Christians engaged in the task of understanding and interpreting their Old Testament scriptures. From the outset, a fundamental Christology determines biblical theology. It is Jesus Christ, the Word incarnate, who informs the biblical theologian of what actually is happening in the whole expanse of revelation; that is, of what principles are at work. Only within this framework can we say that the biblical theological task is descriptive. The apostolic witness that Jesus fulfills the OT promise provides us with the substance of Jesus' own exposition of the way that all Scripture speaks of himself.¹³⁸

Jesus himself drives us back to the Old Testament, bequeathing to his church a hermeneutic that points to his person and work,¹³⁹ teaching us that it will lead us to him. Vanhoozer states it well: "Scripture's own use of Scripture is of particular interest, for the cradle of Christian theology is perhaps best located in the interpretative practice of Jesus and the apostles."¹⁴⁰ We must read the Bible in the manner in which it specifies that we read it. It must begin with Christ. Goldsworthy summarizes:

In doing biblical theology as Christians, we do not start at Genesis 1 and work our way forward until we discover where it is leading. Rather we first come to Christ, and he directs us to study the Old Testament in the light of the gospel. The gospel will interpret the Old Testament by showing us its goal and meaning. The Old

¹³⁷Goldsworthy makes the point that there is "no self-evident link between Jesus and the OT promises which makes him, and him alone, to be the fulfilment," Graeme L. Goldsworthy, "'Thus says the Lord!'-The Dogmatic Basis of Biblical Theology," in *God Who is Rich in Mercy*, ed. Peter T. O'Brien and David G. Peterson (Grand Rapids, MI: Baker, 1986), 32.

¹³⁸Ibid., 32-33.

¹³⁹Bock notes that the church has developed its understanding of the Old Testament from Jesus. Darrell L. Bock, *Luke*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1996), 621.

¹⁴⁰Kevin J. Vanhoozer, *The Drama Of Doctrine: A Canonical-Linguistic Approach To Christian Theology* (Louisville, KY: Westminster John Knox Press, 2005), 22.

Testament will increase our understanding of the gospel by showing us what Christ fulfills.¹⁴¹

The New Testament teaches that it was Jesus Christ himself who first taught his followers to read the Scriptures seeking him. He offered to us a hermeneutic. C. H. Dodd asks an important question: “Are we compelled to reject the offer?”¹⁴²

The Old Testament and the New Testament. The path to reading the Old Testament in light of the Christ event is fraught with hermeneutical obstacles. Indeed, the term *Messiah* is only used nine times of the coming Anointed One who would arrive in the person of Jesus.¹⁴³ Brevard Childs cautions that reading the Old Testament through a Christocentric lens might reduce the Old Testament to a mere extension of the New Testament.¹⁴⁴ One would err in interpretation if one were to fail to read the Old Testament on its own terms. However, Childs’ caution ought not to be read as a repudiation of biblical theology but as an articulation of the very “challenge” of the

¹⁴¹Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity Press, 2002), 55.

¹⁴²C. H. Dodd, quoted in Matthew Black, “The Theological Appropriation of the Old Testament by the New Testament,” *SJT* 39 (1986):8. Dodd finds the following examples of the impact that Jesus had on interpretation: “He pointed to Psalm 110 as a better guide to the truth about His mission than the popular beliefs about the Son of David, or that He made that connection about the ‘Lord’ at God’s right hand with the Son of Man in Daniel which proved so momentous for Christian thought; or that he associated with the Son of Man language which had been used for the Servant of the Lord, and employed it to hint at the meaning, and the issue, of His approaching death.” Ibid.

¹⁴³Walter C. Kaiser, Jr., *Preaching and Teaching from the Old Testament: A Guide for the Church* (Grand Rapids, MI: Baker, 2003), 22. Kaiser goes on to state, “Yet both the Jewish community (especially in pre-Christian days) and the early church found scores, if not hundreds, of texts supporting a messianic interpretation.” Ibid.

¹⁴⁴Childs writes, “Frequently the Old Testament is heard on a different level from its original or literal sense, and in countless figurative ways it reinterprets the Old to testify to Jesus Christ. This description is not to suggest that the plain sense of the Old Testament is always disregarded by the New Testament, but only that the New Testament most characteristically comes to the Old Testament from the perspective of the gospel and freely renders the Old as a transparency of the New.” Childs, *Biblical Theology*, 54.

discipline which is to study the canonical text in careful exegesis while seeking “to do justice to the witness of both testaments in the light of its subject matter who is Jesus Christ.”¹⁴⁵ When seen in the light of the fabric of the Old Testament story, the challenge is not overly formidable. According to some rabbinical calculations, there are approximately 456 Old Testament references that refer either directly or indirectly to the Messianic age.¹⁴⁶ There is a fine line between faithful exegesis and over-spiritualizing the text, inserting Christ and his work into every detail of the Old Testament text (e.g., Rahab’s cord).¹⁴⁷ One faithfully walks that line by recognizing that Christ is the focal point and true meaning of Scripture, and though every passage of the Bible may not speak directly of him, every passage of the Bible is part of the Story which has its focus in him.¹⁴⁸ Brian Rosner agrees: “Biblical theology maintains a conscious focus on Jesus Christ, not in some naive and implausible sense, where Christ is found in the most unlikely places, but in noting God’s faithfulness, wisdom and purpose in the progress of

¹⁴⁵Ibid., 54-55. Childs elaborates by discussing how one is to read the Creation narrative: “It is crucial for any serious Christian theology to reflect on how this variety of witnesses to the God of Israel is to be understood in the light of the New Testament’s witness (John, Colossians, Hebrews) to the creative role of Jesus Christ in relation to the Father.” Ibid., 62.

¹⁴⁶ Kaiser, *Preaching and Teaching from the Old Testament*, 20. “Even though this number is inflated by the particular standards of scholarship used in some communities, what remains when the list is reduced is still extremely impressive.” Ibid.

¹⁴⁷Charles Scobie elucidates the priority of Christ in the canon. “Christians, however, look at the Hebrew Scriptures from a different perspective. They see in them the record of the period of preparation and promise that culminates in the Christ event. *It is that Christ event, and not the Torah, that constitutes the supreme revelation of God for Christians.* It follows therefore, from an NT point of view, that Jewish Scripture can be written up to the time of Christ but by definition there cannot be any Jewish Scripture *after* Christ. Thus whatever may be the case historically, *theologically* for Christians *it is the Christ event that closes the canon of the Old Testament.*” Scobie, *The Ways of our God*, 55.

¹⁴⁸Peter Misselbrook, “Biblical Theology and Biblical Interpretation,” *Searching Together* 14.2 (1985): 25-26. Vanhoozer notes, “Yet what God was doing in Jesus Christ ultimately makes sense only according to the biblical script that places the person and work of Jesus Christ in the Old Testament context of creation and covenant.” Vanhoozer, *The Drama of Doctrine*, 39.

salvation history.”¹⁴⁹ Witness Jesus’ words to the Jews: “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life” (John 5:39-40).

The Bible tells a story and though it may not be readily apparent from the beginning, the unity is perceived from the standpoint of its conclusion.¹⁵⁰ The trajectory of the story is best realized when we find the focal point.¹⁵¹ This is apparent from the opening chapter of the first Gospel. The genealogy recorded in Matthew 1:1-17 points to the Jewishness of Jesus and his position as the heir of David. These opening pages demonstrate what the Old Testament meant in the context of the gospel of Christ. The evangelists tell us the story of the real historical Jesus, but they weave their stories in such a way so as to emphasize specific points of interest. John Goldingay summarizes:

As well as understanding Christ in the light of the Old Testament story, Matthew understands the Old Testament story in the light of the Christ event. Matthew’s claim is that the story from Abraham to David and from the exile on into the post-exilic period comes to its climax with the coming of Christ, and needs to be understood in the light of this denouement. . . . The significance of Abraham’s leaving Ur, the Israelites’ exodus from Egypt, David’s capture of Jerusalem, and so on through the Old Testament story, emerges with fullest clarity only when you see these events in the light of each other and in the light of the Christ event which is their climax.¹⁵²

¹⁴⁹Rosner, “Biblical Theology,” 10.

¹⁵⁰Misselbrook, “Biblical Theology and Biblical Interpretation,” 25-26. Vanhoozer writes, “The ‘event’ of Jesus Christ stands as the culmination of a series of such revelatory and redemptive events in the Old and New Testaments, which together recount a single drama of redemption that is both covenantal in its focus and cosmic in its scope.” Vanhoozer, *The Drama of Doctrine*, 39.

¹⁵¹Stanley Grenz notes, “We must confess that revelation has a focal point, which we declare lies in the biblical trajectory that centers on Jesus of Nazareth.” Stanley J. Grenz, “Toward an Evangelical Theology of Religions.” *JES* 31 (1994): 64.

¹⁵²John Goldingay, “The Old Testament and Christian Faith: Jesus and the Old Testament in Matthew 1-5, Part 1” *Themelios* 8.1 (1982): 5-6. Goldingay argues the following points of organic connection between the Old Testament and the New Testament: (1) The OT tells the story of which Christ is the climax (Matt 1:1-17); (2) The OT declares the promise of which Christ is the fulfilment (Matt 1:18-

Ties to the Old Testament are not just found in the words of Jesus, but in the literary strategy of the evangelists. For example, there are strong parallels found in the Gospels between Jesus and Moses. In Luke-Acts, Jesus is portrayed as a prophet, a lawgiver and leader.¹⁵³ Matthew sees Jesus as recapitulating Israel's history (Matthew 1-7) and records Jesus as the one who is "greater than" all three major categories of Old Testament leaders; prophet, priest, and king (Matt 12:1-8, 39-42).¹⁵⁴ The book of John clearly has Old Testament thematic echoes throughout the entirety of the Gospel. Themes such as Creation, the "I Am" statements, miraculous signs and the Jewish feasts all act as organizing theological principles for John's writing.¹⁵⁵

Prior to the incarnation there was a certain ambiguity inherent in Old Testament prophecy, but the first advent ministry of Christ and New Testament teaching on his return resolves that ambiguity and effectively limits interpretive options. "Now every part of the Old Testament must be seen in its relation to the complete picture; every part must be seen in its relation to the New Testament revelation of Jesus Christ."¹⁵⁶ The

2:23); (3) The OT provides the images, ideas, and words with which to understand Christ (Matt 3:13-17); (4) The OT tells you the kind of life God expects his people to live (Matt 4:1-11); (5) the OT describes the kind of life with God that the believer can live (Matt 5:1-12); (6) the OT provides the foundation for the moral teaching of Christ (Matt 5:17-48). Ibid., 4-12.

¹⁵³See Robert F. O'Toole, "The Parallels Between Jesus and Moses," *Biblical Theology Bulletin* 20 (1990): 22-29.

¹⁵⁴So Craig L. Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville, TN: Broadman Press, 1992), 31.

¹⁵⁵Andreas J. Köstenberger, *John*, The Evangelical Commentary on the New Testament (Grand Rapids, MI: Baker, 2004), 13-14.

¹⁵⁶Sidney Greidanus, "The Necessity of Preaching Christ Also from Old Testament Texts," *Calvin Theological Journal* 34 (1999): 193. Cf. Patrick D. Miller, Jr., "The Old Testament and Christian Faith," *Currents in Theology and Mission* 20 (1993): 245-67. Even though Miller sees the primary subject matter of the OT as being God and his work and purpose, he still sees that "the Old Testament is the necessary context and primary interpretive clue for our Christology." Miller, "The Old Testament and Christian Faith," 246.

requirement of reading Old Testament texts in the context of the New Testament also follows from the reality of the progression of time through redemptive history. Jesus comes “in the fullness of time” (Gal 4:4); he is the one through whom God has spoken “in these last days” of God (Heb 1:2), which necessitates a Christological reading of all prior revelation.¹⁵⁷ As was seen in Matthew 24, this understanding was foreign to both Israel and Christ’s disciples. But Christ saw his mission as outlined in the Old Testament as leading to glory through suffering, persecution and death.¹⁵⁸

The centrality of Christ is manifestly evident in the New Testament. Even the closing of the biblical canon is based upon the belief that Christ is the unique and final revelation of God.¹⁵⁹ As Vanhoozer concludes, “The canon appears as a function of Jesus’ lordship over the church.”¹⁶⁰ The Old Testament witness which is devoted to the person and work of the one true God is taken up in the New Testament and “made more

¹⁵⁷Greidanus, “The Necessity of Preaching Christ Also from Old Testament Texts,” 193-94.

¹⁵⁸“The Christology of the first Christians consequently followed this understanding of Jesus’ mission. A biblical theology comprising both testaments should choose this understanding as its starting point.” Henning Graf Reventlow, “Between Theology of Covenant and Christology: Reflections of a Christian Old Testament Scholar on Biblical Theology,” *Bangalore Theological Forum* 27 (1995):39. Reventlow points to the Messianic self-consciousness of Christ when he writes, “The deeper insight into his destiny, that he had to suffer a vicarious death for the sins of the people, was a turning point in his self-understanding. It found its expression in the eucharistic words of the ‘blood of the covenant.’” Ibid.

¹⁵⁹Herman N. Ridderbos, *Redemptive History and the New Testament Scriptures* (Phillipsburg, NJ: Presbyterian and Reformed, 1988), 43. Recognition of New Testament canonicity centered on Christology in a broad sense. Wegner lists the following four criteria: (1) Apostolic authorship; (2) Agreement with the accepted canon; (3) Universal acceptance in the churches; and (4) Self-authentication. Paul D. Wegner, *The Journey from Texts to Translations: The Origin and Development of the Bible* (Grand Rapids, MI: Baker, 1999), 148. Scobie explains that the closing of the Christian canon was by Christological criteria: “Thus, while the process of the formation of the NT canon was a long and gradual one, it can be argued that the *principle* of a closed canon was there from the beginning. . . . In the Christian view God’s revelation in Christ cannot be superseded, added to, or improved upon. . . . It is therefore the Christ event that is decisive in determining both the canon of the OT and the canon of the NT. . . . It is this also which determines that the ‘New Testament’ cannot consist of an open-ended collection of scriptures, but is a closed canon of those books that provide the earliest testimony to the unique Christ event.” Scobie, *The Ways of Our God*, 57.

¹⁶⁰Vanhoozer, *The Drama of Doctrine*, 196.

precise Christologically.”¹⁶¹

The goal of theology, therefore, is to know, see, and live Christ. It coalesces around the gospel of Jesus Christ. Evangelical theology, rightly understood, seeks to know the God of the gospel; the God who reveals himself in redemptive history, recorded in Scripture, and is made known in Christ. Surely Vanhoozer is right when he states, “The Bible—not only the Gospels but all of Scripture—is the (divinely) authorized version of the gospel, the necessary framework for understanding what God was doing in Jesus Christ. Scripture is the voice of God that articulates the Word of God: Jesus Christ.”¹⁶²

A Short Proposal for Theological Method

To write a full treatment of theological method lies beyond the scope of this project and would be redundant given the recent publications by evangelical scholars.¹⁶³ What is necessary is to outline those aspects of theological method that will differentiate my development of the doctrine of the Holy Spirit from that of pneumatological inclusivists in general, Clark Pinnock and Amos Yong in particular. Pneumatological inclusivism is based upon a revision of the doctrine of the person and work of the Holy

¹⁶¹Peter Stuhlmacher, “My Experience with Biblical Theology,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity, 2002), 188. Stuhlmacher continues, “The one God is the Father of Jesus Christ, and Jesus the Christ is the Son of the living God, who will serve as the representative of God’s *basileia* until he establishes it completely through his parousia and the world judgment entrusted to him. At the center of the Christian Bible stands the person of the living Christ as the Son of God.” Ibid.

¹⁶²Vanhoozer, *The Drama of Doctrine*, 46. Commenting on the Christocentric views of the Magisterial Reformers, he writes, “In the final analysis, the supreme theological warrant for *sola scriptura* can only be *solus Christus*. To practice *sola scriptura* with the Reformers is to recognize that Jesus Christ is the ultimate content, author, and interpreter of Scripture.” Ibid., 197.

¹⁶³E.g., David K. Clark, *To Know and Love God: Method for Theology* (Wheaton, IL: Crossway, 2003); Horton, *Covenant and Eschatology*; Lints, *The Fabric of Theology*; and Vanhoozer, *The Drama of Doctrine*.

Spirit. The question before us is whether or not the case for such a revision is biblically compelling. Because the theological methods of pneumatological inclusivists are flawed, their doctrines of the Holy Spirit cannot stand up to biblical scrutiny. I will begin my doctrine of the Holy Spirit in chapter 6. This treatment of pneumatology will be substantially different from the pneumatologies of non-evangelical inclusivists (chap. 2) and evangelical inclusivists (chap. 3) for the following critical reasons: First, theology must treat Scripture as fully authoritative, first-order truth. Second, theological inquiry should rely heavily on biblical theology, picking up the categories and vocabulary from the text of Scripture itself. It should also be canonical, consciously asking throughout its development where and how the relevant texts fit into redemptive history. Finally, Christian theology should be consciously and intentionally Christocentric.

The full authority and ontological uniqueness of Scripture. Theological inquiry must be undertaken as a humble response to the self-revelation of God. As such, the proper attitude of both biblical exegesis and theological construction is humility; the proper posture is the bent knee. Any discussion of theological authority must begin with the absolute Lordship of God the Father and his Son, Jesus Christ, and theological inquiry must submit itself to their lordship. Therefore, authority of any kind that resides in any other source is derivative.¹⁶⁴

It follows, therefore, that the authority of Scripture is inextricably tied to its

¹⁶⁴David Clark elucidates, “Discussions of theological authority therefore typically begin with a basic ontological claim: God is the ultimate authority for defining our behaviors and beliefs. The authority inherent in any other source—Scripture, creeds, or church—is necessarily derived authority. It is derived from the Lord.” Clark, *To Know and Love God*, 62.

divine origin.¹⁶⁵ The Bible is unique in that it alone is the written self-revelation and self-expression of an all-authoritative God. Reflecting on the apostles' understanding of divine revelation and authority, Carl F. H. Henry writes, "Any repudiation of divine inspiration as a property of the biblical text they would have considered an attack on the authority of Scripture."¹⁶⁶ The role of the Holy Spirit in the writing of Scripture cannot be understated and it must not be diminished. For it is the Holy Spirit, the third person of the Holy Trinity, who imparts to the Bible its unique status as revelation. Apart from the Spirit's movement in the human authors (2 Pet 1:20-21), Scripture can make no legitimate claim to divine authority.¹⁶⁷

Amos Yong and Stanley Grenz both affirm the Spirit's role in Scripture's authority, but seek to move the seat of the authority of Scripture from ontology to utility; that is, Scripture is authoritative not because of what it is, but because of what it does.¹⁶⁸ This is a critical departure from the orthodox defense of the authority of Scripture with consequences that are borne out in the theology of Yong and Grenz. For example, when Scripture's authority is based upon how it functions in a given community, or more precisely, how the Spirit uses the Bible in a given community, then the distinction

¹⁶⁵For this reason, the title of Carl Henry's great work *God, Revelation and Authority* is especially illuminating. Because of who God is, his revelation is inherently authoritative. Carl F. H. Henry, *God, Revelation and Authority: God Who Speaks and Shows*, 6 vols. (Wheaton, IL: Crossway, 1999).

¹⁶⁶Ibid., 4:68.

¹⁶⁷David Clark extends, rightfully I believe, the explanation of the authority of Scripture into the Spirit's governance through transmission, preservation and canonization. "Of course, the Spirit also preserved the Bible and now guides in interpreting the Bible, but these activities are distinct from the Spirit's work in inspiration. For evangelicals, the phrase 'biblical authority' means that in the Bible, and uniquely in the Bible, God communicates intelligibly to humans the divine nature, ways, and will such that the Bible is binding on our thoughts and lives." Clark, *To Know and Love God*, 61.

¹⁶⁸See, for example, Yong, *Spirit-Word-Community*, 242-43; and Grenz and Franke, *Beyond Foundationalism*, 65.

between Scripture and other sacred writings, including the sacred writings of religious others, moves from qualitative to quantitative. Rather than affirm that the Bible has a unique authority because it is qualitatively different from any other form of communication in Christendom, the seat of authority moves to use by the Spirit: The Bible is different, not because of a specific divine character but because the Spirit uses it more than he does other writings.

We have already seen how non-evangelicals such as Jacques Dupuis grant to the sacred writings of other traditions the status of divine self-revelation because of the universal influence of the Spirit, or Stanley Samartha who believes that the Holy Spirit continually breathes life into the sacred writings of different religions. Yong and Grenz do not go this far, but when inspiration is severed from an historical act and becomes part of the interpretive or illuminating process, then the number of potential sources for revelation is increased dramatically.¹⁶⁹

Yong and Grenz rightly want to emphasize the present role of the Holy Spirit in the process of illumination and interpretation. But blurring illumination and interpretation into inspiration effectively severs inspiration from its historical roots, which leads to an impoverished doctrine of Scripture. The Bible is not merely a record of redemptive history, but is in fact part of redemptive history. Scripture, not just its message, but also its origin is a vital part of redemptive history and must be seen in light

¹⁶⁹Horton argues against the elevation of culture as a source for theology by saying: “Adopting the view that ‘human experience’ is hardly neutral but rather culturally and ethically conditioned, our proposal will attempt to challenge the notion of culture’s ultimacy or even equality with scripture as a criterion of truth.” Horton, *Covenant and Eschatology*, 13.

of the historical gospel.¹⁷⁰

The Spirit's role in illumination is necessary for taking the interpretive process through understanding to application, its right and necessary culmination. Without the activity of the Spirit, one can understand the grammatical sense of the text, but not possess the understanding that comes from faith. But the Holy Spirit's vital role of illumination should not overshadow his historical act of inspiration. Nor should the authority of Scripture hinge on understanding by the interpreter,¹⁷¹ as Grenz and Yong effectively conclude. Responding to the functional authority of Scripture, Darrell Bock writes,

However, the fact that the Spirit inspires the Word and helped to create it suggests that the product and its narrative, propositions and promises possess authority not only in how the Spirit makes use of them but also in what they affirm. There is an authority in the text because it is Spirit-induced, whether or not that product is "deputized" or "appropriated."¹⁷²

It is ironic that those who advocate an increased role for the Holy Spirit by basing the authority of Scripture on illumination do so at the expense of the Holy Spirit's role in inspiration.¹⁷³ There is an organic unity between inspiration and illumination, not

¹⁷⁰Vanhoozer writes, "Scripture is holy not simply because its content is revealed or because God on occasion uses its content to make himself known. Rather, it is holy because it is part of God's broader plan to give us access to himself through Jesus Christ. An adequate doctrine of Scripture must locate the canon in the broader economy of the gospel." Vanhoozer, *The Drama of Doctrine*, 45.

¹⁷¹Horton comments, "At the same time, the Spirit is not a secondary source for divine revelation in addition to scripture, but the latter's author as well as illuminator. The canon is revelation regardless of a given person's response, but it can only be recognized as such through the event of illumination." Horton, *Covenant and Eschatology*, 209.

¹⁷²Darrell L. Bock, *Purpose-Directed Theology: Getting our Priorities Right in Evangelical Controversies* (Downers Grove, IL: InterVarsity, 2002), 18.

¹⁷³Horton explains, "The witness of the Spirit and the witness of scripture agree in their source (The Trinity) and in their substance (Christ and all his benefits). The former is the internal, the latter the external, source of certainty in God's promise." Horton, *Covenant and Eschatology*, 210.

due to the blurring of categories but because it is the Holy Spirit who is responsible for both. The Spirit who inspired the biblical text is the very one who brings illumination of that same text to the interpreter.¹⁷⁴ Calvin reminds us,

Therefore, the Spirit promised to us has not the task of inventing new and unheard-of revelations, or of forging a new kind of doctrine, to lead us away from the received doctrine of the gospel, but of sealing our minds with that very doctrine which is commended by the gospel.¹⁷⁵

It is critical to understand this distinction: the ontological authority of the Bible is not the same as its epistemic authority. The ontological ground of authority is objective and lays in the Scripture Principle, identifying the Bible fully as the Word of God. Epistemic authority is the subjective recognition of the Scripture Principle by the interpreter, a personal or community response to what the Bible is. Both ontological and epistemic authority are critical for the Word of God to accomplish that which God desires.¹⁷⁶ But focusing on the epistemic authority, even if Spirit-grounded, while ignoring the ontological authority of Scripture, effectively denies the work of the Spirit in the writing of Scripture and in the formation of the canon. It elevates the subjective, depending on each interpretive community to guard against faulty theology without an objective

¹⁷⁴This fact makes Yong's complaint that when the Spirit is subordinated to the Word, the result is that the "letter of the law" has stifled the vitality of the Spirit untenable. Horton suggests that the letter of the law in 2 Cor 3:6 refers not to the Spirit-inspired text itself, but the text without the gospel, the command without Christ and the Holy Spirit. *Ibid.*, 213.

¹⁷⁵John Calvin, *Institutes of the Christian Religion*, trans. Ford Lewis Battles, ed. John T. McNeill (Philadelphia: Westminster Press, 1960), 1.19.1.

¹⁷⁶David Clark makes this distinction, but explains that the two ideas work together. "The objective authority of the Bible rooted in God's inspiring action stands against allowing any contemporary agendas to gain control over theology. The subjective recognition of the Bible as authoritative guards against a dead orthodoxy that pays lip service to divine truth even as it pursues other agendas. Evangelical theology's affirmation of the Scripture Principle—the Reformation cry, *sola scriptura*—involves a dual commitment to the innate authority of the Bible and to an explicit, functional submission to that authority. Evangelicals hold the ontological and epistemic principles together; indeed, their integration is essential. The painstaking tasks of biblical exegesis and of theological reflection—interpreting all of life in light of the Bible—begin with this understanding." Clark, *To Know and Love God*, 65.

standard. Theological inquiry must begin with a humble respect for the authority of the Word of God prior to interpretation.

A biblical theology that is canonical. Theological formulation that submits to the Lordship of the triune God must speak with unmovable conviction where Scripture is explicit and speak with thoughtful humility where Scripture is silent. The best route for the theologian to achieve this goal is to rely heavily on biblical theology, picking up the themes, categories, vocabulary and storyline from the text of Scripture itself.

Because Scripture comes with its own themes and categories, indeed an entire storyline, it cannot be said that the Bible is pre-theoretical. It provides both the forms and the content for its own interpretation. When addressing typically systematic issues such as the role of the Holy Spirit in culture and world religions or the relationship between Christ and the Holy Spirit, our theological paradigm and method must be dependent upon the content of Scripture that the theological inquiry is seeking to illumine.¹⁷⁷ As Richard Lints affirms, “The Bible, in its form and its content, records the dramatic story of God reaching into human history and redeeming a people for himself. The form and content of our theology must reflect this.”¹⁷⁸ Closely related to the concept of biblical theology, evangelical theology must be self-consciously canonical. If redemptive history

¹⁷⁷Horton, *Covenant and Eschatology*, 1. Horton likens his work to the post-Reformation Protestants (Protestant Scholastics) who did theology in such a way that the “foundations were to be derived not from universal foundations from the light of nature, but from the particular self-revelation of God according to the light of grace.” Ibid., 2.

¹⁷⁸Lints, *The Fabric of Theology*, 64. Lints follows the practice of Jonathan Edwards when he describes, “Theology was not supposed to be merely a rational framework placed over the scriptural revelation in order to make the Scriptures intelligible to modern man, he believed. Rather, he saw the aesthetic harmony of the Scriptures as the underlying fabric for the theological framework. Beauty was a structural concept for Edwards, held primarily not in the eye of the beholder but in the very mind of God. As the mind of God was discovered in the Scriptures, the beauty of his revelation became apparent, and an aesthetic or structured theology was possible.” Ibid., 175-76.

constitutes the organizing structure of Scripture, then theological inquiry must reflect that structure by reading any text of Scripture across the canon in that context.¹⁷⁹

The problem with the methodologies of pneumatological inclusivists such as Yong and Pinnock is that they effectively treat the Bible as pre-theoretical, ignoring the form, content, and themes given in Scripture for doing theology, seeking to provide their own. Pinnock seeks to “view Christ as an aspect of the Spirit’s mission” and explains that “it lies within the freedom of theology to experiment with ideas.”¹⁸⁰ This would be fine except for the fact that the Spirit-inspired Scriptures do not allow for that theological framework. The theologian cannot mine the Bible as if it were a sterile source book for theological construction, looking to find answers to a set of questions that arise out of the ambient cultural climate. Rather, the “interpretive matrix should be the interpretive matrix of the Scriptures” and “the structures of systematic theology ought to mirror in some important way the structure of biblical theology. The theological framework ought to be linked to the actual structure of the biblical text itself and not merely to the content of the Bible.”¹⁸¹

It is illegitimate to suggest that the theologian, the church or the interpretive community can claim relative autonomy in determining a theological framework.

¹⁷⁹This is hardly a remarkable statement, but is often ignored. Lints suggests that theologians need to be conscious of three horizons at all times. His three horizons of redemptive interpretation are the textual, the epochal, and the canonical. *Ibid.*, 290-311.

¹⁸⁰Pinnock, *Flame of Love*, 80.

¹⁸¹Lints, *The Fabric of Theology*, 270-71. Lints explains, “The implications for a theological framework are important. Doctrinal categories ought to be neither artificial, imposing an order on the biblical revelation that is not itself a part of the revelation, nor wooden, excluding testimony from Scripture that does not fall within some preconceived pattern. The doctrinal form must arise from and faithfully represent the revelatory content and structure that the theological framework is seeking to present.” *Ibid.*, 284-85.

Prolegomena does not stand apart from the authority of Scripture. It is not on a different epistemological category from the theology that comes from it. The biblical texts, to which the theologian is beholden, do not stand in isolation from one another, but are organically linked.¹⁸² Yong and Pinnock err at this point because they are guilty of ignoring the organic unity of the text, thereby tearing the fabric of Scripture.

In the tradition of Vos and Lints, I propose that recognition of the progress of redemptive history is crucial to understanding Scripture. Beginning with creation and culminating in the eschatological return of Christ and the new creation, the fundamental framework of the Bible is the creative and redemptive activity of God, of which Christ is the apex.¹⁸³ It follows that theology must begin with an understanding of the history of redemption.¹⁸⁴ Any interpretation or theological construction must not rend the overall fabric of redemptive history. Pneumatological inclusivists approach the text with an agenda that runs contrary to God's revelation of the flow of his redemptive acts. Their proposals fail because they ignore redemptive history even though they work with biblical texts. As will be demonstrated in the next chapter, a theology of the Holy Spirit must take its cues from both the structure and content of the Bible.

The current work of the Holy Spirit falls into the epoch between the first and

¹⁸²Lints suggests that they are teleologically linked "because they have one divine author who has brought the facts of history into teleological relation to one another." *Ibid.*, 188.

¹⁸³*Ibid.*, 264-65. Horton argues that Scripture should be read through the lens of eschatology. By this, he means redemptive history. "Taking advantage of advances in biblical theology, this work will argue that eschatology should be a lens and not merely a locus. In other words, it affects the way we see everything in scripture rather than only serving as an appendix to the theological system. While eschatology in the narrower sense may be left intact at the conclusion, we will be referring to eschatology in the broader sense as the form and shape in which redemptive history comes." Horton, *Covenant and Eschatology*, 5.

¹⁸⁴"The essence of theology is the interpretation of the history of redemption. Correspondingly, our theological framework must see the totality of the movement of scriptural revelation as progressing toward a goal." Lints, *The Fabric of Theology*, 268.

second advents of Christ, that is, the church age. Present readers of Scripture therefore, though separated from the New Testament writers by over 2,000 years and large differences in geography and culture, are nevertheless on the same page of redemptive history. Just as Paul, Peter and John looked ahead to the consummation of all things and wrote letters, inspired by the Spirit, to the churches, informing them of things that presently were and things to come, so current readers read those letters, guided by the Spirit, and learn of things that presently are while they look ahead to those same things to come. The kingdom of God, inaugurated with the first advent of Christ will be consummated in the future. The Spirit inspired the apostles to write of that kingdom, guided the church through the canonization of those writings to build that kingdom, and acts as the agent of sanctification in the context of that inaugurated kingdom. This is the purpose of the divine canon, to grow the kingdom, both quantitatively and qualitatively. This is the “perlocutionary” goal of the Bible, and neither that purpose nor the words have changed since they were written.¹⁸⁵

One other area where the work of the Spirit is divorced from the Word, and redemptive history is distorted is in the concept of world creation, summarized above, advocated by Yong and developed by Grenz. For Grenz, the Spirit creates a world that may be informed by the biblical text, but does not lie in the text itself. For that reason, Grenz advocates reading the Bible to hear the Spirit’s illocutions “through the appropriated text.”¹⁸⁶ His proposal is that the Spirit’s illocutions are not the same as that of the human author. This creates the strange situation where the Spirit’s subjective

¹⁸⁵Vanhoozer, *The Drama of Doctrine*, 182.

¹⁸⁶Grenz and Franke, *Beyond Foundationalism*, 84.

illocutions, in the heart and mind of the reader, are different from the objective illocutions that the Spirit inspired in the biblical text. The question arises as to how one verifies that it is in fact the agency of the Holy Spirit when the subjective illocutions differ from those in the biblical text.¹⁸⁷ Further, why would the Spirit, in the context of building the same kingdom spoken of in the Christian canon, use the words he inspired with a different perlocutionary goal?

The world creation proposals of Amos Yong and Stanley Grenz are flawed because they require the Holy Spirit's speaking through the text to depart from the illocutions of the human author (again betraying their faulty understanding of inspiration), thereby departing from the redemptive history structure of Scripture. The Spirit does perform illocutionary acts with the perlocutionary goal of creating a world (the kingdom of God), yet the Spirit does so on the basis of the textual illocutions of Scripture.¹⁸⁸ The proposals of Yong and Grenz fail because they require the Spirit to achieve perlocutionary effects "without recognizing the primacy of the divine illocutions."¹⁸⁹ The Holy Spirit is creating a new world, but it is the kingdom inaugurated by Christ and the Spirit, the essence of redemptive history.

A Christocentric theology. If theology must follow the structure of redemptive history, and the apex of redemptive history is Jesus Christ, it follows that

¹⁸⁷Wellum asks, "Given their [Grenz and Franke] rejection of *sola Scriptura* and their acceptance of a nonfoundationalist epistemology, how can we actually "check and see" to know whether the world the Spirit is creating in and through our theological language belongs to the eschatological world?" Wellum, "Postconservatism, Biblical Authority, and Recent Proposals," 192.

¹⁸⁸Kevin J. Vanhoozer, *First Theology: God, Scripture & Hermeneutics* (Downers Grove, IL: InterVarsity, 2002), 198.

¹⁸⁹Vanhoozer, *The Drama of Doctrine*, 182.

theology should be Christocentric. All things in Scripture point to Christ and Christ is the hermeneutical principle given by Christ himself. This is not to establish a canon within the canon, because “it is a canonical center that Jesus’ identity and mission represents.”¹⁹⁰ Therefore, as one works through the divine canon, all of Scripture must be read on a Christological basis.¹⁹¹ Lints explains the danger of ignoring Christology in interpretation:

God revealed the identity of the Messiah in the person and work of Christ, but the process of revelation began much earlier, with Moses and Abraham and even back to Adam. Our own understanding of Christ will be greatly impoverished if we fail to relate it to the stories of Moses and Abraham and Adam.¹⁹²

Lints is correct, but only half so. Because Scripture is structured around redemptive history, of which Christ is the apex, our understanding of the stories of Moses and Abraham and Adam, or any other critical actors in redemptive history, will also be “greatly impoverished” if we fail to relate them to Christ.

Amos Yong objects that limiting the Holy Spirit to Christian proclamation illegitimately narrows the scope of the Holy Spirit’s ministry and thereby diminishes our

¹⁹⁰Horton, *Covenant and Eschatology*, 18. Note how Horton establishes his methodology. His method flows from the text. “By recognizing Jesus Christ as the key actor in history, all things being ‘summed up in him,’ the hubris of projecting oneself as the meaning of history is precluded from the outset. And yet, one can only say that Jesus is the meaning of history, both Israel’s and the world’s, not because of any universal idea, but because of the particular events that only taken together lead inductively to that conclusion.” *Ibid.*, 112.

¹⁹¹Goldsworthy explains it this way: “Every word of YHVH to Abraham, Moses or one of the prophets bears an essential relationship to Jesus Christ by which its full meaning is given. . . . To be consistent with the Christian starting point, the biblical theologian must conclude that all Old Testament words are about Christ. Christ in the gospel is for us the hermeneutical principle and the exegetical norm.” Goldsworthy, “Thus says the Lord!,” 33. Kasier agrees and writes, “The interpreter need not resort to settling for a double set of meanings in order to squeeze out of the Old Testament some messianic possibilities. On the contrary, one must be able to show that the Old Testament writers were aware of a very decided nexus between the temporal/historical events in many of their prophecies and their climactic fulfillment in the Messiah—and this can be done legitimately without doing violence to the ordinary rules of interpretation.” Kaiser, *Preaching and Teaching from the Old Testament*, 21.

¹⁹²Lints, *The Fabric of Theology*, 268.

understanding of Christ:

The Spirit's living testimony to Christ always translates the scriptural and received ecclesial witnesses into the terms and categories of the new context. This context today involves the plurality of religious traditions. Put christologically, then, is it possible that the seeds of the Word sown into the hearts and lives of all persons everywhere (cf. John 1:9) have germinated, at least in part, in the world's religious traditions? . . . In the first century, Jesus was not recognized as the . . . Messiah by (most of) his fellow Jews, even as he was said to be embodied in the prisoner, the naked, the hungry and the sick, and even the (demonized) Samaritan. Do not the prisoners, the naked, the hungry and the sick of today include not only the Samaritans but also those in other religious traditions? Might we come to a deepened and transformed understanding of Christ when viewed through the prisms of other faiths?¹⁹³

Ignoring Yong's exegesis for the time being, we must ask, are we really in a new context?

Is a "plurality of religious traditions" new? I sincerely doubt it. Religious pluralism, manifest in humanity's rebellion against its Creator, is the continuous backdrop to the drama of redemptive history from Genesis to Revelation. The reality of religious pluralism is part of Paul's mission to take the gospel to the nations. Cherished pluralism, which is subjective, may be new, but empirical pluralism, which is objective, is not. This current cultural value does not change the purposes of the inaugurated kingdom, nor does it change the role of the Spirit in growing that kingdom. As was established earlier, we inhabit the same place in redemptive history as the apostles who wrote, by inspiration of the Holy Spirit, the Scriptures. Bruce Ware summarizes well:

But as the authors of Scripture were moved by the Spirit to write what the Spirit moved them to write, what was the central subject and focus of their writing? Jesus. He's the centerpiece of the Bible. He is what everything points to in the Old Testament, and he is what the New Testament expands upon. All Scripture is given to us by the Spirit. And what the Spirit wants to talk about, most centrally, is

¹⁹³Amos Yong, "A P(new)matological Paradigm for Christian Mission in a Religiously Plural World," *Missiology* 23 (2005): 185-86.

Jesus.¹⁹⁴

Pneumatological inclusivism fails on biblical theological grounds and I have demonstrated from the nature of biblical theology why this is the case. The culmination of this project is to explore the actual relationship between the Son of God and the Holy Spirit. In so doing, it will be demonstrated that the Holy Spirit seeks to glorify the Lord Jesus Christ and any proposal that grants a relative autonomy to the Spirit, independent of the Son, fails on Christological and pneumatological grounds.

¹⁹⁴Bruce A. Ware, *Father, Son, & Holy Spirit: Relationships, Roles, & Relevance* (Wheaton: Crossway, 2005), 112.

CHAPTER 6

BIBLICAL THEOLOGICAL RESPONSE: AN EVANGELICAL THEOLOGY OF THE SON AND THE SPIRIT

Introduction

On the night that Jesus was betrayed, he gathered his disciples and told them that he would soon be sending the Spirit to them. Jesus explained,

When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. (John 16:13-14)

The thesis of this chapter is that Jesus' declaration of the priority of the Spirit to glorify the Son describes the priority of the Spirit throughout the entirety of redemptive history. Any attempts to assert a relative autonomy for the Spirit or a hypostatic independence between Son and Spirit cannot be sustained by biblical theology or exegesis.

We will first analyze the work of the Spirit prior to the incarnation and it will be demonstrated that even though the Son is not explicitly mentioned, the activity of the Spirit, according to Scripture, was to drive redemptive history toward the incarnation, crucifixion, and resurrection of the Son of God. The Spirit came upon men at critical junctures in salvation history to effect necessary events in God's redemptive plan. It will also be shown that many of the references to the Spirit in the Old Testament relate, not to what the Spirit was doing during the Old Covenant, but to what the Spirit would do

during the messianic age.

We will then look at the incarnation and discover that Jesus of Nazareth was the Christ, the anointed one of God, precisely because of the unique presence of the Spirit in his life. The Spirit led and empowered Jesus Christ throughout all aspects of his life and ministry, from birth (incarnation) to crucifixion, resurrection and ascension. During this time, the Spirit directed people's attention and praise toward the Son and never to himself.

Finally, we will see that, following the ascension of Christ, the role of the Spirit has been exactly what Jesus said it would be, namely, to glorify the Son of God. Since Pentecost, the Spirit's ministry has been a quantitative and qualitative expansion of the Son's first advent ministry. As Leon Morris avers, "The work of the Spirit is Christocentric. He will draw attention not to himself, but to Christ. He will glorify Christ. It is the things of Christ that he takes and declares, that is, his ministry is built upon and is the necessary sequel to that of Christ."¹ According to both the explicit testimony of Scripture and its overall storyline, the Spirit is directed toward the glorification and magnification of the Son.

What follows is a brief biblical theology of the Son and Spirit. Most of the attention is focused on passages that describe the activity of the Holy Spirit. We begin where Scripture begins—the book of Genesis and creation.

The Son and the Spirit: Preincarnation

The Hebrew word for "spirit," רוּחַ (*ruach*) occurs in noun and verb form

¹Leon Morris, *The Gospel according to John*, rev. ed., The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1995), 622.

approximately 388 times in the Old Testament.² Much like its Greek counterpart *pneuma*, *ruach* can also denote the movement of air.³ This creates a difficulty in both translation and theology. The movement of air can be either outside a man, as in “wind,” or inside a living being, suggesting “breath.”⁴ These three meanings, “spirit,” “wind,” and “breath” are not mutually exclusive.⁵ “Wind” in Scripture, though invisible, is often a mysterious force and can be the instrument of God’s action and judgment (e.g., Exod 10:13; Isa 27:8). “Breath” is likewise linked with God who is himself the source of breath and life (e.g., Gen 6:17). Though it can carry the meaning of a light wind, in the Old Testament the term usually emphasizes an animating energy (e.g., Isa 31:3). Humans have a spirit, which is the life force that animates them.⁶ The meaning is determined by

²Leon J. Wood, *The Holy Spirit in the Old Testament* (Grand Rapids, MI: Zondervan, 1976), 16. Wood breaks down the 388 occurrences as follows: It carries the meaning of “wind” 101 times, “breath” 18 times, “odor” 13 times, “space” 6 times, “spirit” of man 84 times, “Spirit” of God 97 times, emotional center of man 28 times, life principle of man 11 times, angels 4 times, evil spirits 18 times, and the spirit of a beast one time. This totals to 381. The other seven instances Wood was uncertain how to categorize. *Ibid.*, 17.

³See the range of meanings in Francis Brown, S. R. Driver, and Charles A. Briggs, eds., *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1951), 924-26. For a comparison of the use of *ruach* and *pneuma* see Wood, *The Holy Spirit in the Old Testament*, 20-22.

⁴Sinclair Ferguson suggests that both *pneuma* and *ruach* are onomatopoeic terms whose sound and meaning convey the same meaning: the forced movement of air. Sinclair Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), 16. See Ps 135:17; Job 9:18; 19:17.

⁵Walton makes the point that the reason Hebrews used the same word for wind and spirit is because the two are closely related in Hebrew thinking. In other words, the term *ruach* covers a broad category from spirit to wind. John H. Walton, *Genesis*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 74. Stanley Grenz points out that the ancients linked “spirit” and “breath” phenomenologically to “life,” “so that wherever the Spirit was present life flourished, whereas the Spirit’s absence resulted in the cessation of life.” Stanley J. Grenz, “The Spirit and the Word: The World-Creating Function of the Text,” *Theology Today* 57 (2000): 364.

⁶Charles H. H. Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids, MI: Eerdmans, 2003), 270.

the context, but is often difficult to ascertain.⁷ In the Old Testament, the term is often used synonymously with the presence of God (e.g., Ps 51:11). The divine *ruach* grants life or it also grants vital powers that surpass the normal capacity of men (e.g., Gen 6:3; Gen 45:27; Num 16:22; Job 12:10; Ps 104:29; Ps 104:30; Ezek 2:2). Eichrodt develops the Old Testament usage to explain the utter dependence of all creation on the divine *ruach*:

Hence every living thing in the world is dependent on God's constantly letting his breath of life go forth to renew the created order; and when its vital spirit from God is withdrawn every creature must sink down in death. Thus *ruach* is at all times plainly superior to Man, a divine power within his mortal body, subject to the rule of God alone.⁸

Wood suggests that Old Testament reference to the Spirit of God occurs about ninety-seven times, approximately one quarter of all uses of the Hebrew word *ruach*.⁹

Creation

A biblical theology of the Spirit must start in Genesis, and it is in the context of the beginning that the Spirit of God is first encountered. Genesis 1:2 recounts that the *ruach elohim* (רוּחַ אֱלֹהִים) was already present “hovering over the face of the waters.”¹⁰

⁷Ben Witherington III and Laura M. Ice, *The Shadow of the Almighty: Father, Son, and Spirit in Biblical Perspective* (Grand Rapids, MI: Eerdmans, 2002), 103. Witherington and Ice suggest that the difficulties in translation begin in Gen 1:2. Should it be translated “spirit” or “breath” or “wind?” See also Isa 32:15; Ps 103:30; Job 33:4.

⁸Walther Eichrodt, *Theology of the Old Testament*, trans. J. A. Baker (Philadelphia: Westminster Press, 1967), 2:47-48.

⁹Wood, *The Holy Spirit in the Old Testament*, 17.

¹⁰There is debate over whether this term should be translated “mighty wind” (see Gerhard von Rad, *Genesis*, rev. ed., trans. J. H. Marks [Philadelphia: Westminster, 1972], 49), “wind of God” (see Claus Westermann, *Genesis 1-11: A Commentary*, trans. John J. Scullion [Minneapolis, MN: Augsburg Publishing, 1984], 107-08; Walton, *Genesis*, 74-78; and Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 [Waco, TX: Word Books, 1987], 17), or “Spirit of God” (see Bruce K. Waltke, *Genesis: A Commentary* [Grand Rapids, MI: Zondervan, 2001], 60; John J. Sailhamer, *The Pentateuch as*

This implies that God's Spirit has been involved in his works from the very beginning, establishing the cosmic order.¹¹ The activity of the Spirit in creation is fundamental to the biblical narrative because it establishes the active role of the Spirit in redemptive history.¹² The Spirit hovering over the waters in Genesis 1:2 is the same picture of God in Deuteronomy 32:11, where he is depicted as an eagle who "flutters over its young."¹³ This *inclusio* suggests that the picture of the Spirit of God at work is intended throughout the Pentateuch.¹⁴

Though the language of Genesis 1 makes attribution of creation to the action of the Holy Spirit a contested assertion, the role of the Holy Spirit in creation is developed throughout the Old Testament (e.g., Job 26:13; 33:4; Ps 104:30; Isa 40:12-14). For

Narrative: A Biblical-Theological Commentary [Grand Rapids, MI: Zondervan, 1992], 85-86; idem, *Genesis*, vol. 2 of *The Expositor's Bible Commentary*, ed. Frank E. Gabelein [Grand Rapids, MI: Zondervan, Regency Reference Library, 1990], 25; and Victor P. Hamilton, *The Book of Genesis: Chapters 1-17*, *The New International Commentary on the Old Testament* [Grand Rapids, MI: Eerdmans, 1990], 111-17). "Spirit of God" is to be preferred due to the verb רָחַף which is best translated "to hover" and the fact that *ruach* is seen to have a beneficent force in the verse. Hamilton prefers to translate it "spirit" as opposed to "Spirit" because to choose the latter is to superimpose "trinitarian concepts on Gen. 1 that are not necessarily present." Hamilton, *The Book of Genesis*, 114-15. Talmudic interpretation rendered the collocation a wind created by God on the first day, but U. Cassuto found this interpretation inconsistent with Talmudic interpretation of the second and third days when separation of the waters occurs. Cassuto believed the collocation has an identical meaning as Job 33:4, which is rendered Spirit of God. U. Cassuto, *A Commentary on the Book of Genesis*, trans. Israel Abrahams (Jerusalem: Magnes Press, 1961), 24.

¹¹Ferguson, *The Holy Spirit*, 19. Waltke notes that hovering "eaglelike over the primordial abyss, the almighty Spirit prepares the earth for human habitation." Waltke, *Genesis*, 60. Though Wenham renders the collocation "wind of God," he sees it as a "concrete and vivid image of the Spirit of God. The phrase does really express the powerful presence of God moving mysteriously over the face of the waters." Wenham, *Genesis 1-15*, 17.

¹²The presence of the Spirit coupled with the creative speech acts of God through his Word is the first hint in Scripture of the trinitarian nature and activity of God. This allows theologians to assert that the role of the Spirit in the creation narrative indicates that the Spirit is assisting the Father in the works of creation. Bruce A. Ware, *Father, Son, & Holy Spirit: Relationships, Roles, & Relevance* (Wheaton, IL: Crossway, 2005), 105.

¹³The only other place where the verb is used is Jer 23:9: "My heart is broken within me; all my bones shake." Shaking would be a strange activity for the wind. Ferguson, *The Holy Spirit*, 19.

¹⁴Sailhamer, *The Pentateuch as Narrative*, 87.

example, Ferguson sees a series of connections between creation, the Exodus, and the Spirit in the Old Testament. Isaiah 63:7-14 attributes the Exodus to the execution of the Holy Spirit, while Deuteronomy 32:10-11 identifies the executor of the Exodus as one who hovers over the people like an eagle. Therefore, an analogy is drawn “between the ‘hovering’ of the *ruach elohim* over the inchoate creation and the presence of the Spirit of God in the as-yet-incomplete work of redemption.”¹⁵ Sailhamer sees a parallel between the creation of the world in the first two chapters of Genesis and the construction of the tabernacle in Exodus. He notes that in both accounts of the work of God in Genesis 1:2 and Exodus 31:3 the work is to be established by the Spirit of God.¹⁶ The creation narrative, therefore, marks the first stage of God’s interaction in history. Ferguson highlights the importance of this beginning: “What is of interest is that the activity of the divine *ruach* is precisely that of extending God’s presence into creation in such a way as to order and complete what has been planned in the mind of God.”¹⁷

It is also significant that while the creation narrative includes the role of the Spirit, it also introduces the speech of God.¹⁸ God spoke creation into existence and

¹⁵Ferguson, *The Holy Spirit*, 20.

¹⁶Sailhamer, *The Pentateuch as Narrative*, 87.

¹⁷Ferguson, *The Holy Spirit*, 21. This is evident from Ezek 39:29 where the manifestation of the Spirit is promised “with a view to fulfilling a variety of goals in redemptive history.” Ibid. Keil and Delitzsch see the Spirit of God as the principle of all life who quickens and prepares all living forms which were called into being by the creative word. C. F. Keil and F. Delitzsch, *The Pentateuch*, Commentary on the Old Testament, vol. 1, trans. James Martin (Grand Rapids, MI: Eerdmans, 1969), 1:49.

¹⁸Cassuto writes, “The purpose of the Torah in this section is to teach us that the whole world and all that it contains were created by the word of the one God.” Cassuto, *A Commentary on the Book of Genesis*, 7.

everything exists by that word. His word is creative. It is the binding force of life.¹⁹ In the creation narrative, the creative Word of God is preceded by the *ruach* of God. This establishes, from the very beginning, a close association between the Spirit and the Word of God. Reflecting on the relationship, Boris Bobrinskoy suggests that, “In the work of creation, the Word of God is not only preceded by the Spirit; the latter accompanies it and ensures that it resounds. In the order of creation, therefore, there is a simultaneity between the Word and the Spirit.”²⁰ God’s Spirit is active as God speaks.²¹ The psalmist summarizes well the close relation between the Word and Spirit in creation in Psalm 33:6. It is “by the word of the Lord” and “by the breath of his mouth” that the heavens and all their host were made.²² Eichrodt notes that the association of the spirit of life with the creative word asserts the sovereignty of God over the dominant forces of nature: “It is, therefore as the possessor of the spirit of life that God utters the creative word.”²³

The language of the creation narrative sows the seeds of trinitarian thought that come to full bloom in the New Testament. The New Testament writers interpret the Genesis narrative’s record of the activity of the divine Word in creation as a recognition

¹⁹Waltke connects God’s creation of the world by his word to the manner in which he calls Abraham and the church into being (Rom 4:17; Heb 11:3). Waltke, *Genesis*, 69.

²⁰Boris Bobrinskoy, *The Mystery of the Trinity: Trinitarian Experience and Vision in the Biblical and Patristic Tradition*, trans. Anthony P. Gythiel (Crestwood, NY: St. Vladimir’s Seminary Press, 1999), 28.

²¹B. B. Warfield sees the presence of the Holy Spirit as the ground by which the whole creative process, in the form of a succession of divine fiats, takes place. Benjamin B. Warfield, *The Person and Work of the Holy Spirit* (Amityville, NY: Calvary Press Publishing, 1997), 124.

²²Leon Wood makes the strong statement, “So taken, the verse means that all the heavenly bodies were made by a combined effort of the Son and the Spirit.” Wood, *The Holy Spirit in the Old Testament*, 31. The LXX translates Psalm 33:6 with the terms λόγῳ τοῦ κυρίου (“word of the Lord”) and πνεύματι (“spirit” or “breath”). There is a strong connection between the LXX translation of Ps 33:6 and John 1:1-3, where the λόγος is the subject of creation.

²³Eichrodt, *Theology of the Old Testament*, 2: 49.

of the preeminence of the Son of God in creation.²⁴ The relationship between the prologue to John's Gospel and Genesis 1 is readily apparent. John sees the Word as both the agent in creation and the indispensable element in creation (John 1:1-5).²⁵ In Colossians 1:15-20, Paul applies to Christ the title of "the beginning," while teaching that all things were created by, for and through him. Jesus Christ, who is the *Logos* of God, powerfully illustrates how God's Word binds all elements of creation to himself and to one another.²⁶

It is precisely at this point, the creation narrative, that Pinnock illegitimately separates the Word from the Spirit, ignoring the dual roles of both the Spirit and the Son together. Pinnock affirms the work of the Son in creation in the sense that the Son is the pinnacle or archetype of creation—the differentiation between Father and Son serves as the space for creation.²⁷ He also affirms the role of the Spirit in creation—the Holy Spirit is the life-giving force. But in these twin affirmations there is a duality of purposes.

Pinnock utilizes the role of the Spirit in creation, relatively autonomous from the Son, to

²⁴The objection is often raised that the New Testament authors are reading their trinitarian theology into the text and that the Old Testament only hints in this direction. Such an objection fails on two grounds. First, even if the creation narrative only "hints" at trinitarian thought, if the New Testament authors say that it is there, then it is there, even if not fully developed. Second, the inspired New Testament authors were reading the Old Testament exactly the way that they were taught by Jesus, who is the very Word of God. Such an approach to the Old Testament was developed in chap. 5 of this work.

²⁵Hamilton, *The Book of Genesis*, 144.

²⁶Waltke, *Genesis*, 69. Some authors go so far as to assert that the work of the Son was accomplished in Gen 1:1, the creation of the world as a formless mass, and then the Spirit's work is recorded in Gen 1:2-31. See Wood, *The Holy Spirit in the Old Testament*, 34. Kuyper suggests that the "germs of life" were brought forth by the Son and then animated by the Holy Spirit. Abraham Kuyper, *The Work of the Holy Spirit*, trans. Henri de Vries (Grand Rapids, MI: Eerdmans, 1941), 29. Wood's proposal seems speculative and artificially bifurcates what Scripture joins together. Kuyper's proposal, while also speculative, is consistent with the animating work of the Holy Spirit.

²⁷Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 58-63.

justify the same autonomy of role in the Spirit's actions in redemptive history. But the affirmation of such a separation is illegitimate. The works of the Word and Spirit are irreducibly linked. From the very beginning, there is no work of the Son in creation apart from the Spirit and there is no work of the Spirit in creation apart from the Son as Psalm 33:6 intimates. The interrelationship between the Son and the Spirit in creation establishes the pattern for the Spirit's activity, namely, to prepare creation (ultimately, man, the pinnacle of God's creative work) to receive the Word of God.²⁸ This is the biblical teaching, but the interrelationship between the two is severed in Pinnock's model.

The creation of man. The Spirit is an active participant in the creation of man. The Lord God breathes into the man formed from the dust of the earth the breath of life and man is thereby created *imago Dei*, in the image of God (Gen 2:7; 1:26-27). Pneumatological inclusivists are surely correct to draw attention to the role of the Spirit in the creation of man. The trouble occurs when, in their zeal to assert the activity of the Spirit, they ignore the importance of the Son, a role that must not be ignored.²⁹ For because Jesus Christ is the image of the invisible God (Col 1:15), he is also the image of perfected humanity (1 John 3:2). Jesus Christ is the fulfillment of all that humanity was

²⁸See Bobrinskoy, *The Mystery of the Trinity*, 26. He writes, "The *ruach* of Genesis is thus the wind, the breath of Elohim, which has a mission to fulfill. Here, from the opening lines of Genesis, might this mission not be a first, fundamental revelation of the activity proper to the Holy Spirit, which is above all a preliminary activity, which creates and enables matter (and man) to receive the Word of life, to be receptive to life through it." Ibid.

²⁹See Pinnock, *Flame of Love*, 73-74. Yong is more careful to see the parallelism between the Spirit and the Word. Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Burlington, VT: Ashgate, 2002), 40, 45.

created to be, in that he was in his Father's mind the prototype of that perfect humanity.³⁰

Furthermore, the pneumatological aspects of the *imago Dei* find their place within the context of the Trinity as a whole. The social aspects of the Trinity as related to creation in the image of God have been well documented recently.³¹ However, the *imago Dei* includes more than community implications, but also encompasses aspects of dominion and stewardship. The mandate of Genesis 1:26-29 in multiplying and subduing the entire earth is the “basic building block for the unfolding structure of salvation after the Fall.”³² Therefore, creation as trinitarian, like salvation as trinitarian, is ultimately in Christ. Letham explains, “Since Genesis . . . is to be read in the context of the whole of Scripture, we can see references in the New Testament to the role of Christ and the Holy Spirit in creation as reinforcing this interpretation (Col 1:15-20; Heb 1:3; 11:3; John 1:1ff).”³³ Hughes describes salvation as the “reintegration within man of the image of God at the heart of his being,” and that this salvation is “necessarily effected through the Second Person of the Holy Trinity for the reason that he himself is the Image after whom

³⁰See Philip Edgcumbe Hughes, *The True Image: The Origin and Destiny of Man in Christ* (Grand Rapids, MI: Eerdmans, 1989), 10-50, 213-23. Hughes writes, “Man alone has had affinities that reach both downward within the world over which he has been placed and upward to the Creator who is the Lord of all being. The truth that lies behind this double linkage is, first of all, that man is God's *creature*; secondly, that man alone of God's creatures is formed *in the image of God*; and thirdly, that the eternal Son is *the Image* in accordance with which man was formed.” *Ibid.*, 213.

³¹See, for example, Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville, KY: Westminster John Knox Press, 2001); Stephen R. Holmes, “Image of God,” in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer (Grand Rapids, MI: Baker, 2005), 319; Karl Barth, *Church Dogmatics*, ed. by G. W. Bromiley and T. F. Torrance, vol. 3, *The Doctrine of Creation*, pt. 1, trans. J. W. Edwards, O. Bussey, and Harold Knight (Edinburgh: T. & T. Clark, 1958), 185-86.

³²Robert Letham, *The Holy Trinity: In Scripture, History, Theology, and Worship* (Phillipsburg, NJ: Presbyterian and Reformed, 2004), 21.

³³*Ibid.*

man was created.”³⁴

There is no doubt that the Holy Spirit played a vital and life-giving role in the creation of the first man from the dust of the ground. But the creation of man, as are all the works of God, was a trinitarian act—a joint effort of the Father, the Son, and the Holy Spirit. Furthermore, humanity was created by the triune God with a special view toward the incarnation of the Son. Humanity was created *Imago Dei* so that the redemptive purposes of God could be accomplished in Christ. When the role of the Spirit in creation is elevated to the exclusion of the Son, as pneumatological inclusivists do, the entire purposes of God in creation and, ultimately, redemption, are distorted.

Special Empowerment

As redemption is progressively revealed in the history of Israel, so the work of the Spirit is also progressively revealed. From the patriarchs to the high point of the monarchy in Solomon to the work of the prophets during the era of the divided kingdom, the Spirit’s work was primarily a special endowment granted to God’s chosen people for the purpose of mediating God’s salvation, in all its various manifestations.³⁵ The Old Testament is replete with examples of the Spirit coming upon people, empowering them for acts of service that figure prominently into God’s redemptive plan.³⁶ Eichrodt summarizes well:

³⁴Hughes, *The True Image*, 213.

³⁵Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity Press, 2002), 214. See also Morris A. Inch, *Saga of the Spirit: A Biblical, Systematic, and Historical Theology of the Holy Spirit* (Grand Rapids, MI: Baker, 1985), 32.

³⁶See for example Gen 41:38; Exod 28:3; 31:1-11; 35:30-35; Num 11:17; 27:18. Ferguson notes, “But already, from the beginning, the ministry of the Spirit had in view the conforming of all things to God’s will and ultimately to his own character and glory.” Ferguson, *The Holy Spirit*, 22.

God's activity of history, aimed at the creation of a consecrated people of God, was discerned not only in isolated marvelous events, but also in the emergence of specially equipped men and women whose leadership in word and deed, by wars of liberation without and by the establishment of the will of God in the social and moral order within, dragged the dull mass of the people with them, again and again smashing and sweeping away all the obstacles which the incursion of heathen morals and ways of thought raised against them. In the activity of these mediators and instruments of the divine covenant purpose of salvation the Israelite people recognized afresh the irruption of God's transcendent life into the paltry patchwork of this world.³⁷

There are approximately 60 references to the work of the Holy Spirit in approximately 100 individuals in the Old Testament. These occurrences are commonly broken into four categories of people. The Holy Spirit came upon craftsmen, civic leaders, judges, and prophets.³⁸ In each case, the primary purposes of God in the sending of the Spirit are concurrent and synergistic: the protection and care for the chosen people of God and the active guiding of redemptive history toward the incarnation, cross, and the consummation of all things.³⁹

Craftsmen. The first category of Spirit-empowered individual is the craftsman. Bezalel was "called by name" by the Lord who "filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship" (Exod 31:2-3).⁴⁰ Bezalel appears to have been temporarily empowered for the specific activity of

³⁷Eichrodt, *Theology of the Old Testament*, 2:50.

³⁸So Wood, *The Holy Spirit in the Old Testament*, 39-52.

³⁹Scobie, *The Ways of Our God*, 272.

⁴⁰See 1 Kgs 7:13-14. Hiram from Tyre is a worker in bronze, who is "full of wisdom, understanding, and skill for making any work in bronze." The verb is passive, indicating that the action was wrought upon him. Wood writes, "In view of the context, the only likely way for him thus to be wrought upon was by being 'filled' by the Spirit." Wood, *The Holy Spirit in the Old Testament*, 42.

designing and creating the tabernacle.⁴¹ The craftsmanship necessary to make the temple implements was enormous (e.g., the intricate instructions for the lampstand in Exod 25:31-37).⁴² To Bezalel was given the task of making those items described to Moses by the Lord himself.⁴³ But Bezalel was not merely making beautiful things. He was designing and crafting the tabernacle, the center of religious, political, and social life of the Israelites. The implements of worship, far from mere things, were “copies of heavenly things” (Heb 9:23), “copies of the true things” (Heb 9:24), which were meant to teach the people of Israel of a higher reality, the one who “appeared once for all at the end of the ages to put away sin by the sacrifice of himself” (Heb 9:26). Bezalel was uniquely gifted by the Holy Spirit to create artifacts that would serve to point the people of God to Jesus Christ. Far from asserting a relative autonomy from the Son in this empowerment, the Holy Spirit was working toward the glorification of the Son.

Judges. After the entrance into the promised land, but prior to the development of Israel’s monarchy, God raised up individuals to rescue the tribes of Israel. It is written that four of these judges had the Spirit come upon them. In Judges 3:10, “The Spirit of the Lord was upon” Othniel. The phrase **וַתְּהִי עָלָיו רוּחַ יְהוָה**, “The

⁴¹It is likely that Bezalel was “naturally” gifted in this craft, yet he needed greater skill and it was provided by a special enablement by the Spirit of God. *Ibid.*, 56.

⁴²Durham notes that Bezalel is “made expert by Yahweh himself for every kind of work necessary or fulfilling the instructions given to Moses on Sinai.” John I. Durham, *Exodus*, Word Biblical Commentary, vol. 3 (Waco, TX: Word, 1987), 410.

⁴³According to Childs, “Every detail of the structure reflects the one divine will and nothing rests on the *ad hoc* decision of human builders. There is no tension whatever between form and content, or symbol and reality throughout the tabernacle chapters. Moreover, the tabernacle is not conceived of as a temporary measure for a limited time, but one in which the permanent priesthood of Aaron serves throughout all their generation.” Brevard S. Childs, *The Book of Exodus*, The Old Testament Library (Philadelphia: Westminster Press, 1974), 540.

Spirit of the Lord was upon him,” is critical for understanding the role of the judges and the source of their authority and gifting.⁴⁴ In this case “the empowering presence of the Spirit of God transforms this minor Israelite officer from Debir into the ruler . . . of Israel and the conqueror of a world-class enemy.”⁴⁵ He was empowered to prevail in war against Cushan-rishathaim, the King of Mesopotamia. Likewise, when the Ammonites oppressed the eastern tribes, “the Spirit of the Lord was upon Jephthah” (Judg 11:29). He was enabled to raise up and lead a victorious army to rescue the people of Israel from the Ammonites.

In Judges 6:34, “the Spirit of the Lord clothed Gideon,” as he raised up an army to defeat the Midianites. The idiom “clothed” is a more dramatic representation of that which occurred with Othniel, and illustrates how a man doing all he could to avoid the leadership role can become courageous enough to destroy a Baal cult site and become a victorious military leader.⁴⁶ In Judges 14:6, it is recorded that “the Spirit of the Lord rushed upon” Samson, empowering him with enormous strength to tear a lion “in pieces

⁴⁴Moore does not see any sense of personhood in the Old Testament references to the Spirit. In his economy, the energy of the Spirit of God is attributed with whatever is lacking in human strength, wisdom, courage, or creativity. George Foot Moore, *A Critical and Exegetical Commentary on Judges*, The International Critical Commentary (New York: Charles Scribner’s Sons, 1901), 87-88. Cf. Robert G. Boling, *Judges: A New Translation with Introduction and Commentary*, The Anchor Bible (Garden City, NY: Doubleday and Company, 1975), 81.

⁴⁵Daniel I. Block, *Judges, Ruth*, The New American Commentary, vol. 6 (Nashville, TN: Broadman and Holman, 1999), 155. Block believes that this phrase does not establish discontinuity between the Testaments in the believer’s experience of the Spirit, but is metaphorical for the “urgent, compulsive, often overwhelming force with which God operates in an individual’s or a group’s experience.” *Ibid.*, 154. But Block is unpersuasive because he argues from silence. He presents no evidence that the Old Testament saint’s experience is the same, despite the relative lack of emphasis on the role of the Spirit, nor does he consider the New Testament texts that speak of discontinuity.

⁴⁶Far from being a positive statement on the spirituality of the Spirit-endowed judges, Younger writes, “The Spirit’s work reflects God’s sovereign will to set things in motion for the deliverance he has planned, not Gideon’s condition of faith or spirituality.” K. Lawson Younger Jr., *Judges and Ruth*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2002), 187.

as one tears a young goat.” A short time later in the narrative, “the Spirit of the Lord rushed upon” Samson and he was again granted super-human strength and in “hot anger” he slaughtered the male residents of a Philistine town (Judg 14:19).⁴⁷ Note from this one chapter how the Spirit rushed upon Samson on two different occasions. In both of these cases, the Spirit “rushing upon Samson” is intentional, purposeful, and of limited duration.

The active role of the Spirit as the instrument of salvation history is most apparent with the judges.⁴⁸ The judge needed special empowerment to carry out his assigned tasks and bring about the result that God wanted; namely, the saving of Israel. In the case of the four judges mentioned above, the Spirit came upon them, leaving no doubt that the Lord was at work to save his people according to his plan. Eichrodt notes,

The unifying factors behind all these varied phenomena were first, that in them men saw the radiance of a higher kind of life, translating Man into direct contact with the divine world, and secondly, that they all occurred in the service of the establishment of the kingdom of God in Israel.⁴⁹

Interestingly, Eichrodt believes that, given the supernatural nature of Spirit empowerment to save, it would be easy for the nation of Israel to lapse into an intrusive mysticism. That which kept the nation within the boundaries of truth was the “close association of the spirit and the word.”⁵⁰

⁴⁷Younger sees no connection between the anger of Samson and his Spirit-empowerment. Indeed, he sees the actions of Samson as murder and larceny. Such a conclusion begs for an explanation of the role of the Spirit in this episode. *Ibid.*, 304.

⁴⁸Wood wonders whether the other judges were similarly empowered and is not able to reach a conclusion: “If the others were given similar provision, no indication is given of it. All did have important work to do and surely did need God’s help in doing it. . . . At least these four were enabled, and they did have unusually great need.” Wood, *The Holy Spirit in the Old Testament*, 55.

⁴⁹Eichrodt, *Theology of the Old Testament*, 2:51.

⁵⁰*Ibid.*, 2:64.

The judges were empowered by the Spirit to rescue the tribes of Israel from their oppressors. In these cases, the Spirit of the Lord came upon a man who led a violent uprising. The presence of the Spirit therefore was the personal manifestation of divine deliverance for the Israelites and divine judgment on the Canaanite nations. What then can be made of assertions by pneumatological inclusivists that the omnipresence of the Spirit represents the “power of love at work in the world?”⁵¹ In many cases, the presence of the Spirit may bring blessing, but it may also bring judgment. As John Frame argues, “God is not merely present in the world; he is covenantally present. He is with his creatures to bless and to judge them in accordance with the terms of his covenant.”⁵² Pinnock and Yong are guilty of reducing the presence of the Spirit to a presence of blessing in their haste to affirm both the uniform love of God for all people and to affirm God’s universal salvific will manifest in the omnipresence of the Spirit. Such a reduction flattens the biblical narratives of judgment and cursing, and distorts the activity of the Holy Spirit.

With the judges, the Spirit came upon men at critical junctures in salvation history to effect necessary events in God’s redemptive plan. Empowerment of the judges, was not an arbitrary, independent, or *ad hoc* activity. Rather, the Spirit was driving

⁵¹Pinnock, *Flame of Love*, 52. A further example of reductionistic generalizations that cannot account for all the biblical data exists in Pinnock’s assertion that the Spirit is “the power that brings God’s plans into effect, as a gentle but powerful presence, communicating divine energies in the world and aiming at increasing levels of participating in the fellowship of love.” *Ibid.*, 61. While this is certainly true in some cases, it cannot account for the work of Spirit in all cases, and it therefore cannot be used as a controlling idea in interpreting the ministry of the Spirit. Cf. Amos Yong, *Beyond the Impasse* (Grand Rapids, MI: Baker, 2003), 37. Yong references Ps 139:7-10 to speak to the omnipresence of God due to the omnipresence of the Spirit, but says only that “because the divine Spirit is universally present and active that God is not only Creator, but also Re-creator, or Redeemer and Savior.” *Ibid.*, 38

⁵²John M. Frame, *The Doctrine of God* (Phillipsburg, NJ: Presbyterian and Reformed, 2002), 94.

redemptive history toward the incarnation, the crucifixion, and the glorification of the Son.

Civil rulers. There are four individuals specified in the Old Testament who were uniquely empowered by the Holy Spirit for the express purpose of governing and leading the people of Israel: Moses (Num 11:17-29), Joshua (Num 27:18; Deut 34:9), Saul (1 Sam 11:6; 16:14), and David (1 Sam 16:13; Ps 51:11). The Spirit-empowerment of Moses is made clear by the fascinating account of the seventy elders of Israel being empowered during the desert wanderings in Numbers 11. In this pericope, the grumbling of the children of Israel over their food situation became too great for Moses and he cried out for help. The Lord responded by telling Moses to gather seventy elders of Israel and that he would “take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you” (Num 11:17).

Two initial observations must be made. First, the Spirit of the Lord was already “on” Moses.⁵³ Though the immediate context gives no indication as to whether the Spirit was continuously on Moses, it is clear that the Spirit that would be given to the elders was already in some sense on Moses.⁵⁴

⁵³There is some question as to whether the *ruach* that is already on Moses is meant to designate the Spirit of the Lord, but the construction of the sentence is typical of that used to designate the Spirit of the Lord. Timothy Ashley analyzed the approximately forty instances where the word *ruach* occurs with the preposition translated “upon.” Twenty-five of those occurrences are unambiguously references to God’s Spirit while seven are references to other spirits sent by or from God. Timothy R. Ashley, *The Book of Numbers*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1993), 211. Baruch Levine notes that this construction is parallel to Amos 9:7, where the prophet is “a man imbued with the spirit.” Baruch A. Levine, *Numbers 1-20*, The Anchor Bible, vol. 4A (New York: Doubleday, 1993), 324.

⁵⁴Leon Wood is surely outracing the text when he posits that the wording indicates that the empowerment by the Spirit was continuously on Moses. Wood, *The Holy Spirit in the Old Testament*, 49. The Spirit belongs to Moses, only in the sense that it was upon him. The source of the Spirit is the Lord. This is obviously Moses’ understanding as is evident from 11:29. Ashley, *The Book of Numbers*, 211.

Second, Moses appears to be the only individual, at this time, empowered by the Spirit for this ministry.⁵⁵ Endowing the Spirit was not a simple reference to the wisdom of Jethro in Exodus 18:25-26. The purpose was not merely a sharing of administration, but a sharing of the Spirit necessary to attend to such matters.⁵⁶ In the plan of God, Moses was the key figure in the revelatory work of God at this time. The sharing of the Spirit is significant because it indicates that which had heretofore been endowed only upon Moses would be given to the elders as well.⁵⁷

Standing at the traditional place of revelation, the entrance to the Tent of Meeting, Moses gathered the seventy men around the tent, where the Lord came down in a cloud and spoke to him (Num 11:24-25).⁵⁸ It is at this time that the Lord “took some of the Spirit that was on” Moses and “put it on the seventy elders.” The elders immediately began to prophesy as validation that the Spirit had come upon them, but such ecstatic utterance did not characterize their ministry for “they did not continue doing it.” The Spirit also rests upon Eldad and Medad, two elders who had not gathered at the Tent of

⁵⁵The Spirit is a “divine endowment giving all necessary resources for the leadership of God’s people.” Philip J. Budd, *Numbers*, Word Biblical Commentary, vol. 5 (Waco, TX: Word, 1984), 128.

⁵⁶See Ashley, *The Book of Numbers*, 211.

⁵⁷R. Dennis Cole, *Numbers*, The New American Commentary, vol. 3b (Nashville, TN: Broadman and Holman, 2000), 189.

⁵⁸There is some debate over whether the endowment of the Spirit to the elders caused a reduction in Moses’ Spirit-endowment. Cole is representative of those who believe otherwise when he writes, “This distribution of the Spirit was carried out by God and as such did not diminish that portion of the Spirit that had rested upon Moses previously. . . . This impartation was a unique gift of God upon the leaders and scribes that would enable them to assist Moses in giving spiritual oversight and supervision to this large rebellious congregation.” *Ibid.*, 192-93. Levine believes that the passage indicates that God withdrew some the Spirit from Moses and gave it to the elders. Levine, *Numbers 1-20*, 313. Calvin believed that Moses was being punished when the Lord divided his Spirit between Moses and the elders. Moses’ statement in Num 11:29 and the judgment on him makes it very difficult to accept any interpretation that sees the giving of the Spirit as somehow punitive toward Moses or that it diminishes Moses’ share of the Spirit in any way. John Calvin, *Commentaries on the Four Last Books of Moses*, trans. Charles William Bingham (Grand Rapids, MI: Eerdmans, 1950), 4:25.

Meeting, who prophesied in turn in the camp (Num 11:26). Joshua prevailed upon Moses to make them stop, but Moses responded, “Are you jealous for my sake? Would that all the Lord’s people were prophets, that the Lord would put his Spirit on them” (Num 11:29).

The purpose behind the prophesying of the elders is clear from the context, in particular the duration of the prophesying and Moses’ response. The hithpael form of the verb **נִבְּאָה** (**נִבְּאָהוּ**) literally means “to act the prophet,” so very little can be discerned about the nature of their activity from the word itself. In 1 Samuel 10 and 19 the verb form is connected with behavior that “might be called abnormal or, better, ‘ecstatic.’”⁵⁹ The author of Numbers is very clear that the elders did not continue to prophesy.⁶⁰ Therefore, it must be concluded that the execution of their office and ministries did not require or include the exercise of prophetic utterance, regardless of the form.⁶¹ The

⁵⁹Ashley, *The Book of Numbers*, 214. Levine notes that the ecstatic prophecy of the elders is much like the behavior of Saul when he comes across the band of prophets. Levine, *Numbers 1-20*, 325. Keil and Delitzsch describe the prophesying, “not as the foretelling of future things, but as speaking in an ecstatic and elevated state of mind, under the impulse and inspiration of the Spirit of God, just like the ‘speaking with tongues,’ which frequently followed the gift of the Holy Ghost in the days of the apostles.” Keil and Delitzsch, *The Pentateuch*, 3:71. Wenham suggests that the prophesying is probably some “unintelligible ecstatic utterance,” in contrast to the articulate speech of Old Testament prophets. Gordon J. Wenham, *Numbers: An Introduction and Commentary*, The Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity, 1981), 109.

⁶⁰“The verb *yasap* is used in combination with other verbs to indicate a continuous or repeated action. With the negative, the meaning is that the action (here prophesying) did not continue beyond this one occurrence. . . . These elders engaged in the activity that accredited them as prophets under the influence of Yahweh’s Spirit only on this occasion. Nothing at all is said about their continuing to function as spiritual leaders, but one may assume that they did.” Ashley, *The Book of Numbers*, 214. See also, Keil and Delitzsch, *The Pentateuch*, 3:71; Ronald B. Allen, *Numbers*, in vol. 2 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, Regency Reference Library, 1990), 796.

⁶¹No mention is made of what the 70 were saying. There is no mention of a specific message. Wood, *The Holy Spirit in the Old Testament*, 93. Wood sees them as rendering “praise to God Praise of this kind would not have had a direct relationship with their intended task of assisting Moses, but it would have been a natural response to the fact of their empowerment by God’s Spirit for their new task of judging.” *Ibid.*, 111.

prophesying therefore served as visible validation that the Spirit that had previously rested only upon Moses was also manifested on the seventy elders. The elders were uniquely gifted by the Holy Spirit to assist Moses in the leading of God's covenant people as they progressed toward the promised land in the short-term and toward God's greater redemptive purposes in the long-term. The prophesying was a one-time experience associated with their installation into office that served as a sign to the community that the same gifting that enabled Moses' authoritative leading had also been given to the seventy.⁶²

The response of Moses is very telling with regard to the then-present and future ministry of the Holy Spirit. Because the elders did not continue to prophesy, it must be concluded that it was not his desire that everybody be a prophet. His stated desire, "Would that all the Lord's people were prophets," must be seen in light of the role of the elders' prophesying, namely, an authoritative affirmation that the Spirit of God was resting upon them, and Moses' following statement where he explicitly declares what was implicitly stated in the prior phrase: "that the Lord would put his Spirit on them." In other words, Moses' desire was not that all the Lord's people would be prophets, but that all of the Lord's people would have that which the prophesying signified—the Spirit of the Lord resting upon them.

The eschatological implications for Moses' desire must not be missed. The experiences of the Holy Spirit under the Old Covenant became the basis for a greater work in the New Covenant. The bestowal of the Holy Spirit and the response of the elders "reflects a pattern of God's working that is carried out in ultimate fashion in the

⁶²Budd, *Numbers*, 128. See also Keil and Delitzsch, *The Pentateuch*, 3:70.

outpouring of the Holy Spirit upon those who were gathered in Jerusalem on the Day of Pentecost.”⁶³ It was Moses’ prayer that all of the Lord’s people would one day have the Spirit.⁶⁴ This desire of Moses would later bloom into prophetic promise in Joel 2:28-29, where God would pour out his Spirit “on all flesh.”⁶⁵ Ezekiel prophesied of a time when the Lord would put his Spirit within the house of Israel and cause the people to walk in his statutes (Ezek 36:22-32). Jeremiah looked forward to the time when a new covenant would be inaugurated and the law no longer would be written on tablets of stone but would be written on the hearts of the whole nation (Jer 31:31-34). Sailhamer suggests that the narrative begins to introduce a different style of leadership at this point, a movement toward the Spirit-controlled office of the prophet.⁶⁶ What was only a “pious but vain hope” at this point in redemptive history would one day become the normative experience of all the Lord’s people following the events of Pentecost when Jesus Christ sent the Holy Spirit.⁶⁷

The Spirit-empowerment of civic leaders is further illustrated in the accounts of Saul and David. When Saul was anointed the first King of Israel, he was told, “And

⁶³Cole, *Numbers*, 193. Cf. Allen, *Numbers*, 794.

⁶⁴At this point in redemptive history, the total number of individuals of whom the Bible makes a specific claim that the Spirit rested upon includes (perhaps) Joseph (Gen 41:38), Bezalel, Moses, Joshua (Num 27:18), Balaam (Num 23:5), and the 70 elders. The only place in the Old Testament where there is any mention of an experience of the Spirit by all the people of God is in the form of eschatological promise in Joel 2. Scobie notes, “Through his Spirit God confers gifts, especially upon leaders of his people. Yet the dominant impression is that such endowment with the Spirit is an exceptional occurrence. In the history of Israel only a relatively few individuals receive the Spirit and even they probably for only limited periods of time.” Scobie, *The Ways of Our God*, 274.

⁶⁵Paul R. House sees the elders reception of the Spirit as a model for the universal indwelling of the Spirit that will signal the end times. Paul R. House, *Old Testament Theology* (Downers Grove, IL: InterVarsity Press, 1998), 356.

⁶⁶Sailhamer, *The Pentateuch as Narrative*, 386.

⁶⁷Scobie, *The Ways of Our God*, 274.

you shall reign over the people of the Lord and you will save them from the hand of their surrounding enemies” (1 Sam 10:1; cf. 9:16).⁶⁸ Shortly after Saul was anointed king and in fulfillment of a prophecy given to validate the legitimacy of his kingship, he met a group of prophets, and “the Spirit of God rushed upon him, and he prophesied among them” (1 Sam 10:10).⁶⁹ The transformative work of the Spirit within this timid man was evident almost immediately in the pericope, and it is clear that the coming of the Spirit was the efficient cause of all that ensues. Upon learning of the plight of his kinsmen, the inhabitants of Jabesh Gilead, who were besieged by the Ammonite army of Nahash, the Spirit of the Lord “rushed upon Saul . . . and his anger was greatly kindled” (1 Sam 11:6).⁷⁰ He rallied the disparate tribes of Israel (1 Sam 10:27), led them to a mighty victory over the Ammonites, and rescued the people of Jabesh Gilead (1 Sam 11:5-11). In addition to securing the safety of the people of Jabesh Gilead, thus fulfilling his mandate as King over Israel and demonstrating his kingly worth, his actions also united the tribes of Israel and he was installed as King at Gilgal (1 Sam 11:12-14). All of this was done by the power of the Spirit of God who had rushed upon him.

When Saul sinned by not destroying the Amalekites, the Lord rejected Saul as

⁶⁸This role is seen as a continuation of the primary task of the judges. Ralph W. Klein, *1 Samuel*, Word Biblical Commentary, vol 10 (Waco, TX: Word Books, 1983), 90. The primary difference being that they would not only save, but also rule. Walter Brueggemann, *First and Second Samuel*, Interpretation (Louisville, KY: John Knox Press, 1990), 74.

⁶⁹The Spirit also rushed upon both Gideon and David at their respective anointings. Klein suggests that this pneumatological and literary link marks the three as savior figures like the judges. This would be consistent with the primary responsibility of the King and most of the judges, namely, to fight the enemies of Israel. Klein, *1 Samuel*, 92.

⁷⁰Davis makes the point that the placement of the Spirit rushing upon Saul (10:6) in the middle of the narrative, emphasizes the primary role of the Spirit in the deliverance of Jabesh and the leadership of Saul. Dale Ralph Davis, *1 Samuel: Looking on the Heart* (Ross-Shire: Christian Focus, 2000), 94. The righteous anger that accompanies the coming of the Spirit is another link to the judges (e.g., Judg 14:9). Klein, *1 Samuel*, 107.

king and Samuel was instructed to anoint David as king. When David was anointed, “the Spirit of the Lord rushed upon David from that day forward” (1 Sam 16:13).⁷¹

Concurrently, “the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him” (1 Sam 16:14). David’s experience of the Spirit was therefore quantitatively different from that of Saul and serves to demonstrate the superiority of David’s Spirit-endowment.⁷² With this in the background, the events of 1 Samuel 17 make perfect sense. Saul, from whom the Spirit had departed, refused to engage the Philistine champion, Goliath, in battle. By refusing to fight the enemies of Israel, Saul was in effect reneging on his responsibilities as king (1 Sam 9:16; 10:1), thereby demonstrating his lack of kingly worth. David, in contrast, upon whom “the Spirit of the Lord rushed,” engaged and defeated the Philistine champion so that “all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord saves not with sword and spear” (1 Sam 17:46-47).⁷³ With this one act he demonstrated his kingly worth by defeating the enemies of Israel and began to shepherd the people of Israel by teaching them the ways of the Lord. All of this was done by the power of the Spirit of God who rushed upon him.

When we consider the place of this account in redemptive history it is evident

⁷¹Wood argues that this indicates that David was continuously empowered by the Spirit. The fact that the Spirit departs Saul at that time lends further strength to Wood’s assertion. Wood, *The Holy Spirit in the Old Testament*, 51.

⁷²So Klein, *1 Samuel*, 162; Robert D. Bergen, *1, 2 Samuel*, The New American Commentary, vol. 7 (Nashville, TN: Broadman and Holman, 1996), 180.

⁷³Bergen comments that as the anointed one, David “discerned a theological purpose in warfare.” For Old Testament Israel, “armed conflict was fundamentally a religious event. Only when the Lord willed it were the Israelites under David’s command to engage in it (cf. 2 Sam 5:19). . . . Furthermore, because soldiers were performing God’s work, only individuals who were in a state of ritual purity were to participate in military missions The Lord was the one who gave victory to David and his troops in battle.” Bergen, *1, 2 Samuel*, 196.

that the work of the Spirit was necessary to save the people of God. Because of the role of the Spirit in the lives of Saul and David from the outset, it is clear that the monarchy was not a human institution, but its efficacy rested in the ministrations and power of the Spirit of God.⁷⁴ The salvation of Israel, through the Spirit-empowered work of the first kings, was absolutely necessary for the plot line of redemptive history to advance and the Messianic line to continue. The monarchy, more than just the human choice of a fickle people, established, through the Spirit, a throne upon which the coming Christ would reign.⁷⁵ David, far more than a godly man and great king, was established by the work of the Spirit as a type of the one whose reign would endure forever (2 Sam 7:8-17).

Prophets. The fourth and most significant classification of Spirit-empowered person was the prophet. As was demonstrated in the earlier discussion of Numbers 11, the Holy Spirit was especially identified with the prophets who were filled with the Spirit of God. Like the judges, the Spirit of the Lord came upon the prophet temporarily or for extended periods,⁷⁶ inspiring him to speak a specific message to God's intended audience, whether it be kings, leaders, or citizens of a nation.⁷⁷ With the prophets, the Word-Spirit

⁷⁴Brueggemann, *First and Second Samuel*, 75.

⁷⁵Bill Arnold describes the monarchy as a "basic theme in God's plan of salvation. The new institution was a link from the ancestors to the coming of the Messiah." Bill T. Arnold, *1 and 2 Samuel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2003), 168.

⁷⁶Second Kings 2:15 seems to indicate that the Spirit was on Elijah (and perhaps Elisha by extension) for a lifetime though we do not know this about other prophets.

⁷⁷Scripture is specific concerning the temporary empowerment of Azariah (2 Chr 15:1-7), Jahaziel (2 Chr 20:14-17), Zechariah (2 Chr 24:20), Balaam (Num 24:2), and Amasai (1 Chr 12:18). In each of these cases, the pattern is consistent: "The Spirit of the Lord came upon . . ." or "the Spirit of the Lord clothed . . ." Willem VanGemeran captures well the oratory work of the prophet: "They charged them in a *rib* ('accusation') pattern, condemned the people, pronounced the judgment of a coming 'Day of the Lord,' and predicted a new era that the godly remnant would enjoy." Willem VanGemeran, *The Progress of Redemption: The Story of Salvation from Creation to the New Jerusalem* (Grand Rapids, MI:

link is developed even further. God spoke to and through the prophet, and when the Word came, it invaded and captured the prophet (Jer 20:7-9).⁷⁸ Often the Spirit empowered the prophets to do mighty deeds, usually in the context of authenticating their message.⁷⁹ Like the judges, the coming of the Spirit signified that the empowerment of God had come upon an individual to accomplish something that God wanted done. The primary task of the prophet was to call the people of Israel back to the covenant.⁸⁰ It was the Spirit of the Lord who inspired, empowered, and authenticated his message.⁸¹ The relationship between the Spirit of God and the Word of God is seen most explicitly in the Old Testament prophet (e.g., Moses in Num 11:17-29; 24:2).⁸² The link is sometimes only hinted at (as when Jeremiah argues in 5:13 that the prophets are nothing but wind

Baker, 1988), 269.

⁷⁸“His Word invades them, submerges them, does violence to them.” Bobrinsky, *The Mystery of the Trinity*, 31.

⁷⁹The examples of Elijah and Elisha are paramount here. Prior to Elijah’s being taken to heaven, Elisha asks for a “double portion of your spirit” (2 Kgs 2:9). That it is the Spirit of the Lord that Elisha is to receive is verified shortly thereafter in 2 Kgs 2:15-16. The “hand of God” rests on Elijah, which is often a synonym for the Spirit of God in the Gospels. Ibid., 32.

⁸⁰House summarizes the message of the Old Testament prophets by five distinguishing characteristics. First, they assessed the past and present based on Israel’s adherence to the covenant. Second, they predicted the future based on the Sinai covenant. Third, they assessed characters based on their faithfulness to the covenant. Fourth, they stressed repentance as the hope for escaping disaster. Fifth, they considered those who stood against idolatry as the truest supporters of Israel’s government. House, *Old Testament Theology*, 251.

⁸¹Ezekiel and Micah are the only inscripturated prophets who make an explicit claim of Spirit-empowerment like the judges do. Ezekiel is “unusually conscious” of his Spirit empowerment when he writes “And as he spoke to me, the Spirit entered into me and set me on my feet” (Ezek 2:2; cf. 3:12, 14; 37:1), while Micah claims “I am filled with power, with the Spirit of the Lord” (Mic 3:8). Wood, *The Holy Spirit in the Old Testament*, 46. That the other inscripturated prophets are inspired by the Holy Spirit is evident from Zech 7:12 and 2 Tim 3:16. Joseph and Daniel are attributed by pagan leaders as having the Spirit of God based on their ability to interpret dreams and visions (Gen 41:37; Dan 5:14).

⁸²Eichrodt notes, “Side by side with the spirit which God causes to rest upon his people the words which he has put into their mouth form the content of the everlasting covenant linking Israel with its God.” Eichrodt, *Theology of the Old Testament*, 2:64.

and the breath of the Lord is not in them), but this reference only reinforces the necessary link between Word and Spirit.⁸³ For example, in Isaiah 59:21, God said to the prophet Isaiah, “My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth.”⁸⁴ Indeed, this passage (Isa 59:15-21) speaks to the need of a great Covenant Mediator; one in whom is the Spirit and the Word of God.⁸⁵ Many of the prophetic messages were inscriptured, again under the inspiration of the Holy Spirit (2 Tim 3:16; 1 Pet 1:10-12). With the prophets,

In the marvelous world of the *ruach*, by far the most prominent feature was the spiritual and personal operation of the covenant God, with his call to commitment and decision. For among all the wonders of the Spirit the proclamation of the word of Yahweh came more and more to take the central place.⁸⁶

Whereas the giving of the Spirit in the Old Testament was an exceptional occurrence, much of the eschatological vision granted by the Spirit to the prophets focused on the future work of the Spirit. The promise of relationship with God by the Spirit was extended to the people of God in the messianic age. Such a relationship could not be based upon human effort or obedience; it had to be the work of the Spirit. His coming in the messianic age would bring renewal and life. For example, in the context of judgment, Isaiah offered a word of hope when “the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest” (Isa

⁸³Gary D. Badcock, *Light of Truth & Fire of Love: A Theology of the Holy Spirit* (Grand Rapids, MI: Eerdmans, 1997), 17.

⁸⁴See also Isa 42:1-4; 49:1-6; 50:4. Scobie notes that the major prophets were reluctant to claim Spirit empowerment (e.g., Amos 7:14), perhaps due to the ecstatic nature of earlier prophetic activity. Scobie, *The Ways of our God*, 273.

⁸⁵J. Alec Moyter, *Isaiah: An Introduction and Commentary*, The Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1999), 370-71. See also John D. W. Watts, *Isaiah 34-66*, Word Biblical Commentary, vol. 25 (Waco, TX: Word Books, 1987), 287.

⁸⁶Eichrodt, *Theology of the Old Testament*, 2:53.

32:15; cf. 34:16; Ezek 39:29).⁸⁷ What was once barren and under condemnation will flourish with “justice” and “righteousness” (Isa 32:16-17). The Spirit who worked in creation (Gen 1:2) and is the life-giver (Isa 40:7; 42:5) is the “Agent in the regeneration which will mark the messianic future.”⁸⁸ When God sends his Spirit in the future age, the whole world will be made fruitful and abundant.⁸⁹

The coming of the Spirit will cause personal transformation, a change in personal dispositions. God promised, “For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants” (Isa 44:3).⁹⁰ Even though the Lord will give up Israel to “utter destruction” (Isa 43:28), the promises of the covenants had not been abrogated. God will send “his own Spirit, the energy and vitality that made the world.”⁹¹ The future, which had heretofore been in doubt, was assured, because the Lord will act by sending his

⁸⁷The use of the word “until” (עַד) in Isa 32:15 serves to demonstrate the contrast between the present age and the age to come. God will pour his Spirit on the people and a change will come. See Brevard S. Childs, *Isaiah*, The Old Testament Library (Louisville, KY: Westminster John Knox Press, 2001), 241.

⁸⁸Moyter, *Isaiah*, 206. Oswalt summarizes the hope surrounding the sending of the Spirit: “If God’s people were ever to share his character, an outcome devoutly to be hoped for, then it would have to come about through an infusion of God’s Spirit into human beings.” John N. Oswalt, *The Book of Isaiah: Chapters 1-39*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1986), 587.

⁸⁹John D. W. Watts, *Isaiah 1-33*, Word Biblical Commentary, vol. 24 (Waco, TX: Word Books, 1985), 417.

⁹⁰The citation of “offspring” and “descendants” demonstrate that the outpoured Spirit ensures ongoing blessing. Moyter, *Isaiah*, 277.

⁹¹John N. Oswalt, *The Book of Isaiah: Chapters 40-66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1998), 166. See also idem, *Isaiah*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2003), 493; and Paul D. Hanson, *Isaiah 40-66*, Interpretation (Louisville, KY: Westminster John Knox Press, 1995), 83.

Spirit.⁹² Because of the Spirit's work there will come a day when many will be anxious to identify themselves with the Lord, to call on the Lord. People will delight in the Lord, claiming "I am the Lord's" (Isa 44:5).⁹³

The personal transformation that the Spirit will bring was the very sign of the renewal of the covenant. Just as the prior covenants had signs (e.g., a rainbow for the Noahic Covenant and circumcision for the Abrahamic Covenant), so the sign of the New Covenant was the sending of the Spirit.⁹⁴ In fact, the power of the New Covenant promise coalesced around a unique and expansive sending of the Spirit that was also tied to cleansing with water:

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. (Ezek 36:25-27; cf. 11:19; Jer 31:33-34)⁹⁵

The sprinkling with water calls to mind the external rites necessary for priestly worship (Num 19:13, 20), but it is symbolic of an inward cleansing.⁹⁶ Behavior modification is not enough. There has to be a personal transformation that is brought about by the will of God. He who was formerly rebellious and/or unresponsive to the Lord will be given a

⁹²Claus Westermann, *Isaiah 40-66: A Commentary*, trans. David M. G. Stalker (Philadelphia: The Westminster Press, 1969), 135.

⁹³Cf. 1 Cor 12:3, where it is only by the Spirit of the Lord that one can claim, "Jesus is Lord."

⁹⁴VanGemenen, *The Progress of Redemption*, 303.

⁹⁵This connection between cleansing with water and the sending of the Spirit is picked up by Jesus in John 3:5 and Paul in Titus 3:5-6. See Ferguson, *The Holy Spirit*, 122.

⁹⁶Lamar Eugene Cooper, Sr., *Ezekiel*, The New American Commentary, vol. 17 (Nashville, TN: Broadman and Holman, 1994), 316.

new heart of vital, warm flesh, rather than dead, cold stone.⁹⁷ In short, he will be given an entirely new nature and the Lord's own Spirit to animate and motivate him.⁹⁸ The Spirit will cause those he indwells to walk in the statutes of the Lord; they will have both the will and the ability to follow the commands of the Lord.⁹⁹ Bobrinskoy notes that, "The Word becomes a walkable path for the human being, prepared and renewed by the Spirit."¹⁰⁰

The Word/Spirit interrelationship is dramatically represented in Ezekiel's Spirit-inspired vision of a valley full of dry bones. The Lord asked Ezekiel, "Can these bones live?" (Ezek 37:3). The question is rhetorical. There was no trace of life in the dry bones, nor was there hope. Israel was the same—dead, lifeless, and without hope, until God promised to "put breath in" them (Ezek 37:6). The prophet was instructed to "Prophesy to the breath; prophesy, son of man, and say to the breath, 'Thus says the Lord God: Come from the four winds, O breath, and breathe on these slain, that they may

⁹⁷Daniel Block comments, "The provision of the new heart involves a removal of the petrified organ and its replacement with a heart of flesh, the source of which is unspecified. But the new spirit placed inside Israel is identified as Yahweh's *ruach* (v. 27), which animates and vivifies the recipients." Daniel I. Block, *The Book of Ezekiel: Chapters 25-48*, New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1998), 356. Block goes on to criticize those who would assert that the believer's experience of the Spirit of the Lord is different under the New Covenant. *Ibid.*, 360-61. Block's four arguments are unpersuasive because in each case he reads Ezekiel 36 as normative for the Old Covenant believer, rather than something promised in the future.

⁹⁸Charles L. Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Eugene, OR: Wipf and Stock, 2003), 209. Feinberg, in line with classic dispensationalists does not see the fulfillment of this prophecy at Pentecost, but in a still future coming of the Holy Spirit upon Israel.

⁹⁹Iain M. Duguid, *Ezekiel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1999), 415. See also Leslie C. Allen, *Ezekiel 20-48*, Word Biblical Commentary, vol. 29 (Waco, TX: Word Books, 1990), 179.

¹⁰⁰Bobrinskoy, *The Mystery of the Trinity*, 33. Bobrinskoy elaborates, "Thus prophecy, marked in some elect by an extraordinary presence of the Word and the Spirit, announces an outpouring of the Spirit, to know and fulfill the Word of God—an effusion simultaneously upon the entire people and upon each person; upon each and all, inseparably." *Ibid.*

live” (Ezek 37:9). Ezekiel prophesied to the bones, the breath entered them, and they lived (Ezek 37:10). The same Spirit that inspired the word of the prophet would bring life to a dead people.¹⁰¹ When the prophet prophesied, the bones heard the Word of God and life came when the Spirit entered them.¹⁰² Only the *ruach* of God can bring life and this will be accomplished when God fulfills his promise to “put my Spirit within you, and you will live, and I will place you in your own land” (Ezek 37:14).

The expansiveness of this divine action, without age, gender, or class distinction, is clarified by the prophet Joel with the Lord’s incredible promise,

And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit. (Joel 2:28-29)

The context of this prophecy is a discourse on the Day of the Lord. God’s saving presence will manifest itself in something far greater than restored crops and material wealth (Joel 2:23-26); the blessing of the Lord will be evidenced by the granting of his very presence in the pouring out of his Spirit.¹⁰³ One cannot read this promise without hearing echoes of Numbers 11 in the background.¹⁰⁴ Consistent with the Numbers 11

¹⁰¹Paul House notes that the resurrection of the people does not emerge from the repentance that Ezekiel called for in Ezek 4-24, but “as God’s direct impact on Israel’s individual and corporate hearts.” House, *Old Testament Theology*, 342.

¹⁰²Cooper comments that there “is no finer illustration of the life-changing power of the preached word that what the prophet saw in his vision.” Cooper, *Ezekiel*, 325.

¹⁰³Leslie C. Allen, *The Books Of Joel, Obadiah, Jonah, And Micah*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1976), 98.

¹⁰⁴So Duane A. Garrett, *Hosea, Joel*, The New American Commentary, vol. 19A (Nashville, TN: Broadman and Holman, 1997), 368; Allen, *The Books Of Joel, Obadiah, Jonah, And Micah*, 99; Douglas Stuart, *Hosea-Jonah*, Word Biblical Commentary, vol. 31 (Waco, TX: Word Books, 1987), 230; and John Barton, *Joel and Obadiah: A Commentary* (Louisville, KY: Westminster John Knox Press, 2001), 95.

pericope, endowment of the Spirit will manifest itself in prophetic utterance.¹⁰⁵ In contrast to Moses' time however, when the Spirit fell on only seventy men in Israel, causing Moses to proclaim, "Would that all the Lord's people were prophets, that the Lord would put his Spirit on them?" (Num 11:29), on this future day the Spirit will be poured out on "all flesh," encompassing the young and old, male and female, slave and free (cf. Gal 3:28). Though the distinguishing mark of this promise is its expansiveness, it is universal in that the Spirit is poured out on all Israel, not all humanity.¹⁰⁶ The promise will be fulfilled in "your sons and your daughters," "your old men," and "your young men."¹⁰⁷

The prophecies in the Old Testament about the Spirit focus on the saving deeds of God and in the human agents upon whom the Spirit will rest to carry out these deeds. Centrality is given to the Messiah, the one anointed by the Spirit of God to save finally the people of God and effect lasting change, ushering in the final age.¹⁰⁸ Isaiah records many prophecies of the Spirit-filled Messiah:

There shall come forth a shoot from the stump of Jesse, and a branch from his roots

¹⁰⁵Finley suggests that the prophesying, dreaming, and seeing of visions denotes "a new era of revelation." Thomas J. Finley, *Joel, Amos, Obadiah*, Wycliffe Exegetical Commentary (Chicago: Moody Press, 1990), 72-73. As will be demonstrated below, the Messianic Age and New Covenant era are marked by a radical qualitative and quantitative increase in the activity of the Spirit. Nevertheless, I do not believe that Joel was attempting to give a taxonomy of the Spirit's future work. Rather, consistent with the validating work of prophecy for Spirit-endowment in Num 11, the primary purpose behind the prophesying, dreaming, and seeing of visions, is the demonstration of the reality of the coming of the Spirit.

¹⁰⁶Garrett, *Hosea, Joel*, 369. "For Joel, the gift of the Spirit to Israel was vindication of their status as the people of God as well as the source of their power to reconstitute as a community of obedience under God's favor." Ibid.

¹⁰⁷Slaves may have been of foreign origin, but they were "counted as part of the religious community and took part in Israel's festivals." Allen, *The Books Of Joel, Obadiah, Jonah, And Micah*, 99. Finley also restricts the action of God to the community of Israel, rather than all living people. Finley, *Joel, Amos, Obadiah*, 71-72. See also Barton, *Joel and Obadiah*, 96.

¹⁰⁸Isa 11:1-10; 28:5; 42:1; 59:21; 61:1

shall bear fruit. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor; and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath (*ruach*) of his lips he shall kill the wicked. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. (Isa 11:1-5; cf. 42:1; 48:16)

The focus of this prophecy rests upon the gifts, attributes, and acts of the Messiah. The Messiah will be given a Spirit of wisdom, understanding, counsel, might, knowledge, and the fear of the Lord. These are all characteristics of the Lord and are attributes that a King must have if he is to rule wisely and justly.¹⁰⁹ The Spirit-anointed one will also exemplify all that is promised in personal transformation when the Spirit comes for he will have a capacity for delight that is completely absorbed in the Lord (Isa 44:5). If Messiah is able to obey the Word of God, it is because the Spirit rests upon him.¹¹⁰ He will perceive correctly and rule wisely with correct motivations. He will minister not by fallen human nature but by the power of Spirit.

The Messiah's dependence on the Holy Spirit is again prophesied in Isaiah:

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor. (Isa 61:1-2)

The promise of the Spirit-anointed one does not begin a new chapter in God's interaction

¹⁰⁹Watts points out the ambiguity in the subject of Isa 11:5. To whom did righteousness and faithfulness belong? The Lord, the Spirit, and the king are "properly indistinguishable when the fear and knowledge of Yahweh permeate the realm." Watts, *Isaiah 1-33*, 172-73. Oswalt states that these are "all the characteristics missing from God's people (1:3) but found wherever God is truly present." Oswalt, *Isaiah*, 187. See also Moyter, *Isaiah*, 103; Childs, *Isaiah*, 103. The contrast between the king of righteousness and the "craven and petty house of David, or the arrogant and oppressive empire of Assyria" is great. Oswalt, *The Book of Isaiah: Chapters 1-39*, 277.

¹¹⁰Bobrinsky parallels the Spirit and the Word here. Just as Messiah obeys the Word by the Spirit, so the prophet can bear witness to the Word because the Holy Spirit "seizes him." Bobrinsky, *The Mystery of the Trinity*, 33.

with humanity, but is a major thread in the fabric of redemptive history. Throughout Isaiah, the Spirit is seen as the conveyor of justice and righteousness (e.g., Isa 11:2; 32:15-16; 42:1; 44:3; 48:16; 59:21).¹¹¹ The promise of the Servant reaffirms the Covenant given to David in 2 Samuel 7.¹¹² The Spirit and Servant come together in the Spirit-anointed one, the Messiah.¹¹³ He is anointed by the Spirit for the ministry of the word, the preaching of “good news,” the proclamation of favor and vengeance.¹¹⁴ Vos comments on the hope surrounding the coming of the Messiah and the Spirit, “Still the prophet does not mean to describe what the Spirit is for the Messiah Himself, but what through the Messiah He is for the people.”¹¹⁵

The Holy Spirit is the one who heralds the coming of the future world which is ruled by Messiah—the Spirit-anointed one. It is the Spirit who inaugurates and introduces that age.¹¹⁶ The Holy Spirit is also the source of the future new life. The Spirit becomes characteristic of the eschatological state itself.¹¹⁷ In that age, the sending of the Spirit is

¹¹¹Oswalt, *The Book of Isaiah: Chapters 40-66*, 564.

¹¹²VanGemeren, *The Promise of Redemption*, 308. See House, *Old Testament Theology*, 528.

¹¹³Childs questions the legitimacy of seeing the convergence of Servant and Messiah: “To read back a ‘servant/Messiah’ figure into chapter 61 is to blur the Old Testament’s own witness by a retrojection of a later, fully developed Christian theology, not yet developed in the book of Isaiah.” Childs, *Isaiah*, 505. This would indeed be the case if the book of Isaiah were to be read and understood in isolation from the other books of the canon. But correct understanding is impossible if Isaiah is read apart from its larger context.

¹¹⁴Oswalt notes that the Servant’s “most potent instrument is the word of his mouth.” Oswalt, *The Book of Isaiah: Chapters 40-66*, 563-64.

¹¹⁵Geerhardus Vos, “Paul’s Eschatological Concept of the Spirit,” in *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*, ed. Richard Gaffin (Phillipsburg, NJ: Presbyterian and Reformed, 1980), 95.

¹¹⁶Joel 3:1ff.

¹¹⁷Isa 32:15-17; 44:3; 59:21; Ezek 36:27; 37:14; 39:29.

explicitly designated not of the Messiah, but from God, although the statements occur in prophecies that know the Messiah.¹¹⁸ In Rabbinic theology, the role of the Messiah with respect to the Spirit is broadened. He is not merely the Spirit-anointed one, but the one through whom the Spirit will be communicated to others. The Messiah pours out on men the Spirit of grace, so that henceforth they walk in the ways of God.¹¹⁹

Pneumatological inclusivist Stanley Samartha suggests that the inspiration of the Old Testament prophets by the Holy Spirit opens the door to the Spirit working in world religions. Samartha writes, “By acknowledging that the Spirit was at work and spoke through the prophets of Israel before Christ, the door is perhaps a little more open for the prophets of other faiths to be smuggled into God’s *oikoumene*.”¹²⁰ But Samartha is mistaken because he fails to recognize the clear reciprocity between the Word of God and the Holy Spirit in the prophets. This relationship will become fully manifest in the person and ministry of Jesus Christ, in whom the Holy Spirit constitutes the “messianic unction.”¹²¹ Furthermore, Samartha does not recognize that the prophetic burden of the prophets was ultimately Christocentric. Pneumatological inclusivists cannot appeal to the work of the Spirit in the lives of the prophets to assert any form of hypostatic independence or relative autonomy for the Spirit. The prophets were empowered by the

¹¹⁸Vos, “Paul’s Eschatological Concept of the Spirit,” 95-97.

¹¹⁹Ibid., 98. Vos is interacting with biblical texts such as Joel 2:28-29 and apocryphal texts such as Jdt 24:2.

¹²⁰Stanley J. Samartha, “The Holy Spirit and People of Other Faiths,” *ER* 42 (1990): 256.

¹²¹Bobrinskoy, *The Mystery of the Trinity*, 35. Brobinskoy develops the interrelationship between the Son and the Spirit when he writes, “This double presence of the Word and the Spirit becomes incarnate and is manifested in a special way in biblical messianism. . . . The entire history of Israel is a slow pedagogy of God where the Spirit penetrates the prophets, inspires the sages, strengthens the witnesses and the poor of Yahweh. In the person of his elect, it is the entire People that the Spirit consecrates. Finally the prophetic, royal Spirit rests on the innocent Servant.” Ibid.

Spirit to act as change agents among God's covenant people to the end that redemptive history continued toward the incarnation, crucifixion, and resurrection of the Son of God. The prophets were inspired by the Spirit to speak of a future where the Messiah, the incarnate Son of God, would reign in glory.

The Son and the Holy Spirit: Incarnation

Though the Holy Spirit was active from creation through the Old Covenant, empowering particular individuals who were critical in God's redemptive plan, the promise of future restoration involved a far greater work of the Spirit than what had been previously experienced. That which was anticipated, even yearned for, by the prophets would find fulfillment in the Messianic age. The Gospels offer a record of the coming of the Messianic King. Jesus is the one to whom the biblical story had been pointing from its beginning pages (e.g., Gen 3:15; 12:1-3; 49:8-12). Because the incarnation, ministry, crucifixion, resurrection and ascension of Jesus Christ are the hinges upon which human and redemptive history turn, the work of the Holy Spirit had been focused on driving history toward the advent of Christ. It is, therefore, Jesus who fulfills the promise of a restored kingdom (cf. Isa 9:6-7; Ezek 37:24-28; Mic 5:1-5; Mal 3:1-6) and it is in Christ—the Spirit-anointed one *par excellence*—that the promise of the Holy Spirit is inaugurated.¹²²

¹²²Any discussion of the role of the Holy Spirit in the life of Jesus Christ must be circumscribed by his self-awareness as the Son of God. Whereas the Lukan literature develops a strong Spirit-Christology, the Gospel of John presents Jesus Christ as the Son of God (e.g., John 5:20-21; 6:44-45, 57; 8:28; 12:26-28; 14:12-28; 16:15-32). Both affirmations are true and provide two crucial perspectives on the life and ministry of Jesus Christ. The question before us concerns the manner in which Jesus lived out his life as the Son of God as a human. The role of the Holy Spirit is critical to answering that question.

The Use of πνεῦμα (*pneuma*) in the New Testament

Evidence for the fulfillment of the promise of increased activity of the Spirit in the Messianic era can be obtained by comparing references to the Spirit in the New Testament and the Old Testament. Both *ruach* and *pneuma* carry the same ambiguity of multiple meanings: “wind,” “breath,” or “spirit.”¹²³ Whereas there are just 388 uses of *ruach* in the Old Testament and only approximately 100 of them refer to the *ruach* of God,¹²⁴ there are just under 380 uses of *pneuma* in the New Testament with over 260 referring to God’s *pneuma*.¹²⁵ Furthermore, though there are only two passages in the entire Old Testament that use the collocation “Holy Spirit” or “Spirit of Holiness” (Ps 51, Isa 63), the Spirit of God is referred to as the “Holy Spirit” 94 times in the New Testament. Implications of the increase in references to the Holy Spirit will be discussed in “The Son and the Spirit: Church Age.”

The Holy Spirit and the Conception and Birth of Christ

It is no mere tautology to state that it is not by virtue of the deity of Jesus, but rather by the anointing of the Holy Spirit, that Jesus is the Christ.¹²⁶ Hawthorne comments on the importance of the Holy Spirit in the life of Jesus:

¹²³Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker, 2002), 25.

¹²⁴Of those 100 references to the Spirit of God in the Old Testament, approximately 40 refer to future pneumatological activity in the messianic age.

¹²⁵It is recognized that the number is somewhat inflated due to parallel passages in the synoptic Gospels, but even allowing for this repetition, the increased activity of the Holy Spirit in the New Testament is obvious.

¹²⁶As Bobrinsky points out, “The very Name of Christ is Spirit-bearing: Christ is the Anointed of the Spirit.” Bobrinsky, *The Mystery of the Trinity*, 64.

The Holy Spirit in the life of Jesus is but one additional proof of the genuineness of his humanity, for the significance of the Spirit in his life lies precisely in this: that the Holy Spirit was the divine power by which Jesus overcame his human limitations, rose above his human weakness, and won out over his human mortality.¹²⁷

The involvement of the Holy Spirit in the life of the Anointed-One in the Synoptic Gospels begins with the conception of Jesus Christ. In Matthew 1:18, Mary was told that she will come to be with child “from the Holy Spirit,” or “by agency of the Holy Spirit.”¹²⁸ When Mary asked Gabriel how she could conceive, she was told, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy” (Luke 1:35).¹²⁹ The essential interrelationship of pneumatology and Christology is evident from the beginning of Christ’s life and ministry and his divine conception marked him out as the Son of God.¹³⁰ The activity of the Holy Spirit in the conception parallels the Creation account where the Spirit was “hovering over the face of the waters” (Gen 1:2; cf. Exod 40:34-35; Num

¹²⁷Gerald F. Hawthorne, *The Presence & the Power* (Dallas: Word Publishing, 1991), 35.

¹²⁸This is the first reference to the Spirit of God as “Holy.” Morris notes that this adjective is not applied to the Spirit by Philo or Josephus. It is a distinctively Christian idea. Leon Morris, *The Gospel according to Matthew*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1992), 27.

¹²⁹See, for example, the announcement of Elizabeth’s conception in Luke 1:15: Whereas John was “filled with the Holy Spirit” from the womb, Jesus is conceived by the Spirit. This activity of the Holy Spirit points to the superiority of Christ over John. Robert H. Stein, *Luke*, The New American Commentary, vol. 24 (Nashville, TN: Broadman and Holman, 1992), 85. “Holy Spirit” and “power of the Most High” are used in synonymous parallelism. Norval Geldenhuys, *Commentary on the Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1951), 77.

¹³⁰Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary, vol. 33A (Waco, TX: Word Books, 1993), 17. Witherington and Ice note, “The important part about this reference is that it indicates the creative power of the Spirit, an ability to generate something out of very little or nothing. In other words, the Spirit is seen here as God at work, as in the story in Genesis 1.” Witherington and Ice, *The Shadow of the Almighty*, 111. See also Craig L. Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville, TN: Broadman Press, 1992), 58; I. Howard Marshall, *Commentary on Luke*, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1978), 70-71.

9:18).¹³¹ Significantly, the angel Gabriel attributes the holiness of Christ to the agency of the Holy Spirit.¹³² “Wisdom” and “understanding” were prophesied as characteristic of the Spirit-filled Messiah in Isaiah 11:2. Even with a relative lack of information concerning the boyhood of Jesus, Luke does tell us that the young Jesus was said to be “filled with wisdom” (Luke 2:40; 2:52) while the temple teachers were “amazed at his understanding” (Luke 2:47).

The work of the Holy Spirit in glorifying Christ even occurred while Jesus was *in utero*. When Elizabeth, the mother of John, the Messiah’s forerunner, saw Mary, John leaped in Elizabeth’s womb, while she herself was “filled with the Holy Spirit” (Luke 1:41). By inspiration of the Spirit, she confessed the baby carried by Mary as “my Lord” and pronounced a blessing upon Mary (Luke 1:42-45). Zechariah, the father of John, was likewise “filled with the Holy Spirit” (Luke 1:67) and he also prophesied concerning the advent of Messiah, who is a “horn of salvation” and will one day redeem his people (Luke 1:68-69).¹³³ The Spirit also oversaw the dedication of the baby Jesus.¹³⁴ Simeon “came in the Spirit into the temple” (Luke 2:27), and upon seeing the Messiah, he took Jesus in his arms, blessed God, and prophesied over the child concerning his future salvific work (Luke 2:28-35). Even prior to his public ministry, the Holy Spirit was

¹³¹Jesus’ birth was due to the creative power of God. Darrell L. Bock, *Luke 1:1-9:50*, Baker Evangelical Commentary on the New Testament (Grand Rapids, MI: Baker, 1994), 121. Stein denies any allusion to the covering of the Shekinah glory here. Stein, *Luke*, 85.

¹³²Bock calls this “one of the most christologically significant verses in the book.” Bock, *Luke 1:1-9:50*, 123. Stein prefers the translation, “the holy child will be called. . . .” Stein, *Luke*, 85.

¹³³Scobie, *The Ways of Our God*, 278.

¹³⁴Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker, 2005), 87.

working to draw attention and bring honor to Jesus.

The Holy Spirit and the Baptism of Christ

The next reference to Christ and the Holy Spirit comes in the preaching ministry of John the Baptist. Luke 1:13-17 makes it clear that John was “filled with the Holy Spirit” from the womb for the purpose of making “ready for the Lord a people prepared;” that is, the Holy Spirit filled John to enable him to preach a message of repentance that made the people ready for Christ and his kingdom, and then he was to point out Jesus when he began his ministry (John 1:29, 36). Whereas John baptized with “water for repentance,” the coming one would “baptize with the Holy Spirit and with fire” (Matt 3:11; cf. Mark 1:7-8; Luke 3:16-17). Jesus’ baptism was to be no mere ritual. He brought the gift of the Spirit.¹³⁵ It was prophesied that the Davidic Messiah would have the Spirit (Isa 11:1-2), but “no mere mortal could pour out the Spirit.”¹³⁶ While echoes of the pouring out of the Spirit prophesied in Isaiah and Joel whisper in the background, John informed the crowds that the one who brings the Holy Spirit will also bring judgment. The risen Christ repeated the Baptist’s words just prior to his ascension: “John baptized with water, but you will be baptized with the Holy Spirit not many days from now” (Acts 1:5). Jesus kept his promise on the day of Pentecost.

John’s baptism of Jesus, where the “Holy Spirit descended on him in bodily form, like a dove” (Luke 3:22) is prominently recorded in all four Gospels (Matt 3:13-17;

¹³⁵Morris, *The Gospel according to Matthew*, 60.

¹³⁶Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 1999), 130. Keener suggests that this and John’s declarations reveal a high Christology. “Matthew’s readers would not need to know Hebrew to realize that John was preparing the way for ‘God with us.’” *Ibid.*

Mark 1:9-11; Luke 3:21-22; John 1:29-34).¹³⁷ When Jesus was baptized by John, the one who will “baptize with the Holy Spirit” was anointed by the Holy Spirit. This remarkable event witnessed the simultaneous presence of all three members of the Trinity. The Christ-centered nature of redemptive history is evident in that while all three members of the Trinity were present, the Spirit served to identify the Son, while the Father proclaimed Jesus to be his Son (Luke 3:22; Matt 3:17). Killian McDonnell summarizes the Christocentrism of the Spirit’s mission: “The Spirit who begets and the Spirit who is communicated in baptism comes from above, from the Father, but there is no act or manifestation of the Spirit who is not through Christ.”¹³⁸

Significantly, the Spirit was seen as “coming to rest on” Jesus (Matt 3:17).¹³⁹ The Baptist testified that the Spirit “remained” (ἔμεινεν, the aorist of μένω; cf. John 15:4-10) on him (John 1:32). In a manner completely in keeping with the identification of the Messiah as the Spirit-anointed one (Isa 11:1; 61:1), John was told to look for the one on whom the Spirit remains. Carson comments, “Small wonder, then, that some visible descent of the Spirit on Jesus served as the God-given sign by which the Baptist would

¹³⁷Although John does not record the baptism event *per se*, he does refer to the anointing of the Spirit that took place at the baptism as the identifying mark of the Messiah.

¹³⁸Killian McDonnell, “A Trinitarian Theology of the Holy Spirit?” *TS* 46 (1985): 205.

¹³⁹The Spirit-anointing of Jesus at his baptism raises the following question: What was the nature of the relationship between Christ and the Holy Spirit prior to his baptism? If it was said of John the Baptist that he would be full of the Holy Spirit from the womb (Luke 1:15), then the same can surely be said of Jesus, given the role of the Holy Spirit in his conception (Luke 1:35). Hawthorne suggests that “this coming of the Spirit ‘into’ Jesus was something more, something even greater—a greater filling yet.” Hawthorne, *The Presence and the Power*, 127. The public nature of the Spirit descending, coupled with John’s identification of the Savior by the actions of the Holy Spirit point toward another purpose. The relationship between Jesus and the Holy Spirit may have been quantitatively different after his baptism (the narrative is silent on this point), but what is clear is that the coming Spirit descending upon Jesus publicly identifies him as the Messiah and inaugurates his ministry.

know that this was the long awaited coming one.”¹⁴⁰ Jesus was not only anointed with the Spirit, but the Spirit remained on him.¹⁴¹ Indeed, Jesus is the one to whom God gave the Spirit “without measure” (John 3:34). The Baptist was able to recognize the Messiah by his unique and close relationship with the Spirit. The Spirit-anointed one had arrived. John had witnessed the dawning of the Messianic Age.¹⁴²

The Holy Spirit and the Temptation of Christ

Immediately after his baptism, Jesus, full of the Spirit, “was led up by the Spirit in the wilderness for forty days, being tempted by the devil” (Luke 4:1; cf. Matt 4:1). Mark records that the Spirit “drove him out into the wilderness” (Mark 1:12).¹⁴³ The fact that all three Synoptists record the guidance of the Holy Spirit in the temptation narrative indicates the importance of both the role of the temptation in Jesus’ ministry and the role of the Holy Spirit in Jesus’ trial.¹⁴⁴ Jesus had just been anointed by the

¹⁴⁰D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 151.

¹⁴¹Köstenberger notes that it is therefore “reasonable to assume that the Spirit remained with Jesus continually throughout his ministry.” Andreas J. Köstenberger, *John*, The Evangelical Commentary on the New Testament (Grand Rapids, MI: Baker, 2004), 70. See also Gary M. Burge, *John*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2000), 74; Witherington and Ice, *The Shadow of the Almighty*, 112.

¹⁴²George T. Montague, *Holy Spirit: Growth of a Biblical Tradition* (Peabody, MA: Hendrickson, 1976), 242.

¹⁴³James Edwards suggests that the Spirit “that empowers the Son for ministry now tests him to determine whether he will use his divine Sonship for his own advantage or submit himself in obedience to God.” James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 2002), 39. But this denies the active role that the Spirit would take in empowering Christ to battle the temptations.

¹⁴⁴Craig Keener is surely correct when he suggests that the narrative functions to (1) recall Israel’s temptation in the wilderness for salvation historical reasons; (2) clarify the nature of Jesus’ messianic mission; and (3) provide a model for believers who are undergoing temptation. Keener, *A Commentary on the Gospel of Matthew*, 137.

Spirit and declared by divine proclamation to be the Son of God. Each of the satanic temptations was therefore directed at Jesus' sonship. As Stein points out, the sonship of Christ is not developed in the temptation narrative: "He who was led by the Spirit to do battle and defeat the devil was God's Son long before this."¹⁴⁵ But the process of resisting these temptations demonstrates how his incarnate sonship was to be lived out.¹⁴⁶ Luke is careful to identify the activity of the Spirit prior to and after the temptations. Jesus was "led by the Spirit in the wilderness" (Luke 4:1) and "Jesus returned in the power of the Spirit" (Luke 4:14).¹⁴⁷ These two verses in Luke, which highlight the active role of the Holy Spirit, serve as an *inclusio* to the narrative. Bookended by statements affirming the guidance of the Spirit, surely the Spirit was also active during the temptations themselves.¹⁴⁸ Jesus Christ, filled with the Spirit, stood up to Satan's temptations by quoting Scripture.¹⁴⁹

Jesus' time in the wilderness recalls the nation of Israel's sojourn in the wilderness where the people repeatedly failed to believe and honor God in the face of

¹⁴⁵Stein, *Luke*, 144.

¹⁴⁶Morris, *The Gospel according to Matthew*, 71.

¹⁴⁷Hawthorne points out that the wording of Luke 4:1 is important. Jesus was not just led by the Spirit into the place of testing, "but he was being led (*egeto*) by the Spirit in (*en*) that place of testing during the whole time he was there." Hawthorne, *The Presence and the Power*, 139.

¹⁴⁸Stein states, "Jesus would be victorious over the devil because he was full of the Spirit." Stein, *Luke*, 145.

¹⁴⁹Jesus, while full of the Holy Spirit, quotes Scripture, that which is inspired by the Spirit (2 Tim 3:16) and is the "sword of the Spirit" (Eph 6:17). In this, Jesus Christ, as the Spirit-filled one *par excellence*, also provides a trustworthy model for believers who must face temptation. Marshall suggests that the story "demonstrates how the Spirit, who had come upon Jesus, guided and empowered him in his new task." Marshall, *A Commentary on Luke*, 166. Montague is helpful here: "As the Lord drove Adam from the garden into the hard land of struggle (Gen 3:23), so the Spirit drives Jesus into the place where he shares totally the lot of unredeemed and struggling man. The Spirit upon Jesus does not mean exemption from struggle (an important theme in Mark's whole Gospel) but confrontation and victory over it." Montague, *Holy Spirit*, 243.

trial and temptation.¹⁵⁰ Where Israel failed, Jesus, the Spirit-anointed one, was victorious. Through the power of the Spirit of God and the Word of God, Jesus defeated Satan in the wilderness and began his public ministry.

The Holy Spirit and the Ministry of Christ

Fresh off his victory over Satan and temptation, Jesus returned to Galilee “in the power of the Spirit” and it was said that “a report about him went out through all the surrounding country” (Luke 4:14); literally, the “fame” of Jesus grew. As he taught in the synagogues in this Spirit-empowered state, the result was that he was “glorified by all” (Luke 4:15).¹⁵¹ The connection between Christ, the Holy Spirit, and glory ought not to be missed. When Jesus Christ ministered in the power of the Holy Spirit, the result was that Jesus Christ was glorified.¹⁵²

Christ gave evidence to the critical role of the Holy Spirit in his life and work by inaugurating his public ministry by reading of the Spirit-anointed Messiah in Isaiah 61:1-2 (Luke 4:17-19).¹⁵³ Looking back to his baptism (Luke 3:22), Jesus declared that “this Scripture has been fulfilled in your hearing” (Luke 4:21). In doing so, Jesus identified himself, not just as a prophet, but as the fulfillment of messianic hope. Jesus

¹⁵⁰Morris, *The Gospel according to Matthew*, 70. Even the Scriptures that Jesus quoted demonstrate that the temptation narrative is to be seen as antitypical of Israel’s sojourn in the desert. Each of the three quotations is taken from passages that relate to the experience of Israel in the wilderness (Deut 8:3; 6:13, 16). Marshall, *Commentary on Luke*, 166.

¹⁵¹The verb δοξαζόμενος (“being glorified”) is usually reserved for God alone. Only here is it used of Jesus by Luke. Bock, *Luke 1:1-9:50*, 393.

¹⁵²So Marshall, *Commentary on Luke*, 177.

¹⁵³The text is clear that Jesus “found the place where it was written” (Luke 4:17); that is, Jesus himself chose the reading.

was not merely the herald, but he was the one who would accomplish and bring salvation.¹⁵⁴ He was the one upon whom the Spirit rested and he had been anointed to preach, to heal, and to bring freedom. Again the reaction to Jesus' proclamation was that "all spoke well of him and marveled at the gracious words that were coming from his mouth" (Luke 4:22).¹⁵⁵

In the Gospels, particularly the Synoptics, the Holy Spirit played a prominent role in the ministry of Jesus. Immediately following Jesus' announcement in Nazareth, Jesus taught with great authority (Luke 4:31) and exorcised a demon (Luke 4:33-35). The result is again significant; all the people were amazed at his authority and power (Luke 4:36). Jesus also healed Simon's mother-in-law (Luke 4:39) and all those who "were sick with various diseases," including other demon-possessed individuals (Luke 4:40-41). Ferguson notes, "Nothing is outside his dominion. The wonders he performs are accomplished in the energy and by the presence of the Holy Spirit."¹⁵⁶ The Holy Spirit did far more than empower and guide Jesus; he affected the totality of Jesus' being, including intelligence and emotions (e.g., Luke 2:40, 52; 10:21; John 3:34-35).¹⁵⁷

The Gospels make numerous references to the power (δύναμις) of Christ,

¹⁵⁴Stein, *Luke*, 156. Hawthorne believes that this passage demonstrates that Jesus saw his anointing as prophetic, to speak and act as one under the Spirit of God, rather than a kingly or priestly anointing that would identify him as the Servant. Hawthorne, *The Presence and the Power*, 163. This conclusion is reductionistic. The concepts of eschatological prophet and Messiah merge in Isa 61. See Marshall, *Commentary on Luke*, 183.

¹⁵⁵Ferguson therefore sees a connection between the Holy Spirit and the character of Jesus. Jesus was seen to be gracious because the Spirit of the Lord was upon him. Ferguson, *The Holy Spirit*, 51.

¹⁵⁶*Ibid.*, 50.

¹⁵⁷Hawthorne suggests that Luke's decision to remark that Jesus rejoiced in the Holy Spirit immediately after Jesus spoke of seeing Satan fall from heaven indicates that Jesus' vision was an ecstatic experience moved along by the Holy Spirit. Hawthorne, *The Presence and the Power*, 150.

which are an implicit reference to the power and authority of the Holy Spirit in Jesus.¹⁵⁸

The connection between the power of Christ and the presence of the Holy Spirit is clear in Luke. Mary was told that, “The Holy Spirit will come upon you and the power (δύναμις) of the Most High will overshadow you” (Luke 1:35). Here, the Holy Spirit and power of the Most High stand in synonymous parallelism with one another.¹⁵⁹ Following his temptations in the wilderness, Jesus returned to Galilee and began his public ministry in the “power (δυναμί) of the Spirit” (Luke 4:14). Thus when statements are made that Jesus had “the power (δύναμις) of the Lord to heal” (Luke 5:17), or that he exorcized demons and healed the masses because “power (δύναμις) came out from him” (Luke 4:19), it is evident that the source of that power was the Holy Spirit.¹⁶⁰

The clearest statement made by Christ that he attributed his power to do the miraculous to the Holy Spirit came in his dispute with the Pharisees who accused him of being in league with Satan (Matt 12:22-32; cf. Mark 3:22-27; Luke 11:14-23). The literary context for this narrative is particularly informative. In Matthew 12:9-14, Jesus healed a man with a withered hand on the Sabbath. The Pharisees, infuriated by their confrontation with Jesus and his subsequent healing action, began to plot his destruction. Jesus withdrew, but many continued to follow him (Matt 12:15-17). Significantly,

¹⁵⁸Ibid., 154-60. Hawthorne also argues that the use of the word authority (*exousia*) in the Gospels and the people’s perception of Jesus as a prophet are other implicit references to the presence of the Holy Spirit in his life. Ibid., 156-62. His arguments for *exousia* are not as persuasive due to the lack of biblical texts that explicitly link the Holy Spirit and authority. One concern is that his arguments seem to flatten any authority inherent in Christ’s own divine nature. For example, when Thomas declares Jesus to be his Lord and his God (John 24:28), it was not due to the presence of the Holy Spirit, but because Jesus Christ is, in fact, Lord and God.

¹⁵⁹Stein, *Luke*, 85. Marshall states that “Holy Spirit” and “power of the Most High” are equated in poetic parallelism. Marshall, *Commentary on Luke*, 70. See Bock, *Luke 1:1-9:50*, 121.

¹⁶⁰So Stein, *Luke*, 176; see also Luke 1:17, 4:36; 8:46; 9:1; and 10:19; cf. Mark 5:30; Acts 10:38.

Matthew ties that sequence of events to Isaiah 42:1-3, which identifies the Servant of the Lord as the one upon whom the Spirit is given. The Isaiah reference has the twofold purpose of tying Christ's power to the Spirit, which will be the point of confrontation in Matthew 12:22-29, and to speak to the gentle and humble character of the messianic Servant, which will play a significant role in Christ's response to the Pharisees.

When Jesus delivered the demoniac, the people were amazed, and rightly asked if the one who can do such things is the Messiah (Matt 12:23).¹⁶¹ The Pharisees acted quickly to stifle any talk of the Messiah, claiming that the miraculous healing that took place should be attributed to Beelzebul, the prince of demons. Jesus responded by questioning the logic of such a strategy and then made an unequivocal statement: "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you" (Matt 12:28).¹⁶² Jesus understood that his capacity to restore sight to the blind, heal the mute, and drive out the demonic was empowered by the Spirit of God. Such Spirit empowerment was constitutive of the prophesied Messianic identity. The crowd had seen what the Pharisees refused to believe; that the miraculous ability of Jesus signaled the beginning of the Messianic age. Years later, the apostle Peter, in proclaiming the gospel to Cornelius, would introduce Jesus as the one whom "God anointed . . . with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him" (Acts 10:38). In summarizing the life and ministry of

¹⁶¹Stein sees the question of the people as more uncertain: "This man isn't the Son of David, is he?" Stein, *Luke*, 201. But this does not explain the obvious contrast in the reaction of the Pharisees.

¹⁶²Keener suggests that the Greek construction is better rendered, "Since I drive out demons by the Spirit, the kingdom has come on the scene." Keener, *A Commentary on the Gospel of Matthew*, 364. In any case, the contrast is absolute. Jesus substitutes the "Spirit of God" for "through Beelzebul" in 12:27 for the true agency of his work. Hagner, *Matthew 1-13*, 343.

Christ, Peter points to the unique presence of the Holy Spirit.

It is for this reason that Jesus' response to the Pharisees was so strong. Sin and blasphemy against Christ will be forgiven (Matt 12:31-32); the Spirit-anointed one "will not quarrel or cry aloud" (12:18-21), but for those who witnessed the working of the Spirit and attributed it to Satan, to those who took the very sign that constituted the Messiah *qua* Messiah and perverted it into a Satanic act,¹⁶³ they were confirmed in their unbelief and there would be no forgiveness.¹⁶⁴ Sin against the Spirit was "not just a personal reaction to Jesus, but a rejection of the Spirit's ministry and therefore of the evidence that the kingdom has come and the new age has dawned."¹⁶⁵

The role of the Holy Spirit in the ministry of Christ extended even to his death and resurrection.¹⁶⁶ It was "through the eternal Spirit" that Christ "offered himself without blemish to God" (Heb 9:14).¹⁶⁷ John Calvin provides the strongest interpretation

¹⁶³Hagner explains that "the gravity of the blasphemy against the Spirit, however, depends upon the Holy Spirit as the fundamental dynamic that stands behind and makes possible the entire messianic ministry of Jesus itself." Hagner, *Matthew 1-13*, 348.

¹⁶⁴Morris refers to the sin as "the lie in the soul, a complete perversion of values." Morris, *The Gospel according to Matthew*, 320. Hagner suggests that this undercuts "the very possibility of experiencing the reality of God's salvation." Hagner, *Matthew 1-13*, 347. See Keener, *A Commentary on the Gospel of Matthew*, 365.

¹⁶⁵Ferguson, *The Holy Spirit*, 51.

¹⁶⁶Hawthorne argues, "If, as the Gospel writers affirm, the Spirit was extraordinarily important to Jesus throughout his life, enabling him to carry out his earthly ministry in a highly satisfactory way, how much more was the presence and power of the same Holy Spirit necessary at this the high water mark, the culmination, of his ministry." Hawthorne, *The Presence and the Power*, 182.

¹⁶⁷This is the only verse that speaks of the Spirit's role in the death of Christ and its interpretation is contested. It could refer to the Holy Spirit or to Christ's eternal spirit. The evidence is fairly balanced. William L. Lane suggests that the relative clause "implies that he had been divinely empowered and sustained in his office" and "may be understood as a designation for the Holy Spirit." William L. Lane, *Hebrews 9-13*, Word Biblical Commentary, vol. 47b (Dallas, TX: Word, 1991), 240. See also F. F. Bruce, *The Epistle to the Hebrews*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1964), 216-17; and Donald A. Hagner, *Hebrews*, New International Biblical Commentary (Grand Rapids, MI: Eerdmans, 1977), 139-40. Harold W. Attridge sees "eternal Spirit" as referring "to Christ and to the interior or spiritual quality of his sacrificial act." Harold W. Attridge, *The*

of this passage when he declares that the death of Christ is to be regarded from the perspective of the power of the Spirit:

Christ suffered as man, but in order that His death might effect our salvation it came forth from the power of the Spirit. The sacrifice of eternal atonement was a more than human work. He calls the Spirit eternal so that we know that the reconciliation which he effects is eternal.¹⁶⁸

Finally, the testimony of the New Testament writers attributes the resurrection of Jesus to the Holy Spirit. It was according to the “Spirit of holiness by his resurrection of the dead” that Christ was declared to be “the Son of God in power” (Rom 1:4; cf. 1 Cor 6:14).¹⁶⁹ Similarly, Peter writes that Christ was made alive by the Spirit (1 Pet 3:18).¹⁷⁰ The Holy Spirit, the breath of God who brings life to dead bones (Ezek 37:13-14), so worked in the resurrection of Christ, that the guarantee of a similar resurrection is given to those in Christ. “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you” (Rom 8:11).

The Holy Spirit actively empowered every aspect of the ministry of Jesus

Epistle to the Hebrews (Philadelphia: Fortress Press, 1989), 251. See also P. E. Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1977), 359; and Brooke Foss Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays* (London: MacMillan, 1929), 261-62. See Charles Caldwell Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1965), 49, for a brief discussion of interpretive options. Even if it does refer to Christ’s spirit, the distinction between Christ’s eternal spirit and the Holy Spirit is difficult to sustain.

¹⁶⁸John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St Peter*, Calvin’s New Testament Commentaries, vol. 12, trans. William B. Johnston (Grand Rapids, MI: Eerdmans, 1963), 121.

¹⁶⁹Reflecting on the resurrection, Bobrinskoy writes, “Henceforth, the Spirit is also this irresistible power that breaks the seals of the empty tomb, this overwhelming joy that fills the myrrhbearers and the disciples, this blinding light of the Resurrection, a presence that remains on Jesus even in death.” Bobrinskoy, *The Mystery of the Trinity*, 92.

¹⁷⁰Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary, vol. 37 (Nashville, TN: Broadman and Holman, 2003), 184. Charles Ryrie, believes that *pneumati* “very likely is instrumental and means that Christ was made alive by the Spirit.” Ryrie, *The Holy Spirit*, 50.

Christ. The response of witnesses to that ministry was that they glorified God and marveled at Christ. When Jesus preached in the power of the Spirit, “the crowds were astonished” because he taught them “as one who had authority” (Matt 7:28). When Jesus healed in the power of the Spirit, the “fame” of Jesus spread (Matt 4:24). When Jesus went to the cross, suffered and died by the power of the Spirit, the centurion proclaimed, “Truly this was the Son of God” (Matt 27:54). When Jesus was raised from the dead by the power of the Spirit, Thomas proclaimed, “My Lord and my God” (John 20:28).

Christ, the Holy Spirit, and the *Kenosis*

The active presence of the Holy Spirit in the life of Christ could also provide the key to the Christological question of the *kenosis* raised in Philippians 2:5-8:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God (μορφῇ θεοῦ ὑπάρχων), did not count equality with God (τὸ εἶναι ἴσα θεῷ) a thing to be grasped (ἀρπαγμὸν), but made himself nothing (ἐαυτὸν ἐκένωσεν), taking the form of a servant (μορφὴν δούλου λαβών), being born in the likeness of men. And being found in human form (ὁμοιώματι), he humbled himself by becoming obedient to the point of death, even death on a cross.

The critical Christological issue involves the phrase in 2:7, “made himself nothing.”¹⁷¹

How can Christ, who exists “in the form of God,” empty himself to take on the “form of a servant?” Theological proposals that seek to answer this question abound.¹⁷² The

¹⁷¹See N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis, MN: Fortress Press, 1993), 56-98, for a summary of the interpretive proposals.

¹⁷²The Christological heresies of the fourth and fifth centuries, such as Docetism, Ebionism, Apollinarianism, Nestorianism, Monophysitism, and Adoptionism all dealt with the issue at hand, but space does not allow a rehearsal of these heresies. During the nineteenth century, Gottfried Thomasius, a German theologian proposed what is known as kenotic theory. He argued that in becoming incarnate, Jesus divested himself of the external attributes of omniscience, omnipotence, and omnipresence, but maintained the internal attributes of love and holiness. S. M. Smith, “Kenosis: A Kenotic Theology,” in *The Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker, 1984), 600. This form of kenotic theory had many variations. For example, Wolfgang Friedrich Gess expanded the theory to suggest that Jesus gave up his divine attributes, thereby essentially ceasing to be God, changing from God to man. Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker, 1998), 789. A. M. Fairbairn

passage begins with an exhortation to have the “mind of Christ.” The most satisfactory understanding is that we are to follow the ethical example of Christ Jesus who possessed and possesses the kind of mindset described in verses 6-8.¹⁷³ “Form of God” in 2:6 is parallel with “equality with God,” which points to the preexistence of Christ who, because he is divine, enjoyed the essence and existence of deity. He possessed, prior to the incarnation, divine equality. The parallel construction indicates Jesus Christ, in his pre-existent state, “was one who is indeed, and fully, *capax humanitatis*, but at the same time different from all other human beings in his nature and origin.”¹⁷⁴

But Jesus did not consider equality with God a “thing to be grasped.” That is, he chose not to exploit his equality with God for self-aggrandizement or personal

suggested that by divesting himself of the external attributes such as omnipotence and omniscience, Jesus was able to reveal the internal attributes of love and holiness in a manner impossible apart from the *kenosis*. Smith, “Kenosis,” 602. The formulations of Thomasius, Gess, and Fairbairn are all deficient because they run contrary to the truth of Col 2:9. “For in him the whole fullness of deity dwells bodily.”

Charles Gore, a twentieth-century Anglican, argued for a different form of kenoticism. He taught that Jesus refrained from the exercise of his divine powers while at other times he uses language of abandoning divine prerogatives. Jesus lived his life entirely within the limitations of humanity. Donald Macleod, *The Person of Christ* (Downers Grove, IL: InterVarsity, 1998), 206-07. H. R. Mackintosh argued that the incarnation consisted of an exchange of particular divine attributes for human attributes. Erickson, *Christian Theology*, 749. P.T. Forsyth modifies kenoticism still more by writing that it is impossible for a being to lay aside an attribute, though there are “accidental relations which determine the form in which the attribute exists.” P.T. Forsyth, *The Person and Place of Jesus Christ* (London: Hodder & Stoughton, 1910), 296. Therefore, Jesus could not lay aside any of his divine attributes, though the exercise of those attributes is inconsistent with true humanity.

¹⁷³Markus Bockmuehl, *A Commentary on The Epistle to the Philippians*, Black’s New Testament Commentaries (London: A. & C. Black, 1997), 121; Peter T. O’Brien, *The Epistle to the Philippians: A Commentary on the Greek Text*, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 205.

¹⁷⁴Wright, *The Climax of the Covenant*, 82. Hawthorne suggests that μορφή cannot refer to ontological attributes, but refers to “the way in which a thing, being what it is in itself, appears to our senses.” Gerald F. Hawthorne, *Philippians*, Word Biblical Commentary, vol. 43 (Waco, TX: Word 1983), 83. See also Bockmuehl, *A Commentary on The Epistle to the Philippians*, 129. Clearly the ontological attributes of a servant were possessed eternally and necessarily within the Godhead (e.g., Gen 16:13-14; Ps 18:35) and did not need to be taken or added at the incarnation. Even if ontological attributes are not directly in view, but they are certainly presupposed. One cannot enjoy the existence and appearance of deity without being in fact divine. Richard R. Melick, Jr., *Philippians, Colossians, Philemon*, The New American Commentary, vol. 32 (Nashville, TN: Broadman Press, 1991), 101.

advantage.¹⁷⁵ The manner of Christ's self-emptying is identified in the remainder of the verse: by "taking the form of a servant, being born in the likeness of men." The Son of God emptied himself, not by divesting himself of divine attributes, but by adding the attributes of humanity, a human nature. "Emptying" in the Pauline corpus is never literally the emptying of something of the qualities it possesses, but it is figurative. It nullifies something or makes it no account.¹⁷⁶ There was no transfer of the divine attributes in the *kenosis*. Jesus did not exchange the attributes of God for the attributes of a servant, rather he manifested the perfect attributes of God that are commensurate with humanity, in the manner and existence of a servant.¹⁷⁷

The question remains, what happened to the divine attributes such as omnipotence, omniscience, and omnipresence, those attributes that are incompatible with authentic human experience, at the incarnation? Scripture presents the true humanity of Jesus not only as fact, but also as necessity (Heb 2:17-18; 4:15; 5:8-9). However, the biblical testimony also demands that Jesus be recognized as fully divine (John 1:1; Heb 1:1-3; 1 John 1:1-2). Therefore, the divine attributes, including omniscience, omnipotence, and omnipresence, cannot be thought of as being laid aside or divested when Jesus became human, lest he cease to be divine. Rather, it is best to think of Jesus as fully possessing the attributes of deity, yet voluntarily giving up independent access to

¹⁷⁵I. Howard Marshall, *The Epistle to the Philippians*, Epworth Commentaries (London: Epworth, 1991), 50; Melick, *Philippians, Colossians, Philemon*, 103, Gordon D. Fee, *Paul's Letter to the Philippians*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1995), 208; and Wright, *The Climax of the Covenant*, 79.

¹⁷⁶Frank Thielman, *Philippians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1995), 117.

¹⁷⁷F. F. Bruce, *Jesus, Lord and Savior* (Downers Grove, IL: InterVarsity, 1986), 164.

or exercise of those divine attributes for the sake of living a fully authentic human life.¹⁷⁸

As has been demonstrated above, Jesus, as the Spirit-anointed one, lived in complete dependence upon the Holy Spirit (Acts 10:38 is Peter's summary of Christ's life and ministry). Jesus received guidance throughout his ministry by the Spirit (Matt 4:1; John 16:13). Jesus was empowered for ministry by the Spirit (Matt 12:28; Acts 1:8). This explains why there were occasions where Christ did not know something or was unable to do something (e.g., Matt 24:36; 13:58). Rather than exercising the full prerogatives of his deity, Jesus lived as a human, dependent upon the Holy Spirit.¹⁷⁹

The Son and the Holy Spirit: Church Age

On the night Jesus was betrayed, he gathered his disciples and told them that very soon he would be leaving them. He next explained to his sorrowful followers that it was to their advantage that he go away, for unless he went, he would not be able to send the helper to them (John 16:7).¹⁸⁰ Prior to his ascension, Jesus again committed to send “the promise of my Father upon you. But stay in the city until you are clothed with power from on high” (Luke 24:49). The promise was reaffirmed when he told them “But you

¹⁷⁸Hawthorne, *The Presence and the Power*, 208. G. E. Ladd asks, “Why should the incarnate Son of God need the Spirit to fulfill his messianic mission? The answer must lie in John's conviction of the full humanity of Jesus.” George E. Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids, Eerdmans, 1993), 324.

¹⁷⁹In Matt 24:36, the day of the second advent had not been revealed to Christ from the Father. I take it that had the been revealed to Christ, it would have occurred through the Spirit. In contrast, it seems likely that in John 1:48, the Spirit had revealed knowledge of Nathaniel to Christ.

¹⁸⁰It is not because they cannot both simultaneously minister for ontological reasons that Jesus must depart before the Spirit can be sent. As Carson explains, the reason is eschatological: “The many biblical promises that the Spirit will characterize the age of the kingdom of God (e.g., Isa 11:1-10; 32:14-18; 42:1-4; 44:1-5; Ezek 11:17-20; 36:24-27; 37:1-14; Joel 2:28-32) breeds anticipation. But this saving reign of God cannot be fully inaugurated until Jesus has died, risen from the dead, and been exalted to his Father's right hand, returned to the glory he enjoyed with the Father before the world began.” Carson, *The Gospel according to John*, 533-34.

will receive power when the Holy Spirit has come upon you” (Acts 1:8). Just as Jesus ministered by the power of the Holy Spirit, he would send them the Spirit so that they too would be empowered for ministry.¹⁸¹ The Spirit-bearer became the Spirit-giver.

Jesus Promises to Send the Holy Spirit

It is the explicit testimony of Scripture that Jesus has revealed the Father to us (John 1:18; 10:30; 14:9). But it is also evident that Jesus has revealed the Holy Spirit to us as well. Ferguson comments:

It is recognized that there is a partial character about the work of the Spirit which will reach its fullness only in the Messiah (Isa 11:1ff.), and therefore in the inner and widespread experience of the Spirit (Ezek 36:25-27; Joel 2:28ff.). We therefore ought to expect a strong element of the enigmatic about the Old Testament witness to the Spirit parallel to what the authors of messianic prophecy discovered in their own prophecies about Christ (cf. 1 Pet 1:10-11). Only through the revelation of the Spirit in the Messiah does the enigmatic testimony of the Old Testament come into its true light, so that the Spirit’s activity is seen to have been more than merely an extension of the presence of God.¹⁸²

The Father demonstrated his love for his Son by lavishing the Spirit upon him “without measure” (John 3:34-35).¹⁸³ In contrast to the prophets who were only given the Spirit in measure, Jesus has the Spirit in all of his fullness.¹⁸⁴ It is out of that fullness that Jesus sent the Spirit. Perhaps the most important aspect of the pneumatological character of Christ’s ministry was the revelation and sending of the Spirit. In the upper room

¹⁸¹See Acts 3:12; 4:7; 4:33; 6:8, 10.

¹⁸²Ferguson, *The Holy Spirit*, 29.

¹⁸³Ladd refers to this as the one verse in John that attributes to the Spirit the power by which Jesus performed his ministry. Ladd, *A Theology of the New Testament*, 325.

¹⁸⁴Carson records that Rabbinic teaching rightly commented that the Holy Spirit was given to the prophets only in measures. John’s statement stands in strong contrast; Jesus is given the Spirit without measure. Carson, *The Gospel according to John*, 213.

discourse, recorded by John, Jesus taught on the sending and ministry of the Spirit in five *Paraclete* passages (14:15-17, 26; 15:26; 16:7-11, 13-15).

The nature of the *Paraclete*. John had previously explained that the Spirit had not been sent because Christ had not been glorified (John 7:39). With the glorification that would take place at the cross immanent, Jesus introduced the Spirit by promising to send “another Helper” (ἄλλον παράκλητον) (John 14:16). The term *paraclete* is notoriously difficult to define, but it can carry the meaning, depending on the context, of “advocate,” “lawyer,” “comforter,” “helper,” or literally, “one who comes along side.”¹⁸⁵ Jesus himself is a *Paraclete* (1 John 2:1), and he sent one whose ongoing work would be a continuation of his own work.¹⁸⁶ There is such continuity between the Son and the Spirit, Jesus’ identification with the Spirit is so strong, that he could say, “I will come to you” in the person of the Spirit (John 14:18).¹⁸⁷ In this instance, the Son asked the Father to send the Spirit, but during his discourse, he would say that he sends the Spirit from the Father (John 15:26), the Spirit proceeds from the Father (15:26),¹⁸⁸

¹⁸⁵Köstenberger, *John*, 435; Carson, *The Gospel according to John*, 499; Burge, *John*, 397; Morris, *The Gospel according to John*, 576, 587-91. Each agrees that the term “advocate,” though not exhaustive of the range of meaning implied by *paraclete* in John 14-16, best captures what is intended by Christ in the context.

¹⁸⁶Burge, *John*, 396. The Spirit will replace “Jesus’ encouraging and strengthening presence with them while on earth.” Köstenberger, *John*, 436.

¹⁸⁷Köstenberger, *John*, 435. “The Spirit’s role thus ensures the continuity between Jesus’ pre- and post-glorification ministry. What is more, the coming of the Spirit will actually constitute and advance in God’s operations with and through the disciples (16:17; cf. 14:12).” Ibid., 437. The identity between Christ and the Holy Spirit is so strong that Bruce refers to the Spirit as Jesus’ “alter ego.” F. F. Bruce, *The Gospel and Epistles of John: Introduction, Exposition and Notes* (Grand Rapids, MI: Eerdmans, 1983), 302. See also Burge, *John*, 436; Witherington and Ice, *Father, Son, and Spirit in Biblical Perspective*, 128.

¹⁸⁸In context, John 15:26 refers to economic procession rather than “to some ontological ‘procession.’” Carson, *The Gospel according to John*, 529. Morris states plainly, “The passage is not concerned with the eternal mutual relationships of the Persons of the Trinity but with work the Spirit would do in this world as a continuation of the ministry of Jesus.” Morris, *The Gospel according to John*, 606. See

and that the Spirit is sent by Christ (John 16:7).¹⁸⁹

Jesus named the *Paraclete* the Spirit of truth (John 14:17). He is the Spirit of truth, because he speaks the truth and testifies to the one who is the Truth (John 14:6). When the Spirit of Truth comes, the result would not be ecstatic experience, but he would enable “capacity to point faithfully to what is known about Jesus’ historic ministry from its onset.”¹⁹⁰ For this reason, “the world cannot receive” the Spirit. Given the christological character of the Spirit’s mission, this makes perfect sense. As Carson explains,

In terms of the Spirit’s responsibility to replace Jesus as Paraclete to the disciples, it would be a profound contradiction of their fresh, eschatological new covenant experiences of God mediated by the Spirit . . . if these experiences were shared with those who had not yet closed with Jesus.¹⁹¹

Moreover, the disciples were already familiar with the Spirit. Throughout Israel’s past, the presence of the Lord had been mediated to Israel in the person of the Spirit dwelling among the people. During the age of the New Covenant, the Spirit who once dwelled among the people of God, would now dwell in them, to the glory of Christ who sends the Spirit (John 14:17).¹⁹²

Bruce, *The Gospel and Epistles of John*, 316.

¹⁸⁹The Orthodox Bobrinskoy comments, “If Christ truly sends the Spirit who proceeds from the Father, the Son is not only the One on whom the Spirit rests, but the One who gives the Spirit. However, this view which I would call filioquist in the positive sense, acceptable to Orthodoxy, must be balanced by the vision of Christ as the One on whom the Spirit rests, the One who is obedient to the Spirit, the One who is sent by the Spirit, who speaks and acts by the Spirit.” Bobrinskoy, *The Mystery of the Trinity*, 70.

¹⁹⁰Burge, *John*, 422. He is the Spirit of Truth, because “they are speaking about the work of God in Christ through the power of the Holy Spirit.” Ibid.

¹⁹¹Carson, *The Gospel according to John*, 500.

¹⁹²James Merrill Hamilton, Jr., “He Is with You and He Will Be in You: The Spirit, the Believer, and the Glorification of Jesus” (Ph.D. diss., The Southern Baptist Theological Seminary, 2003). See also Ladd, *A Theology of the New Testament*, 326.

The unity of the Godhead does not eliminate distinction between the roles, as is evident from Jesus' teaching. The Father sends the Son and the Spirit, but he is never sent (John 3:16; 14:16). The Spirit is sent by both the Father and the Son, but he is never the sender (John 16:7). Only Jesus fulfills both roles: He is the sent one and the sender.¹⁹³ Christ sends the Holy Spirit to his sent ones, the apostles and disciples, to empower them to deliver his message to the world. Further, the sending language of John 16 indicates that there is a relational differentiation between the Father, Son, and Spirit in the immanent Trinity that manifests itself in different roles. The priority of the Spirit to glorify the Son in redemptive history is consistent with the nature of their eternal relationships.¹⁹⁴

The Holy Spirit and revelation. The *Paraclete*, whom the Father sends in the Son's name, shares in the character of the Father and the Son; he is holy (John 14:26).¹⁹⁵ Jesus promised his disciples that the Holy Spirit would teach them and "bring to remembrance all that" he had said to them (John 14:26); that is, the Spirit would "help them grasp its significance and thus to teach them what it meant."¹⁹⁶ In doing so, the Spirit would not bring "qualitatively new revelation,"¹⁹⁷ but would complete, explain, and

¹⁹³Köstenberger, *John*, 442.

¹⁹⁴See Bruce A. Ware, "Tampering with the Trinity: Does the Son Submit to His Father?," *Journal for Biblical Manhood and Womanhood* 6/1 (2000): 4-12; and Stephen D. Kovach and Peter R. Schemm, Jr., "A Defense of the Doctrine of the Eternal Subordination of the Son," *JETS*, 42 (1999): 461-76. In contrast, see Gilbert Bilezikian, "Hermeneutical Bungee-Jumping: Subordination in the Godhead," *JETS* 40/1 (1997): 57-68.

¹⁹⁵Morris, *The Gospel according to John*, 582.

¹⁹⁶Carson, *The Gospel according to John*, 505.

¹⁹⁷*Ibid.*

enable the disciples to understand the words of Christ as they fit into the larger picture of redemptive history. The words that the Spirit would speak are the words of Christ. Just as Jesus spoke only what the Father told him, so the Spirit speaks only what he hears from the Son. Köstenberger notes, “Hence, the Spirit’s mission is a continuation of Jesus’ mission, . . . which continues the emphasis on the unity among the different persons of the Godhead in this Gospel.”¹⁹⁸

Even though Jesus is the Word of God, it is the Holy Spirit who guides Christ’s followers “into all the truth” (John 16:13). But the discharge of this duty is done under the authority of Jesus Christ. The Spirit speaks only what he hears. Such submission is consistent with the centrality of Christ in revelation, the self-disclosure of God. As Carson avers,

We are to understand that Jesus is the nodal point of revelation, God’s culminating self-disclosure, God’s final self-expression, God’s “Word” (1:1, 14). All antecedent revelation has pointed toward him, and reaches its climax in him. That does not mean he himself provides all the details his followers will need; it does mean that “extra” bits the Holy Spirit provides after he is sent by Christ Jesus, consequent upon Jesus’ death/exaltation, are nothing more than the filling out of the revelation nodally present in Jesus himself.¹⁹⁹

It is for this reason that at the beginning of the book of Acts, Luke summarizes his own Gospel, or “first book,” as dealing “with all that Jesus began to do and teach” (Acts 1:1).

¹⁹⁸Köstenberger, *John*, 442. Burge elaborates, “The rudimentary Trinitarian implications of 14:25-26 are inescapable: The Father will send the Spirit in the name of Jesus. Therefore this spiritual revelation promised by Jesus is in fact the effort of God himself (in every dimension) working for our benefits.” Burge, *John*, 399.

¹⁹⁹Carson, *The Gospel according to John*, 539. The Spirit announces much, yet “he is doing little more than fleshing out the implications of God’s triumphant self-disclosure in the person and work of his Son.” *Ibid.*, 541. For this reason, “Historic revelation must always be the measure by which new revelations are tested. Revelations that fail to glorify Jesus (16:14), that fail to recognize Jesus’ preeminence and glory, dishonor the Father since it is he who is the source of everything Jesus has (16:15). The Father is at work in the Son, the Son is at work in the Spirit; any revelation that disrupts the glory of these is not from God.” Burge, *John*, 439. See also Ware, *Father, Son, & Holy Spirit*, 109.

As F. F. Bruce explains, “The implication of Luke’s words is that his second volume will be an account of what Jesus *continued* to do and teach after his ascension—no longer in visible presence on earth but by his Spirit in his followers.”²⁰⁰

The ministry of the Holy Spirit. The major aspects of the Spirit’s church-age mission (convicting the world of sin, righteousness, and judgment; guidance into truth; and glorifying the Son) provided by Jesus in John 15:26-16:15 are all specifically related to the ministry of the Son.²⁰¹ The nature of the Spirit’s conviction is debated,²⁰² but it is clear that Christ sees himself at its center.²⁰³ In fact, the Spirit will not be known apart from Christ. Ferguson notes the Christocentric nature of the revelation and conviction of the Spirit:

For it is not only because of Christ that we come to know the Spirit more fully, but actually in Christ. Indeed, it is apparently a principle of the divine Spirit’s working

²⁰⁰F. F. Bruce, *The Book of Acts*, The New International Commentary on the New Testament, rev. ed. (Grand Rapids, MI: Eerdmans, 1988), 30.

²⁰¹Burge writes that the “foremost feature of Johannine pneumatology was its christocentric basis.” Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids, MI: Eerdmans, 1987), xvi.

²⁰²For an example of the differences in interpretation, Carson believes that the Spirit convicts the world of sin because the people who constitute the world do not believe in Jesus. He convicts the world of its righteousness because Jesus is going to the Father. The conviction is continued by the Paraclete, “who drives home this conviction in the world precisely because Jesus is no longer present to discharge this task.” He convicts the world of judgment in its “multifaceted spiritual blindness, supremely displayed in its treatment of Jesus.” Carson, *The Gospel according to John*, 538. Köstenberger sees the prosecution of the world “on the basis of the righteousness of Jesus, who is declared just and vindicated in court.” Köstenberger, *John*, 472. According to Burge, the first error is a refusal to believe. The second error thinks that Jesus’ death proves his unrighteousness, but the cross is actually a place of glorification in which the innocence and righteousness of Christ are proclaimed. The third error is that Jesus has not been judged, but the world is being judged (12:31). Burge, *John*, 438. See also John Aloisi, “The Paraclete’s Ministry of Conviction: Another Look at John 16:8-11,” *JETS* 47:1 (March 2004): 55-69.

²⁰³As Berkouwer avers, the coming of Christ has clarified the very nature of sin itself: “For in that act man’s sin is laid bare and the indictment of the Comforter is seen as the index of man’s guilt. Here, then, is the sin in all sin, not in a general moral sense or in the sense of a formal transgression of the law, but rather in the sense of the lawless reality of sin which is both defined and made known in this relation to Jesus.” G. C. Berkouwer, *Sin* (Grand Rapids, MI: Eerdmans, 1971), 224.

that he declines to disclose himself in any other way (Jn 16:13-15). He will not be known as he is in himself apart from Christ. Before the Spirit rests permanently on all the faithful children of God, he first must rest on the uniquely faithful Son of God (cf. Jn 1:33).²⁰⁴

The Holy Spirit glorifies the Son. The entirety of all that the Son sends the Spirit to do is summed up in the glorification of the Son (John 16:14).²⁰⁵ Just as the Son brought glory to the Father (John 7:18; 17:4), so the Spirit brings glory to Jesus.²⁰⁶ The means by which the Spirit will do this are by revealing all that Jesus is and did; “he will take what is mine and make it known to you” (John 16:14).²⁰⁷ That the central purpose of the Spirit is the glorification of the Son is no slight to God the Father. Everything that the Son has belongs to the Father and the glorification of the Son redounds to the glory of the Father (Phil 2:11; 1 Cor 15:28). It is appropriate and consistent with the work of the Holy Spirit in redemptive history to bring glory to the Son.²⁰⁸

Pinnock recognizes that the criteria for discerning the presence of the Spirit are christological. But in his desire to recognize the activity of the Spirit, he reduces the criteria to the ethical realm by speaking in terms of “the criterion of incarnate wisdom”

²⁰⁴Ferguson, *The Holy Spirit*, 30.

²⁰⁵The use of the masculine *ekeinos*, used in 15:26 and again here in 16:14, agrees with the masculine *paraclete*, and helps establish the Spirit as a personal being. It also certainly calls into question Clark Pinnock’s desire to use the feminine pronoun (Pinnock, *Flame of Love*, 15-17) and Amos Yong’s actual use of the feminine pronoun throughout *Spirit-Word-Community* when referring to the Spirit.

²⁰⁶Ladd believed that it is noteworthy, “that John attributes nothing of the ecstatic or marvelous to the coming of the Spirit. His primary function is to exalt Jesus and to interpret his work of salvation.” Ladd, *A Theology of the New Testament*, 333.

²⁰⁷Carson explains that this “does not simply mean that the Paraclete passes on what Jesus declares, but that all the revelation bound up in Jesus’ person and mission are pressed home on the disciples.” Carson, *The Gospel according to John*, 541.

²⁰⁸*Ibid.*

and seeing “traces of Jesus in the world and people opening up to his ideals.”²⁰⁹ But when Jesus said that the Holy Spirit would glorify him, he was speaking of more than ethical behavior. Glorification of the Son involves the proclamation of the gospel (Rom 10:13-17) and Lordship of the person of Christ (1 Cor 12:3).

Clearly there is a strong relationship between Christ and the Holy Spirit in the life and ministry of Jesus. Pneumatological inclusivists are quick to affirm the dependence of the Son on the Spirit during the incarnation.²¹⁰ But Jesus’ teaching on the Spirit reaches beyond the incarnation. Jesus establishes a Christocentric nature to the mission of the Spirit that extends into the age of the church and beyond.

The Present Work of the Holy Spirit

Promise fulfilled at Pentecost. In Acts 1:4, Jesus reiterated the statement made by John the Baptist that he would baptize with the Holy Spirit (cf. John 1:33). The events of Pentecost fulfilled the promise of Christ, when the Spirit descended upon the disciples and they were “all filled with the Holy Spirit” (Acts 2:4). Each began to speak in tongues, attracting a crowd of people where “each one was hearing them speak in his own language” (Acts 2:5). When Peter stood to preach, he explained that the speech of the disciples was in fact the long-awaited fulfillment of Joel’s prophecy:

And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. And I will show wonders in the heavens above and signs on the earth below, blood,

²⁰⁹Pinnock, *Flame of Love*, 209. Yong criticizes Pinnock for providing criteria that have the appearance of a natural morality. Yong, *Beyond the Impasse*, 120.

²¹⁰Pinnock, *Flame of Love*, 79-112.

and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. And it shall come to pass that everyone who calls upon the name of the Lord shall be saved. (Acts 2:17-21)

Jesus had fulfilled what he promised in the Upper Room (John 14:16-17; 16:7), pouring out the Spirit that he had received from the Father (Acts 2:33). It is surely significant that the immediate result was that Peter proclaimed the gospel of Jesus Christ (Acts 2:22-39), exhorting the crowd to “Repent and be baptized in the name of Jesus Christ for the forgiveness of sins,” so that they would “receive the gift of the Holy Spirit” (Acts 2:38). Peter was convinced that the pouring out of the Spirit had inaugurated the “last days,” the messianic age. The first post-Pentecost Spirit-empowered sermon resulted in three thousand trusting in Christ.

Significant to this project is the question raised in Acts 2:17. What does it mean that the Spirit would be poured out on all flesh? Pneumatological inclusivists, such as Amos Yong, caution “against reading the ‘all’ of Acts 2:17 in an exclusively ecclesiological sense.”²¹¹ Yong instead prefers to interpret “all flesh” in a universalist sense.²¹² But such an understanding of *πάντων σάρκα* (“all flesh”) can hardly be sustained biblically. Acts 2:17 must be read in light of Numbers 11:29, where prior to the work of

²¹¹Yong, *Beyond the Impasse*, 40. Yong explains, “The Spirit’s activity across the dimensions of both space—the Spirit’s being poured out upon all people—and time—‘in the last days,’ stretching from the Day of Pentecost to the coming of the kingdom of God—begs to be understood in a universal sense that transcends (at least the institutional boundaries) of the church.” Ibid. Yong also uses Acts 2:17 as a proof-text to establish the universal presence of the Holy Spirit in parallel with Ps 139:7-12. Ibid., 131.

²¹²Amos Yong, “A P(new)matological Paradigm for Christian Mission in a Religiously Plural World,” *Missiology* 33 (2005): 177. Yong admits that a traditional reading could probably be defended at the exegetical level, but not at the theological level. The people upon whom the Spirit is poured become Christians after the Spirit comes. Yong also defends his universalistic reading of “all flesh” by the fact that the proselytes are not full converts; that is, they “embody in their lives multiple traditions and cultures in various degrees.” He also argues for universality on the basis that the summary list of regions and languages encompasses most of the known first-century world. Ibid.

Christ, the coming of the Spirit was limited to a few. Under the New Covenant, “the boundaries of the Mosaic economy within which the Spirit had, by and large, previously manifested himself are rendered obsolete.”²¹³ Isaiah 32:15 also speaks of the Spirit being “poured upon us from on high.” This prophecy of the Messianic times can hardly be taken as a proof-text of the Spirit’s universal outpouring, because the recipients are specifically identified as “My people” in Isaiah 32:18.²¹⁴ Acts 1:8 ties Spirit-empowered witness “to the ends of the earth” to the witness of Christ.²¹⁵ The remainder of the book of Acts demonstrates that the pouring out of the Spirit extends inclusively outside the boundaries of ethnic Israel, without race, gender, age or class distinction, but exclusively only to those who believe in Jesus Christ.²¹⁶ Moses’ dream had become reality; the Spirit had been poured out on all of God’s people, manifest in those who had heard and believed the gospel.

Because of the mutual relationship between the Son and the Spirit, the “pouring out” of the Spirit at Pentecost is far more than a pneumatological event; it is profoundly Christological.²¹⁷ The coming of the Spirit is the fulfillment of Christ’s

²¹³Ferguson, *The Holy Spirit*, 62.

²¹⁴Amos Yong quotes Isa 32:15-17 to demonstrate that the Spirit is “thereby the universal presence and activity of God.” Yong, *Beyond the Impasse*, 42. But Yong ignores the designation of “My people” in 32:18.

²¹⁵Bruce Ware comments, “The Spirit wants his people to know that he has come to empower them to be witnesses of Christ, and that apart from knowledge of and faith in Christ, people cannot be saved. . . . Yes, the Spirit has come to glorify Jesus, and this happens in part as the gospel of Jesus reaches the ends of the earth by the power of the Spirit.” Ware, *Father, Son, & Holy Spirit*, 120.

²¹⁶John B. Polhill, *Acts*, The New American Commentary, vol. 26 (Nashville, TN: Broadman Press, 1995), 109. Bruce explains, “Luke sees in these words an adumbration of the worldwide Gentile mission, even if Peter could not have realized their full import when he quoted them on the day of Pentecost.” Bruce, *The Book of Acts*, 61.

²¹⁷As J. D. G. Dunn explains, “Even at this early stage Jesus was understood not merely as a sort of archetypal Christian charismatic, but religious experiences of the earliest community, including

promise that he would be with his disciples always (Matt 28:20); that he would “abide” or “remain” (μείναι) in his disciples (John 15:4; cf. 1:33).²¹⁸ The New Testament writers understood this relationship and referred to the Spirit of God as the Spirit of Christ (Rom 8:9; 1 Pet 1:11).²¹⁹ The coming of the Spirit is the life-giving bond between the physically absent King and his subjects.²²⁰ The Holy Spirit ensures the uninterrupted presence of Christ in the church.²²¹

The present work of the Holy Spirit in the church age. The work of the Spirit in the church age continues the story of redemption without alteration to the interdependence of the roles between Spirit and Son. Jesus promised that the Holy Spirit would lead his disciples into all truth. Because Jesus Christ is himself the truth, the role of the Spirit is to lead others to, testify of, and glorify him (John 16:3; John 14:6; and

experiences like those enjoyed by Jesus himself, were seen as dependent on him and derivative from him.” James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Grand Rapids, MI: Eerdmans, 1997), 194.

²¹⁸McDonnell explains it thus: “Every experience of the Spirit, is materially, nor formally, the experience of Christ.” McDonnell, “A Trinitarian Theology of the Holy Spirit?,” 206.

²¹⁹Dunn explains, “So in some sense that is not clear the life-giving Spirit and exalted Christ *merge* in Paul’s thinking, the Spirit can now be thought of as the Spirit of Christ—that is, as that power (and in Christ) which it engenders and by the impress of the character of Christ which it begins to bring about in the life of the believer.” James D. G. Dunn, *Christology in the Making* (Philadelphia: Westminster, 1980), 149.

²²⁰Dawson states, “The Spirit, who gives himself to be so poured, becomes the bond between the still-incarnate Son in heaven and his people still sojourning on earth. By this boon, the physically absent King establishes a living tie between himself and his subjects. The head pours his life-giving energies and constant direction throughout his body (i.e., into his people) through the Spirit.” Gerrit Scott Dawson, *Jesus Ascended: The Meaning of Christ’s Continuing Incarnation* (Phillipsburg, NJ: Presbyterian and Reformed, 2004), 54.

²²¹Bobrinsky explains, “Thus, Pentecost is a feast that is no less christological than pneumatological, since it inaugurates the ecclesial, sacramental presence of Christ in the Holy Spirit. Pentecost resolves the tension between Christ elevated to heaven, sitting at the Right Hand of the Father, and His promise, ‘and lo, I am with you always, to the close of the age’ (Mt 28:20).” Bobrinsky, *The Mystery of the Trinity*, 72.

John 16:14 respectively).²²² An implicit, if not explicit tie could be made with the Spirit's role in inspiration with the testimony of Jesus.²²³ Further, in Pauline theology, being filled with the Spirit and being filled with the Word of Christ are complementary (Col 3:16; Eph 5:18).²²⁴ As Schreiner notes, "There is no such thing as being filled with the Spirit if one is not filled with the external word of Christ."²²⁵

The preaching of the gospel for salvation is performed through the power of the Spirit (Rom 15:19; 1 Thess 1:5; 1 Pet 1:12).²²⁶ But what is the gospel? What are its priorities? The gospel is the good news of salvation in Christ, focused on the proclamation of the death and resurrection of Christ, a thoroughly Christocentric message (1 Cor 15:1-6) that objectively altered the course of redemptive history for everybody, not just those who hear of Christ. Therefore, when Amos Yong claims that Acts 4:12 should be read as ontological rather than epistemological, or that John 3:17-18 refers to the fate

²²²Holwerda states, "The task of the Spirit to teach all things, to lead into all truth, and to declare the things to come is essentially one: the Spirit reveals the meaning of the *Heilgeschichte*, the meaning of the saving events, past present, and future. The Spirit reveals to the disciples the meaning of the work of the historical Jesus, the exalted Jesus, and the Jesus who is to come. The proper commentary on this work of the Spirit is the New Testament itself." David Earl Holwerda, *The Holy Spirit and Eschatology in the Gospel of John* (Kampen, NL: Kok, 1959), 62.

²²³Goldsworthy is adamant about this: "Every word of the New Testament comes from the Holy Spirit's testimony to Jesus." Goldsworthy, *According to Plan*, 49-50. See also Rev 19:10.

²²⁴There is a strong parallel between the promises of the New Covenant and the commands to be filled with the Spirit and to be filled with the Word of Christ. Jer 31:33 describes the New Covenant as a time when God would put his law within his people (cf. Col 3:16), while Ezek 36:27 describes the New Covenant as a time when God will put his Spirit within his people (cf. Eph 5:18).

²²⁵Thomas R. Schreiner, *Paul: Apostle of God's Glory in Christ* (Downers Grove, IL: InterVarsity, 2001), 310.

²²⁶Rom 15:19 is clear that the agency by which Christ will accomplish his work through Paul is the Holy Spirit. Christ accomplishes through Paul, "by word and deed, by the power of signs and wonders, by the power of the Holy Spirit." See also Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 629; and Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary of the New Testament (Grand Rapids, MI: Baker, 1998), 768.

of the evangelized, but is silent on the fate of the unevangelized, he misunderstands the nature of redemptive history and the work of the Spirit.²²⁷ This is evidenced by the account of Peter and Cornelius in Acts 10-11. Even though Cornelius was a God-fearer, he had to hear the gospel for salvation. Cornelius was told that he must hear from Peter who “will declare to you a message by which you will be saved (σωθήση)” (Acts 11:14). Cornelius’s salvation was a future event contingent on hearing and believing the gospel.²²⁸ The crucifixion and resurrection of Christ were defining events in redemptive history that changed the soteriological landscape for every person in every place, even for the unevangelized. As Ware explains, the Spirit is active in bringing salvation to the peoples of the world, but the narrative demonstrates “he does it by empowering and sending Spirit anointed preachers of the gospel, proclaiming what must be heard and known about Christ in order to be saved.”²²⁹

The giving, work, and presence of the Spirit in the life of the believer in Jesus is irreducibly related to the person and work of Christ. Badcock is surely correct when he writes:

After the coming of Christ, the Spirit cannot be understood apart from its relation to him, for the canon of authentic experience of the Spirit is defined christologically by Paul, precisely because the new existence in Christ is something pneumatological. . .

²²⁷Yong, *Beyond the Impasse*, 25.

²²⁸Pinnock rejects any notion that Cornelius was not saved prior to Peter preaching the gospel to him. “As Job in the Old Testament story, Cornelius did not need a special messenger to make him a believer. He was a believer already and not hellbound. True, he needed to become a Christian to receive messianic salvation, including assurance and the Holy Spirit, but not to be saved from hell.” Clark H. Pinnock, *A Wideness in God’s Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids, MI: Zondervan, 1992), 166.

²²⁹Ware explains further, “The Spirit, then, works through the word of the gospel of Christ for the salvation of sinners, and not independent of it. There is no saving revelation of the Spirit that is not the saving revelation of Jesus Christ and him crucified and risen. Hence, missions is necessary.” Ware, *Father, Son, & Holy Spirit*, 119.

. The Spirit, in short, is given to the community through the glorification of Jesus in his passion, but the Spirit could not in fact be what it is in the life of the Christian community without or apart from the glorification of Jesus in his passion.²³⁰

It is only by the Spirit that one can confess that Jesus is Lord, while “no one speaking by the Spirit of God ever says, ‘Jesus is accursed’” (1 Cor 12:3).²³¹ For Paul, “the ultimate criterion of the Spirit’s activity is the exaltation of Jesus as Lord,”²³² and apart from the enabling and transforming power of the Spirit, no one can live under the lordship of Christ.²³³ To be in Christ is to be set free by the Spirit (Rom 8:2, 14-15).²³⁴ Those who are “in Christ Jesus” are to walk “according to the Spirit” (Rom 8:1-4). On the other hand, those who willfully sin “spurn the Son of God” and “outrage the Spirit” (Heb 10:29). The New Testament identifies the Spirit as “the Holy Spirit” over ninety times, compared to just twice in the Old Testament. This surely speaks to the priority of the Spirit under the New Covenant to effect holiness in those in whom he resides (cf. Luke 1:35). In fact, the entire goal of sanctification, which is an act of the Spirit, is to be transformed into the image of Christ (Rom 15:16; 1 Cor 6:11; 2 Cor 3:18; 1 John 3:2).²³⁵

²³⁰Badcock, *Light of Truth & Fire of Love*, 26-28.

²³¹Ware speaks to the Christocentric nature of the Holy Spirit: “The Spirit’s role is to promote the lordship of Christ through his presence in our lives. . . . The Spirit within the believer, then, glorifies the Son. His presence in the lives of individual believers and within the community of faith is not shown by the Spirit making much of the Spirit. Rather the Spirit’s presence and work are known as he makes much of the Lord Jesus Christ.” Ware, *Father, Son, & Holy Spirit*, 107-08.

²³²Fee, *God’s Empowering Presence*, 157-58.

²³³Schreiner, *Paul*, 164.

²³⁴Ferguson explains that it is a “hallmark of life in the Spirit that the righteous requirements of the law are fulfilled in those who walk in the Spirit.” Ferguson, *The Holy Spirit*, 163. According to Schreiner, the Spirit-empowered believer is able to keep the Law. “Only those who belong to the Messiah have received the power to obey God’s commandments.” Schreiner, *Romans*, 408. See idem, *Paul*, 307-29.

²³⁵Karl Barth’s theology captures the centrality of the Son in the Spirit’s work of sanctification: “From beginning to end the actuality of our justification and sanctification, the truth of our salvation in the presence of God, is to be found (ontically) nowhere else but in him, to be accomplished (volitionally) by no

Believers in Christ experience by the Spirit what the Lord secured through his work on the cross.²³⁶

The Spirit apportions gifts and empowers their use to the end that the Body of Christ, the church of which Christ is the head, might be built up (1 Cor 12:4-11). Those who are sons of God in Christ Jesus have received, not a spirit of bondage, but a Spirit of sonship that cries out to God both on our behalf and with us (Gal 3:26; Rom 8:16).²³⁷ Indeed, it is not merely the Spirit that has been sent to us, but the “Spirit of his Son . . . crying, ‘Abba! Father!’” (Gal 4:6). The same Son of God whose death secured sonship for all believers now dwells in their hearts through the Spirit.²³⁸ The Spirit that led the Lord Jesus Christ now is to guide and control the believer in Christ (Eph 5:18). The very fruit of the Spirit (Gal 5:22-24) manifests the presence of Christ who lives in the church and in the heart of the believer.²³⁹

The proleptic work of the Holy Spirit in the church age. A unifying theme within the Bible is new creation or regeneration. Since the fall, God has been in the process of restoring creation. This restoration has been enacted on the stage of human history, playing out the divine drama of redemptive history. The Holy Spirit has a

one else but him, and to be disclosed to us (noetically) by no other source than his Holy Spirit, who has nothing else to tell us (materially) but that we are in him by him to all eternity.” George Hunsinger, *How to Read Karl Barth: The Shape of His Theology* (New York: Oxford Press, 1991), 119. Cf. Ware, *Father, Son, & Holy Spirit*, 122-25.

²³⁶Fee, *God’s Empowering Presence*, 128.

²³⁷Ferguson, *The Holy Spirit*, 183.

²³⁸Fee notes that the work of the Son and the Spirit are deliberately conjoined by means of an identical sending formula and the use of the rare designation “Spirit of his Son.” Fee, *God’s Empowering Presence*, 405.

²³⁹Bobrinskoy, *The Mystery of the Trinity*, 73.

revelatory role to play in this drama (e.g., 1 Cor 2:12-13).²⁴⁰ Scripture teaches that the primary sphere of the Holy Spirit in the believer is the eschatological, that is, as the Spirit works in believers in Christ, he is moving the Christian toward what the believer shall one day be perfectly.²⁴¹

Of primary importance in New Testament theology, and indeed in the experience of believers, is the doctrine of resurrection. Those who participate in Christ are partakers of regeneration, re-creation, and look forward to the resurrection (1 Cor 5:17; 15:12-49; Rom 6:4-11). Paul makes clear that the resurrection is no small part of the Christian life, rather it is essential. If there is no resurrection of the dead, Paul's teaching is false and the lives of Christians, let alone their truth claims, are pitiable (1 Cor 15:14-19). But the Spirit is given to the believer as a firstfruits, an anchor of the soul, to guarantee perseverance and bolster hope of what will one day be (Rom 8:19-25). Paul's use of the term ἀπαρχήν, "firstfruits," elicits eschatological imagery of the harvest, demonstrating that for Paul, the Holy Spirit was an essentially eschatological reality.²⁴² The indwelling presence of the Spirit provides a taste of the glory of sonship that is to come, tantalizing the believer so that he groans in anticipation of his adoption.²⁴³

Christ has been raised from the dead and the renewal, sanctification, and

²⁴⁰Ware highlights the Christocentric nature of revelation. "Although Paul attributes the revelation, inspiration, and illumination of the truth that he knows, that he conveys, and that believers understand, to the work of the Spirit, at heart this truth itself is about Christ, not the Spirit." Ware, *Father, Son, & Holy Spirit*, 112.

²⁴¹Vos, "Paul's Eschatological Concept of the Spirit," 120. Badcock agrees: "The Spirit in Pauline theology is the eschatological gift, the gift ushering in the age of fulfillment." Badcock, *Light of Truth & Fire of Love*, 19.

²⁴²Fee, *God's Empowering Presence*, 573.

²⁴³Schreiner, *Romans*, 438.

resurrection of the believer share a vital connection to what was transacted in Christ. Jesus is the firstfruits of those who have died (1 Cor 15:20). As the resurrected Lord, he becomes the life-giving Spirit (1 Cor 15:45).²⁴⁴ This latter point is instructive because it brings the entire redemptive story full circle. The role of the Holy Spirit under the New Covenant is not an interruption in the biblical story, but is perfectly consistent with it. As was demonstrated above, a primary role of the Spirit in the Old Testament is that of life giver. In the end, the interrelationship of Son and Spirit is reaffirmed by the declaration of Jesus Christ as the life-giving Spirit.

An important implication of this relationship is that to be joined to the Lord is to be one Spirit with him (1 Cor 6:17). If the spiritual life of the believer shares in the spiritual life of Jesus Christ, then “it must to some extent partake of the eschatological character of the latter.”²⁴⁵ The Spirit that led and empowered Christ’s kingdom proclamation and ethic is the very one who leads and empowers the kingdom proclamation and ethic of Christians today.²⁴⁶

Paul taught that the Spirit is the seal and guarantee of the inheritance that all who hope in Jesus will receive (Eph 1:12-14; 2 Cor 1:22). The giving of the inheritance

²⁴⁴Ferguson explains the importance of Paul’s statement: “Christ on his ascension came into such complete possession of the Spirit who had sustained him throughout his ministry that economically the resurrected Christ and the Spirit are one to us. He is *alter Christus*, another Christ, to us; ministerially he is indeed *allos parakletos*.” Ferguson, *The Holy Spirit*, 54.

²⁴⁵Vos, “Paul’s Eschatological Concept of the Spirit,” 114.

²⁴⁶Dunn explains the continuity between the early believers and Christ based on the indwelling of the Holy Spirit: “In short, their experience of the Spirit was such that they could not doubt that they were in the last days, that the salvation history of God was reaching its climax and consummation. . . . As Jesus’ experience of Spirit convinced him that the eschatological rule of God was already operating, so the first Christians’ experience of Spirit convinced them that they were living in the last days. And as Jesus’ experience of Spirit thus led him to the conclusion that God’s kingdom was about to come, so the first Christians’ experience of Spirit led them to the conclusion that God’s Christ was about to return.” Dunn, *Jesus and the Spirit*, 162.

entails that believers are made joint heirs with Christ (Rom 8:17; Eph 3:6). Those who are thus sealed by the Spirit are assured of the resurrection of their bodies and their future life with Christ (2 Cor 5:5). In the New Testament, the possession of the Holy Spirit is the sign of acceptance from God, of participation in the privileges of the Christian state (Acts 10:45-47). The Spirit is the Spirit of promise (Eph 1:13) whose presence in the lives of believers today guarantees life in the eschatological day of redemption (Eph 4:30).²⁴⁷

Because it was the Spirit who was the instrumental cause in the resurrection act, the Spirit is also the permanent ground of the resurrection life. It is the presence of the indwelling Spirit that guarantees the future resurrection of believers in Christ.²⁴⁸ The Spirit as down payment verifies that the salvific process previously inaugurated will be completed.²⁴⁹ He who raised Jesus from the dead is the very one that keeps, empowers, and will one day raise those in Christ (Rom 8:9-11, 2 Cor 13:4).²⁵⁰

Conclusion

The interrelationship between the Son and Spirit cannot be severed.²⁵¹ To

²⁴⁷The Spirit is the “firstfruits of the final redemption, the consummation of our having been ‘adopted as his children.’” Fee, *God’s Empowering Presence*, 717. The Spirit is “the first installment and guarantee of the salvation of the age to come with its mode of existence totally determined by the Spirit.” Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word Books, 1990), 40.

²⁴⁸The role of the Spirit in this “is not that of agency, but as surety for our future resurrection.” Fee, *God’s Empowering Presence*, 552.

²⁴⁹Schreiner, *Paul*, 262.

²⁵⁰Vos, “Paul’s Eschatological Concept of the Spirit,” 108, 113-14. See Schreiner, *Romans*, 415-16.

²⁵¹Schlatter is insightful: “The concept of God does not diverge dualistically, as if another divine will revealed itself in the Spirit than in Christ. The completeness of the work wrought by Christ in the community excludes that the effects of both are placed side by side, perhaps in a temporal scheme,

emphasize the role of the Spirit to the detriment of the Son is to misunderstand the role of the Spirit, ignore biblical teaching, distort redemptive history, silence the gospel, and pervert eschatological promises. The Christological center of the Spirit's ministry renders any attempts to posit even an ecumenism around anything but the person and work of Christ illegitimate.²⁵²

The burden of this chapter has been to demonstrate that the role of the Holy Spirit described by Jesus Christ in John 16:14, that the Spirit would glorify the Son, is representative of the relationship between the Son and the Spirit. The Holy Spirit was active in the creation of the cosmos (Gen 1:1-2). He came upon individuals at critical junctures to move redemptive history toward the cross of Christ. During the incarnation, "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). The Spirit empowered Jesus so that he could live sinlessly, preach the kingdom of God, and go to the cross. Christ's resulting glorification enabled him to send the Spirit, that all who believe in the Lord Jesus Christ might be indwelt by his Spirit and empowered to glorify Christ. The Holy Spirit always seeks to glorify the Son. In denying this, pneumatological inclusivism fails on Christological grounds and ultimately, ironically, distorts pneumatology.

according to which one follows the other. The community belongs to the Christ entirely and forever, and beyond him nothing exists for it." Adolf Schlatter, *The Theology of the Apostles: The Development of New Testament Theology*, trans. Andreas J. Köstenberger (Grand Rapids, MI: Baker, 1998), 268.

²⁵²Reitsma explains, "There can be a Christ-less spirituality in which the Spirit receives attention in a way that does not honor the Spirit and contradicts his essence. Whenever a renewal does not lead us back to the cross of Christ, it is not from the Spirit." B. Reitsma, "The Power of the Spirit: Parameters of an Ecumenical Pneumatology in the 21st Century," *Theological Review* 23 (2002): 23.

CHAPTER 7

THEOLOGICAL CONCLUSIONS

The postmodern world has thrust the reality of religious others into the consciousness of Christians. The shrinking of the global village and the changes that have occurred in culture and the academy with regard to the nature and accessibility of truth have occasioned a subsequent call for the formation of a theology of religions. Faithfulness to the great commission (Matt 28:18-20) and to the biblical admonition to “take every thought captive to obey Christ” (2 Cor 10:5) demands that Christians think rightly and strategically with regard to cross-cultural communication and engaging religious others. In some cases, however, the call for a theology of religions is coupled with a call for the revisioning of evangelical theological method and the reformulation of Christian doctrine.

Theological method will need to be evaluated continually so that systematic theology can continue to bring the powerful self-expression of God to bear on life’s ultimate questions. The articulation of Christian doctrine will always need to be reformulated so that Christians may continue to “contend for the faith that was once for all delivered to the saints” (Jude 3) in a manner that effectively communicates to any cultural context without compromise. It is my conclusion, however, that those who seek to develop a Christian theology of religions by either asserting a hypostatic independence or relative autonomy for the Spirit over against the Son of God or by explicitly or

implicitly subordinating the ministry of the Son to that of the Spirit are distorting both Christology and pneumatology. The result is a theology of religions that is decidedly sub-Christian.

The purpose of this dissertation was to evaluate the claims of pneumatological inclusivism according to historiography, theological method, and biblical exegesis. It is my contention that contrary to the claims of pneumatological inclusivists, the roles of Jesus Christ and the Holy Spirit are inextricably linked, and they are linked in this way, that the Holy Spirit always seeks to glorify the Son.

Pneumatological Inclusivism

Non-Evangelical Proposals

For almost two thousand years, the principle that guided the church was *extra ecclesiam nulla salus* (“outside the church there is no salvation”). Vatican II dramatically reduced the weight of this guiding principle, with the production of documents such as *Gaudium et Spes*.¹ In this, there is a very clear statement of pneumatological inclusivism; the Holy Spirit applies the work of Christ to many who do not possess conscious faith in Christ. Since Vatican II, there has been a departure from the guiding principle of *extra ecclesiam nulla salus* in non-evangelical theology, with increased emphasis on the Holy Spirit to bring salvation to the unevangelized.²

¹Austin Flannery, ed., *Vatican Council II: The Conciliar & Post Conciliar Documents* (Wilmington, DE: Scholarly Resources, 1975), 903-1001.

²For example, Pope John Paul II, during his papacy, demonstrated a profound interest in the Holy Spirit. Following the death of Pope John Paul II, *Charisma* magazine’s cover proclaimed him the “Vicar of the Spirit.” Articles celebrating the pneumatology of John Paul II in that issue included Ralph Martin, “A Man of the Spirit,” *Charisma*, June 2005, 46-48; and Stephen Mansfield, “Keeper of the Flame,” *Charisma*, June 2005, 40-44.

Karl Rahner, with his proposal of “anonymous Christianity,”³ advocated the inclusivist position that salvation is accomplished only through the work of Christ, but the salvific offer is mediated through the traditions of religious others. Rahner, however, did not develop the role of the Holy Spirit in his inclusivist proposals. The Roman Catholic Paul Knitter built upon the proposals of Rahner, arguing that a theology of religions ought to be theocentric, rather than Christocentric. When theology of religions is theocentric, then the cosmic role of the Holy Spirit can be investigated as a point of common ground for interreligious dialogue.⁴ Stanley Samartha championed the role of the Holy Spirit in interreligious dialogue and suggested a set of broad criteria for discerning the work of the Spirit in religious others.⁵

Jacques Dupuis is also convinced that one is saved only by Christ, yet people can encounter Christ in their own religious traditions. The experience of the living God in other religious traditions is due entirely to the presence and life-giving influence of the Holy Spirit.⁶ According to Dupuis, the redemptive touch of the Holy Spirit in religious others can be traced back to Pentecost, where the outpouring of the Spirit which birthed the church also extends “beyond the community of Christian faith and consists in the re-

³See, for example, Karl Rahner, “Anonymous Christians,” in *Theological Investigations* vol. 6, trans. Karl Kruger and Boniface Kruger (New York: Seabury, 1969), 390-98.

⁴Knitter explains, “With a theological model that sees the economy of the Spirit within the religions as genuinely distinct from, but essentially related to, the economy of the Word in Christianity, we can extract ourselves, . . . from the bottleneck created by the debate between ‘inclusivists’ and ‘pluralists’.” Paul Knitter, “A New Pentecost? A Pneumatological Theology of Religions,” *Current Dialogue* 19 (1991): 38. This article demonstrates the profound effect that Georg Khodr has had on pneumatological approaches to theology of religions.

⁵Stanley J. Samartha, *Courage for Dialogue: Ecumenical Issues in Inter-Religious Relationships* (Geneva: World Council of Churches, 1981), 74.

⁶Jacques Dupuis, *Jesus Christ and the Encounter of World Religions* (Maryknoll, NY: Orbis, 1985), 152.

creation by the Spirit of the whole of humanity and the entire cosmos.”⁷ Perhaps the most influential of the non-evangelical pneumatological inclusivists was Georg Khodr. Appealing to Irenaeus’s metaphor of the “Two Hands of God,” Khodr argued that the Spirit enjoys a hypostatic independence and his mission cannot be subordinated to that of the Son. Indeed, the Spirit is at work in the world in a way that is “genuinely different from that made known to us through the Word incarnate in Jesus (in whom, of course, the Spirit was also active).”⁸

Evangelical Pneumatological Inclusionist Proposals

The current proposals by evangelical pneumatological inclusionists were not created in a vacuum, but share much in common with the theological constructions of non-evangelical inclusionists, developed and promoted as much as three decades earlier. The pneumatological inclusionism proposals of evangelicals such as Clark Pinnock and Amos Yong are based upon biblical and theological foundations that represent a departure from or revision of orthodox understandings. In particular, pneumatological inclusionist proposals share the following key tenets summarized below.

Consistent with all inclusionist convictions, saving faith depends only ontologically on the work of Christ, not epistemologically.⁹ That is, although the death and resurrection of Jesus Christ are the only basis by which any will be saved, one need not actually hear the gospel or believe in Christ to be saved. By this logic, there are some

⁷Ibid., 154.

⁸Georg Khodr as quoted in Knitter, “A New Pentecost?,” 36.

⁹Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 195.

who are justified by the work of Christ who will not be a part of the visible church.

Salvation is not limited to the church.¹⁰ Amos Yong summarizes inclusivist convictions on the possibility of salvation in other religions: “The unevangelized, if saved at all, are saved through the work of Christ by the Spirit (even if mediated through the religious beliefs and practices available to them).”¹¹

According to pneumatological inclusivists, the Spirit’s active and essential work in creation establishes his role in redemptive history.¹² Because the Holy Spirit is omnipresent, the grace of God is at work in every sphere of human life, including religious life.¹³ Amos Yong lists these three “hypotheses,” based upon the omnipresence of the Spirit, that are essential to his pneumatological theology of religions:

(1) Granted that God is universally present by the Spirit, God in this sense sustains even the religions for divine purposes. (2) Granted that the Spirit’s work is to usher in the kingdom of God, the Spirit is active in and through various aspects of the religions insofar as the signs of the kingdom are manifest. (3) Granted that the Spirit’s universal presence and activity presume a resistant and retarding presence and activity that work against the kingdom of God, the Spirit is also absent from the religions to the extent either that the signs of the kingdom are absent or that they are being prohibited from being manifest.¹⁴

It follows, therefore, that redemptive grace is operative outside the boundaries of the

¹⁰Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids, MI: Baker, 2003), 21.

¹¹Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker, 2005), 236.

¹²Clark H. Pinnock, “An Inclusivist View,” in *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Philips (Grand Rapids, MI: Zondervan, 1995), 106.

¹³Ibid., 98. Pinnock asks, “Why would God, who is present everywhere, absent himself so totally from the sphere of religion, the very realm in which people search for ultimate answers?” Clark H. Pinnock, *A Wideness in God’s Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids, MI: Zondervan, 1992), 79.

¹⁴Yong, *The Spirit Poured Out on All Flesh*, 250.

church,¹⁵ where the Spirit mediates both the relationship between the Father and the Son, and all relationships between the Father and his creatures.¹⁶

Critical to pneumatological inclusivism is a reexamination of the relationship between the Holy Spirit and the Son. Often, appeals are made to Irenaeus's "Two Hands of God" metaphor,¹⁷ in order to establish a relative autonomy for the Spirit. The metaphor is used by inclusivists to assert that God the Father is at work with the Son and at work with the Spirit, but those works need not be directly interrelated. If this is the case, then the works of the Spirit may not be subordinated to the Son. Pinnock takes advantage of the theological space generated by his use of the metaphor to experiment with perspectives on the relationship between the Son and the Spirit, when he suggests that theologians ought to view the Son as an aspect of the Spirit's mission, rather than the opposite.¹⁸ Pneumatological inclusivists argue for a rejection of the *filioque* clause, because they feel that double procession subordinates the person and economic role of the Spirit to that of the Son. For Amos Yong, rejection of the *filioque* is consistent with a reaffirmation of Irenaeus's "Two Hands" metaphor:

The removal of the *Filioque* thus allows the Orthodox retrieval of Irenaeus's image of the Son and Spirit as the "two hands of the Father." The separate—that is, related but distinct—economies of the Son and the Spirit then lead to the soteriological and ecclesiological thesis that "Pentecost is not a continuation of the Incarnation. It is its sequel, its result. The creature has become fit to receive the Holy Spirit."¹⁹

According to inclusivists, the *filioque* promotes Christomonism by denying the truth that

¹⁵Pinnock, "An Inclusivist View," 100.

¹⁶Pinnock, *Flame of Love*, 60; Yong, *Beyond the Impasse*, 47, 21.

¹⁷Pinnock, *Flame of Love*, 82.

¹⁸*Ibid.*, 80.

¹⁹Yong, *The Spirit Poured Out on All Flesh*, 216.

the divine mission of the Spirit is prior to and geographically larger than that of the Son.²⁰

When the economy of the Spirit is not subordinated to the economy of the Son, but a hypostatic independence of the Spirit is affirmed, then it is a small step to begin with pneumatology, rather than Christology, when constructing a theology of religions.²¹

A pneumatological theology of religions proceeds in part by appealing to Acts 2:17 where the Spirit is poured out on “all flesh.” Yong reads “all flesh” in a universal sense.²²

When theology of religions is grounded in the universal presence of the Spirit who providentially sustains all things, then the Christian disposition toward religious others ought to be characterized by charity and a willingness to learn. Yong avers:

Acknowledgment that the Spirit is poured out on all flesh requires a respectful Christian orientation to those in other faiths. Recognizing the possibility that the Spirit can speak through even religious others demands a listening ear; a willingness to be self-critical, and an openness to learning from, and even being corrected by, them.²³

Common ground for interreligious dialogue is also created by the universality of the Spirit.²⁴

One area of confusion and ambiguity on the part of pneumatological inclusivists is in identifying criteria for discerning the work of the Holy Spirit in the lives and traditions of religious others. Although there is no general consensus, discerning the

²⁰Pinnock, *Flame of Love*, 196.

²¹Amos Yong speaks to the difficulty in elevating pneumatology over Christology in Christian theology: “Of course, my sympathies lie with pneumatological theology even as I hope to remain Christ-centered. Can I have my cake and eat it too? Put alternatively, can one pull off a pneumatological theology within a christological framework?” Yong, *The Spirit Poured Out on All Flesh*, 226. See also idem, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield, UK: Sheffield Academic Press, 2000), 58; and idem, *Beyond the Impasse*, 47.

²²Amos Yong, “A P(new)matological Paradigm for Christian Mission in a Religiously Plural World,” *Missiology* 33 (2005): 177.

²³Ibid.

²⁴Yong, *Beyond the Impasse*, 46. See also idem, *The Spirit Poured Out on All Flesh*, 247.

redemptive work of the Spirit in the world usually rests on ethical criteria.²⁵ Though there is some concern that relying on an ethical set of criteria will ultimately subordinate pneumatology to Christology,²⁶ Pinnock seeks to utilize the life and ministry of Jesus in developing a set of criteria for distinguishing between the Holy Spirit and other spirits.²⁷

Critique and Counterproposal

The theological revisionism necessary for pneumatological inclusivism to attain internal coherence includes modification to the orthodox understanding of the relationship between the Son and the Spirit, the centrality of Christology in developing a Christian theology of religions and missions, and the extent and work of the Holy Spirit in the world and in world religions. In an attempt to justify these theological modifications, pneumatological inclusivists appeal to history, hoping that the weight of historical witness will buttress their claims. But appeals to church history for support in establishing a relative autonomy or hypostatic independence for the Holy Spirit are difficult to sustain. Historiography, the writing of history, can often be tendentious, distorting historical reality for the purpose of garnering support for contemporary proposals.

The figures or events most often cited in support of pneumatological

²⁵Pinnock, *A Wideness in God's Mercy*, 97.

²⁶Yong, *Beyond the Impasse*, 167. Yong offers the following suggestions for criteria: "First, are the fruits of the Spirit being manifest in the religious phenomenon in question? Second, are the works of the kingdom manifest in the life and ministry of Jesus—after all, the Spirit witnesses to Jesus—seen in the religious phenomenon? Third, is salvation, understood in its various dimensions, discernible in the religious phenomenon? Fourth, is conversion in the various human domains occurring in the lives of those in other faiths? Fifth, is the ecclesial mark of holiness, understood in its realized and eschatological senses, discernible, however dimly, in the religious phenomenon?" Yong, *The Spirit Poured Out on All Flesh*, 256.

²⁷Pinnock is clear: "We look for the fruit of the Spirit and for the way of Jesus Christ." Pinnock, *Flame of Love*, 209.

inclusivism are Irenaeus and the *filioque* controversy. Appeals are often made to Irenaeus because of his “Two Hands of God” metaphor. It is supposed that viewing the Son and the Spirit as the two hands of God demonstrates that the economy of the Spirit cannot be subsumed by or subordinated to the economy of the Son. But an examination of the context in which Irenaeus wrote shows that he employed the metaphor as a polemic against Gnosticism and its doctrine of creation. Irenaeus used the metaphor to teach the full ontological equality of the Son and the Spirit with the Father, not a hypostatic independence of the Spirit. When the metaphor is cited to affirm such a hypostatic independence (and thereby illegitimately claiming the affirmation of church history), it is being used irresponsibly, proving the inclusivist historiography to be tendentious.

Pneumatological inclusivists also call for a rejection of the *filioque* clause, suggesting that joining the Eastern church in denying double procession entails an affirmation of relative autonomy or hypostatic independence for the Holy Spirit. But Eastern theology has almost always affirmed a close and unbroken relationship between the Son and the Spirit. To suggest that rejecting the *filioque* enables the affirmation of pneumatological inclusivism is to distort the past and present theology of the Eastern church.

Asserting an independent work of the Holy Spirit in world religions requires not just tendentious historiography, but also a revision in theological method. A theology of religions in general, or the role of the Holy Spirit in world religions in particular, is a systematic formulation. Pneumatological inclusivists suggest one should begin with pneumatology when developing a theology of religions, but systematic formulation must begin with exegesis that is consistent with the textual context, from the immediate to the canonical. Systematic theology is therefore built upon accurate exegesis and biblical

theology. Theological method must reflect this priority.

Divine revelation as given in Scripture is progressive in nature. Therefore, accurate systematic formulation must be faithful to the structure of the biblical plot and its primary character, the Lord Jesus Christ. The centrality of Christ in Scripture is attested to by Christ himself and his apostles. Jesus' interaction with his disciples after his resurrection in Luke 24 demonstrates that the entire old Testament bears witness to him. The Gospels tell the story of the first advent ministry of Christ. The book of Acts continues the story of "all that Jesus began to do and teach" during his first advent (Acts 1:1). The rest of Scripture testifies to the glory of Christ as he builds his church, culminating in "the revelation of Jesus Christ" (Rev 1:1) and the consummation of history in him. As Erasmus notes in the introduction to his Greek New Testament, "The bible 'will give Christ to you in an intimacy so close that he would be less visible to you if he stood before your eyes.'"²⁸ When Christ is moved from the center of theological method, when Christology is not the beginning point, Scripture is misread and theological construction will be in error.

It follows that all systematic formulation must be Christocentric.²⁹

Pneumatological inclusivism fails therefore, because in constructing a theology of religions, it begins with pneumatology rather than Christology. Even pneumatology, developed from exegesis and a proper understanding of biblical theology will find its center in Christ, and the relationship between the Son and the Spirit will reflect that

²⁸John Stott, *The Incomparable Christ* (Downers Grove, IL: InterVarsity, 2002), 15.

²⁹See Richard B. Gaffin, Jr., "Biblical Theology and the Westminster Standards," *WTJ* 65 (2003): 165-79.

Christological center.

Prior to the incarnation, the Holy Spirit was active, as recorded in the Old Testament, as the power and presence of the Lord, “with a view to fulfilling a variety of goals in redemptive history.”³⁰ These goals, which find culmination in the first and second advents of Christ and the consummation of all things, begin in the first chapter of Genesis where the Spirit acts as an agent of creation. His presence, coupled with the mighty speech acts of God, are the first hint in Scripture of the trinitarian nature and activity of God. Though not explicitly mentioned in the Old Testament, the New Testament writers accepted these speech acts as evidence that all things were created by, through, and for the Son of God (Col 1:15-16; John 1:1-4). Therefore, even at creation, the Holy Spirit was working to glorify the Son.

As the biblical story progressed toward the incarnation, the Spirit empowered key individuals critical in the redemptive purposes of God. Spirit empowerment, during the time of the Old Covenant and before, was strategic and limited to craftsmen, judges, civic leaders, and prophets. The civic leader and prophet Moses, a type of the One who was to come in the person of Jesus Christ (Matt 17:1-5), greatly desired that the Lord would put his Spirit on all his people (Num 11:29). During this time, the relationship between the Son and the Spirit is reflected in the relationship between the Word and the Spirit, particularly manifested in the prophets (e.g., Jer 5:13). By inspiration of the Spirit, the prophets spoke of a time of restoration in the future. This future restoration was to be characterized by two seemingly different events. The age to come would occur when the Spirit of God would be poured out on all people (see, e.g., Isa 32:15; 44:3-5; Ezek 36:26-

³⁰Sinclair Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 21.

27; 39:29; Joel 2:28-32). The prophets also foretold that the age to come would occur when the Servant arrives (Isa 9:6-7; Ezek 37:24-28; Mic 5:1-5; Mal 3:1-6). These two events are unified by a third prophetic strain: The age to come would arrive when the Spirit-anointed Servant, or “Messiah” arrived (Isa 11:1-9; 42:1-9; 61:1-3). It is, therefore, Jesus who fulfills the promise of a restored kingdom, and it is in Christ—the Spirit-anointed one *par excellence*—that the promise of the Holy Spirit is inaugurated.

The essential interrelationship of the Son and the Spirit, Christology and pneumatology, is evident in every aspect of Jesus’ life. The birth and conception of Jesus are attributed to the power of Spirit (Matt 1:18; Luke 1:35). The Spirit-baptism of Jesus, where the “Holy Spirit descended on him in bodily form, like a dove” (Luke 3:22) is prominently recorded in the Gospels. Immediately after his baptism, Jesus, full of the Spirit, “was led up by the Spirit in the wilderness for forty days, being tempted by the devil” (Luke 4:1). Jesus even inaugurated his ministry in Nazareth by reading of the Spirit-anointed Messiah in Isaiah 61:1-2.

The Holy Spirit played a prominent role in the ministry of Jesus. The healing power of Jesus is attributed to Spirit empowerment (Matt 12:15-21). Jesus communed and fellowshiped with the Holy Spirit (Luke 10:17-21). The Father demonstrated his love for his Son by lavishing the Spirit upon him “without measure” (John 3:34-35). The Gospels make numerous references to the *dunamis* and *exousia* of Christ which are an implicit reference to the power of the Holy Spirit in Jesus.³¹ Hebrews 9:13-14 links the atoning death of Christ to the Holy Spirit. Finally, the testimony of the New Testament writers attributes the resurrection of Jesus to the Holy Spirit (Rom 1:4; 8:11; 1 Cor 6:14;

³¹Gerald F. Hawthorne, *The Presence and the Power* (Dallas: Word Publishing, 1991), 154-60.

cf. Ezek 37:13-14).

The fulfillment of the New Covenant promise is seen in the transition from Jesus Christ, the Spirit-bearer, to Jesus Christ, the Spirit-giver. Jesus promised his disciples that he would send the Spirit, a promise that was kept during the events of Pentecost recorded in the second chapter of Acts. Christ's direct statement, "He will glorify me, for he will take what is mine and declare it to you" (John 16:14), characterizes the ministry of the Holy Spirit both as a continuation and expansion of his own ministry, and as continually directed toward the glory of the Son. Packer summarizes Christ's teaching on the Spirit:

That basic definition . . . of what the Spirit was and is sent to do gives us a comprehensive directional frame of reference within which the whole of the Spirit's new covenant ministry should be seen, and apart from which no feature of that ministry can be adequately understood.³²

Pneumatological inclusivism fails because it ignores this "comprehensive directional frame of reference." Therefore, it is illegitimate for Clark Pinnock to claim that John 16:14 establishes a criterion of "incarnate wisdom" for identifying the true work of the Spirit, that there is reciprocity between the Son and the Spirit because the "Spirit births the Son in Mary's womb and the Son identifies the ways of the Spirit."³³ Pinnock ignores the very criterion for identifying the activity of the Spirit articulated by Christ: "He will glorify me." By desiring to see the ministry of Christ as an aspect of the Spirit's mission, Pinnock has distorted the ministries of the Son and the Spirit and distorted the

³²J. I. Packer, *Keep in Step with the Spirit* (Old Tappan, NJ: Fleming H. Revell Company, 1984), 52. Elsewhere, Packer refers to the role of the Spirit as a "floodlight ministry," always illuminating and drawing attention to Jesus. *Ibid.*, 65

³³Pinnock, *Flame of Love*, 209.

relationship between the Son and the Spirit. It is wrong for Amos Yong to claim that the Holy Spirit “leads the quest for truth amidst all those who are searching for it,”³⁴ and thereby establishing the Spirit as leading people into a truth that is not explicitly Christ-glorifying. As John Stott avers, the ongoing ministry of the Holy Spirit is “both to reveal Christ to us and to form Christ in us, so that we grow steadily in our knowledge of Christ and in our likeness to Christ.”³⁵ Packer makes this point well:

Scripture shows . . . that since the Pentecost of Acts 2 this, essentially, is what the Spirit is doing all the time as he empowers, enables, purges, and leads generation after generation of sinners to face the reality of God. And he does it in order that Christ may be known, loved, trusted, honored and praised, which is the Spirit’s aim and purpose throughout as it is the aim and purpose of God the Father, too. This is what, in the last analysis, the Spirit’s new covenant ministry is all about.³⁶

The pneumatological inclusivist hope that the Spirit will work in anything other than an explicitly Christ-glorifying manner will not find any anchor in the story of Scripture or the words of Jesus.

Conclusions

In introducing this dissertation, I outlined six areas of significance for this project. This dissertation is crucial because of (1) the need for a sustained and thorough examination of the methodology, historical theology, biblical exegesis, or systematic theology that undergirds pneumatological inclusivism; (2) the need for an evangelical theology of religions that answers the questions of our current context; (3) the recent interest in trinitarian studies; (4) the recent interest in the work and person of the Holy

³⁴Yong, *Beyond the Impasse*, 54.

³⁵John Stott, *Baptism and Fullness: The Work of the Holy Spirit Today*, 2nd ed. (Downers Grove, IL: InterVarsity, 1975), 20.

³⁶Packer, *Keep in Step with the Spirit*, 41.

Spirit; (5) the need to demonstrate coherence between theological method and the doctrine of salvation in a pluralistic world; and (6) the challenges raised by inclusivism against historic missiological strategy.

The burden of this dissertation was to evaluate the historiography, methodology, exegesis, and theological conclusions of pneumatological inclusivists. Any effort to develop a theology of religions that begins with pneumatology or posits either a relative autonomy of the Spirit or subordinates the Son to the Spirit cannot be sustained biblically or theologically. The rise of religious pluralism does elevate the necessity of developing an evangelical theology of religions that will guide the church in her interaction with religious others. Although pneumatological inclusivism must be rejected on the basis of the reasons outlined above, an evangelical, Christ-centered and Christ-glorifying theology of religions must and can be developed that does not deny both the ontological and epistemic necessity of Christ's atoning death on the cross.

Many inclusivists resist tying salvation by the work of Christ alone to the necessity of conscious faith in Christ on the grounds that this restricts the work of the Spirit to the proclamation of the church.³⁷ Such protestations fail to acknowledge that consideration given to the scope of the Spirit's redemptive work is not arbitrary, but flows out of the natures of the persons and ministries of the Son and the Spirit. The church has not artificially restricted the ministry of the Spirit to the church. It is the

³⁷E.g., Pinnock, *A Wideness in God's Mercy*, 15; idem, "An Inclusivist View," 100; idem, *Flame of Love*, 192; and Yong, *Beyond the Impasse*, 21. Terrance Tiessen refers to the exclusivist position as "ecclesiocentrism." Terrance L. Tiessen, *Who Can Be Saved? Reassessing Salvation in Christ and World Religions* (Downers Grove, IL: InterVarsity, 2004), 32-33 .

testimony of Scripture that the Spirit will glorify Christ.³⁸

The recent interest in trinitarian studies has resulted in the Trinity being elevated to the role of the organizing principle of theology.³⁹ There has been vigorous study of the social Trinity and a renewed investigation into the relationship between the immanent and economic Trinities. At the same time, there has been a reexamination of the role of the Holy Spirit in Christian theology and practice. A “turn to the Holy Spirit” is being seen as the answer to theological questions surrounding issues in religious pluralism, soteriology, Christology, anthropology, hermeneutics, and ecclesiology, just to name a few.⁴⁰ I have argued that any theological analysis, including investigation into the Trinity, the relationship between Christ and the Holy Spirit, or the doctrine of salvation, must not be constructed *a priori*, which will then drive the way the Bible is read and interpreted. Rather, theological construction must be faithful to the Bible’s own presentation of the subject material. Jesus Christ instructed his disciples to read the Bible

³⁸It should also be noted that the necessity of a Christ-glorifying conscious faith does not entail restriction of the Spirit’s activities within the boundaries of the church’s proclamation. Recent testimony of the role of dreams and visions among Muslims, pointing them to Christ and/or Scripture, is evidence that the necessity of conscious faith in Christ for salvation and the work of the Holy Spirit outside the human proclamation of the gospel by the church are not mutually exclusive. Such a work by the Holy Spirit would be consistent with both Scripture (Acts 10:30-32; 11:13-15) and the Christ-glorifying role of the Holy Spirit taught in Scripture and developed in this project. See, for example, Bilquis Sheikh, *I Dared to Call Him Father* (Waco, TX: Word Books, 1978); Phil Parshall, *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization* (Grand Rapids, MI: Baker, 1980), 24, 152-53; Rick Love, *Muslims, Magic and the Kingdom of God* (Pasadena, CA: William Carey Library, 2000), 156ff.; J. Dudley Woodberry and Russell G. Shubin, “Why I Chose Jesus,” *Mission Frontiers Magazine* (March 2001) [journal on-line]; accessed 28 January 2006; available from <http://www.missionfrontiers.org/2001/01/200101.htm>; Internet.

³⁹For example, Grenz and Franke use the Trinity as the structural motif of theology in Stanley J. Grenz and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville, KY: Westminster John Knox Press, 2001), 169-202.

⁴⁰Clark H. Pinnock, “Religious Pluralism: A Turn to the Holy Spirit” (paper prepared for the annual meeting of the Evangelical Theological Society, Toronto, Ontario, November 2002) [on-line]; accessed 9 June 2004; available from <http://www.mcmaster.ca/mjtm/5-4.htm>; Internet.

Christologically. All theological analysis must be conducted in obedience to him.

Finally, this project has great significance for Christian missiological strategy.⁴¹ Inclusivist proposals such as those put forward by Pinnock and Yong demonstrate the willingness of evangelicals to question aspects of the doctrines of soteriology, pneumatology, and Christology that were once thought untouchable. There is legitimate concern that if an inclusivist understanding of soteriology in a pluralistic world is embraced by evangelicals, it will “cut a nerve of urgency in the missionary cause.”⁴² Christian inclusivists who are currently working in the area of the possibility of salvation in world religions are conscious of this concern, but deny it is a valid refutation of their proposals.⁴³

In developing a biblical theology of the Son and the Spirit, I have demonstrated

⁴¹For example, one area of missiological reexamination is that of contextualization of the gospel in Muslim communities. John Travis (John Travis is a pseudonym), a long-time missionary to Muslims, formulated a categorization for contextualization in Islamic outreach. The categories of C1 through C4 represent different levels of contextualization ranging from traditional churches with very few Muslim background believers (C1) to contextualized Christ-centered communities where biblically permissible Islamic forms are maintained (C4). The C5 and C6 category believers remain legally and socially within Muslim communities and are viewed by other Muslims as Muslims. John Travis, “The C1 to C6 Spectrum,” *Evangelical Missions Quarterly* 34 (1998): 407-08. Missiologist Phil Parshall is concerned that at the far end of Travis’s taxonomy (C5 and C6), contextualization becomes syncretism, which could “slide” to “a point which is indisputably sub-Christian.” Phil Parshall, “Danger: New Directions in Contextualization,” *Evangelical Missions Quarterly* 34 (1998): 405. It should be pointed out that the contextualization categories of Travis and Parshall still require conscious faith in the gospel.

⁴²John Piper, *Let the Nations be Glad: The Supremacy of God in Missions* (Grand Rapids, MI: Baker, 1993), 119.

⁴³For example, Clark Pinnock suggests that such concerns are groundless because the fact that “Abraham was justified by his faith although he never called on the name of Jesus . . . did not stop Paul from thinking it necessary to preach Christ to Abraham’s descendants.” Clark H. Pinnock, “Acts 4:12—No Other Name under Heaven,” in *Through No Fault of Their Own? The Fate of Those Who Have Never Heard*, ed. William V. Crockett and James G. Sigountos (Grand Rapids, MI: Baker, 1991), 114. But Pinnock’s reasoning is fallacious because he does not take into account the progressive nature of revelation, thereby flattening the significance of the cross as a unique and cataclysmic event in redemptive history. Amos Yong’s suggestion that his proposal bolsters mission, because Christology bespeaks particularity and the Spirit bespeaks universality, offers no explanatory power. Yong, “A P(new)matological Paradigm,” 189. Cf. Tiessen, *Who Can be Saved?*, 259-94.

why the conviction that salvation is available only through the proclamation of the gospel of Christ is consistent with the Bible's presentation of the Son and the Spirit. Inclusivism of any stripe, pneumatological inclusivism included, is not. To deny that one need not respond to the gospel is to reject both the explicit claims of Scripture and the kingdom purposes of God, outlined from the beginning to the end of Scripture, that culminate in the exaltation of Jesus Christ.⁴⁴ Though some seek to argue for an inclusive soteriology from a pneumatological starting point, a biblical understanding of the relationship between Christ and the Holy Spirit will lead only to the conclusion that Spirit-wrought, Christ-glorifying conscious faith in Christ is necessary for salvation. It is the privilege and responsibility of all believers "to proclaim, without wavering, faltering or tiring, the good news of salvation through trust in Jesus Christ."⁴⁵ May the Holy Spirit so move and empower the church, that he finds a willing participant in his excellent work of glorifying Jesus Christ, the Son of God. Amen.

⁴⁴As Russell Moore argues, "It is not unusual, therefore, that Jesus should say that the mission of the Spirit is to 'glorify me' (John 16:14), if in fact the goal of the redemptive Kingdom purposes of God is to see to it that Christ 'will come to have first place in everything' (Col 1:18). It is likewise not surprising that the apostle Paul should claim that salvation now comes in these last days to those who 'confess with your mouth Jesus as Lord and believe in your heart that God raised him from the dead,' if in fact the eschatological goal of God's redemptive Kingdom program is that every tongue will confess that 'Jesus Christ is Lord, to the glory of God the Father' (Phil 2:11)." Russell D. Moore, *The Kingdom of Christ: The New Evangelical Perspective* (Wheaton, IL: Crossway, 2004), 113.

⁴⁵"The Manila Declaration," published under the auspices of the Theological Commission of the World Evangelical Fellowship, in Harold Netland, *Encountering Religious Pluralism: The Challenge to Christian Faith & Mission* (Downers Grove, IL: InterVarsity, 2001), 49.

BIBLIOGRAPHY

Books

- Alexander, Donald L., ed. *Christian Spirituality: Five Views of Sanctification*. Downers Grove, IL: InterVarsity, 1988.
- Alexander, T. Desmond, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy, eds. *New Dictionary of Biblical Theology*. Downers Grove, IL: InterVarsity, 2000.
- Allen, Leslie C. *The Books of Joel, Obadiah, Jonah, and Micah*. The New International Commentary on the Old Testament. Grand Rapids, MI: Eerdmans, 1976.
- _____. *Ezekiel 20-48*. Word Biblical Commentary, vol. 29. Waco, TX: Word Books, 1990.
- Allen, Ronald B. *Numbers*. In vol. 2 of *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelin, 657-1008. Grand Rapids, MI: Zondervan, Regency Reference Library, 1990.
- Arnold, Bill T. *1 and 2 Samuel*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2003.
- Ashley, Timothy R. *The Book of Numbers*. The New International Commentary on the Old Testament. Grand Rapids, MI: Eerdmans, 1993.
- Athanasius. *The Letters of Saint Athanasius Concerning the Holy Spirit*. Translated by C. R. B. Shapland. New York: The Philosophical Library, 1951.
- Attridge, Harold W. *The Epistle to the Hebrews*. Philadelphia: Fortress Press, 1989.
- Augustine. *The Trinity*. Edited by John E. Rotelle. Translated by Edmund Hill. Hyde Park, NY: New City Press, 1991.
- Austin, J. L. *How to Do Things with Words*. Edited by J. O. Urmson and Marina Sbisa. 2nd ed. Cambridge: Cambridge University Press, 1975.
- Badcock, Gary D. *Light of Truth & Fire of Love: A Theology of the Holy Spirit*. Grand Rapids, MI: Eerdmans, 1997.

- Bahnsen, Greg L. *Van Til's Apologetic: Readings and Analysis*. Phillipsburg, NJ: Presbyterian and Reformed, 1998.
- Baker, David L. *Two Testaments, One Bible: A Study of the Theological Relationships Between the Old and New Testaments*. Rev. ed. Downers Grove, IL: InterVarsity, 1991.
- Barnett, Paul. *Jesus and the Rise of Early Christianity: A History of New Testament Times*. Downers Grove, IL: InterVarsity, 1999.
- Barr, James. *The Concept of Biblical Theology: An Old Testament Perspective*. London: SCM Press, 1999.
- Barrett, C. K. *The Holy Spirit and the Gospel Tradition*. London: SPCK, 1947.
- Barth, Karl. *Church Dogmatics*. Edited by G. W. Bromiley and T. F. Torrance. Vol. 3, *The Doctrine of Creation*. Pt. 1. Translated by J. W. Edwards, O. Bussey, and Harold Knight. Edinburgh: T. & T. Clark, 1958.
- Bartholomew, Craig, Colin Greene, and Karl Moller, eds. *After Pentecost: Language and Biblical Interpretation*. Grand Rapids, MI: Zondervan, 2001.
- Barton, John. *Joel and Obadiah: A Commentary*. Louisville, KY: Westminster John Knox Press, 2001.
- Basil. *On the Holy Spirit*. Translated by Blomfield Jackson. In *St. Basil: Letters and Select Works*, ed. Philip Schaff and Henry Wace, 1-50. American ed. Nicene and Post-Nicene Fathers, vol. 8. Grand Rapids, MI: Eerdmans, 1978.
- Bergen, Robert D. *1, 2 Samuel*. The New American Commentary, vol. 7. Nashville, TN: Broadman and Holman, 1996.
- Berkouwer, G. C. *The Person of Christ*. Grand Rapids, MI: Eerdmans, 1954.
- _____. *Sin*. Grand Rapids, MI: Eerdmans, 1971.
- Bettenson, Henry. ed. *Documents of the Christian Church*. 2nd ed. New York: Oxford University Press, 1963.
- Bickersteth, Edward Henry. *The Holy Spirit: His Person and Work*. Grand Rapids, MI: Kregel Publications, 1959.
- Blaising, Craig A., and Darrell L. Bock. *Progressive Dispensationalism*. Wheaton, IL: BridgePoint, 1993.

- Block, Daniel I. *The Book of Ezekiel: Chapters 25-48*. New International Commentary on the Old Testament. Grand Rapids, MI: Eerdmans, 1998.
- _____. *Judges, Ruth*. The New American Commentary, vol. 6. Nashville, TN: Broadman and Holman, 1999.
- Bloesch, Donald G. *The Holy Spirit: Works and Gifts*. Downers Grove, IL: InterVarsity, 2000.
- _____. *Jesus Christ: Savior & Lord*. Downers Grove, IL: InterVarsity, 1997.
- _____. *A Theology of Word & Spirit: Authority and Method in Theology*. Downers Grove, IL: InterVarsity, 1992.
- Blomberg, Craig L. *Matthew*. The New American Commentary, vol. 22. Nashville, TN: Broadman Press, 1992.
- Bobrinsky, Boris. *The Mystery of the Trinity: Trinitarian Experience and Vision in the Biblical and Patristic Tradition*. Translated by Anthony P. Gythiel. Crestwood, NY: St. Vladimir's Seminary Press, 1999.
- Bock, Darrell L. *Luke 1:1 - 9:50*. Baker Evangelical Commentary on the New Testament. Grand Rapids, MI: Baker, 1994.
- _____. *Luke 9:51 - 24:53*. Baker Evangelical Commentary on the New Testament. Grand Rapids, MI: Baker, 1996.
- _____. *Luke*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 1996.
- _____. *Purpose-Directed Theology: Getting our Priorities Right in Evangelical Controversies*. Downers Grove, IL: InterVarsity, 2002.
- Bockmuehl, Markus. *A Commentary on The Epistle to the Philippians*. Black's New Testament Commentaries. London: A. & C. Black, 1997.
- Boling, Robert G. *Judges: A New Translation with Introduction and Commentary*. The Anchor Bible. Garden City, NY: Doubleday and Company, 1975.
- Bray, Gerald. *Biblical Interpretation: Past & Present*. Downers Grove, IL: InterVarsity Press, 1996.
- Bromiley, Geoffrey W. *Historical Theology: An Introduction*. Grand Rapids, MI: Eerdmans, 1978.

- Brooks, James A. *Mark*. The New American Commentary, vol. 23. Nashville, TN: Broadman and Holman, 1991.
- Brown, Francis, S.R. Driver, and Charles A. Briggs, eds. *A Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon Press, 1951.
- Bruce, F. F. *The Book of Acts*. The New International Commentary on the New Testament. Rev. ed. Grand Rapids, MI: Eerdmans, 1988.
- _____. *The Epistle to the Hebrews*. The New International Commentary on the Old Testament. Grand Rapids, MI: Eerdmans, 1964.
- _____. *The Gospel and Epistles of John: Introduction, Exposition and Notes*. Grand Rapids, MI: Eerdmans, 1983.
- _____. *Jesus, Lord and Savior*. Downers Grove, IL: InterVarsity, 1986.
- Brueggemann, Walter. *First and Second Samuel*. Interpretation. Louisville, KY: John Knox Press, 1990.
- Budd, Philip J. *Numbers*. Word Biblical Commentary, vol. 5. Waco, TX: Word, 1984.
- Burge, Gary M. *The Anointed Community: The Holy Spirit in the Johannine Tradition*. Grand Rapids, MI: Eerdmans, 1987.
- _____. *John*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2000.
- Burgess, Stanley M. *The Holy Spirit: Ancient Christian Traditions*. Peabody, MA: Hendrickson, 1997.
- _____. *The Holy Spirit: Eastern Christian Traditions*. Peabody, MA: Hendrickson, 1989.
- _____. *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions*. Peabody, MA: Hendrickson, 1997.
- Burghardt, Walter J., Thomas Comerford Lawler, and John J. Dillon, eds. *Ancient Christian Writers: St. Irenaeus of Lyons, Against the Heresies*. Translated by Dominic J. Unger. New York: The Newman Press, 1992.
- Calvin, John. *Commentaries on the Four Last Books of Moses*. 4 vols. Translated by Charles William Bingham. Grand Rapids, MI: Eerdmans, 1950.
- _____. *Institutes of the Christian Religion*. 2 vols. Translated by Ford Lewis Battles.

Edited by John T. McNeill. Philadelphia: Westminster Press, 1960.

_____. *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St Peter*. Calvin's New Testament Commentaries, vol. 12. Translated by William B. Johnston. Edited by D. W. Torrance and T. F. Torrance. Grand Rapids, MI: Eerdmans, 1963.

Carson, D. A. *The Gagging of God: Christianity Confronts Pluralism*. Grand Rapids, MI: Zondervan, 1996.

_____. *The Gospel according to John*. The Pillar New Testament Commentary. Grand Rapids, MI: Eerdmans, 1991.

Cassuto, U. *A Commentary on the Book of Genesis*. Translated by Israel Abrahams. Jerusalem: Magnes Press, 1961.

Castro, Emilio, ed. *To the Wind of God's Spirit: Reflections on the Canberra Theme*. Geneva: WCC Publications, 1990.

Catechism of the Catholic Church. New York: Doubleday, 1995.

Childs, Brevard S. *Biblical Theology: A Proposal*. Minneapolis, MN: Fortress, 2002.

_____. *Biblical Theology in Crisis*. Philadelphia: Westminster, 1970.

_____. *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible*. Minneapolis, MN: Fortress, 1992.

_____. *The Book of Exodus*. The Old Testament Library. Philadelphia: Westminster Press, 1974.

_____. *Isaiah*. The Old Testament Library. Louisville, KY: Westminster John Knox Press, 2001.

Clark, David K. *To Know and Love God: Method for Theology*. Wheaton, IL: Crossway, 2003.

Clark, Gordon H. *The Incarnation*. Jefferson, MD: Trinity Foundation, 1988.

Clarke, Andrew D., and Bruce W. Winter, eds. *One God, One Lord: Christianity in a World of Religious Pluralism*. 2nd ed. Grand Rapids, MI: Baker, 1992.

Clendenin, Daniel B. *Many Gods, Many Lords: Christianity Encounters World Religions*. Grand Rapids, MI: Baker, 1995.

- Cole, R. Dennis. *Numbers*. The New American Commentary, vol. 3b. Nashville, TN: Broadman and Holman, 2000.
- Congar, Yves. *The Word and the Spirit*. Translated by David Smith. San Francisco: Harper & Row, 1988.
- Conner, Walter Thomas. *The Work Of The Holy Spirit: A Treatment of the Biblical Doctrine of the Divine Spirit*. Nashville, TN: Broadman Press, 1940.
- Cooper, Lamar Eugene, Sr. *Ezekiel*. The New American Commentary, vol. 17. Nashville, TN: Broadman and Holman, 1994.
- Corduan, Winfried. *A Tapestry of Faiths: The Common Threads Between Christianity and World Religions*. Downers Grove, IL: InterVarsity Press, 2002.
- Cotterell, Peter, and Max Turner. *Linguistics and Biblical Interpretation*. Downers Grove, IL: InterVarsity, 1989.
- Crockett, William V., and James G. Sigountos, eds. *Through No Fault of Their Own? The Fate of Those Who Have Never Heard*. Grand Rapids, MI: Baker, 1991.
- Cumming, James Elder. *Through the Eternal Spirit: A Biblical Study on the Holy Ghost*. Chicago: Fleming H. Revell Company, 1896.
- Cyprian. *The Epistles of Cyprian*. Translated by A. Roberts and W.H. Rambaut, Ante-Nicene Fathers, American ed., vol. 5. Buffalo: Christian Literature, 1885; reprint, Grand Rapids, MI: Eerdmans, 1975.
- Davis, Dale Ralph. *1 Samuel: Looking on the Heart*. Ross-Shire, UK: Christian Focus, 2000.
- Dawson, Gerrit Scott. *Jesus Ascended: The Meaning of Christ's Continuing Incarnation*. Phillipsburg, NJ: Presbyterian and Reformed, 2004.
- D'Costa, Gavin. *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions*. Maryknoll, NY: Orbis Books, 1990.
- _____. *The Meeting of Religions and the Trinity*. Maryknoll, NY: Orbis, 2000.
- _____. *Resurrection Reconsidered*. Oxford: Oneworld, 1996.
- _____. *Theology and Religious Pluralism: The Challenge of Other Religions*. Oxford: Blackwell, 1986.
- _____. *The Word and the Spirit*. San Francisco: Harper and Row, 1986.

- Del Colle, Ralph. *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective*. New York: Oxford University Press, 1994.
- DiNoia, Joseph A. *The Diversity of Religions: A Christian Perspective*. Washington, DC: Catholic University of America Press, 1992.
- Donovan, Mary Ann. *One Right Reading? A Guide to Irenaeus*. Collegeville, MN: Liturgical Press, 1997.
- Duguid, Iain M. *Ezekiel*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 1999.
- Dunn, James D. G. *The Christ and the Spirit*. Grand Rapids, MI: Eerdmans, 1998.
- _____. *Christology in the Making*. Philadelphia: Westminster, 1980.
- _____. *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament*. Grand Rapids, MI: Eerdmans, 1997.
- _____. *The Theology of Paul the Apostle*. Grand Rapids, MI: Eerdmans, 1998.
- Dupuis, Jacques. *Jesus Christ at the Encounter of World Religions*. Translated by Robert R. Barr. Maryknoll, NY: Orbis, 1991.
- _____. *Toward a Christian Theology of Religious Pluralism*. Maryknoll, NY: Orbis, 1997.
- Durham, John I. *Exodus*. Word Biblical Commentary, vol. 3. Waco, TX: Word, 1987.
- Edwards, James R. *The Gospel according to Mark*. The Pillar New Testament Commentary. Grand Rapids, MI: Eerdmans, 2002.
- Eichrodt, Walther. *Theology of the Old Testament*. 2 vols. Translated by J. A. Baker. Philadelphia: Westminster Press, 1967.
- Elwell, Walter A., ed. *Evangelical Dictionary of Theology*. Grand Rapids, MI: Baker, 1984.
- Enns, Peter. *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament*. Grand Rapids, MI: Baker, 2005.
- Erickson, Millard J. *Christian Theology*. 2nd ed. Grand Rapids, MI: Baker, 1998.
- _____. *God in Three Persons: A Contemporary Interpretation of the Trinity*. Grand

Rapids, MI: Baker, 1995.

_____. *How Shall They Be Saved? The Destiny of Those Who Do Not Hear of Jesus.* Grand Rapids, MI: Baker, 1996.

_____. *Truth or Consequences.* Downers Grove, IL: InterVarsity, 2001.

_____. *Word Became Flesh.* Grand Rapids, MI: Baker, 1991.

Erickson, Millard J., Paul Kjoss Helseth, and Justin Taylor, eds. *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times.* Wheaton, IL: Crossway, 2004.

Evans, Craig A. *Mark 8:27-16:20.* Word Biblical Commentary, vol. 34B. Waco, TX: Word Books, 2001.

Ewart, David. *The Holy Spirit in the New Testament.* Scottdale, PA: Herald, 1983.

Fee, Gordon D. *God's Empowering Presence: The Holy Spirit in the Letters of Paul.* Peabody, MA: Hendrickson, 1994.

_____. *Listening to the Spirit in the Text.* Grand Rapids, MI: Eerdmans, 2000.

_____. *Paul's Letter to the Philippians.* The New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans, 1995.

Feinberg, Charles L. *God Remembers: A Study of Zechariah.* 2nd ed. Portland, OR: Multnomah Press, 1979.

_____. *The Prophecy of Ezekiel: The Glory of the Lord.* Eugene, OR: Wipf and Stock, 2003.

Feinberg, John S. *No One Like Him: The Doctrine of God.* Wheaton, IL: Crossway, 2001.

Ferguson, Sinclair B. *The Holy Spirit.* Downers Grove, IL: InterVarsity, 1996.

Fernando, Ajith. *The Christian's Attitude toward World Religions.* Wheaton, IL: Tyndale, 1987.

Finley, Thomas J. *Joel, Amos, Obadiah.* Wycliffe Exegetical Commentary. Chicago: Moody Press, 1990.

Fitzmyer, Joseph. *The Acts of the Apostles: The Anchor Bible Series.* New York: Doubleday, 1998.

- Flannery, Austin, ed. *Vatican Council II: The Conciliar & Post Conciliar Documents*. Wilmington, DE: Scholarly Resources, 1975.
- Flower, Elizabeth, and Murray G. Murphey. *A History of Philosophy in America*. Vol. 2. New York: Capricorn Books, 1977.
- Forsyth, P.T. *The Person and Place of Jesus Christ*. London: Hodder & Stoughton, 1910.
- Frame, John M. *The Doctrine of God*. Phillipsburg, NJ: Presbyterian and Reformed, 2002.
- _____. *The Doctrine of the Knowledge of God*. Phillipsburg, NJ: Presbyterian and Reformed, 1987.
- France, R. T. *The Gospel of Mark*. The New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 2002.
- Freeman, Hobart E. *An Introduction To The Old Testament Prophets*. Chicago: Moody Press, 1968.
- Garland, David E. *Mark*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 1996.
- Garrett, Duane A. *Hosea, Joel*. The New American Commentary, vol. 19A. Nashville, TN: Broadman and Holman, 1997.
- Geldenhuys, Norval. *Commentary on the Gospel of Luke*. The New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans, 1951.
- Gelpi, Donald L. *The Divine Mother: A Trinitarian Theology of the Holy Spirit*. Lanham, MD: University Press of America, 1984.
- Goldsworthy, Graeme. *According to Plan: The Unfolding Revelation of God in the Bible*. Downers Grove, IL: InterVarsity Press, 2002.
- _____. *Gospel & Kingdom: A Christian Interpretation of the Old Testament*. Exeter, UK: Paternoster Press, 1981.
- _____. *Gospel and Wisdom*. Exeter, UK: Paternoster, 1987.
- Gonzalez, Justo L. *The Early Church to the Dawn of the Reformation*. Vol 1. of *The Story of Christianity*. San Francisco: HarperCollins, 1984.
- _____. *From Augustine to the Eve of the Reformation*. Vol 2. of *A History of Christian Thought*. Nashville, TN: Abingdon Press, 1970.

- _____. *From the Beginnings to the Council of Chalcedon*. Vol 1. of *A History of Christian Thought*. Nashville, TN: Abingdon Press, 1970.
- Green, Joel B. *The Gospel of Luke*. New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans, 1997.
- Green, Joel B., and Max Turner, eds. *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Grand Rapids, MI: Eerdmans, 2000.
- Grenz, Stanley J. *A Primer on Postmodernism*. Grand Rapids, MI: Eerdmans, 1996.
- _____. *Renewing the Center: Evangelical Theology in a Post-Theological Era*. Grand Rapids, MI: Baker, 2000.
- _____. *Revisioning Evangelical Theology: A Fresh Agenda for the 21st Century*. Downers Grove, IL: InterVarsity, 1993.
- _____. *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei*. Louisville, KY: Westminster John Knox Press, 2001.
- _____. *Theology for the Community of God*. Grand Rapids, MI: Eerdmans, 1994.
- Grenz, Stanley J., and John R. Franke. *Beyond Foundationalism: Shaping Theology in a Postmodern Context*. Louisville, KY: Westminster John Knox Press, 2001.
- Groothuis, Douglas. *Truth Decay*. Downers Grove, IL: InterVarsity, 2000.
- Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan, 1994.
- Guelich, Robert A. *Mark 1-8:26*. Word Biblical Commentary, vol. 34A. Waco, TX: Word Books, 1989.
- Gunton, Colin E. *The One, the Three and the Many: God, Creation, and the Culture of Modernity*. Cambridge: Cambridge University Press, 1993.
- _____. *The Promise of Trinitarian Theology*. 2nd ed. Edinburgh: T. & T. Clark, 1997.
- _____. *The Triune Creator: A Historical and Systematic Study*. Grand Rapids, MI: Eerdmans, 1998.
- _____. *Yesterday and Today: A Study of Continuities in Christology*. London: SPCK, 1997.

- Guthrie, George H. *Hebrews*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2003.
- Haenchen, Ernst. *The Acts of the Apostles: A Commentary*. Philadelphia: Westminster Press, 1971.
- Hafemann, Scott J., ed. *Biblical Theology: Retrospect and Prospect*. Downers Grove, IL: InterVarsity Press, 2002.
- Hagner, Donald A. *Hebrews*. New International Biblical Commentary. Grand Rapids, MI: Eerdmans, 1977.
- Matthew 1-13*. Word Biblical Commentary, vol. 33A. Waco, TX: Word Books, 1993.
- _____. *Matthew 14-28*. Word Biblical Commentary, vol. 33B. Waco, TX: Word Books, 1995.
- Hailey, Homer. *A Commentary On The Minor Prophets*. Grand Rapids, MI: Baker Book House, 1972.
- Hamilton, Victor P. *The Book of Genesis: Chapters 1-17*. The New International Commentary on the Old Testament. Grand Rapids, MI: Eerdmans, 1990.
- Hans, Jonas. *The Gnostic Religion*. Boston: Beacon, 1963.
- Hanson, Paul D. *Isaiah 40-66*. Interpretation. Louisville, KY: Westminster John Knox Press, 1995.
- Harrison, Everett F. *Interpreting Acts: The Expanding Church*. 2nd ed. Grand Rapids, MI: Zondervan, 1986.
- Hart, Larry D. *Truth Aflame: Theology for the Church in Renewal*. Rev. ed. Grand Rapids, MI: Zondervan, 1999, 2005.
- Hasel, G. F. *New Testament Theology: Basic Issues in the Current Debate*. Grand Rapids, MI: Eerdmans, 1978.
- _____. *Old Testament Theology: Basic Issues in the Current Debate*. Grand Rapids, MI: Eerdmans, 1991.
- Hawthorne, Gerald F. *Philippians*. Word Biblical Commentary, vol. 43. Waco, TX: Word 1983.
- _____. *The Presence & the Power*. Dallas, TX: Word Publishing, 1991.

- Heim, S. Mark. *The Depth of the Riches: A Trinitarian Theology of Religious Ends*. Grand Rapids, MI: Eerdmans, 2001.
- Hendry, George Stuart. *The Holy Spirit in Christian Theology*. Philadelphia: Westminster Press, 1965.
- Hengstenberg, E. W. *Christology of the Old Testament*. Grand Rapids, MI: Kregel, reprint 1970.
- Henry, Carl F. H. *God, Revelation, and Authority*. 6 vols. Wheaton, IL: Crossway, 1999.
- _____. *The Identity of Jesus of Nazareth*. Nashville, TN: Broadman, 1992.
- Heron, Alasdair. *The Holy Spirit*. Philadelphia: Westminster Press, 1983.
- Hick, John. *Disputed Questions in Theology and Philosophy of Religion*. New Haven, CT: Yale University Press, 1993.
- _____. *An Interpretation of Religion: Human Responses to the Transcendent*. New Haven and London: Yale University Press, 1869.
- _____, ed. *The Myth of God Incarnate*. Philadelphia: Westminster Press, 1977.
- Hick, John, and Edmund S. Meltzer, eds. *Three Faiths—One God: A Jewish, Christian, Muslim Encounter*. New York: State University of New York Press, 1989.
- Hodge, Charles. *Systematic Theology*. 3 vols. Grand Rapids, MI: Eerdmans, 1995.
- Holmgren, Fredrick C. *The Old Testament and the Significance of Jesus*. Grand Rapids, MI: Eerdmans, 1999.
- Holwerda, David Earl. *The Holy Spirit and Eschatology in the Gospel of John: A Critique of Rudolf Bultmann's Present Eschatology*. Kampen, NL: Kok, 1959.
- Horton, Michael S. *Covenant and Eschatology: The Divine Drama*. Louisville, KY: Westminster John Knox Press, 2002.
- Horton, Stanley M. *What The Bible Says About The Holy Spirit*. Springfield, MO: Gospel Publishing House, 1976.
- House, Paul R. *Old Testament Theology*. Downers Grove, IL: InterVarsity Press, 1998.
- Hughes, Philip Edgcumbe. *A Commentary on the Epistle to the Hebrews*. Grand Rapids: Eerdmans, 1977.

- _____. *The True Image: The Origin and Destiny of Man in Christ*. Grand Rapids, MI: Eerdmans, 1989.
- Hunley, J.B. *Pentecost And The Holy Spirit*. Chicago: Fleming H. Revell Company, 1928.
- Hunsinger, George. *How to Read Karl Barth: The Shape of His Theology*. New York: Oxford Press, 1991.
- Hurtado, Larry W. *Lord Jesus Christ*. Grand Rapids, MI: Eerdmans, 2003.
- _____. *One God, One Lord: Early Christian Devotion And Ancient Jewish Monotheism*. Philadelphia: Fortress Press, 1988.
- Ignatius. *The Epistle of Ignatius to the Philadelphians* 3. Translated by A. Roberts and W.H. Rambaut. American ed. Ante-Nicene Fathers, vol. 1. Buffalo, NY: Christian Literature, 1885; reprint, Grand Rapids, MI: Eerdmans, 1975.
- Inch, Morris A. *Saga of the Spirit: A Biblical, Systematic, and Historical Theology of the Holy Spirit*. Grand Rapids, MI: Baker, 1985.
- Ingraffia, Brian D. *Postmodern Theory and Biblical Theology*. Cambridge: Cambridge University Press, 1995.
- Irenaeus. *Against Heresies*. Translated by A. Roberts and W.H. Rambaut. American ed. Ante-Nicene Fathers, vol. 1. New York: Charles Scribner's Sons, 1899.
- Johnston, G. *The Spirit-Paraclete in the Gospel of John*. Cambridge: University Press, 1970.
- Jonas, Hans. *The Gnostic Religion*. Boston: Beacon, 1963.
- Just, Arthur A., ed. *Luke*. Ancient Christian Commentary on Scripture, vol. 3. Downers Grove, IL: InterVarsity Press, 2003.
- Kaiser, Walter C., Jr. *The Messiah In The Old Testament*. Grand Rapids, MI: Zondervan, 1995.
- _____. *Preaching and Teaching from the Old Testament: A Guide for the Church*. Grand Rapids, MI: Baker, 2003.
- _____. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids, MI: Baker, 1981.
- Kärkkäinen, Veli-Matti. *Christology: A Global Introduction*. Grand Rapids, MI: Baker,

2003.

_____. *An Introduction to the Theology of Religions: Biblical, Historical and Contemporary Perspectives*. Downers Grove, IL: InterVarsity, 2003.

_____. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. Grand Rapids, MI: Baker, 2002.

_____. *Trinity and Religious Pluralism: The Doctrine of the Trinity in Christian Theology of Religions*. Burlington, VT: Ashgate, 2004.

Keener, Craig S. *A Commentary on the Gospel of Matthew*. Grand Rapids, MI: Eerdmans, 1999.

_____. *The Spirit in the Gospels and Acts: Divine Purity and Power*. Peabody, MA: Hendrickson, 1997.

Keil, C. F., and F. Delitzsch. *The Pentateuch*. 3 vols. Commentary on the Old Testament. Translated by James Martin. Grand Rapids, MI: Eerdmans, 1969.

_____. *Isaiah*. Commentary on the Old Testament, vol. 7. Translated by James Martin. Grand Rapids, MI: Eerdmans, 1969.

Kinnamon, Michael, ed. *Signs of the Spirit: Official Report Seventh Assembly*. Geneva: WCC Publications, 1991.

Klein, Ralph W. *1 Samuel*. Word Biblical Commentary, vol 10. Waco, TX: Word Books, 1983.

Klein, William, Craig Blomberg, and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation*. Rev. ed. Dallas, TX: Word Publishing, 1993, 2004.

Knitter, Paul F. *Jesus and the Other Names: Christian Mission and Global Responsibility*. Maryknoll, NY: Orbis, 1996.

_____. *No Other Name? A Critical Survey of Christian Attitudes toward the World Religions*. Maryknoll, NY: Orbis, 1985.

_____. *One Earth Many Religions: Multifaith Dialogue and Global Responsibility*. Maryknoll, NY: Orbis, 1995.

Köstenberger, Andreas J. *John*. The Evangelical Commentary on the New Testament. Grand Rapids, MI: Baker, 2004.

Küng, Hans, Josef van Ess, Heinrich von Stietencron, and Heinz Bechert. *Christianity*

and the World Religions: Paths of Dialogue with Islam, Hinduism, and Buddhism. Garden City, NY: Doubleday & Company, 1986.

Küng, Hans, and Jürgen Moltmann, eds. *Christianity among World Religions.* Edinburgh: T. & T. Clark, 1986.

_____. *Conflicts about the Holy Spirit.* New York: The Seabury Press, 1979.

_____. *The Ethics of World Religions and Human Rights.* London: SCM Press, 1990.

Kuyper, Abraham. *The Work of the Holy Spirit.* Translated by Henri de Vries. Grand Rapids, MI: Eerdmans, 1941.

LaCugna, Catherine Mowry. *God for Us: The Trinity and Christian Life.* San Francisco: HarperCollins, 1991.

Ladd, George E. *A Theology of the New Testament.* Rev. ed. Grand Rapids, MI: Eerdmans, 1993.

Lane, William L. *The Gospel of Mark.* The New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans, 1974.

_____. *Hebrews 9-13.* Word Biblical Commentary, vol. 47b. Dallas, TX: Word, 1991.

Laney, J. Carl. *First and Second Samuel.* Everyman's Bible Commentary. Chicago: Moody Press, 1982.

Latourette, Kenneth Scott. *A History of Christianity.* New York: Harper, 1975.

Lawson, John. *The Biblical Theology of Saint Irenaeus.* London: Epworth Press, 1948.

Letham, Robert. *The Holy Trinity: In Scripture, History, Theology And Worship.* Phillipsburg, NJ: Presbyterian and Reformed, 2004.

Levine, Baruch A. *Numbers 1-20.* The Anchor Bible, vol. 4A. New York: Doubleday, 1993.

Lewis, Donald, and Alister McGrath, eds. *Doing Theology for the People of God: Studies in Honor of J. I. Packer.* Downers Grove, IL: InterVarsity, 1996

Lewis, Gordon R., and Bruce A. Demarest, *Integrative Theology.* 3 vols. Grand Rapids, MI: Zondervan, 1996.

- Liefeld, Walter H. *Luke*. In vol. 8 of *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelin, 797-1059. Grand Rapids, MI: Zondervan, Regency Reference Library, 1984.
- Lincoln, Andrew T. *Ephesians*. Word Biblical Commentary, vol. 42. Dallas, TX: Word Books, 1990.
- Lindbeck, George. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: Westminster Press, 1984.
- Lindsell, Harold. *The Holy Spirit in the Latter Days*. Nashville, TN: Thomas Nelson Publishers, 1983.
- Lints, Richard. *The Fabric of Theology: A Prolegomenon to Evangelical Theology*. Grand Rapids, MI: Eerdmans, 1993.
- Lloyd-Jones, Martyn. *God the Holy Spirit*. Wheaton, IL: Crossway, 1997.
- Longenecker, Richard N. *The Acts of the Apostles*. In vol. 9 of *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelin, 207-573. Grand Rapids, MI: Zondervan, 1990.
- _____. *The Christology of Early Jewish Christianity*. London: SCM Press, 1970.
- Lossky, Vladimir. *In the Image and Likeness of God*. London: St. Vladimir's Seminary Press, 1975.
- Love, Rick. *Muslims, Magic and the Kingdom of God*. Pasadena, CA: William Carey Library, 2000.
- MacKenzie, Iain M. *Irenaeus's Demonstration of the Apostolic Preaching: A Theological Commentary and Translation*. Burlington, VT: Ashgate, 2002.
- Mackintosh, H. R. *The Doctrine of the Person of Jesus Christ*. 2nd ed. Edinburgh: T. & T. Clark, 1913.
- Macleod, Donald. *The Person of Christ*. Downers Grove, IL: InterVarsity, 1998.
- Marshall, I. Howard. *The Acts of the Apostles*. The Tyndale New Testament Commentaries. Grand Rapids, MI: Eerdmans, 1980.
- _____. *Commentary on Luke*. The New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 1978.
- _____. *The Epistle to the Philippians*. Epworth Commentaries. London: Epworth,

1991.

McDermott, Gerald R. *Can Evangelicals Learn from World Religions? Jesus, Revelation & Religious Tradition*. Downers Grove, IL: InterVarsity, 2000.

McDonald, H. D. *Jesus—Divine and Human*. Grand Rapids, MI: Zondervan, 1968.

McGrath, Alister. *Christian Theology*. Malden, MA: Blackwell, 1997.

_____. *Historical Theology: An Introduction to the History of Christian Thought*. Malden, MA: Blackwell, 1998.

_____. *Knowing Christ*. New York: Doubleday, 2002.

_____. *A Passion for Truth: The Intellectual Coherence of Evangelicalism*. Downers Grove, IL: InterVarsity Press, 1996.

_____. *Understanding Jesus : Who Jesus Christ is and Why He Matters*. Grand Rapids, MI: Eerdmans, 1987.

McIntyre, John. *The Shape of Pneumatology: Studies in the Doctrine of the Holy Spirit*. Edinburgh: Clark, 1997.

Melick, Richard R., Jr. *Philippians, Colossians, Philemon*. The New American Commentary, vol. 32. Nashville, TN: Broadman Press, 1991.

Metzger, Paul Louis. *The Word of Christ and the World of Culture: Sacred and Secular through the Theology of Karl Barth*. Grand Rapids, MI: Eerdmans, 2003.

Moltmann, Jürgen. *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*. Translated by Margaret Kohl. New York: Harper & Row, 1977.

_____. *The Coming of God: Christian Eschatology*. Translated by Margaret Kohl. London: SCM Press, 1996.

_____. *The Crucified God : The Cross of Christ as the Foundation and Criticism of Christian Theology*. San Francisco: Harper, 1991.

_____. *God in Creation: A New Theology of Creation and the Spirit of God*. Translated by Margaret Kohl. San Francisco: Harper & Row, 1985.

_____. *Jesus Christ for Today's World*. Minneapolis, MN: Fortress, 1994.

_____. *The Source of Life: The Holy Spirit and the Theology of Life*. Translated by Margaret Kohl. Minneapolis, MN: Fortress, 1997.

- _____. *The Spirit of Life: A Universal Affirmation*. Translated by Margaret Kohl. Minneapolis, MN: Fortress, 1992.
- _____. *The Way of Jesus Christ : Christology in Messianic Dimensions*. San Francisco: Harper & Row, 1990.
- Montague, George T. *Holy Spirit: Growth of a Biblical Tradition*. Peabody, MA: Hendrickson, 1976.
- Moore, George Foot. *A Critical and Exegetical Commentary on Judges*. The International Critical Commentary. New York: Charles Scribner's Sons, 1901.
- Moore, Russell D. *The Kingdom of Christ: The New Evangelical Perspective*. Wheaton, IL: Crossway, 2004.
- Moreland, J. P., and William Lane Craig. *Philosophical Foundations for a Christian Worldview*. Downers Grove, IL: InterVarsity, 2003.
- Morris, Leon. *The Gospel according to John*. Rev. ed. The New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans, 1995.
- _____. *The Gospel according to Matthew*. The Pillar New Testament Commentary. Grand Rapids, MI: Eerdmans, 1992.
- Moyter, J. Alec. *Isaiah: An Introduction and Commentary*. The Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1999.
- Nash, Ronald H. *Is Jesus the Only Savior?* Grand Rapids, MI: Zondervan, 1994.
- Neill, Stephen. *The Supremacy of Jesus*. Downers Grove, IL: InterVarsity, 1984.
- Netland, Harold. *Dissonant Voices: Religious Pluralism and the Question of Truth*. Grand Rapids, MI: Eerdmans, 1991.
- _____. *Encountering Religious Pluralism: The Challenge to Christian Faith & Mission*. Downers Grove, IL: InterVarsity, 2001.
- Neve, Lloyd. *The Spirit of God in the Old Testament*. Tokyo: Seibunsha, 1972.
- Newbigin, Lesslie. *The Gospel in Pluralist Society*. Grand Rapids, MI: Eerdmans, 1989.
- Newman, Paul W. *A Spirit Christology: Recovering the Biblical Paradigm of Christian Faith*. Lanham, MD: University Press of America, 1987.
- Nolland, John. *Luke 9:21-18:34*. Word Biblical Commentary, vol. 35B. Waco, TX: Word

Books, 1993.

- Norris, Richard A., and Rusch, William G., eds. *The Christological Controversy*. Minneapolis, MN: Fortress, 1980.
- O'Brien, Peter T. *The Epistle to the Philippians: A Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 1991.
- Ochagavia, Juan. *Visibile Patris Filius: A Study of Irenaeus's Teaching on Revelation and Tradition*. Orientalia Christiana Analecta, no. 171. Rome: Pont. Institutum Orientalium Studiorum, 1964.
- Ockholm, Dennis L., and Timothy R. Phillips, eds. *More Than One Way? Four Views of Salvation in a Pluralistic World*. Grand Rapids, MI: Zondervan, 1995.
- Oden, Thomas C. *The Word of Life*. San Francisco: Harper & Row, 1989.
- O'Grady, John F. *Models of Jesus*. Garden City, NY: Doubleday, 1981.
- Ollenburger, Ben C., Elmer A. Martens, Gerhard F. Hasel, eds. *The Flowering of Old Testament Theology: A Reader in Twentieth-Century Old Testament Theology*. Winona Lake, IN: Eisenbrauns, 1992.
- Olson, Roger E. *The Story of Christian Theology: Twenty Centuries of Tradition and Reform*. Downers Grove, IL: InterVarsity, 1999.
- Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, IL: InterVarsity, 1991.
- Oswalt, John N. *The Book of Isaiah: Chapters 1-39*. The New International Commentary on the Old Testament. Grand Rapids, MI: Eerdmans, 1986.
- _____. *The Book of Isaiah: Chapters 40-66*. The New International Commentary on the Old Testament. Grand Rapids, MI: Eerdmans, 1998.
- _____. *Isaiah*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2003.
- Packer, J. I. *Keep in Step with the Spirit*. Old Tappan, NJ: Fleming H. Revell Company, 1984.
- Panikkar, Raimundo. *The Trinity and the Religious Experience of Man*. Maryknoll, NY: Orbis, 1973.

- _____. *The Unknown Christ of Hinduism: Towards an Ecumenical Christophany*. Maryknoll, NY: Orbis, 1981.
- Parshall, Phil. *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization*. Grand Rapids, MI: Baker, 1980.
- Pedersen, Sigfred, ed. *New Directions in Biblical Theology: Papers of the Aarhus Conference, 16-19 September 1992*. New York: E.J. Brill, 1994.
- Penchansky, David. *The Politics of Biblical Theology: A Postmodern Reading*. Macon, GA: Mercer, 1995.
- Pentecost, J. Dwight. *The Divine Comforter: The Person and Work of the Holy Spirit*. Westwood, NJ: Fleming H. Revell, 1963.
- Peterson, David. *Possessed by God: A New Testament Theology of Sanctification and Holiness*. Downers Grove, IL: InterVarsity, 1995.
- Philip, James. *Numbers*. The Communicator's Commentary. Waco, TX: Word, 1987.
- Pinnock, Clark H. *Biblical Revelation: The Foundation of Christian Theology*. Chicago: Moody Press, 1971.
- _____. *Flame of Love: A Theology of the Holy Spirit*. Downers Grove, IL: InterVarsity, 1996.
- _____. *The Scripture Principle*. San Francisco: Harper & Row, 1984.
- _____. *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions*. Grand Rapids, MI: Zondervan, 1992.
- Pinnock, Clark H., and Robert C. Brow. *Unbounded Love: A Good News Theology for the 21st Century*. Downers Grove, IL: InterVarsity, 1994.
- Placher, William C. *A History of Christian Theology: An Introduction*. Philadelphia: Westminster Press, 1983.
- Plantinga, Alvin, and Nicholas Wolterstorff, eds. *Faith and Rationality: Reason and Belief in God*. Notre Dame: University of Notre Dame, 1983.
- Plummer, Alfred. *A Critical and Exegetical Commentary on the Gospel according to S. Luke*. Edinburgh: T. & T. Clark, 1922.
- Polhill, John B. *Acts*. The New American Commentary, vol. 26. Nashville, TN: Broadman Press, 1995.

- Porsch, Felix. *Pneuma und Wort: Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*. Frankfurt: J. Knecht, 1974.
- Race, Alan. *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions*. Maryknoll, NY: Orbis Books, 1983.
- Rackman, R. B. *The Acts of the Apostles*. Grand Rapids, MI: Baker, 1964.
- Rahner, Karl. *Foundations of the Christian Faith: An Introduction to the Idea of Christianity*. Translated by William V. Dych. New York: Seabury, 1978.
- _____. *A New Christology*. New York: Seabury, 1980.
- _____. *Theological Investigations*. Vol. 5. Translated by David Bourke. New York: Seabury, 1966.
- _____. *Theological Investigations*. Vol. 6. Translated by Karl Kruger and Boniface Kruger. New York: Seabury, 1969.
- _____. *Theological Investigations*. Vol. 12. Translated by David Bourke. New York: Seabury, 1974.
- _____. *Theological Investigations*. Vol. 16. Translated by Karl Kruger and Boniface Kruger. London: Darton, Longman and Todd, 1979.
- _____. *Theological Investigations*. Vol. 17. Translated by Margaret Kohl. New York: Crossroad, 1981.
- _____. *The Trinity*. Translated by Joseph Donceel. New York: Crossroad Herder, 1999.
- Ramachandra, Vinoth. *Faiths in Conflict? Christian Integrity in a Multicultural World*. Downers Grove, IL: InterVarsity, 1999.
- Ramm, Bernard. *An Evangelical Christology: Ecumenic & Historic*. Nashville, TN: Thomas Nelson, 1985.
- _____. *Protestant Biblical Interpretation: A Textbook of Hermeneutics*. Grand Rapids, MI: Baker, 1970.
- Reumann, J., ed. *The Promise and Practice of Biblical Theology*. Minneapolis, MN: Fortress Press, 1991.
- Reymond, Robert L. *A New Systematic Theology of the Christian Faith*. 2nd ed. Nashville, TN: Thomas Nelson, 1998.

- Richard, Lucien. *Christ: The Self-Emptying of God*. New York: Paulist, 1997.
- Richard, Ramesh. *The Population of Heaven: A Biblical Response to the Inclusivist Position on Who Will Be Saved*. Chicago: Moody Press, 1994.
- Ricoeur, Paul. *Interpretation Theory: Discourse and the Surplus of Meaning*. Fort Worth, TX: Texas Christian University Press, 1976.
- Ridderbos, Herman. *Paul: An Outline of His Theology*. Grand Rapids, MI: Eerdmans, 1975.
- _____. *Redemptive History and the New Testament Scriptures*. Phillipsburg, NJ: Presbyterian and Reformed, 1988.
- Roberts, Alexander, and James Donaldson, ed. *The Ante-Nicene Fathers*. 11 vols. Buffalo: Christian Literature, 1885-96. Reprint, Grand Rapids, MI: Eerdmans, 1975.
- Rommen, Edward, and Harold Netland, eds. *Christianity and the Religions: A Biblical Theology of World Religions*. Pasadena, CA: William Carey Library, 1995.
- Ryrie, Charles C. *The Holy Spirit*. Chicago: Moody Press, 1965.
- Sailhamer, John H. *Genesis*. In vol. 2 of *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelin, 3-284. Grand Rapids, MI: Zondervan, Regency Reference Library, 1990.
- _____. *Introduction to Old Testament Theology: A Canonical Approach*. Grand Rapids, MI: Zondervan, 1995.
- _____. *The Pentateuch as Narrative: A Biblical-Theological Commentary*. Grand Rapids, MI: Zondervan, 1992.
- Samartha, Stanley J. *Courage for Dialogue: Ecumenical Issues in Inter-Religious Relationships*. Geneva: World Council of Churches, 1981.
- _____. *One Christ—Many Religions: Toward a Revised Christology*. Maryknoll, NY: Orbis, 1991.
- _____, ed. *Living Faiths and the Ecumenical Movement*. Geneva: World Council of Churches, 1971.
- Sanders, John. *No Other Name: An Investigation into the Destiny of the Unevangelized*. Grand Rapids, MI: Eerdmans, 1992.
- Schaeffer, Francis A. *The God Who is There*. Downers Grove, IL: InterVarsity, 1968.

- Schaff, Philip. *History of the Christian Church*. New York: Charles Scribner's Sons, 1883.
- Schlatter, Adolf. *The Theology of the Apostles: The Development of New Testament Theology*. Translated by Andreas J. Köstenberger. Grand Rapids, MI: Baker, 1998.
- Schreiner, Thomas R. *1, 2 Peter, Jude*. The New American Commentary, vol. 37. Nashville, TN: Broadman and Holman, 2003.
- _____. *Paul: Apostle of God's Glory in Christ*. Downers Grove, IL: InterVarsity, 2001.
- _____. *Romans*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker, 1998.
- Scobie, Charles H. H. *The Ways of Our God: An Approach to Biblical Theology*. Grand Rapids, MI: Eerdmans, 2003.
- Searle, John R. *Speech Acts: An Essay in the Philosophy of Language*. Cambridge: Cambridge University Press, 1969.
- Sheikh, Bilquis. *I Dared to Call Him Father*. Waco, TX: Word Books, 1978.
- Shelton, James B. *Mighty in Word and Deed*. Peabody, MA: Hendrickson, 1991.
- Simonetti, Manlio, ed. *Matthew 1-13*. Ancient Christian Commentary on Scripture, vol. 1a. Downers Grove, IL: InterVarsity Press, 2001.
- _____. *Matthew 14-28*. Ancient Christian Commentary on Scripture, vol. 1b. Downers Grove, IL: InterVarsity Press, 2002.
- Smith, Joseph P. *St. Irenaeus: Proof of the Apostolic Preaching*. New York: Newman, 1952.
- Snook, Lee. *What in the World is God Doing? Re-imagining Spirit and Power*. Minneapolis, MN: Fortress, 1999.
- Sproul, R. C. *Reason to Believe*. Grand Rapids, MI: Zondervan, 1982.
- Stackhouse, John G., ed. *Evangelical Futures: A Conversation with Theological Method*. Grand Rapids, MI: Baker, 2000.
- _____. *No Other Gods Before Me? Evangelicals and the Challenge of World Religions*. Grand Rapids, MI: Baker, 2001.

Stein, Robert H. *A Basic Guide to Interpreting the Bible: Playing by the Rules*. Grand Rapids, MI: Baker, 1994.

_____. *Luke*. The New American Commentary, vol. 24. Nashville, TN: Broadman and Holman, 1992.

Stephens, Bruce. *The Holy Spirit in American Protestant Thought, 1750-1850*. Lewiston, NY: E. Mellen Press, 1993.

Stott, John. *Baptism and Fullness: The Work of the Holy Spirit Today*. 2nd ed. Downers Grove, IL: InterVarsity, 1975.

_____. *The Cross of Christ*. Downers Grove, IL: InterVarsity, 1986.

_____. *The Incomparable Christ*. Downers Grove, IL: InterVarsity, 2002.

Stuart, Douglas. *Hosea-Jonah*. Word Biblical Commentary, vol. 31. Waco, TX: Word Books, 1987.

Stuhlmacher, Peter. *How to do Biblical Theology*. Allison Park, PA: Pickwick Publications, 1995.

Swete, Henry Barclay. *The Holy Spirit in the New Testament*. Grand Rapids, MI: Baker, 1964.

Swidler, Leonard, and Paul Mojzes, eds. *The Uniqueness of Jesus: A Dialogue with Paul F. Knitter*. Maryknoll, NY: Orbis, 1997.

Tannehill, R. C. *The Narrative Unity of Luke-Acts: A Literary Interpretation*. Philadelphia: Fortress, 1986.

Tennent, Timothy C. *Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam*. Grand Rapids, MI: Baker, 2002.

Terrien, S. L. *The Elusive Presence: Toward a New Biblical Theology*. New York and San Francisco: Harper & Row, 1978.

Thielman, Frank. *Philippians*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 1995.

Tiessen, Terrance L. *Irenaeus on the Salvation of the Unevangelized*. ATLA Monograph Series, no. 31. Metuchen, NJ: Scarecrow Press, 1993.

_____. *Who Can Be Saved? Reassessing Salvation in Christ and World Religions*.

Downers Grove, IL: InterVarsity, 2004.

Torrance, T. F. *The Incarnation : Ecumenical Studies in the Nicene-Constantinopolitan Creed A.D. 381*. Eugene, OR: Wipf and Stock, 1998.

_____. *Space, Time, and Incarnation*. New York: Oxford University Press, 1969.

Tourville, R. E. *The Acts of the Apostles: A Verse-By-Verse Commentary from the Classical Pentecostal Perspective*. New Wilmington, PA: House of Bon Giovanni, 1983.

Turner, Max. *The Holy Spirit and Spiritual Gifts: In the New Testament Church and Today*. Peabody, MA: Hendrickson, 1998.

Unger, Merrill F. *Zechariah: Prophet Of Messiah's Glory*. Grand Rapids, MI: Zondervan Publishing House, 1963.

VanGemeran, Willem A. *Interpreting the Prophetic Word*. Grand Rapids, MI: Academic Books, 1990.

_____. *The Progress of Redemption: The Story of Salvation from Creation to the New Jerusalem*. Grand Rapids, MI: Baker, 1988.

_____, ed. *New International Dictionary of Old Testament Theology & Exegesis*. Vols. 1-5. Grand Rapids, MI: Zondervan Publishing House, 1997.

Van Groningen, Gerrard. *Messianic Revelation in the Old Testament*. Grand Rapids, MI: Baker, 1990.

Vanhoozer, Kevin J. *The Drama Of Doctrine: A Canonical-Linguistic Approach To Christian Theology*. Louisville, KY: Westminster John Knox Press, 2005.

_____. *First Theology: God, Scripture & Hermeneutics*. Downers Grove, IL: InterVarsity, 2002.

_____. *Is There a Meaning in This Text? The Bible, The Reader, and the Morality of Literary Knowledge*. Grand Rapids, MI: Zondervan, 1998.

_____, ed. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids, MI: Baker, 2005.

_____. *The Trinity in a Pluralistic Age: Theological Essays on Culture and Religion*. Grand Rapids, MI: Eerdmans, 1997.

Vieth, Gene E., Jr. *Postmodern Times*. Wheaton, IL: Crossway, 1994.

- Vischer, Lukas, ed. *Spirit of God, Spirit of Christ: Ecumenical Reflections on the Filioque Controversy*. Geneva: World Council of Churches, 1981.
- von Rad, Gerhard. *Genesis*. The Old Testament Library. Translated by John H. Marks. Rev. ed. Philadelphia: Westminster Press, 1972.
- Vos, Geerhardus. *Biblical Theology: Old and New Testaments*. Edinburgh: Banner of Truth Trust, 1975.
- _____. *The Eschatology of the Old Testament*. Edited by James T. Dennison Jr. Phillipsburg, NJ: Presbyterian and Reformed, 2001.
- _____. *The Self-Disclosure of Jesus: The Modern Debate about the Messianic Consciousness*. Edited by Johannes G. Vos. Phillipsburg, NJ: Presbyterian and Reformed, 1978.
- Waltke, Bruce K. *Genesis: A Commentary*. Grand Rapids, MI: Zondervan, 2001.
- Walton, John H. *Genesis*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2001.
- Walvoord, John F. *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit*. Wheaton, IL: Van Kampen Press, 1954.
- Ware, Bruce A. *Father, Son, and Holy Spirit: Relevance, Roles, and Relationships*. Wheaton, IL: Crossway Books, 2005.
- Ware, Kallistos. *The Orthodox Way*. New York: St. Vladimir's Seminary, 1995.
- Warfield, Benjamin. B. *The Lord of Glory*. Grand Rapids, MI: Zondervan.
- _____. *The Person and Work of Christ*. Philadelphia: Presbyterian and Reformed, 1970.
- _____. *The Person and Work of the Holy Spirit*. Amityville, NY: Calvary Press Publishing, 1997.
- Watson, Francis. *Text and Truth: Redefining Biblical Theology*. Grand Rapids, MI: Eerdmans, 1997.
- Watts, John D. W. *Isaiah 1-33*. Word Biblical Commentary, vol. 24. Waco, TX: Word Books, 1985.
- _____. *Isaiah 34-66*. Word Biblical Commentary, vol. 25. Waco, TX: Word Books, 1987.

- Webber, Robert E. *The Younger Evangelicals: Facing the Challenges of the New World*. Grand Rapids, MI: Baker, 2002.
- Webster, Douglas D. *Passion for Christ : An Evangelical Christology*. Grand Rapids, MI: Zondervan, 1987.
- Wegner, Paul D. *The Journey from Texts to Translations: The Origin and Development of the Bible*. Grand Rapids, MI: Baker, 1999.
- Wells, David F. *God the Evangelist: How the Holy Spirit Works to Bring Men and Women to Christ*. Grand Rapids, MI: Eerdmans, 1987.
- _____. *The Person of Christ: A Biblical and Historical Analysis of the Incarnation*. Westchester, IL: Crossway, 1984.
- Wenham, Gordon J. *Genesis 1-15*. Word Biblical Commentary, vol. 1, Waco, TX: Word Books, 1987.
- _____. *Numbers: An Introduction and Commentary*. The Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity, 1981.
- Westcott, Brooke Foss. *The Epistle to the Hebrews: The Greek Text with Notes and Essays*. London: MacMillan, 1929.
- Westermann, Claus. *Genesis 1-11: A Commentary*. Translated by John J. Scullion. Minneapolis, MN: Augsburg Publishing, 1984.
- _____. *Isaiah 40-66: A Commentary*. Translated by David M. G. Stalker. Philadelphia: The Westminster Press, 1969.
- Wiebe, Philip H. *Visions of Jesus: Direct Encounters from the New Testament to Today*. New York: Oxford University Press, 1997.
- Wilkins, Michael J. *Matthew*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2004.
- Witherington, Ben, III. *The Christology of Jesus*. Minneapolis, MN: Fortress, 1990.
- Witherington, Ben, III, and Laura M. Ice. *The Shadow of the Almighty: Father, Son, and Spirit in Biblical Perspective*. Grand Rapids, MI: Eerdmans, 2002.
- Wolterstorff, Nicholas. *Divine Discourse*. Cambridge: Cambridge University Press, 1995.
- _____. *Reason within the Bounds of Religion*. Grand Rapids, MI: Eerdmans, 1984.

- Wood, Leon J. *The Holy Spirit in the Old Testament*. Grand Rapids, MI: Zondervan, 1976.
- Wright, Christopher. *Knowing Jesus through the Old Testament*. Downers Grove, IL: InterVarsity, 1995.
- _____. *What's So Unique About Jesus?* Eastbourne, UK: Monarch, 1990.
- Wright, N. T. *The Climax of the Covenant: Christ and the Law in Pauline Theology*. Minneapolis, MN: Fortress Press, 1993.
- Yong, Amos. *Beyond the Impasse: Toward a Pneumatological Theology of Religions*. Grand Rapids, MI: Baker, 2003.
- _____. *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*. Sheffield, UK: Sheffield Academic Press, 2000.
- _____. *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*. Grand Rapids, MI: Baker, 2005.
- _____. *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*. Burlington, VT: Ashgate, 2002.
- Younger, K. Lawson, Jr. *Judges and Ruth*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2002.
- Zacharias, Ravi. *Jesus Among Other Gods*. Nashville, TN: Word, 2000.

Articles

- Adams, Daniel J. "A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions." *Reformed Review* 47 (Winter 1993-1994): 170-71.
- Aloisi, John. "The Paraclete's Ministry of Conviction: Another Look at John 16:8-11." *Journal of the Evangelical Theological Society* 47 (March 2004): 55-69.
- Anderson, Gerald H. "Theology of Religions and Missiology: A Time of Testing." In *The Good News of the Kingdom: Mission Theology for the Third Millennium*, ed. Charles Van Engen, Dean S. Gilliland and Paul Pierson, 200-08. Maryknoll, NY: Orbis Books, 2003.
- Bilezikian, Gilbert. "Hermeneutical Bungee-Jumping: Subordination in the Godhead." *Journal of the Evangelical Theological Society* 40 (1997): 57-68.

- Black, Matthew. "The Theological Appropriation of the Old Testament by the New Testament." *Scottish Journal of Theology* 39 (1986):1-17.
- Blomberg, C. L. "The Unity and Diversity of Scripture." In *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy. Downers Grove, IL: InterVarsity, 2000.
- Bray, Gerald L. "Can We Dispense with Chalcedon." *Themelios* 3:2 (1978): 2-9.
- _____. "Filioque Clause in History and Theology." *Tyndale Bulletin* 34 (1983): 91-144.
- _____. "Recent Trends in Christology." *Themelios* 12:2 (1987): 52-56.
- Brown, Harold O.J. "A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions." *Christianity Today* 36 (14 September 1992): 39-40.
- Caneday, A. B. "Is Theological Truth Functional or Propositional? Postconservatism's Use of Language Games and Speech-Act Theory." In *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, ed. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor. Wheaton, IL: Crossway, 2004.
- Carson, D. A. "Domesticating the Gospel: A Review of Grenz's *Renewing the Center*." In *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, ed. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor, 33-55. Wheaton, IL: Crossway, 2004.
- _____. "Systematic Theology and Biblical Theology." In *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy. Downers Grove, IL: InterVarsity, 2000.
- Dahms, John V. "The Subordination of the Son." *Journal of the Evangelical Theological Society* 37 (1994): 351-64.
- Del Colle, Ralph. "Spirit Christology: Dogmatic Foundations for Pentecostal-Charismatic Spirituality." *Journal of Pentecostal Theology* 3 (1993): 91-112.
- Dorani, Daniel. "The Deity of Christ in the Synoptic Gospels." *Journal of the Evangelical Theological Society* 37 (1994): 333-50.
- Erickson, Millard. "Hope for Those Who Haven't Heard? Yes, But . . ." *Evangelical Missions Quarterly* 11 (1975): 122-26.
- Fahey, Michael. "Son and Spirit: Divergent Theologies between Constantinople and the West." In *Conflicts about the Holy Spirit*, ed. Hans Hung and Jurgen Moltmann, 15-

22. New York: Seabury Press, 1979.
- Fee, Gordon D. "Baptism in the Holy Spirit: The Issue of Separation and Subsequence." *Pneuma* 7:2 (1985): 87-99.
- Franke, John R. "Reforming Theology: Toward a Postmodern Reformed Dogmatics." *Westminster Theological Journal* 65 (2003): 1-26.
- Frerichs, Wendell W. "Joel 2:28-29." *Dialog* 23 (1984): 93-96.
- Gaffin, Richard B., Jr. "Biblical Theology and the Westminster Standards." *Westminster Theological Journal* 65 (2003): 165-79.
- Geivett, R. Douglas, and W. Gary Phillips. "A Particularist View: An Evidentialist Approach." In *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Phillips, 213-45. Grand Rapids, MI: Zondervan, 1996.
- Gelpi, Donald L. Review of *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*, by Amos Yong. *Pneuma* 24 (2002): 98-101.
- Goldingay, John. "The Old Testament and Christian Faith: Jesus and the Old Testament in Matthew 1-5, Part 1." *Themelios* 8:1 (1982): 4-10.
- _____. "The Old Testament and Christian Faith: Jesus and the Old Testament in Matthew 1-5, Part 2." *Themelios* 8:2 (1983): 5-12.
- Goldsworthy, Graeme. "The Ontological and Systematic Roots of Biblical Theology." *Reformed Theological Review* 62 (2003): 152-64.
- _____. "'Thus says the Lord!'—The Dogmatic Basis of Biblical Theology." In *God Who is Rich in Mercy*, ed. Peter T. O'Brien and David G. Peterson, 25-40. Grand Rapids, MI: Baker, 1986.
- Goodrick, Edward W. "Let's Put 2 Timothy 3:16 Back into the Bible." *Journal of the Evangelical Theological Society* 25 (1982): 479-87.
- Greidanus, Sidney. "The Necessity of Preaching Christ Also from Old Testament Texts." *Calvin Theological Journal* 34 (1999): 188-97.
- Grenz, Stanley J. "Articulating the Christian Belief-Mosaic: Theological Method after the Demise of Foundationalism." In *Evangelical Futures: A Conversation on Theological Method*, ed. John G. Stackhouse, 107-36. Downers Grove, IL: InterVarsity, 2000.

- _____. "Belonging to God: The Quest for a Communal Spirituality in the Postmodern World." *Asbury Theological Journal* 54 (1999): 41-51.
- _____. "Commitment and Dialogue: Pannenberg on Christianity and the Religions." *Journal of Ecumenical Studies* 26 (1989): 196-210.
- _____. "(Pop) Culture: Playground of the Spirit or Diabolical Device." *Cultural Encounters* 1 (2004): 7-25.
- _____. "The Spirit and the Word: The World-Creating Function of the Text." *Theology Today* 57 (2000): 357-74.
- _____. "Toward an Evangelical Theology of Religions." *Journal of Ecumenical Studies* 31 (1994): 49-65.
- _____. "What Does Hollywood Have to Do with Wheaton? The Place of (Pop) Culture in Theological Reflection." *Journal of the Evangelical Theological Society* 43 (2000): 303-314.
- Haight, Roger. "The Case for Spirit Christology." *Theological Studies* 53 (1992): 257-87.
- Hamilton, James Merrill, Jr. "God with Men in the Torah." *Westminster Theological Journal* 65 (2003): 113-33.
- _____. "He Is with You and He Will Be in You: The Spirit, the Believer, and the Glorification of Jesus." Ph.D. diss., The Southern Baptist Theological Seminary, 2003.
- _____. "Were Old Covenant Believers Indwelt by the Holy Spirit?" *Themelios* 30 (2004): 12-22.
- Hanson, Anthony T. "Two Consciousnesses: The Modern Version of Chalcedon." *Scottish Journal of Theology* 37 (1984): 471-83.
- Hasel, Gerhard F. "Biblical Theology: Then, Now, and Tomorrow." *Horizons in Biblical Theology* 4 (1990): 61-93.
- _____. "The Nature of Biblical Theology: Recent Trends and Issues." *Andrews University Seminary Studies* 32 (1994): 203-15.
- Heil, John Paul. "Christ, the Termination of the Law (Romans 9:30-10:8)." *Catholic Biblical Quarterly* 63 (2001): 484-98.
- Heron, Alisdair. "The Filioque Clause." In *One God in Trinity*, ed. Peter Toon and James D. Spiceland, 62-77. Westchester, IL: Cornerstone Books, 1980.

- Holmes, Stephen R. "Image of God." In *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer, 318-19. Grand Rapids, MI: Baker, 2005.
- Howard-Snyder, Daniel. "Trinity Monotheism." *Philosophia Christi* 5 (2003): 375-403.
- Kärkkäinen, Veli-Matti. "Toward a Pneumatological Theology of Religions: A Pentecostal-Charismatic Inquiry." *International Review of Mission* 91 (2002): 187-98.
- _____. "Trinity and Religions: On the Way to a Trinitarian Theology of Religions for Evangelicals." *Missiology* 33 (2005): 159-74.
- _____. "'The Universe of Faiths': The Theological Challenges of John Hick's Religious Pluralism." *Dharma Deepika* 7 (2003): 5-16.
- Kelsey, David H. "The Bible and Christian Theology." *Journal of the American Academy of Religion* 48 (1980): 385-402.
- Khodr, Georg. "Christianity in a Pluralistic World—The Economy of the Holy Spirit." *Ecumenical Review* 23 (1971): 118-28.
- Knitter, Paul F. "Five Theses on the Uniqueness of Jesus." In *The Uniqueness of Jesus: A Dialogue with Paul F. Knitter*, ed. Leonard Swidler and Paul Mojzes, 4-14. Maryknoll, NY: Orbis, 1997.
- _____. "A New Pentecost? A Pneumatological Theology of Religions." *Current Dialogue* 19 (1991): 32-41.
- Kovach, Stephen D., and Peter R. Schemm, Jr. "A Defense of the Doctrine of the Eternal Subordination of the Son." *Journal of the Evangelical Theological Society* 42 (1999): 461-76.
- Lane, A. N. S. "Calvin's Use of the Fathers and Medievals." *Calvin Theological Journal* 16 (1981): 149-205.
- Lindars, Barnabas. "The Place of the Old Testament in the Formation of New Testament Theology." *New Testament Studies* 23 (1977): 59-66.
- Mangum, R. Todd. "Is There a Reformed Way to Get the Benefits of the Atonement to 'Those Who Have Never Heard?'" *Journal of the Evangelical Theological Society* 47 (2004): 121-36.
- Mansfield, Stephen. "Keeper of the Flame." *Charisma*, June 2005, 40-44.
- Martens, Elmer A. "Tackling Old Testament Theology." *Journal of the Evangelical*

- Theological Society* 20 (1977): 123-32.
- Martin, Ralph. "A Man of the Spirit." *Charisma*, June 2005, 46-48.
- McCall, Tom. "Social Trinitarianism and Tritheism Again: A Response to Brian Leftow." *Philosophia Christi* 5 (2003): 405-30.
- McCurdy, Leslie. Review of *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions*, by Clark Pinnock. *Evangelical Quarterly* 67 (1995): 181-82.
- McDonnell, Killian. "A Trinitarian Theology of the Holy Spirit?" *Theological Studies* 46 (1985): 191-227.
- McGrath, Alister E. "A Particularist View: A Post-Enlightenment Approach." In *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Phillips, 151-80. Grand Rapids, MI: Zondervan, 1995, 1996.
- Miller, Patrick D., Jr. "The Old Testament and Christian Faith." *Currents in Theology and Mission* 20 (1993): 245-67.
- Misselbrook, Peter. "Biblical Theology and Biblical Interpretation." *Searching Together* 14.2 (1985): 21-26.
- Moltmann, Jurgen. "The Scope of Renewal in the Spirit." In *To the Wind of God's Spirit: Reflections on the Canberra Theme*, ed. Emilio Castro, 31-39. Geneva: WCC Publications, 1990.
- Muck, Terry C. "Evangelicals and Interreligious Dialogue." *Journal of the Evangelical Theological Society* 36 (1993): 517-29.
- _____. "Is There Common Ground Among Religions?" *Journal of the Evangelical Theological Society* 40 (1997): 99-112.
- Needham, Nick. "The *Filioque* Clause: East or West?" *Scottish Bulletin of Evangelical Theology* 15 (1997): 142-62.
- Neely, Alan. "The Parliaments of the World's Religions: 1893 and 1993." *International Bulletin of Missionary Research* 18.2 (1994): 60-64.
- Netland, Harold. "Theology of Religions, Missiology, and Evangelicals." *Missiology* 33 (2005): 141-58.
- Newman, Paul W. "The Word Proceeds from the Spirit." *Journal of Ecumenical Studies* 28:1 (1991): 115-20.

- Olson, Roger E. "Postconservative Evangelicals Greet the Postmodern Age." *Christian Century* 112 (3 May 1995): 480-83.
- Orphanos, Markos A. "The Procession of the Holy Spirit according to Certain Later Greek Fathers." In *Spirit of God, Spirit of Christ: Ecumenical Reflections on the Filioque Controversy*, ed. Lukas Vischer, 21-45. Geneva: WCC Publications, 1981.
- O'Toole, Robert F. "The Parallels Between Jesus and Moses." *Biblical Theology Bulletin* 20 (1990):22-29.
- Packer, J. I. "What Happens to People Who Die without Hearing the Gospel?" *Decision* (January 2002): 11.
- Parker, David. "Jesus Christ: Model Man of Faith, or Saving Son of God?" *Evangelical Quarterly* 67 (1995): 245-64.
- Parshall, Phil. "Danger: New Directions in Contextualization." *Evangelical Missions Quarterly* 34 (1998): 404-10.
- Pinnock, Clark H. "Acts 4:12—No Other Name under Heaven." In *Through No Fault of Their Own? The Fate of Those Who Have Never Heard*, ed. William V. Crockett and James G. Sigountos, 107-15. Grand Rapids, MI: Baker, 1991.
- _____. "An Inclusivist View." In *Four Views on Salvation in a Pluralistic World*, ed. Dennis L. Okholm and Timothy R. Philips, 95-123. Grand Rapids, MI: Zondervan, 1995.
- _____. "New Dimensions in Theological Method." In *New Dimensions in Evangelical Thought: Essays in Honor of Millard J. Erickson*, ed. David S. Dockery, 197-208. Downers Grove, IL: InterVarsity, 1998.
- _____. "Response to Daniel Strange and Amos Yong." *Evangelical Quarterly* 71 (1999): 349-57.
- Pugliese, Marc A. "How Important is the *Filioque* for Reformed Theology?" *Westminster Theological Journal* 66 (2004): 159-77.
- Rea, Michael C. "Relative Identity and the Doctrine of the Trinity." *Philosophia Christi* 5 (2003): 431-45.
- Reid, Helen. "Christian Approaches to People of Other Faiths: A Choice between Dialogue or Evangelism." *Theology* (2003): 317-25.
- Reitsma, B. "The Power of the Spirit: Parameters of an Ecumenical Pneumatology in the 21st Century." *Theological Review* 23 (2002): 3-26.

- Reventlow, Henning Graf. "Between Theology of Covenant and Christology: Reflections of a Christian Old Testament Scholar on Biblical Theology." *Bangalore Theological Forum* 27 (1995): 27-39.
- Richard, Ramesh. Review of *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions*, by Clark Pinnock. *Evangelical Review of Theology* 18 (1994): 73-77.
- Ritschl, Dietrich. "Historical Development and Implications of the Filioque Controversy." In *Spirit of God, Spirit of Christ: Ecumenical Reflections on the Filioque Controversy*, ed. Lukas Vischer, 46-65. Geneva: WCC Publications, 1981.
- _____. "The History of the Filioque Controversy." In *Conflicts about the Holy Spirit*, ed. Hans Kung and Jurgen Moltmann, 3-14. New York: The Seabury Press, 1979.
- Rosato, Philip J. "The Mission of the Spirit Within and Beyond the Church." In *To the Wind of God's Spirit: Reflections on the Canberra Theme*, ed. Emilio Castro, 21-30. Geneva: WCC Publications, 1990.
- Runia, Klaas. "The Gospel and Religious Pluralism." *Evangelical Review of Theology* 14 (1990): 341-79.
- Sabourin, Leopold. "The Bible and Christ: The Unity of the Two Testaments." *Biblical Theology Bulletin* 8 (1978): 77-85.
- Samartha, Stanley J. "The Holy Spirit and People of Other Faiths." *Ecumenical Review* 42 (1990): 250-63.
- _____. "The Holy Spirit and People of Various Faiths, Cultures, and Ideologies." In *The Holy Spirit*, ed. Dow Kirkpatrick, 20-39. Nashville, TN: Tidings, 1974.
- _____. "In Search of a Revised Christology: A Response to Paul Knitter." *Current Dialogue* 20 (1991): 34.
- _____. "Unwrapping the Gift of Life: Some Reflections on the Theme of the Vancouver Assembly." *Ecumenical Review* 33 (1981): 104-16.
- _____. "The World Council of Churches and Men of Other Faiths and Ideologies." *Ecumenical Review* 22 (1970): 190-98.
- Schnabel, E. J. "Scripture." In *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy. Downers Grove, IL: InterVarsity, 2000.

- Schwarz, Hans. "Reflections on the Work of the Spirit outside the Church." *Credo in Spiritum Sanctum* 2:1455-72. Vatican City: Libreria Editrice Vaticana, 1982.
- Schweizer, Eduard. "On Distinguishing Between Spirits." *Ecumenical Review* 41 (1989): 406-15.
- Scobie, Charles H. H. "The Challenge of Biblical Theology." *Tyndale Bulletin* 42 (1991): 31-61.
- _____. "The Structure of Biblical Theology." *Tyndale Bulletin* 42 (1991): 163-94.
- Shapland, R. H. B. "Introduction." In *The Letters of Saint Athanasius Concerning the Holy Spirit*, 11-47. New York: The Philosophical Library, 1951.
- Smith, S. M. "Kenosis: A Kenotic Theology." In *The Evangelical Dictionary of Theology*, ed. Walter A. Elwell. Grand Rapids, MI: Baker, 1984.
- Staniloae, Dumitru. "The Procession of the Holy Spirit from the Father and His Relation to the Son, as the Basis for Our Deification and Adoption." In *Spirit of God, Spirit of Christ*, ed. Lukas Vischer, 174-86. London: SPCK, 1981.
- Strange, Daniel. "Presence, Prevenience, or Providence? Deciphering the Conundrum of Pinnock's Pneumatological Inclusivism." In *Reconstructing Theology: A Critical Assessment of the Theology of Clark Pinnock*, ed. Tony Gray and Christopher Sinkinson, 220-58. Carlisle, UK: Paternoster, 2000.
- Sumithra, Sunand. "Conversion: To Cosmic Christ?" *Evangelical Review of Theology* 16 (1992): 385-97.
- Taylor, Justin. "An Introduction to Postconservative Evangelicalism and the Rest of this Book." In *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, ed. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor, 17-32. Wheaton, IL: Crossway, 2004.
- Tennent, Timothy C. Review of *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, by Amos Yong. *International Bulletin of Missionary Research* 27 (2003): 180-81.
- Thomson, J. G. S. S. "Christ and the Old Testament." *The Expository Times* 67 (1955): 18-20.
- Travis, John. "The C1 to C6 Spectrum." *Evangelical Missions Quarterly* 34 (1998): 407-408.
- Treier, Daniel J. "The Fulfillment Of Joel 2:28-39: A Multiple-Lens Approach." *Journal*

of the Evangelical Theological Society 40 (1997):13-26.

Tuggy, Dale. "Tradition and Believability: Edward Weirenga's Social Trinitarianism." *Philosophia Christi* 5 (2003): 447-56.

Ukpong, Justin S. "Pluralism and the Problem of the Discernment of Spirits." *Ecumenical Review* 41 (1989): 416-25.

Vanhoozer, Kevin J. "Does the Trinity Belong in a Theology of Religions? On Angling the Rubicon in the 'Identity' of God." In *The Trinity in a Pluralistic Age*, ed. Kevin Vanhoozer, 41-71. Grand Rapids, MI: Eerdmans, 1997.

Van Til, Cornelius. "My Credo." In *Jerusalem and Athens: Critical Discussions on the Theology and Apologetics of Cornelius Van Til*, ed. E. R. Geehan, 1-21. Philadelphia: Presbyterian and Reformed, 1971.

Vos, Geerhardus. "The Idea of Biblical Theology." In *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*, ed. Richard Gaffin, 3-24. Phillipsburg, NJ: Presbyterian and Reformed, 1980.

_____. "Paul's Eschatological Concept of the Spirit." In *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*, ed. Richard Gaffin, 91-125. Phillipsburg, NJ: Presbyterian and Reformed, 1980.

Ware, Bruce A. "Tampering With the Trinity: Does the Son Submit to His Father?" *Journal for Biblical Manhood and Womanhood* 6/1 (2000): 4-12.

Wellum, Stephen J. "Postconservatism, Biblical Authority, and Recent Proposals for Re-Doing Evangelical Theology: A Critical Analysis." In *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, ed. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor, 161-98. Wheaton, IL: Crossway, 2004.

Wright, Christopher J. H. "The Christian and Other Religions: The Biblical Evidence." *Themelios* 9:2 (1984): 4-15.

Yong, Amos. "The 'Baptist Vision' of James William McClendon, Jr.: A Wesleyan-Pentecostal Response." *Wesleyan Theological Journal* 37 (2002): 32-57.

_____. "The Demise of Foundationalism and the Retention of Truth: What Evangelicals Can Learn from C. S. Pierce." *Christian Scholar's Review* 29 (2000): 563-89.

_____. "In Search of Foundations: The *Oeuvre* of Donald L. Gelpi S. J., and Its Significance for Pentecostal Theology and Philosophy." *Journal of Pentecostal*

Theology 11:1 (2002): 3-26.

_____. "A P(new)matological Paradigm for Christian Mission in a Religiously Plural World." *Missiology* 33 (2005): 175-91.

_____. "Technologies of Liberation: A Comparative Soteriology of Eastern Orthodoxy and Theravada Buddhism." *Dharma Deepika* 7 (2003): 17-60.

_____. "The Turn to Pneumatology in Christian Theology of Religions: Conduit or Detour?" *Journal of Ecumenical Studies* 35 (1998): 437-54.

_____. "Whither Theological Inclusivism? The Development and Critique of an Evangelical Theology of Religions." *Evangelical Quarterly* 71 (1999): 327-48.

Internet

"Dialogue and Proclamation: Reflection and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ." Joint Document of the Pontifical Council for Interreligious Dialogue and the Congregation for Evangelization of Peoples, Rome, 19 May 1991, 21 June, 1991 [on-line]. Accessed 21 August 2004. Available from http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html; Internet.

"The History of the Mass and Holy Mother Church" [on-line]. Accessed 24 November 2005. Available from <http://www.dailycatholic.org/hist/2histort.htm>; Internet.

John Paul II. *Redemptor Hominis* [on-line]. Accessed 21 January 2006. Available from http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis_en.html; Internet.

_____. *Redemptoris Missio* [on-line]. Accessed 21 August 2004. Available from http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html; Internet.

"Medieval Sourcebook: Twelfth Ecumenical Council: Lateran IV 1215." Canon 1 [on-line]. Accessed 8 September 2004. Available from <http://www.fordham.edu/halsall/basis/lateran4.html>; Internet.

Paul VI. *Evangelii Nuntiandi* (8 December 1975), 5 [on-line]. Accessed 10 September 2004. Available from http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html; Internet.

Pinnock, Clark H. "Religious Pluralism: A Turn to the Holy Spirit." Paper prepared for the annual meeting of the Evangelical Theological Society, Toronto, Ontario, November 2002 [on-line]. Accessed 9 June 2004. Available from

<http://www.mcmaster.ca/mjtm/5-4.htm>; Internet.

Pius IX. *Quanto Conficiamur Moerore* (10 August 1863), 7 [on-line]. Accessed 23 September 2004. Available from <http://www.papalencyclicals.net/Pius09/p9quanto.htm>; Internet.

_____. *Singulari Quidem: On the Church in Austria* (17 March 1856) 7 [on-line]. Accessed 23 September 2004. Available from <http://www.papalencyclicals.net/Pius09/p9singul.htm>; Internet.

Pius XII. *Mystici Corporis Christi* [on-line]. Accessed 21 August 2004. Available from http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_29_061943_mystici-corporis-christi_en.html; Internet.

Woodberry, J. Dudley, and Russell G. Shubin. "Why I Chose Jesus." *Mission Frontiers Magazine* (March 2001) [journal on-line]. Accessed 28 January 2006. Available from <http://www.missionfrontiers.org/2001/01/200101.htm>; Internet.

ABSTRACT

SEVERING THE SPIRIT FROM THE SON: THEOLOGICAL REVISIONISM IN CONTEMPORARY THEOLOGIES OF SALVATION

Todd LeRoy Miles, Ph.D.
The Southern Baptist Theological Seminary, 2006
Supervisor: Dr. Bruce A. Ware

This dissertation evaluates the historiography, methodology, exegesis, and theological conclusions of pneumatological inclusivists and their doctrine of salvation, and then offers a biblical and theological defense of soteriological exclusivism based on the relationship between the Son and the Spirit. Chapter 1 defines the categories of exclusivism, inclusivism, and pluralism. Attention is given to those inclusivists who ground their inclusivist proposals in a work of the Holy Spirit in world religions apart from Gospel proclamation.

Chapter 2 summarizes the work of non-evangelical inclusivists in the area of theology of religions, with particular attention given to those theologians who focus their work on the person and ministry of the Holy Spirit.

Chapter 3 summarizes the work of evangelical pneumatological inclusivists, focusing on the efforts of Clark Pinnock and Amos Yong.

Chapter 4 evaluates the historiography of pneumatological inclusivists. The chapter contends that any appeals to the theology of Irenaeus or a rejection of the

Filioque clause to bolster support for pneumatological inclusivism are tendentious.

Chapter 5 evaluates the theological method of pneumatological inclusivists. The chapter argues that systematic theological conclusions must be based upon solid exegesis and biblical theology. The Bible presents the Spirit as working to glorify the Son. Theological method ought to reflect this priority, that is, it must be Christocentric.

Chapter 6 presents a theology of the Son and the Spirit. It is demonstrated that from the beginning of redemptive history, prior to and during the incarnation, the Spirit worked toward and for the glorification of the Son. During the present church age, the Spirit works to glorify Christ.

Chapter 7 summarizes the dissertation and highlights areas of contribution and significance.

VITA

Todd LeRoy Miles

PERSONAL

Born: February 22, 1967, Burns, Oregon
Parents: Robert and Barbara Miles
Married: Camille Laverne Denning, July 4, 1993
Children: Natalie, born December 20, 1994
Ethan, born August 1, 1996
Levi, born February 26, 1999

EDUCATIONAL

Diploma, Myrtle Point High School
B.S., Oregon State University, 1989
M.S., Oregon State University, 1992
M.Div., Western Seminary, 2000

ACADEMIC

Research Assistant, The Southern Baptist Theological Seminary, 2000-2002
Assistant Professor of Theology, Western Seminary, 2003 -

ORGANIZATIONAL

Evangelical Theological Society
Evangelical Philosophical Society