

The Holy Spirit
and the Church
according to
the New Testament

Edited by
PREDRAG DRAGUTINOVIĆ,
KARL-WILHELM NIEBUHR
and JAMES BUCHANAN WALLACE

*Wissenschaftliche Untersuchungen
zum Neuen Testament*

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The Holy Spirit and the Church according to the New Testament

Sixth International East-West Symposium
of New Testament Scholars,
Belgrade, August 25 to 31, 2013

Edited by

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and James Buchanan Wallace

in co-operation with

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Preface

The Sixth International East-West Symposium of New Testament Scholars was held in Belgrade (Serbia), August 25-31, 2013, and addressed the topic: “The Holy Spirit and the Church in the New Testament”. The Symposium was a project of the Eastern Europe Liaison Committee (EELC) of *Studiorum Novi Testamenti Societas* (SNTS) and took place at the Orthodox theological faculty of the University of Belgrade. This symposium was the sixth in a series of conferences organized by the EELC and devoted to dialogue and exchange between Eastern Orthodox and Western Roman Catholic and Protestant New Testament scholars. The proceedings of the previous conferences have been published by Mohr Siebeck (Tübingen, Germany) in five conference volumes.

For the financial support of the symposium, we warmly thank several institutions and foundations, in particular the “Evangelische Kirche in Deutschland”, the Roman Catholic foundation “Renovabis” (Regensburg), the Roman Catholic Diocese of Regensburg, the “Fonds für wissenschaftliche Theologie” (Bern), as well as the “Evangelische Kirchgemeinde Zug” (Switzerland). There were also a number of local supporters of the conference. We thank the Orthodox theological faculty of the University of Belgrade, especially the Dean of the faculty, Prof. Dr. Predrag Puzović. We also thank the Bishop of Bačka, Prof. Dr. Irinej Bulović, and his Diocese of Bačka. Two Dioceses of the Serbian Orthodox Church have financially supported the conference: the Diocese of Kruševac and the Diocese of Šumadija (Kragujevac).

Special thanks are in order to Daniel Meyer (Jena) for indexing and formatting this volume, and to Susanne Mang (Mohr Siebeck) for her assistance and guidance through the preparation of the volume. We are very grateful to Prof. James Buchanan Wallace (Memphis), who, in addition to his immense editorial work, was so kind as to do English-language editing of all contributions from non-native English speakers.

The editors would like to thank Prof. Jörg Frey (Zürich) and Dr. Henning Ziebritzki for accepting the volume for publication in Mohr Siebeck’s WUNT, series 1.

Belgrade, November 2015

Predrag Dragutinović

Introduction

Karl-Wilhelm Niebuhr

1. Guided by the Spirit

Interpreting the Bible within the church has always been grounded in the conviction that through the biblical writings God speaks to human beings and that any understanding of the Bible as God's word in the church has to be guided by the Holy Spirit.¹ The doctrine of the 'inspiration' of Scripture goes back to the origins of the New Testament writings themselves.² It was rooted already in ancient, pre-rabbinic Jewish interpretation of the Hebrew Bible and of those writings that later formed the Christian Old Testament. The use and understanding of 'Israel's Scriptures' in the Qumran community provide the best analogy for how the first 'Christians' (not yet called as such) experienced themselves as 'driven' by the Holy Spirit when they read the Scriptures and when they expressed in written form their own religious convictions.

When the Qumranites referred to the founding experience of their community as the '*Yahad* in Israel', they quoted a passage from the prophet Isaiah: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God." (Isa 40:3) However, the members of the *Yahad* interpreted this prophetic order in their own, very peculiar way:

This is the study of the law which he commanded through the hand of Moses, in order to act in compliance with all that has been revealed from age to age, and according to what the prophets have revealed *through his holy spirit*.³

¹ For the most recent Roman Catholic statement on the inspiration of Scripture, see *Päpstliche Bibelkommission, Inspiration und Wahrheit der Heiligen Schrift. Das Wort, das von Gott kommt und von Gott spricht, um die Welt zu retten* (Verlautbarungen des Apostolischen Stuhls Nr. 196, 22. February 2014). For a Protestant perspective, cf. U. LUZ, *Theologische Hermeneutik des Neuen Testaments* (Neukirchen-Vluyn, 2014), 108–111; 468–481; P. STUHLMACHER, *Vom Verstehen des Neuen Testaments. Eine Hermeneutik* (GNT 6; Göttingen, 1979; 2nd ed. 1986), 47–63.

² Cf. 2 Tim 3:16; 2 Pet 1:20–21.

³ 1QS VIII 14–16. For biblical interpretation in Qumran, see G. J. BROOKE, "Biblical Interpretation at Qumran," in *The Bible and the Dead Sea Scrolls. Volume One: Scripture*

It is not by chance that the same Isaianic prophecy is quoted in the beginnings of the Synoptic Gospels with regard to the ministry of Jesus. In the Gospel of Mark, this saying as the word of God “written in the prophet Isaiah” forms the very beginning of the Gospel narrative (Mark 1:3). Matthew and Luke, with the same quotation from Isaiah, refer to John the Baptist and his annunciation of the coming of the Lord Jesus, who “will baptize you with *the Holy Spirit* and fire”.⁴ All three evangelists, in the story of Jesus’s baptism that follows, testify that during this event the Holy Spirit came down from heaven, “descending like a dove on him”, and that a voice resounding from heaven declared Jesus to be the Son of God.⁵ Even in the Gospel of John, where Jesus’s baptism is not explicitly retold, John the Baptist nevertheless quotes the same verse from Isaiah and later testifies:

I saw *the Spirit* descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see *the Spirit* descend and remain is the one who baptizes with the *Holy Spirit*.’ And I myself have seen and have testified that this is the Son of God.⁶

In sum, all four gospels open their narration about the ministry of Jesus with the image of Jesus’s being baptized by John and thereby put forward a symbolic narrative model of the triune God as the real ‘author’ of the Gospel. If Jesus Christ, the Son of God, is the core matter of the Bible, then, according to the gospel stories, the Bible has to be read and understood with an eye to, or better said, by the guidance of, the Holy Spirit.⁷

and the Scrolls (ed. J. H. Charlesworth; Waco, 2006), 287–319; M. HENZE, ed., *Biblical Interpretation at Qumran* (Grand Rapids/Cambridge, 2005); G. VERMES, “Eschatological World View in the Dead Sea Scrolls and in the New Testament,” in *Scrolls, Scriptures and Early Christianity* (JSPE 56; London/New York, 2005), 68–79; D. E. AUNE, “Charismatic Exegesis in Early Judaism and Early Christianity,” in Id., *The Pseudepigrapha and Early Biblical Interpretation* (JSPE 14; eds. J. H. Charlesworth and C. A. Evans; Sheffield, 1993), 126–150. For the Holy Spirit in Qumran, cf. E. J. C. TIGCHELAAR, “Historical Origins of the Early Christian Concept of the Holy Spirit: Perspectives from the Dead Sea Scrolls,” in *The Holy Spirit, Inspiration, and the Cultures of Antiquity: Multidisciplinary Perspectives* (Ekstasis 5; eds. J. Frey and J. R. Levison; Berlin/New York, 2014), 167–240.

⁴ Matt 3:3, 11; cf. Luke 3:4, 16.

⁵ Mark 1:10–11; cf. Matt 3:16–17; Luke 3:21–22.

⁶ John 1:23, 32–34.

⁷ This has been the perspective on the interpretation of the baptism of Jesus taken by J. RATZINGER/BENEDIKT XVI., *Jesus von Nazareth. Erster Teil: Von der Taufe im Jordan bis zur Verkündigung* (Freiburg et al., 2007), 36–51, 50: “Das Geheimnis des trinitarischen Gottes deutet sich an, das sich freilich erst im Ganzen von Jesu Weg in seiner Tiefe enthüllen kann.”

2. The East-West Symposia

The papers of the volume at hand originated in a conference of biblical scholars from different countries and different confessional backgrounds who normally are accustomed to organize their research according to the rules and principles of international biblical scholarship. The peculiar aims and objectives, however, of the international East-West symposia of biblical scholars, arranged by the Eastern Europe Liaison Committee of *Studiosorum Novi Testamenti Societas*, are broader than those of other 'conventional' research projects in biblical or ancient religious studies. The basic idea of these conferences goes back to an initiative taken by Professor Ulrich Luz twenty years ago when he invited a group of NT scholars from different countries in Eastern and Western Europe to meet for the first time during the SNTS annual meeting in Prague in 1995. Apart from the initial purpose of his initiative, to strengthen the institutional basis for biblical scholarship in Eastern Europe after the political changes in 1989, Ulrich Luz's project has also had a theological and ecumenical agenda right from the beginning. It has been devoted to creating a forum for scholarly and theological exchange about different approaches and aims of biblical interpretation from different confessional backgrounds and perspectives. A particular focus has been directed to the exchange of ideas about hermeneutical traditions and principles of biblical exegesis in the Christian Eastern Orthodox tradition on the one hand and in the 'Western' (Roman Catholic as well as Protestant) tradition on the other.

Meanwhile, a series of six symposia has grown up from this idea, and preparations for a seventh are under way. Without exaggeration, one can argue that the results of these conferences have made a difference in biblical studies, in the East as well as in the West. Papers from all five symposia so far have been published in the WUNT series with Mohr Siebeck, Tübingen, and have resonated with the scholarly community. In particular, a better mutual understanding has developed regarding the different approaches to biblical interpretation in Orthodox and Western traditions. From a methodological point of view, there can be observed a growing consensus about historical as well as literary methods as necessary means to attain a better understanding of biblical texts, their peculiar theological character notwithstanding. At the same time, there has also developed a consensus with regard to the importance of theological and hermeneutical approaches for stimulating a contemporary understanding of the biblical tradition in our own time, in modern societies as well as in churches living in these societies today.

The topic of the Belgrade symposium was a rather logical follow up to the earlier conferences held during the last 15 years. After dealing first with

methods of biblical interpretation in Orthodox and ‘Western’ traditions,⁸ the second symposium was devoted to the Old Testament as part of the Christian Bible, again a central hermeneutical question.⁹ The following conferences then turned to biblical topics of central theological importance: the unity of the church according to the New Testament,¹⁰ prayer in the Bible and its religious environment,¹¹ and last, but not least, Jesus Christ in Church Tradition and Biblical Scholarship.¹² Now we have reached the Holy Spirit.

3. The Holy Spirit and the Church in the New Testament

According to the New Testament, the Holy Spirit has been experienced in the Church right from the beginning. The events at Pentecost as reported in the book of Acts (Acts 2) form the basis and the model for any church life since then, and Luke, in particular, highlights already in his Gospel how the Holy Spirit is at work in the life and ministry of Jesus.¹³ Likewise, when Paul reports about the events connected to the founding of his churches, he also gives witness to the rather overwhelming presence of the Holy Spirit there.¹⁴ In John, the figure of *παράκλητος*, advocate, counsellor, or, as in earlier interpretations, ‘comforter’, is the representative of the risen Christ for his disciples after the departure of Jesus.¹⁵ Nonetheless, the evidence in the New Testament about the Holy Spirit is multifaceted and sometimes uneven in a way. There is much less evidence, for instance, about the Holy Spirit in the gospels of Mark and Matthew or in several of the Catholic Epistles.

⁸ Cf. J. D. G. DUNN et al., eds., *Auslegung der Bibel in orthodoxer und westlicher Perspektive. Akten des west-östlichen Neutestamentler/innen-Symposiums von Neamț vom 4. – 11. September 1998* (WUNT 130; Tübingen, 2000).

⁹ Cf. I. Z. DIMITROV et al., eds., *Das Alte Testament als christliche Bibel in orthodoxer und westlicher Sicht. Zweite europäische orthodox-westliche Exegetenkonferenz im Rilakloster vom 8. – 15. September 2001* (WUNT 174; Tübingen, 2004).

¹⁰ A. A. ALEXEEV et al., eds., *Einheit der Kirche im Neuen Testament. Dritte europäische orthodox-westliche Exegetenkonferenz in Sankt Petersburg, 24. – 31. August 2005* (WUNT 218; Tübingen, 2008).

¹¹ H. KLEIN et al., eds., *Das Gebet im Neuen Testament. Vierte europäische orthodox-westliche Exegetenkonferenz in Sâmbăta de Sus, 4. – 8. August 2007* (WUNT 249; Tübingen, 2009).

¹² C. KARAKOLIS et al., eds., *Gospel Images of Jesus Christ in Church Tradition and in Biblical Scholarship: Fifth International East-West Symposium of New Testament Scholars, Minsk, September 2 to 9, 2010* (WUNT 288; Tübingen, 2012).

¹³ Cf. Luke 1:15, 35; 4:1, 18.

¹⁴ Cf. 1 Cor 2:4; Gal 3:1–5; 1 Thess 1:5–6.

¹⁵ John 14:16, 26; 15:26; 16:7; cf. M. TURNER, *The Holy Spirit and Spiritual Gifts in the New Testament Church and Today* (Peabody, rev. ed. 2009), 76–79; F. PORSCH, “*παράκλητος*,” *EWNT* 3: 64–67.

It belongs to the tasks of biblical scholarship to isolate and carve out carefully the variety of voices and convictions, expressions and experiences of the power of the Holy Spirit as testified by different writings in the New Testament. But, as Christian theologians which most of us are by profession, we also have to ask about the inner relationship between the different voices in the New Testament and about their common orientation to the gospel of Jesus Christ. Moreover, we also have to ask about the power of the Holy Spirit, which keeps the church alive during the centuries as well as today. Taken together, the evidence about the Holy Spirit in the New Testament illustrates the richness and the vitality of church life among the first Christians in Antiquity. We are convinced that in the writings of the New Testament, we can detect the basis for the Christian belief in the triune God in the Gospels, as well as in Paul's letters or the book of Acts. Beyond that, we also have to analyse how the biblical writings have been read and understood by their first readers, as well as by the growing churches in the first two centuries and by the church fathers. We must even examine how the Old Testament was understood in ancient Jewish writings contemporaneous with early Christianity.

As biblical scholars and Christian theologians, we share the conviction that the testimony of the Holy Spirit, as a spiritual power vitalizing the church, is deeply rooted in the writings of the New Testament. But what does this mean for the life of our churches today?¹⁶ This has also been an exciting and sometimes tantalizing question for many of the participants in the Belgrade symposium. In many of the churches we belong to, the spiritual life is not so much in the foreground in comparison to the evidence we find in the New Testament. In other churches today, we may notice forms of experiencing the Spirit or dealing with spiritual 'events' that we have difficulties integrating into what we normally understand as the church guided by the Holy Spirit according to the New Testament. It has become a tradition of the East-West symposia not to exclude from our reflections such hermeneutical and sometimes even practical theological questions. This may be seen as another difference that the encounter between Orthodox and 'Western' exegetes can make.

The volume at hand, first of all, is a documentation of the papers and the seminar contributions presented during the Sixth International East-West Symposium of New Testament Scholars in Belgrade, August 25 to 31, 2013. As has been a well-established pattern of the symposia, the conference program consisted of a series of 'twin papers', devoted to core texts of the New Testament, one from an Orthodox and one from a 'Western' perspective. Two more pairs of main papers dealt with the topic of the Holy Spirit in patristic theology and traditions of church life in antiquity (liturgy and iconography).

¹⁶ Cf. TURNER, *The Holy Spirit and Spiritual Gifts* (n. 15); A. C. THISELTON, *The Holy Spirit – In Biblical Teaching, through the Centuries, and Today* (Grand Rapids, 2013).

In addition to these ‘twin papers’, the scholarly program included three seminars with three sessions each on different topics related to the main theme of the conference. Again, these seminars were chaired by one Orthodox and one ‘Western’ chairperson. The opening address was given by the host of the conference, His Eminence, *Bishop Irinej of Novi Sad and Bačka*.¹⁷ The scholarly program was enriched by a public lecture for a wider audience in the State University of Belgrade given by *N. T. Wright*¹⁸ and a paper by *Vladan Tatalović* on Orthodox New Testament Scholarship in Serbia.¹⁹

A scholarly conference structured by a selection of main papers and seminar contributions cannot cover every important aspect and all of the complicated research problems related to the theme of the Holy Spirit and the church in the New Testament.²⁰ In this introduction, I will try to draw some links between the contents of the conference papers and seminar contributions and to fill in some gaps in the program by pointing to additional New Testament evidence relating to the topic and by indicating a small selection of more recent scholarly studies on them. It was determinative already for the preparatory team of the symposium that the conference would have to focus on theological and hermeneutical aspects of the topic. Therefore, many other approaches and research problems that have been of great importance in recent scholarship²¹ could not be dealt with in a similarly thorough way,²² as, for

¹⁷ I. BULOVIĆ, “The Holy Spirit and the Church: An Orthodox Perspective,” in this volume 31–35.

¹⁸ N. T. WRIGHT, “The Glory Returns: Spirit, Temple and Eschatology in Paul and John,” in this volume 73–86.

¹⁹ V. TATALOVIĆ, “Orthodox New Testament Scholarship in Serbia,” in this volume 37–70.

²⁰ Cf. for an overview, J. R. LEVISON, *Filled with the Spirit* (Grand Rapids/Cambridge, 2009); J. 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* (London, 1975, Grand Rapids, 1997).

²¹ For a critical overview of the crucial literature on the Holy Spirit in Biblical Studies, see J. R. Levison, V. Rabens, “The Holy Spirit,” Oxford Bibliographies Online, <http://www.oxfordbibliographies.com/view/document/obo-9780195393361/obo-9780195393361-0094.xml> (last reviewed: 18 June 2015). For a few more recent volumes of collected essays or *Festschriften* focused to the Holy Spirit, cf. Frey/Levison, eds., *The Holy Spirit* (n. 3); T. J. BURKE and K. WARRINGTON, eds., *A Biblical Theology of the Holy Spirit* (London, 2014); J. T. K. Lim, ed., *Holy Spirit: Unfinished Agenda* (Singapore, 2014); I. H. Marshall, V. Rabens, and C. Bennema, eds., *The Spirit and Christ in the New Testament and Christian Theology: Essays in Honor of Max Turner* (Grand Rapids/Cambridge, 2012); M. EBNER, ed., *Heiliger Geist, JBTh 24* (Neukirchen-Vluyn, 2011); *Geist, ZNT 25* (Tübingen, 2010); *The Holy Spirit and Christian Origins: Essays in Honor of James D. G. Dunn* (ed. G. N. Stanton, B. W. Longenecker and S. C. Barton; Grand Rapids, 2004).

²² A very helpful introduction to the whole topic is offered by J. FREY and J. R. LEVISON, “The Origins of Early Christian Pneumatology: On the Rediscovery and Reshaping of the History of Religions Quest,” in Frey/Levison, *The Holy Spirit*, 1–37 (n. 3).

instance, ancient religious or philosophical backgrounds and contexts of 'spiritual' matters in New Testament writings,²³ the development of the belief in the Holy Spirit in earliest Christianity,²⁴ or the impact of early Jewish eschatological expectations on the first Christians with regard to their self-perception of being endowed with the Holy Spirit.²⁵

Moreover, as already explained, the aims of the symposium were not restricted to a scholarly treatment of the topic, like many other research conferences or volumes of collected essays. This may be seen most clearly from the last contribution, which has been included as an appendix to the volume at hand, not because it was of minor importance for the conference, but because of its particular character, resulting not least from its containing a selection of images. As *Oksana Gubareva* demonstrates in her paper, there has been an abundant wealth of imagination about the Holy Spirit in iconography during the centuries, in the East as well as in the West, which cannot be sufficiently captured by theological reflection alone, although many of the images of the Holy Spirit painted in the icons obviously correspond to biblical motifs or even theological doctrines.²⁶

Much of the exchange of scholarly opinions and theological positions took place in the conversations that started immediately after the presentations of the papers and continued during the conference days and beyond. This, of course, cannot be recorded in a volume of essays. However, three brief concluding reflections from an Orthodox, a Roman Catholic, and a Protestant perspective attempt to capture at least something of the spirit of the discussions in Belgrade.²⁷ This spirit has opened the way for further reflections or, as one of the authors says, "for re-reading one's own Christian tradition, and for constructive self-criticism".²⁸

²³ Cf. T. ENGBERG-PEDERSEN, *Cosmology and Self in the Apostle Paul: The Material Spirit* (Oxford, 2010); T. TIELEMAN, "The Spirit of Stoicism," in Frey/Levison, *The Holy Spirit*, 39–62 (n. 3). For the philosophical backgrounds of ancient Christian pneumatology, see H. ZIEBRITZKI, *Heiliger Geist und Weltseele. Das Problem der dritten Hypostase bei Origenes, Plotin und ihren Vorläufern* (BHT 84; Tübingen 1994).

²⁴ Cf. TURNER, *The Holy Spirit and Spiritual Gifts* (n. 15); Idem, "'Trinitarian' Pneumatology in the New Testament? – Towards an Explanation of the Worship of Jesus," *ATJ* 57 (2003), 167–186; J. FREY, "How Did the Spirit Become a Person?," in Frey/Levison, *The Holy Spirit*, 343–371 (n. 3).

²⁵ Cf. J. R. LEVISON, *The Spirit in First Century Judaism* (AGAJU 29; Leiden, 1997); V. RABENS, "Geistes-Geschichte. Die Rede vom Geist im Horizont der griechisch-römischen und jüdisch-hellenistischen Literatur," *ZNT* 25 (2010), 46–55.

²⁶ O. GUBAREVA, "Holy Spirit in Orthodox Iconography," in this volume 459–471.

²⁷ M. VOGEL, "A Talk Continued. Notes and Deliberations on the Belgrade Conference," in this volume 443–447; E. G. TSALAMPOUNI, "A Reflection on the Conference from the Orthodox Perspective," in this volume 449–451; A. PUIG I TÀRRECH, "A Reflection on the Conference from a Catholic Perspective," in this volume 453–455.

²⁸ TSALAMPOUNI, "Reflection," 449 (n. 27).

4. The Holy Spirit in the Old Testament and in Ancient Judaism

Concepts in the New Testament about the Spirit of God as a driving force in God's encounter with his creation and with all humankind, but in particular with God's elected people, are deeply rooted in the Old Testament and developed further in ancient Jewish thinking. These concepts were determinative for almost all of the writings of the New Testament. However, the full meaning and the important role of the Spirit of God in the Old Testament could not be taken into account adequately in a conference of (mainly) New Testament scholars. For a comprehensive survey of the subject of the Holy Spirit in the Old Testament, a much broader analysis of all the evidence would have been required.²⁹ Because of the restrictions of the symposium, only a limited selection of early Jewish texts and topics could be dealt with. The Jewish context of New Testament writings was the subject of one of the seminars. Three different strands were examined as examples of the role and function of God's Spirit in early Judaism: the Wisdom of Solomon, *The Testaments of the Twelve Patriarchs*, and Philo.

In a study on the Spirit in the Wisdom of Solomon, *Rodoljub S. Kubat* takes his point of departure from the Hebrew Bible.³⁰ After taking into account also the Greek translations of the Bible, the Septuagint, he then investigates references to the s/Spirit in the Wisdom of Solomon. He distinguishes between an anthropological, an epistemological, a metaphysical-cosmological, and a theological aspect. In conclusion, he points out that, on the one hand, "the author of the Wisdom of Solomon derives his basic understanding of the term πνεῦμα from the Bible", but on the other hand, influenced by Hellenistic philosophical thought, he "enriched the term spirit in a metaphysical-cosmological sense" in comparison to Old Testament texts.³¹

James Buchanan Wallace, in his contribution on the *Testaments of the Twelve Patriarchs*, deals with a pseudepigraphical (probably) Jewish text of

²⁹ For an overview of the OT evidence, see H.-J. FABRY, "rûah," *ThWAT* 7: 385–425. For a theological introduction from the perspective of Christian biblical theology, see R. FELDMEIER and H. SPIECKERMANN, *Der Gott der Lebendigen. Eine biblische Gotteslehre* (Tübingen, 2011), 203–227. For a collection of brief introductions from a biblical-theological perspective, see BURKE/WARRINGTON, *A Biblical Theology of the Holy Spirit*, (n. 21; contributions to the different parts of the OT by W. C. Kaiser, Jr., D. Firth, C. G. Bartholomew, W. Ma, A. Davies, J. Robson, M. Clay). For a recent monograph, cf. LEVISON, *Filled with the Spirit*, 3–105 (n. 20).

³⁰ R. S. KUBAT, "The Spirit in the Wisdom of Solomon," in this volume 287–308. For a recent edition of the Wisdom of Solomon with a new translation, commentary, and introductory essays, see K.-W. NIEBUHR, ed., *Sapientia Salomonis (Weisheit Salomos). Eingeleitet, übersetzt und mit interpretierenden Essays versehen* (SAPERE 27; Tübingen, 2015).

³¹ *Op. cit.*, 306.

unknown date and provenance.³² In the *T. 12 Patr.*, in particular, it is the anthropological aspect that is developed further in comparison with the biblical tradition.

By skilfully and even seamlessly interweaving Stoic thought and a Jewish apocalyptic worldview, the author accounts for the irrational choice of vices as well as traditional discourse of evil spirits by claiming that evil spirits are mixed into the human spirits.³³

On the other hand, in the *T. 12 Patr.*, we also find positive references to the “spirit of truth” or to “God’s spirit”, which are related to the biblical Law of Moses.

Both divine spirit and the law serve the common purpose of expressing God’s divine ordering of existence and prompt human beings to live in conformity with it.³⁴

In a third contribution on ancient Jewish views about the *s/Spirit*, *Carl R. Holladay* inquires into the work of Philo of Alexandria.³⁵ In his investigation, structured by the three main coherent literary works of Philo, Holladay basically distinguishes between statements in Philo about the “divine spirit” (πνεῦμα θελον) or “spirit of God” (πνεῦμα θεου) on the one hand and expressions for the πνεῦμα θελον / πνεῦμα θεου with particular reference to prophecy, on the other. As a result, he observes that “one of the most intriguing features of Philonic thought is the fluidity of the term πνεῦμα”. “Philo operates with a robust sense of ‘divine spirit’ or ‘the spirit of God,’ even though he does not conceive of it in personalistic terms.”³⁶ With regard to Philo’s view on prophetic inspiration, Holladay concludes that it is “anchored deeply in OT conceptions of prophecy”.

Equally clear, however, is that Philo’s detailed conceptualization of prophecy as an ecstatic moment in which rationality gives way to inspired utterance is heavily indebted to Plato.³⁷

³² J. B. WALLACE, “Spirit(s) in the Testaments of the Twelve Patriarchs,” in this volume 309–340.

³³ Op. cit., 338.

³⁴ Op. cit., 338.

³⁵ C. R. HOLLADAY, “Spirit in Philo of Alexandria,” in this volume 341–363. For the Spirit in Philo, see also most recently V. RABENS, “*Pneuma* and the Beholding of God: Reading Paul in the Context of Philonic Mystical Traditions,” in Frey/Levison, *The Holy Spirit*, 293–329 (n. 3).

³⁶ Op. cit., 358.

³⁷ Op. cit., 362–363.

5. The New Testament Text Basis

Three pairs of the main papers at the symposium as well as (partly) the public lecture concentrated on the three most important witnesses for the Holy Spirit in the New Testament: Luke, John, and Paul.³⁸

5.1 Luke

In comparison to the other Synoptic Gospels, in Luke the Holy Spirit plays a much more significant role in the theological program of the author. Moreover, only in Luke does the Holy Spirit act like a character in the Gospel story. This becomes immediately clear if we take into account the literary composition of Luke-Acts as a whole. The Holy Spirit ties together both literary units of the Lukan ‘Doppelwerk’.³⁹ As much as Jesus had been “full of the Holy Spirit” when he returned from the Jordan and was led by the Spirit into the wilderness (Luke 4:1), so also the apostles at Pentecost were “filled with the Holy Spirit” and began to speak in other languages “as the Spirit gave them ability” (Acts 2:4).⁴⁰ Whereas in the Gospel Jesus himself, being filled with and led by the Spirit, acts as the messenger of God (Luke 4:14, 18), in Acts the apostles are told to “be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).⁴¹

The literary and theological link between Luke’s Gospel and the book of Acts is underscored in particular by the ascension story by which the Jesus narrative is finished and at the same time the story about the beginnings of the church is opened. Moreover, the proclamation of the fulfillment of God’s promises in the coming of Jesus, filled with the Holy Spirit and anointed as God’s Messiah (Luke 4:21), is continued by the apostles, who, empowered by the Holy Spirit, proclaim the gospel of Jesus Christ (Acts 2:16–18). Calling his disciples “witnesses of these things” (i.e., the suffering and the resurrection of the Messiah from the dead on the third day), Jesus by his last words in the Gospel announces to his disciples that he will be “sending upon you what

³⁸ These are also the core NT areas in the recent and quite relevant monograph by LEVISON, *Filled with the Spirit*, 253–427 (n. 20).

³⁹ Cf. P. POKORNÝ, *Theologie der lukanischen Schriften* (FRLANT 174; Göttingen, 1998), 71–75. Most recently, cf. H. GUNKEL, *Der Heilige Geist bei Lukas. Theologisches Profil, Grund und Intention der lukanischen Pneumatologie* (WUNT II.389; Tübingen, 2015).

⁴⁰ At both places, Luke uses the same root -πλη-: πλήρης πνεύματος ἁγίου (Luke 4:1), ἐπλήσθησαν πάντες πνεύματος ἁγίου (Acts 2:4).

⁴¹ Like Jesus, who as the Messiah carries (ἐπ’ ἐμέ) the “Spirit of the Lord” when he evangelizes the poor, the apostles will “receive power when the Holy Spirit has come upon you” (ἐπελθόντος) to become witnesses for the gospel. Cf. F. NEIRYNCK, “Luke 4,16–30 and the Unity of Luke-Acts,” in *The Unity of Luke-Acts* (BETHL 142; ed. J. Verheyden; Leuven, 1999), 357–395.

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Abbreviations follow *The SBL Handbook of Style. For Ancient Near Eastern, Biblical, and Early Christian Studies*. Edited by P. H. Alexander, J. F. Kutsko, J. D. Ernest, S. Decker-Lucke, D. L. Petersen (Peabody, 1999).

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