I. Course Description: (prerequisite: TH504 or TH501 or permission of instructor):

This course will be an in-depth examination of the biblical, patristic, and modern understandings of the person and work of the Holy Spirit, with special focus on developments since the modern Pentecostal revival, and current attempts in constructive pneumatology. Attention will be given to the relationship between the doctrines of the Holy Spirit and Trinitarian theology, and to the implications of this study for ministry in the church and personal spirituality.

Issues considered will include charismatic phenomena in the early church and the gradual marginalization of the Spirit in the later church; the Montanist movement; patristic understandings of the Spirit; the presence and work of the Spirit in creation and history; the significance of the filioque controversy and its ecumenical and practical implications; the Reformation’s emphasis on the unity of the Word and Spirit; the historical and theological roots of the modern Pentecostal movement; the gifts of the Spirit and their “cessation” or non-cessation since the apostolic age; the nature of the “Baptism in the Holy Spirit” and speaking in tongues; and recent theological proposals to recover the presence and power of the Spirit in the life of the modern church, and to integrate pneumatology more closely with Trinitarian doctrine.

The basic purpose of the course is to assist the student in deepening both the understanding of the person and work of the Holy Spirit, and the personal experience of the presence and power of the Spirit in ministry and the devotional life.

The format of the course will be seminar style, with discussion of assigned readings, student presentations, and lecture by the instructor.

II. Course Requirements:

1. Each student is expected to complete the assigned readings prior to each class. A final reading report will be submitted.

2. Each student will make at least one seminar presentation (15 minutes; written outline or handout) focusing on one of the major texts, theologians, or issues for the given week.

3. Each student will write a 15-page research paper on a topic or theologian covered in the course, as approved by the instructor. Due: no later than Tuesday, Dec. 20th at 5 p.m.

4. There will be a two-hour final examination on Thursday, December 15th, at 1:15 p.m.

5. For the final evaluation, the reading report will count 10%, the class presentation 10%,
the research paper 40%, and the final exam 40%.

III. Required Texts:


IV. Course Schedule and Assigned Readings:

**Week 1:** Introduction; Overview; Spirit in the Old Testament  (Sept.15th)

Wolfhart Pannenberg, *Systematic Theology*, v.3 (Grand Rapids:Eerdmans, 1998), 1-4 (work of Spirit in creation and new creation as context for redemption)

**Week 2:** The Holy Spirit in the New Testament (Sept. 22nd)

Pinnock, *Flame of Love*, 49-111.


**Week 3:** The Holy Spirit in the Early Church: Montanist movement; (Sept. 29th)

From Nicea to Constantinople (381); the Cappadocian fathers

Gregory of Nazianzus, *Fifth Theological Oration*, 14-17, 26-33.
The Constantinopolitan [“Nicene”] Creed (381)

In V.14-19 Eusebius cites orthodox writers who were contemporaries of the Montanists; important, though fragmentary source materials.


Basis of Caesarea, *De Spiritu Sanctu* www.newadvent.org/fathers


Alisdair Heron, *The Holy Spirit* (1983), 63-86.

**Week 4: The Holy Spirit in the Middle Ages:**

(Oct.6th)

Augustine, Aquinas; Eastern Orthodoxy and “theosis”;

the filioque controversy


Augustine, *De Trinitate*, XV.17,18 (Spirit as the Bond of Love)


Aquinas, *Summa Theologica* I.qq.29-43 (selections); Lewis, *Witnesses*, 125-34.


Philip Pare, “The Doctrine of the Holy Spirit in the Western Church,” *Theology* 51(1948):293-300 (historical factors in the “loss” of the Spirit)


(on Augustine), 53-78 (on the filioque), 88-90 (on Aquinas).


Stanley M. Burgess, *The Holy Spirit: Eastern Christian Traditions* (Peabody, MA:
**Week 5:** The Holy Spirit: Reformation & Post-Reformation: (Oct.20\(^{th}\))
Luther, Calvin, Anabaptists; Owen

John Calvin, *Institutes of the Christian Religion* (1564), selections (on the person and work of the Holy Spirit); Commentary on Rom.12:8


**Week 6:** The Holy Spirit in Awakenings and Revival: Jonathan (Oct.27\(^{th}\))
Edwards and the Great Awakening; John Wesley, the “Second Blessing,” and the Holiness-Perfection tradition


Ernest Trice Thompson, *Presbyterians in the South*, v.1 (Richmond: John Knox, 1963), pp.126-143. Valuable accounts of the Kentucky and Cane Ridge revivals (1801-), including “physical manifestations”, based on contemporary witnesses.


**Week 7: The Holy Spirit in Modern Pentecostalism: I: (Nov.3rd)**


Jon Ruthven, *On the Cessation of the Charismata* (Sheffield:1993),189-201


**Week 8:** The Holy Spirit in Modern Pentecostalism:II:  (Nov.17th)

“Baptism in the Holy Spirit”; Spiritual Gifts; “Signs and Wonders”


Packer, *Keep in Step with the Spirit*, 200-234, “Interpreting the Charismatic Life”


D.A. Carson, *Showing the Spirit* (Grand Rapids: Baker, 1987), 31-42 (on 1 Cor. 12:4-11, spiritual gifts)

Walter J. Hollenweger, “Crucial Issues for Pentecostals,” in Anderson and


Tom Smail, Andrew Walker, Nigel Wright, *The Love of Power or the Power of Love: a Careful Assessment of the Problems within the Charismatic and Word-Of-Faith Movements* (Minneapolis: Bethany House, 1994).


**Week 9: The Holy Spirit in Recent Pentecostalism: (Dec.1st)**

*Healing; Exorcism, “Spiritual Warfare”*


Clinton Arnold, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids: Baker, 1997). One of the best scholarly treatments of the issues.


**Week 10:** Holy Spirit in Constructive Theology: (Dec.8th)

Moltmann, Pannenberg; Congar & Vatican II; Pinnock,Macchia, Yong; Summary & Reflections

**Week 11:** Final Exam (Dec.15th)