

# DOWNLOAD PDF ON THE HISTORY OF THE DOCTRINE OF THE PROCESSION OF THE HOLY SPIRIT

## Chapter 1 : Holy Spirit in Christianity - Wikipedia

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And we pray that as we study the third person of the Trinity that the result shall be that we shall not only come to know him better and his work in a deeper and more important way, but may the result be the desire of the Spirit that we be drawn closer to Jesus Christ. For he takes of the things of Christ and shows them unto us. And so we commit the hour to Thee for Thy blessing upon us, to this end. So next time, that will be our topic. And particularly, since we are studying the doctrine of the Holy Spirit, it would be good for you to read the sections in them on the Holy Spirit. So if you can get your hands upon Dr. So there are numbers of people in Dallas who do use our seminary library, and so far as I know, you are eligible. And in that particular section, he would be very sound. And then there are two other theologies that are very worthwhile; one written by William G. And then there is an older one by Charles Hodge, which has many very, very fine things in it, but it is a little more difficult to read, and so for those of you that are more advanced and you have read some theology, you might want to read Hodge. I hope I spell this right. I should have looked that up. I think you will find it very, very profitable in the study of the Scriptures. Probably will give you lots of questions, too, so that you can ask in the question hour that follows. John chapter 14, verse 16 and verse Well, he will give you another Comforter, that he might be with you until you sin, or for six months. Now that is, of course, not what our Lord said. You know him because he abides with you, and is in you. Now, the history of the doctrine of the Holy Spirit, and remember, we began our study last time by pointing out the importance of history, even though it has been maligned by others. And if we ignore the history of the doctrine of the Holy Spirit, we shall be much more susceptible to the errors that are rampant in connection with this doctrine in the 20th century. I think this has special reference to the doctrine of the Holy Spirit, because it is a doctrine that is peculiarly plagued by the errors of men and the errors of men in the past. Well, we began our study of the history of the doctrine of the Spirit by centering attention upon these things. We started with the post-apostolic age to the Reformation, and we spent our entire last time on that time, from 95 A. What happened in A. I know it was about three weeks ago, but does anyone remember? Why has that fact so fled from my mind? Look up your notes. Davis, what about it? That was the day â€” that was the year in which Luther nailed his Ninety-Five Theses to the door of the Castle Church in Wittenberg, and that is just a handy date for the beginning of the Reformation. Well, after we pointed to the â€” that particular time, we then launched into a discussion of the anti-Nicene period, which is the period from 95 to A. And I tried to show that, during that period of time, the Christian church was generally Orthodox in its belief in the deity of the Holy Spirit, and in the personality of the Holy Spirit. But during that period of time, the excesses of the movements started by the prophet Montanus occurred, and those excesses of Montanism are very similar to the excesses of the modern Pentecostal movement. Then we went from the Nicene period to â€” from Nicaea to Chalcedon, and at the Council of Chalcedon remember, in A. Now, the Church had believed that, but they officially in council, affirmed the deity of the Holy Spirit. And then we discussed from the time from Chalcedon to the Reformation, or from to A. And we said that in the east, they believed in the procession of the Holy Spirit from the Father only, but due to the influence of Augustine in the west, the Church came to believe that Jesus Christ â€” that the Holy Spirit came from â€” proceeded from the Father and the Son. And so they like to say that, The Son of God was generated by the Father eternally. The Holy Spirit proceeds from the Father and the Son. Now tonight, we want to move on to â€” from the Reformation to the present time, or from A. Now, in earlier centuries, the emphasis of the inquiry of the church rested on the person of the Spirit, but in this period, the emphasis of the discussions of the church regarding the Spirit, rest on the work of the Holy Spirit. And let me â€” as we think about the Reformation Age â€” mention this; that the Eastern church â€” what we know today as the Greek Orthodox Church â€” the Eastern church in the middle ages was mainly, an intellectual system, with a Pelagian view of sin. And let me stop again. Can anyone tell me who Pelagius was? Now, you

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ought to know by now, because I have said so much about Pelagius in the last two years, that one of my friends has accused me of mentioning it in every message that I speak and I give. Can anyone tell me? Now, from what country was he? Do you remember him? What was Pelagius responsible for in the history of the church? What was Pelagius responsible for? Yes, very â€” very similar to that. Pelagius believed that there was nothing that God commanded, that was not impossible for man to perform. He taught the sufficiency of human nature as created by God. He said the will was always free to choose good or evil. In other words, the will had not been touched by the fall. There was no inherited inclination to evil in human nature. He did not believe in original sin, and as a result of this, in effect, the doctrine of Pelagian was just moralism, that men could, apart from God, save himself. And so Pelagianism, with which Augustine had such a long and violent controversy, is, in essence, at the heart of all modernism, liberalism today in the Christian Church. It is not a new thing for a man today to say that, Man may out of his own will approach God and find acceptance with him. It is just as old as Pelagius. Now, he is a very important person for us to remember. So Pelagius, a British monk. He was a popular preacher in Rome in the years to A. Now, semi-Pelagianism was a doctrine which â€” was a system of teaching which was very closely related to Pelagianism, but the semi-Pelagians did not believe that â€” in just a moralistic approach to God. And when man, out of his own will, begins to turn to God, God gives him grace to turn to him. Let me ask you a question again. Why would there normally be a neglect of the work of the Holy Spirit, if Pelagianism is popular? Why would they â€” there naturally be a neglect of the doctrine of the Holy Spirit? He would not need the ministry of the Holy Spirit. He would not need the ministry of the Holy Spirit in conviction of sin and conviction of righteousness and conviction of judgment. He would not need the Spirit in regeneration. In other words, any time there is a stress on what man is able to do by virtue of his own free will, there is less stress upon what God must do. And so when Pelagianism or semi-Pelagianism is popular and rampant, there is naturally, a de-emphasis upon the doctrine of the Holy Spirit, and the necessity of God working in the human heart. And in the time of the Reformation, of course, when Luther and Calvin and others came on the scene, Pelagianism was very popular again, but the Reformation changed all of this. Through Luther and Calvin, the Church was freed from many things, but it was freed from Pelagianism. And their influence â€” the influence of the Reformers â€” is seen in three areas, and in each of these three areas, we find the doctrine of the Spirit is prominent. First, in the area of the Scriptures. Holy Scripture was no longer simply an ecclesiastical law book when the Reformers came on the scene. Now, when the Reformers came on the scene, they restored the word of God to the average simple believer. They pointed out, that in the Scriptures there was an exhortation in many a place for the simple believer himself to read and study the Holy Scriptures. As you know, there is a tendency in human nature always, to want to hear the word of God from someone else and not to read it ourselves. There is always a tendency for a man to not â€” to desire not to think for himself, but to have someone else do his thinking for him. And of course, he in â€” if he is a wise man, he will look around for a person whom he thinks is the wisest man he knows in the Scriptures, and he will listen to what he has to say. What do â€” what do I believe? Well, they believe what I believe. Well, what do you both believe? We believe the same thing. Now, it is fortunate for us that men like Luther and Calvin came along, because they delivered professing Christians from adherents to a church, and the word of God became again, the word of God to be received by personal faith and to be studied and understood under the illumination of the Holy Spirit. Calvin particularly pointed out that the Scriptures were the word of God, and they became the word of God in our hearts in a real way through the ministry of the Holy Spirit. The word and the Spirit went together. In fact, Calvin spoke about the internal testimony of the Holy Spirit. And it was through the internal testimony of the Holy Spirit, to the word of God, that men gained certainty with regard to justification and with regard to the other blessings of life. But now the second thing â€” the second way in which the Reformers influenced us, is in the doctrine of justification, and this too had a relationship to the doctrine of the Spirit. Let me just say this again; that when we are saved by faith, we have not said enough unless we also go on to point out that our faith itself is the gift of God. For only then can we really say that salvation is of God. Now, Paul and our Lord agreed in this. It is

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the gift of God. It means that the salvation by grace is a gift of God. It means that the salvation by grace through faith is a gift of God. It is not of works, lest anyone should boast.

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## Chapter 2 : The History of the Doctrine of the Holy Spirit, part I - SLJ Institute

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We thank Thy for the teaching ministry of the Holy Spirit in the first century and the second century and in the third and all of the succeeding centuries to the present day. And we thank Thee for the way in which certain aspects of the truth of the word of God have been settled through discussion and controversy and that we are the benefit of the beneficiaries of this controversy in study and conversation. And we pray that we may avail ourselves of the benefits and thus understand Thy word more clearly. So we pray tonight as we consider the history of the doctrine of the Holy Spirit that Thou art guide and direct us, enable us to avoid the pitfalls of the past. And so we are going to be concerned with what the church has thought about various aspects of the teaching concerning the Holy Spirit. Now, I think the great benefit of this for us is going to be that we shall learn the pitfalls into which the church has fallen, and we shall thereby be better able to avoid them ourselves. And I think also we shall see the things that the early church and the succeeding generations have seen from the Scriptures. And after a great deal of controversy and battling over the points, they have arrived at a consensus under the direction of the Spirit, and we are able to enter into the benefits of their understanding. So tonight, the first in the two-part series of the History of the Doctrine of the Holy Spirit, and then the following week we will consider the Holy Spirit and the Scriptures, and we shall begin to study the text of Scripture itself. While I am thinking about it, we will not be meeting next Monday night. I would love to do it, but I have to be in Winnipeg, Canada, this next weekend. And since Northwest Airlines is still on strike, I cannot get back to Dallas in time for the Monday night meeting. The History of the Doctrine of the Holy Spirit. I am sure, in speaking to an audience such as this, that I do not have to say to you that history is of tremendous value to us. But a more significant remark about the importance of history is this one: And there is a great deal of wisdom in that. I hope I do not have to exhort you regarding the importance of history. One young man particularly told me that he saw no significance, no importance whatsoever in the study of history. Well, he is destined to fulfill it. This has special reference or relevance to the doctrine of the Holy Spirit because the doctrine of the Holy Spirit is a doctrine that has been plagued by the errors of men in the past, and a knowledge of the history of the subject may preserve us from some of them. The errors of a certain Christian who lived in Phrygia by the name of Montanus. And I think if we learned the lessons of Montanists and Montanism as his heresy has been known by church historians. We shall not be led astray too quickly by some of the movements that have to do with the charismata in the 20th Century. Now, we have studied so far the importance of theology, and I pointed out, from the standpoint of logic as well as from the standpoint of the Bible, that theology is not only important, it is necessary and that everybody has a theology. We either ultimately have a poor theology or we have a good theology. Then we studied last time the importance of pneumatology or the doctrine of the Holy Spirit, and we saw that the Holy Spirit is involved in the production of the Scriptures. We saw that the Holy Spirit was involved in the creation. And while it is not said that he was active in his death and in his resurrection, we may presume that he did have activity in it, but the Scriptures like to stress the fact that Jesus Christ died voluntarily and that he rose again by the power of the Father. And so the part that the Holy Spirit had in the death and resurrection of our Lord is played down by the Bible, I think, for those reasons. But the Holy Spirit is involved in regeneration. When we are saved, when we become Christians, we are born of the Spirit. As Jesus himself said in John chapter 3, the Holy Spirit is our professor of Christian education, for it is He who teaches us the word of God. He has inspired the scriptures and it is He who illumines us as we study them. Interpretation is the human endeavor. Illumination is the divine endeavor. And then he is the power for Christian service. And I tried to distinguish last time, remember, between the terms gift of the Spirit, the gift of the spirit, which was a reference to the coming of the Spirit on the Day of

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Pentecost. Then the gifts of the spirit which were sovereign manifestation, sovereign gifts of power for Christian service. These gifts are several characters. We shall have of several different types, and we will consider them in due course. These are sometimes utterance gifts, sometimes non-utterance gifts, but every Christian has a gift. It is a special bestow from the Spirit according to his sovereignty and that gift is to be used in our Christian service. And then the graces of the spirit, these are the virtues of Christian life which are produced in us by the Holy Spirit. These are not specially related to service. They are related to our daily life. For example, Paul says, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, self-control, and so on. These are the graces of the Spirit. They make up his fruit. They are the products of the life of the Spirit within us. Now, just giving a little survey like that indicates how important the ministry of the Holy Spirit is. Hardly any aspect of theology, hardly any aspect of Christian life, is not touched by the Holy Spirit. How important it is that we understand his ministry well and accurately and clearly. Now, tonight we want to touch upon, as I said, the thoughts and the problems of the centuries concerning him. And so this is going to be an historical study. Johnson gave about the history of the Holy Spirit and the thoughts concerning him. Post, of course, means after. Apostolic, the apostolic age, was the age of the apostles, generally the first century when the Apostles ministered and wrote. And this is point number one of our outline. The post-apostolic age to the Reformation. And I have selected 95 A. And so we begin with 95 because it is then that other than Christians, other than apostles begin to write about things that concerned the Christian faith. There, one could argue for other dates, but that is for scholars. This is simple enough and accurate enough for us. And capital A, the anti-Nicene period. Now, the reason that we call this anti-Nicene period is, of course, anti means before and Nicene comes from the word Nicaea, which was a city in Asia Minor where a significant council took place that had to do with the deity of Jesus Christ. And it is very important in the history of the Christian church, the Council at Nicaea, for it was there that it was definitely established that the church had come to an agreement upon the deity of Jesus Christ. A great controversy had raged in the church, and it was at Nicaea in that that controversy was settled, not the "no denials of the deity of Christ ever took place since then. But the church pondered and debated and reflected upon that question, and I believe guided by the Holy Spirit, came to a conviction that Jesus Christ was co-equal with the father in his substance just as much God as the father was God. So the anti-Nicene period then is the period from 95 to the time of the Council at Nicaea. Now, the principal problems of the time referred to here, the post-Apostolic age to the Reformation, the principal problems were the problem number one of the personality of the Holy Spirit, was he a person or was he just an influence. Now, you know today in the 20th Century, you have people refer to the Holy Spirit who are Christians as it. Now, in so doing they reflect that they are not so certain about the fact that the Holy Spirit is a person. So that was one of the problems that the early church wrestled with, although, it does not seem that they wrestled with it very long. They seemed to have almost, from the beginning, spoken a spoken language of a personality of the Holy Spirit. I think one could make a case for the problem of the personality of the Holy Spirit being primarily a 20th Century problem in professing Christendom, but, nevertheless, the personality of the Spirit was a question. Now, the bigger problem was the problem of the deity of the Holy Spirit. Now, the procession of the Spirit has to do with this question: Does he proceed from God the Father alone? The Eastern church still believes that it is correct to say the Holy Spirit has come from the Father only, but the Western Church believed after Augustine that the Holy Spirit came from the Father and from the Son. Now, in the 20th Century, and I think down through the centuries, that question has not had a great deal of practical relevance. Now, capital A, the anti-Nicene period. You should be ignorant because you have not. If we were to give a full treatment of this, we would have to discuss the Apostolic Fathers, for example, Clement, Barnabas, Ignatius, Polycarp, some of these names probably are familiar to you. We also should have to discuss the apologists who came after the Apostolic Fathers, men like Tatian and Justin Martyr " by the way, I put these names over here so you will understand how they are spelled " Irenaeus, Tertullian. I think we can pass over these men without dealing with them and simply say this, that the giants of this period of time, from 95 A. And all you have to do to realize how great the Apostles

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were is to finish reading the New Testament and then open up Clement and read his first letter to the church at Corinth. If you want to understand how great the writers of the New Testament are, just do that. Sometime it would be a good exercise for you. You would find it interesting because this man, a Bishop at Rome, wrote that the church at Corinth in order to give them some spiritual advice just like Paul had written the Church at Rome and just like he had written the Church at Corinth. And Clement had read Paul. But there is all the difference in the world between the two writings. You can just tell that one stands on one plane and another stands on the other. And it was by the simple reading of these documents that the early church came to believe that the writings of the Apostles were inspired and the writings of the Apostolic Fathers were not. People often ask me the question, how can it be or how did the church arrive at the belief that the 27 books of the New Testament were inspired in the light of all of the other documents that were written. It would be interesting to you to read it – read them. But, at any rate, I think we can say about this period, these men, then giants of the period – they were the giants, Justin Martyr, Tatian, and Irenaeus, and Tertullian, the Apologists, and then the Fathers I have mentioned, Clement and Polycarp and Ignatius and the others. They were men of lower stature and poorer capacity. But, nevertheless, in their writings, they reflect that they believed in the personality of the Spirit, and they also believed in the deity of the Spirit. They assumed that others understood these facts.

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### Chapter 3 : Filioque - Wikipedia

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The Eastern form, following that adopted at Constantinople, says that the Holy Ghost "proceedeth from the Father. The Filioque clause originated in Spain in the 6th Century. The Council of Toledo, in denouncing Arianism, issued twenty-three anathemas and, at the same time, inserted the Filioque into the Latin text of the Nicene Creed. Leo judged the doctrine orthodox, but objected to altering the ecumenical Creed. Nonetheless, use of the Filioque continued to spread in the West and eventually won approval in Rome. In the middle of the 11th Century, the Filioque became a major point of contention between the East and West. The Eastern Church complained that the West had added the Filioque illegally "that is, without an ecumenical council" and that the doctrine itself was fundamentally wrong and dangerous. This remains the position of the Eastern Church to this day. The Testimony of the Fathers The doctrine of the double procession was no novelty when the Council of Toledo used it in its attack on Arianism. Consider the testimony of these ancient writers, two of whom actually hailed from the East: Epiphanius of Salamis d. The Father always existed and the Son always existed, and the Spirit breathes from the Father and the Son; and neither is the Son created nor is the Spirit created. Cyril of Alexandria, the enemy of Nestorianism, wrote in his Thesaurus c. Since the Holy Spirit when He is in us effects our being conformed to God, and He actually proceeds from Father and Son, it is abundantly clear that He is of the divine essence, in it in essence and proceeding from it. Damasus I in the Acts of the Council of Rome declared: For it is written, "If anyone loves the world, the Spirit of the Father is not in him" 1 John 2: The Son is the Only-begotten of the Father, and the Holy Spirit is the Spirit of the Father and of the Son, not as any creature, which also is of the Father and of the Son, but as living and having power with both, and eternally subsisting of that which is the Father and the Son. But it was St. Augustine of Hippo who did the most to develop the doctrine of the double procession. Augustine taught that the Holy Spirit is the bond of love that exists between the Father and the Son. I have added the term "principally" because the Holy Spirit is found to proceed also from the Son. But this too the Father gave the Son, not as if the Son did not already exist and have it, but because whatever the Father gives the Son, He gives by begetting. According to Scripture The central verse in this whole debate is John But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. The Council of Constantinople lifted the phrase "proceedeth from the Father" directly from Scripture and placed it in the Creed. Yet the Eastern Church argues from the silence of the text and of the Creed: This is not necessarily true, however. We read in Mark 10 and Luke 18 of a blind beggar healed by Jesus on the outskirts of Jericho, and this does not contradict the statement in Matthew that there were two blind beggars healed. Similarly, it is clear that the saying of Jesus, that the Spirit proceeds from the Father, does not contradict the statement that the Spirit proceeds also from the Son. Nevertheless I tell you the truth; it is expedient for you that I go away: And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost John Jesus promised that He Himself would send the Spirit. The Eastern Church argues that this was merely a sign or sacrament; yet God reveals Himself in His works as He is in truth. The sending or breathing or procession in time presupposes and reveals the procession from eternity. And the word is Son, not Christ or Jesus: The Son breathes the Spirit from eternity, and therefore He has breathed or sent Him in time. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: He shall glorify me: All things that the Father hath are mine: That which the Spirit has, He has "from the Son no less than from the Father. If the Spirit does not proceed from the Son, we have some serious theological problems. First, we lose intimate fellowship that is the Trinity. For the Holy Spirit has no immediate relationship to the Son. We cannot even say that the Son is the second Person of the Trinity and the Holy Spirit is the third. And yet the normal

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language of Scripture and the order of historical revelation give us Father, then Son, and then Spirit. If We Abandon the Filioque! Ideas have consequences. Ideas about God have profound consequences, especially given enough time. The Filioque is not a minor matter, and whether the Church accepts or rejects it will have extensive and long-term cultural effects. The Dutch theologians and those influenced by their writings seem to have clearer understanding of this than, say, those in the Presbyterian tradition. For example, Herman Bavinck writes: The three persons [in the Eastern perspective] are not viewed as three relations within the one essence, the self-unfoldment of the Godhead, but the Father is viewed as the One who imparts his being to the Son and to the Spirit. In both the Father reveals himself. The Son causes us to know God: The Son does not reveal the Father in and through the Spirit, neither does the Spirit lead us to the Father through the Son. The two are more or less independent of each other; each leads to the Father in his own peculiar way. Thus, orthodoxy and mysticism, mind and will, are placed in antithetic relation to one another. And this peculiar relation between orthodoxy and mysticism characterizes the religious attitude prevailing in the Eastern Church. Doctrine and life are separated: Next to it and apart from it there is another fountain of life, namely the mysticism of the Spirit. This fountain does not have knowledge as its source but has its own distinct origin and nourishes the heart. Thus a false relation is established between mind and heart: Moreover, as Abraham Kuyper has incisively pointed out, a denial of the filioque leads to an unhealthy mysticism. It tends to isolate the work of the Holy Spirit in our lives from the work of Jesus. Redemption by Christ is put in the background, while the sanctifying work of the Spirit is brought to the fore. The emphasis is more and more on the work of the Spirit in our lives, which tends to lead to an independence from Christ, the church, and the Bible. Sanctification can loom larger than justification, the subjective communion with the Spirit larger than the objective church life, and illumination by the Spirit larger than the Word. Kuyper believes that this has actually been the case to some extent in the Eastern church, as a result of the denial that the Spirit proceeds from the Son as well as from the Father. If we detach the work of the Spirit from the blood of Christ and the word of God, we distort Christianity in a most frightful manner, and any mysticism we create will be more akin to Eastern pantheism than to anything in the Bible – excepting, perhaps, the idolatry of ancient Israel. God meets man in language, in personal discourse. Music may glorify that conversation – and it should do so in worship – but God does not meet man in music. Nor does He meet man in visual art of any sort. He meets man in the Word of God, in language; and because God is incorporeal, He meets man in language alone. Another way to put this is that God meets man only through the Son of God, the Word. The Spirit is the glory, the music, the visual display of God; but God does not meet man through the Spirit. By insisting that icons are a separate channel of non-verbal communication with God and the saints, the Orthodox separate the Spirit from the Son. Understandably, they deny that the Spirit proceeds from the Son. Biblical religion, however, insists that the work of the Spirit is to enable us to understand the Word of the Son, not to be a separate way of approaching God. For if the Spirit comes to do the work of the Father, we must expect to find Him most clearly revealed, not in the Church, but in creation. Subordinationism gave primacy to nature, and hence to the natural ability of man. As a result, man becomes in effect his own savior, and grace is cooperating grace, not prevenient. If the Holy Ghost proceeds only from the Father, then the Holy Ghost, in a system which accords primacy to nature, becomes absorbed into nature. The filioque is vitally connected with the advance of the Western church towards a strong anthropology in connection with the doctrine of sin and grace, while the Eastern stopped in a weak Pelagian and synergistic view, crude and undeveloped. The filioque put the church, which is the temple and organ of the Holy Ghost in the work of redemption, rather between the Father and the Son, partaking of their own fellowship, according to the great intercessory prayer of Christ Himself. It places the church in the meeting point, or the living circuit of the interplay, of grace and nature, of the divine and the human; thus giving scope for a strong doctrine of both nature and grace, and to a strong doctrine also of the church itself. The Church, as the temple of the Holy Ghost, lies at the very heart of this process and in the center of the covenant love that exists within the Triune God. He pointed to "the mystagogical, or spiritual, turning inward of the Greek Orthodox faith," which he connected with "the withdrawn spirituality of the Russian orthodox

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tradition. Not many Western theologians were as astute. The mysticism, cultural stagnation, and imperialism typical of Eastern Orthodox nations are logical consequences of rejecting the Filioque. Sovereign grace and political liberty are logical consequences of embracing it. And yet few Western writers have devoted more than a page or two to the Filioque. Eastern Orthodox theologians at least understand that the issue is important, and they are quick to contend for the sanctity of their position. Shedd, one of the few American theologians to write at length on this issue, summarizes the doctrine with these words: Again, the Spirit, though spirated by the Father and the Son, yet proceeds not from the Father and Son as persons but from the Divine essence. His procession is from one, namely, the essence; while his spiration is by two, namely, two persons. The Father and the Son are not two essences, and therefore do not spirate the Spirit from two essences. Yet they are two persons, and as two persons having one numerical essence spirate from it the third form or mode of the essence — the Holy Spirit: There are two spirations, because the Father and the Son are two persons; but there is only one resulting procession. Thomas Nelson, , An earlier council at Toledo had already declared:

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*This has special reference or relevance to the doctrine of the Holy Spirit because the doctrine of the Holy Spirit is a doctrine that has been plagued by the errors of men in the past, and a knowledge of the history of the subject may preserve us from some of them.*

This is the third message prepared and delivered on this subject. It is a study that brings to my own soul an incomparable new understanding. And it is my earnest and humble prayer that in these days God will give to us a new knowledge of the presence of the Spirit in our congregation and in our own souls. The background of these three messages has been a Word of our Lord in the fourteenth chapter of the Fourth Gospel. Our Savior said, "I will pray the Father, and He shall give you another Paraclete, even the Spirit of truth; that He may abide with you forever" [John 14:16-17]. If that is true then we may learn and we may follow the story of the doctrine and of the movement of the Holy Spirit in these centuries since Pentecost. And it was my persuasion as I studied that for us to know the two thousand years of history past in which the Holy Spirit of God has worked in the earth and in which the churches of the Lord have sought to delineate or to refuse His presence among us, it would be an infinite help to us as we seek to understand His meaning and His message today. So where we left off last Sunday we shall begin today. And we shall finish this brief historical background in this hour. Now in the controversies of the churches in the apostolic and following age, the great creeds were born. A creed was an attempt on the part of the people of God to write succinctly and clearly the mind of God in the truth of Christ. It dates clear back and back to the days of the apostles themselves. Then following those tremendous Christological controversies of those first centuries, the second great creed was written in AD 325. The leaders of all the churches of Christendom were gathered in a little town in Asia Minor by the name of Nicaea presided over by the emperor of the Roma Empire, Constantine. And out of that came the famous and marvelous Nicene Creed. But following the Council of Nicaea there was still agitation concerning the presence and the meaning of the Third Person of the Trinity. But in the next council, that at Constantinople in AD 381, they spelled out the belief of the people of God regarding the Third Person of the Trinity. And this is what they said, "We believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and Son together is worshipped and glorified, who spake by the prophets. And without consultation with the patriarch of Constantinople, the primate of the Greek Eastern Church in the Eastern Roman Empire, the Western Church gathered in Toledo in 447, added one word to that creed, "We believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, filioque, and the Son;" that one word, filioque. The Eastern Church was not counseled with when that one word was added to the creed. It is altogether scriptural to add it. For example in the next chapter, John 16 and [verse] 7, the Lord had said: Nevertheless I tell you, It is expedient for you that I go away: But the Western Latin Church said, "But He also proceedeth from the Son"; so they added the word, "who proceedeth from the Father, filioque, and from the Son"; and that split the churches of Christendom into two vast separated groups: And so vicious and bitter was that controversy between them that finally in the year AD 1054, the Legate of Rome, the representative of the Latin Church, placed on the high altar of Saint Sophia, the cathedral of the Primate of the Greek church, this terrible excommunication, and I quote, "Let them be, let them be anathema maranatha with Simoniacs, Valerians, Arians, Donatists, Nicolaitans, Savarians, Pneumatomachi, Manichaeans, Nazarenes, and with all heretics, yea, with the devil and his angels, amen, amen, amen. And they divided over that doctrine of the procession of the Holy Spirit. Now in those tragic and terrible days with increasing menacing force, the Muslim Turk began to threaten the very existence of the Eastern Empire and the Greek Church. In their desperation, the Greek Church came to the Council of Constance in 1418, asking for help. For without the help of the Western world, there was no possibility of the Eastern Empire surviving. That appeal was turned down. In 1431, at the council in Basil, Switzerland, the Eastern Church again made appeal for the West to help, and it was turned down. And in final desperation in 1453, the emperor of the Eastern Roman Empire and the Patriarch of Constantinople themselves

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made personal appeal for the West to help against the terrible encroaching victories of the Muslim Turk, and it was finally turned down. The end came in It had all of the vital issues involved as in the destruction of Jerusalem in 70 AD under Titus. The war was led by two marvelously able military generals: Sultan Mohammed II, who led the Muslim Turk, and the Emperor Constantine Paleologus, one of the greatest emperors of the Roman Empire and the last; a man worthy to sit upon the throne of all of his great predecessors. When the walls were broken and the Turks poured into the city, there was no cry. There was no panic. The people offered unto God the sacrifice and ablation of their prayers, and their adoration, and their love for the Lord. And when they rose there from, the Emperor refusing to outlive his empire, dashed into the thick of the battle and was slain with the multitude of the dead. The Sultan gave the city up to plunder. The last bastion was the great cathedral, Saint Sophia, built in AD by the Emperor Justinian and the most famous church in all the world. The axes of the Turks soon battered down the great doors and when the soldiers came in they all were slain. The young were carried off into a worse fate and the glorious church of Saint Sophia was converted into a Muslim mosque. And it is so today. As I walked under that giant dome, larger than a baseball diamond; built in a day when steel was unknown, the most magnificent architectural pile of the earth and the very heart and symbol of the ancient Christian world; as I walked under the dome of great Saint Sophia, I reviewed all of the centuries of that past history. And what a tragedy and what a despairing discouragement, what a blot, what a stain; and it has been that from the beginning “dividing, dividing, and dividing, and warring, and hating, anathematizing, and damning, and cursing. And in this instance over one Latin word. Oh, the story of the Spirit of God trying to make malleable the perverse and depraved sinful spirit of man even in His churches. Now we follow it through. After those days we enter the Middle Ages; dark and the Spirit almost unknown. It was the doctrine of the teaching of the church that no man could understand the Word of God by the Spirit of the Lord. And the interpretation of the Word was only in the hands of priests. And it was expressly said that the Spirit of God could not enlighten the Word, but it could be understood only as they interpreted it. Regeneration was never experienced except in rare instances and the churches fell into darkness, and sacramentalism, and ignorance, and superstition. Wherever the Spirit of God withdraws, there follows after nothing but darkness, and superstition, and sacramentalism. Then in those dark days, there came a refreshing visitation from above, itself a work of the outpouring of the Spirit of God. In the s came the Reformation. And the Reformation explicitly gave itself to this great doctrine: That was why the Reformers preached the doctrines of the Holy Spirit, the work of Christ for us, and the work of the Holy Spirit in us. And that is why they translated the Word of God out of the official Greek Scriptures into the vernacular of the people. And that is why they sought to teach the people to read and to know the Word of God. The days of the Reformation were apostolic. They were apostolic in their dependence upon the Spirit of God and upon their exalting the Holy Word of the Lord. They were great days. They were magnificent days. They were days of the outpouring and the fullness of the presence of the adorable Third Person of the Trinity. Then came again, as inevitably and it always does, then came again that sterile, dry, blistering, burning, desert wind, and the Spirit of God largely withdrawn. There lived immediately following the Reformation, there lived Socinus, the father of the Unitarian movement with its vile and vicious attack against the Trinity. There followed Arminius, who magnified the human will in conversion and relegated the Holy Spirit to a minor role. And there came the awful and withering curse of deism. Deism swept over the churches of England and spilled over the churches of continental Europe. Oh, the typical representatives of deist thinking “and this is unbelievable” one of the typical representatives of deist thinking is Voltaire, Voltaire. The Holy Spirit, none; the imminence, the presence of God, none; if there was a God in creation, then He is withdrawn Himself and no longer concerns Himself with this universe. And it withered the churches of God. Then in the s came again that marvelous spiritual outpouring. We call it in history the Great Awakening under John Wesley and Charles Wesley, one of them preaching and one of them singing in England and George Whitefield, the most incomparable preacher of Jesus the world has ever known. No man has ever arisen before or since, with the marvelous, incomparable eloquence of George Whitefield. Coming to America, and there linking his heart and

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hand with Jonathan Edwards, it was a mighty revival. It turned the entire English speaking race God-ward and heavenward. And instead of going through the dark, bloody days of the French Revolution, England experienced revival and America was turned to God! There were lectures prepared and delivered on the Holy Spirit. The great modern missionary movement was born, William Carey in All this happened in the s. William Carey gathered together his band of Baptist preachers at Kettering and sent out their first missionary, himself going to India. Oh, what days they were! In America, the period and the spirit of revival, and pioneer outreach, and the preaching of the gospel of the Son of God; and as American preachers went westward they carried that marvelous spirit of evangelism with them. Then came the period of the German rationalistic movement and the higher critical movement of this last, the nineteenth century. And it withered the world. There was a time when it looked as if Japan would be solidly Christian. There was a time when it looked as if Thailand, Siam, would be solidly Christian. There was a time when it looked as if the age of Philadelphia had come, the age of the open door; with the whole world open to the message of Christ where we moved God-ward and heavenward. And in those days, in the very heart of the nineteenth century, and in those days there poured into the schools, there poured into the seminaries, there poured into the pulpits, and there poured into the churches of the Lord in the whole Earth this thing of rational criticism, higher criticism. And they took the Book and they studied it. They took out the supernatural. They denied the miracles, and they violently attacked the Trinity. And that has spilled over into the modern movement of neo-orthodoxy. The New Orthodox Movement, the movement, current fad of theology in the world today has nothing to say about the Holy Spirit. I would suppose that to almost a man they would deny His distinct and separate personality.

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### Chapter 5 : The Origin of the Holy Spirit

*On the History of the Doctrine of the Procession of the Holy Spirit [H. B. Swete] is 20% off every day at [www.nxgvision.com](http://www.nxgvision.com)*

It has been more months than that since some of you kindly responded to various posts in this blog series. My apologies are extended to each of you who responded with comments. I have read and thought about your comments, and in this blog and the following will respond to some of their concerns. The only thing that extenuates my tardiness is a very busy semester of teaching and travel. Thus, a little mental space has been cleared to return to the subject of the Trinity. Several of the comments that were made in past months had to do with the doctrine of the eternal procession of the Holy Spirit. In this and my next blog I take up that important topic. In this blog, I will answer the question, What is the proof for the doctrine of the spiration or procession of the Holy Spirit? The proof text usually cited here is John 16:7. While this is certainly the reference of the first clauses of the verse, it is not so certain that it is the reference the words, who proceeds from the Father. This is because Jesus speaks of the Spirit proceeding from the Father not in the future tense which He uses in the first two and last clauses of the verse, but in the present tense. This strongly suggests that this procession is not identical to His sending from the Father by the Son. It is possible and even likely that this present tense is like the use of the I am in John 8:12. The true strength of the doctrine of the eternal procession of the Holy Spirit is, however, based on the analogy with the eternal generation of the Son. This is true in several respects. The names, Son and Word, find their true basis in the eternal derivation of the second person of the Trinity from the first. Similarly, the names, Spirit of the Lord or Holy Spirit, must also reflect not merely an economic relationship in redemption, but an eternal relationship. Thus, the name, Spirit, suggests to us that He is the person who is eternally breathed out or spirated by the Father. He is not generated for this would make Him a second son, but He is breathed out and in this mysteriously different way derives His person from the Father. The historical sonship of Christ and His role in redemption reflects and is appropriate to His eternal sonship and role in the eternal Trinity. Everything that has been said by way of support of the eternal generation of the Son supports the idea that the economic Trinity reflects the eternal Trinity. But if this is so, then the role of the Spirit in redemption as sent by the Father and the Son must also reflect the eternal procession and role of the Spirit in the eternal Trinity. Just as Son speaks of the place and role of the second person in the eternal Trinity, so also Spirit must speak of such a place and role. The Spirit occupies a subordinate but necessary role in redemption as the one who applies redemption and actually brings light to the night of our souls. Granted, if one can reject the multiplied evidences for the eternal generation of the Son in my previous blogs, then he will find nothing impressive in the arguments brought forward here. On the other hand, if one appreciates the weighty Scriptural reasons to credit the Nicene doctrine of eternal generation, then, I think, he will find more than adequate reason by way of analogy to credit the doctrine of eternal procession.

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### Chapter 6 : W. A. Criswell Sermon Library | History of the Doctrine of the Holy Spirit

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He has spoken through the Prophets. It speaks of the Holy Spirit "proceeding from the Father" – a phrase based on John 14:26. Thiselton Moreover, the more generic Latin term, *procedere*, does not have "the added implication of the starting-point of that movement; thus it is used to translate a number of other Greek theological terms. Council of Ephesus The third ecumenical council, Ephesus I, it quoted the creed in its form, not in that of [56] decreed in Ephesus I canon 7 that: Webb in his book *Jesus Christ, Eternal God*. The form of this creed that the West adopted had two additions: Furthermore, another recension that is preserved in the East Syriac sources of the Church of the East, contains only wording: The *Fides Damasi* or 5th century, a profession of faith attributed to Pseudo-Damasus or Jerome, includes a formula of the doctrine. Gregory of Nazianzus wrote: Among the Church leaders in Frankish Kingdom of that time a notion was developing that Filioque clause was in fact an authentic part of the original Creed. Popes of that time, Hadrian I and Leo III, had to face various challenges while trying to find solutions that would preserve the unity of the Church. Pope Hadrian rejected those accusations and tried to explain to the Frankish king that pneumatology of Tarasios was in accordance with the teachings of the holy Fathers. True scale of the problem became evident during the following years. The Frankish view of the Filioque was emphasized again in the *Libri Carolini*, composed around 800. Frankish theologians reaffirmed the notion that the Spirit proceeds from the Father and the Son, and rejected as inadequate the teaching that the Spirit proceeds from the Father through the Son. In those days, another theological problem appeared to be closely connected with the use of Filioque in the West. Elipandus was supported by Bishop Felix of Urgel. In 840, Pope Hadrian I condemned the teaching of Elipandus. In 843, Felix appealed to Charlemagne in defense of the Spanish Adoptionist teaching, sending him a tract outlining it. He was condemned at the Synod of Regensburg and was sent to Pope Hadrian in Rome, where he made profession of orthodox faith, but returned to Spain and there reaffirmed Adoptionism. Elipandus wrote to the bishops of the territories controlled by Charlemagne in defence of his teaching, which was condemned at the Council of Frankfurt and at the Synod of Friuli. The controversy encouraged those who rejected Adoptionism to introduce into the liturgy the use of the Creed, with the Filioque, to profess belief that Christ was the Son from eternity, not adopted as a son at his baptism. What was forbidden, he said, was adding or removing something "craftily. Actions such as that of the First Council of Constantinople were sometimes called for in order to clarify the faith and do away with heresies that appear. According to John Meyendorff, [1] and John Romanides [2] the Frankish efforts to get new Pope Leo III to approve the addition of Filioque to the Creed were due to a desire of Charlemagne, who in 800 had been crowned in Rome as Emperor, to find grounds for accusations of heresy against the East. During his reign r. Reasons for the continuing refusal of the Frankish Church to adopt the positions of the Church of Rome on necessity of leaving Filioque outside of Creed remained unknown. Faced with another endorsement of the Filioque clause at the Frankish Council of Aachen pope Leo III denied his approval and publicly posted the Creed in Rome without the Filioque, written in Greek and Latin on two silver plaques, in defense of the Orthodox Faith stating his opposition to the addition of the Filioque into the Creed.

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## Chapter 7 : Issue "Orthodoxy and the Procession of the Holy Spirit | The British Orthodox Church

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Orthodoxy and the Procession of the Holy Spirit Part 1 There are a variety of reasons why it is worthwhile to consider the doctrine of the procession of the Holy Spirit. In the first place there is the reality of the continuing theological controversy between the Eastern and Western churches. As our Orthodox churches engage more and more closely, in positive and negative contexts, with the Roman Catholic, Anglican and Protestant communities, it is necessary that we have a clear understanding ourselves of those issues which separate us. It is undoubtedly the case that ecumenical contacts have discovered and described a number of possible pathways towards a greater consensus in the understanding of this doctrine. But our own ecumenical participation is not furthered if we lack a proper sense ourselves of how Orthodox have expressed their faith in the Holy Spirit from the earliest centuries. It is also the case that there are numbers of Orthodox, perhaps taught in Catholic schools, or reading Catholic teaching materials, who fail to understand and appreciate that there are differences and distinctions between Roman Catholic and Orthodox teachings on many matters. These are not always crucial, and sometimes reflect an acceptable variety of historical and cultural development. But in the case of the procession of the Holy Spirit, and some other important Roman Catholic doctrines, these differences are significant, and a faithful Orthodox Christian does not have the liberty to act as though they were merely matters of theological opinion or theologoumeni. All theological reflection must begin with the Scriptures. But there is a danger that while the Fathers of the Church studied the Bible, and prayerfully taught what they had learned, we tend too easily to turn to the Fathers alone and use their own writings as sources for proof-texts and ready-made arguments. We must make the effort to read the Bible with the Fathers, and especially so in the case of this doctrine of the procession of the Holy Spirit. We should not allow ourselves to be distracted by these terms at the outset, it is enough to begin by turning prayerfully to the Scriptures and asking what they say. This doctrine is concerned with a variety of questions which the early Church asked itself, it is not simply an academic exercise. Who is the Holy Spirit? Indeed is the Holy Spirit a person at all? And if a person, is the Holy Spirit to be considered God, and if God then is the Holy Spirit to be considered truly God, or only God in some secondary and derived sense? These questions must be asked if we are to understand the importance of the doctrine of the procession of the Holy Spirit. While asking and reflecting upon them with the Fathers will indeed enable us to understand why this issue matters even now. This study of the Holy Spirit will be composed of several sections, each produced as a separate essay. There is a need to consider the description of the Holy Spirit in the Old Testament, and then according to the writers of the Gospels and the other books of the New Testament. Having collected together those passages and teachings from the Scripture we will then consider how the Fathers of the Church interpret them, and only then will it be possible to consider the controversy surrounding the procession of the Holy Spirit, and its implications for ecumenical dialogue. This four part investigation must start with the Holy Scriptures themselves, and perhaps it is rather surprising that we must begin with the Old Testament. Of course we will not find a fully developed doctrine of the Holy Trinity because the Old Testament is a record of the obscure and hesitant strivings after God by men who lacked the fullness of the knowledge which was revealed in Christ. Nevertheless there are a great many references to the Spirit of God or the Spirit of the Lord in the Old Testament, and these passages allow us to form an understanding of the degree to which the Spirit was recognised in the period before the Incarnation. This paper will consider some of the aspects of the Spirit of God, or the Spirit of the Lord, which are described in passages of the Old Testament. In fact there are many such references, more than might be expected by a Christian who had been brought up to consider that the teaching of the Holy Trinity was entirely a feature of the Christian Church. As careful consideration of these

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relevant passages will allow us to see how the Jewish people understood, even if only in an implicit sense, the existence and activity of the Spirit. We find that the Spirit of God is first mentioned in the second verse of the book of Genesis. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. More than that, we see from this passage that the Spirit of God is not the same person or identity as God. God created, and the Spirit of God moves over the waters. We can see that the Spirit of God is associated with God the Creator, but is not entirely the same as the Creator. There are other passages in the Old Testament which speak of this creative role of the Spirit of God. The book of Job says, By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. But again there is a distinction made between the one described both as the Spirit of God, and the Breath of the Almighty, and the Almighty God Himself. The same description of the Spirit as involved in the creation is found in the Psalms. Thou sendest forth thy spirit, they are created: This seems to suggest that it would be a mistake to consider that the Old Testament expresses only a bare monotheism in which God is completely alone. In some sense we must recognise that from the first chapter of the Old Testament God is accompanied in His creative work by His own Spirit, whom He sends to do His will. But the Spirit of God is not only active in creation. The Old Testament reveals the Spirit of God as descending on those whom God chooses, and granting them special graces. In the first place we can find various passages which show us that the Spirit of God comes to dwell in men. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? Nor is it only the case that the Spirit of God comes upon godly people. In the book of Numbers we find that the Spirit of God comes even upon the false prophet Balaam, And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. When the Spirit of God acted upon men we can see a variety of actions and responses. In the book of Judges for instance, we read that the Spirit of God came upon several leaders of Israel. The first case is that of Othniel. More than that he is given the ability to lead the people of God in battle against their enemies. Indeed throughout the book of Judges we see similar descriptions of those upon whom the Spirit comes. A few instances illustrate the point. The most colourful of these Judges is of course Samson. He is a complex character, but the manner of his conception of barren parents, after an angelic visitation, and the divine instruction that he be a Nazirite from his birth, place his experiences of the Spirit in the context of a particular purpose of God. The Spirit does not descend randomly, but just as Othniel, Gideon and Jephthah were all used of God, so Samson is most clearly set apart from his birth for the service of God. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: In the case of others of the Judges they are granted wisdom and the grace of leadership, and this might be confused with ordinary ability, but in the case of Samson there can be no doubt. Even as a young man, while living with his parents, he tears apart a lion as if it was a young kid. The book of Judges contains many more examples of the super-human strength of Samson, which derived from the presence of the Spirit of the Lord with him. But we also learn that when he gave away the secret of his strength, and his hair was cut, breaking his Nazirite vow, the Lord departed from him, and he was left in his natural human weakness. What is most important in this passage is that it is said that the Lord departed from him. There is an equivalence made between the Spirit of the Lord which descended on him, and the Lord Himself, understood as God. In some sense, the Spirit of the Lord makes the Lord Himself present, and is the Lord, even while also being called the Spirit of the Lord. In one passage we read, After that thou shalt come to the hill of God, where is the garrison of the Philistines: And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. The prophet declares the word of the Lord by the presence of the Spirit of the Lord upon him. There are other passages in Samuel which also combine the presence of the Spirit of God with prophecy. These include the following, And Saul sent messengers to take David: And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? The Lord is quite clearly distinct from the Spirit of God who speaks the

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words of God through the prophet. What have we gathered so far from this study of the Old Testament? It is seen to act as the agent of the creative will of God, and to be the voice of God in men. This Spirit comes upon men and uses them to accomplish the will of God. It is the Spirit which comes upon the Judges, and the Spirit which speaks in the Prophets. The Spirit is a person in his own right, since He Himself speaks in the prophets, and this Spirit has some relation to the Lord God since when the Spirit of the Lord withdraws from Samson it is said that it is the Lord who has withdrawn. The later writings in the Old Testament confirm this personal nature of the Spirit of God. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? In this passage we see that there is the Lord God, and there is his Spirit, and there is also the one who speaks, the one of whom it is said that the Lord God and His Spirit hath sent him. Of course it is not suggested that the Old Testament writers had in mind the complete doctrine of the Trinity as expressed by St Athanasius. But it does seem that veiled in obscure references throughout the Old Testament there is a constant witness to the presence of the Holy Spirit with the Lord God, and a constant understanding that it is by His Spirit that the Lord God accomplishes His will in the world. When we turn to consider the New Testament understanding of the Holy Spirit it will be with these passages in mind. And we can be sure that the New Testament was indeed written with an understanding and appreciation of the witness of the Old Testament. On the day of Pentecost the events which took place were interpreted in the light of the Old Testament. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: They were Jews, and the ministry of Christ and the descent of the Holy Spirit was the fulfilment of their Jewish hopes and aspirations. That being so, we should not be surprised to find references to the Spirit of God throughout the Old Testament. We have been able to see that in fact there was a reasonably well developed sense of the Holy Spirit throughout the Old Testament period, even an understanding that at the beginning of all things the Spirit had been active, and continued to be active. It was not entirely surprising that the Spirit of God had fallen upon Jewish people, but the wonder was that it had fallen upon rough and ready fisherman, and tax collectors, and Galileans. The Old Testament should not be quietly ignored as if it has nothing to teach Christian believers. The Spirit of God has been active throughout the ages, and we should not be surprised to find that the believers of the Old Testament were also aware of his activity. It remains, in the next paper, to consider how a greater understanding of the role and person of the Holy Spirit was expressed in the New Testament.

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### Chapter 8 : The History of the Doctrine of the Holy Spirit, part II - SLJ Institute

*THE HISTORY OF THE DOCTRINE OF THE HOLY SPIRIT. Dr. W. A. Criswell. John a.m. On the radio and on television you are sharing the services of the First Baptist Church in Dallas. This is the pastor bringing the morning message on The History of.*

In the Nicene Creed, after professing belief in the Holy Spirit, we go on to say that he proceeds from the Father and the Son. As we have seen, the Son proceeds from the Father alone who is the originless origin of both the Son and the Holy Spirit. In these texts Jesus is speaking not only of the external manifestations of the Spirit and his own Incarnation in time and space, but he is also referring to the internal, external origin of himself and the Holy Spirit. When we speak of an internal, divine procession, we mean the origin of one divine Person from another through the communication of the numerically one divine essence. It is to be remembered that it is not the divine essence or substance that proceeds; rather, the Second Person Son proceeds from the originless Father and the Third Person Holy Spirit proceeds from the Father and the Son as from one principle. For, the Second Council of Lyons defined as dogma of faith that the Holy Spirit proceeds from the Father and the Son, not as from two principles, but as from one principle. Both Father and Son constitute one principle of the Holy Spirit because the Son, by virtue of his eternal generation from the Father, possesses everything that the Father possesses except the fatherhood. Let me remind you that we previously spoke about the procession of the Son from the Father. Thus there are two processions in the inner divine life of God: So there is only one divine Son. The Fathers of the Church invented a new word to designate the procession of the Holy Spirit. The reason for this is that the Holy Spirit proceeds from the will or the mutual love of the Father and the Son. Hence he has a special relationship to love, which is an impulse or impelling of sorts, and which in human persons is manifested by heightened activity "often by an increase in heavy breathing. The connection between the Holy Spirit and love is brought out by St. Paul in Romans 5: Scripture tells us clearly, and the tradition of the Church from the beginning bears witness to the belief, that there are three Persons in one God. Acknowledgement Kenneth Baker, S. Ignatius Press, , This article reprinted with permission from Father Kenneth Baker, S. In he published a three-volume explanation of the faith called Fundamentals of Catholicism Vol.

### Chapter 9 : Full text of "On the history of the doctrine of the procession of the Holy Spirit"

*1 Vladimir Lossky The Procession of the Holy Spirit in Orthodox Trinitarian Doctrine Chapter 4 of In the Image and Likeness of God (SVS Press: Crestwood, NY, ), pp.*