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IDÉHISTORIA OCH RELIGION

St Basil's Pneumatology in Pentecostalism

A Constructive Analysis of *On the Holy Spirit* in a Pentecostal Context

R. D. Joar Bengmark

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Supervisor: Martin Westerholm

Abstract

This research analyses the pneumatological work *On the Holy Spirit* of St Basil of Caesarea (ca. 330—379 AD) and examines its possible effects on Pentecostal understandings of the Holy Spirit. It's a qualitative content analysis of the Cappadocian Father St Basil's work *On the Holy Spirit* with a constructive end for Pentecostal pneumatology and related doctrines. In other words, this is a work in the area of pneumatological theology, examining how pneumatology might affect other doctrines. Therefore, my question is what can be said of St Basil's pneumatology in his composition *On the Holy Spirit* and what would it mean in a Pentecostal context. It aims to examine how said pneumatology might influence, challenge or supplement doctrines of the Holy Spirit within Pentecostalism. It moves within the area of pneumatology and discusses its effects on pneumatological doctrines, which concerns aspects of theology, ecclesiology, soteriology, christology and patriology.

Keywords: St Basil, Pneumatology, Pentecostalism, On the Holy Spirit, Trinity

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1. Abbreviations

OHS

- *On the Holy Spirit* (Stephen M. Hildebrand)

THL

- *Treatise & Homilies & Letters (The Treatise De Spiritu Sancto, The Nine Homilies of the Hexaemeron and the Letters of Saint Basil the Great: Archbishop of Caesarea, M. A. Blomfield Jackson)*

2. Introduction

St Basil was the Bishop of Caesarea in the 4th century AD, known today as one of the three Cappadocian Fathers, along with his younger brother Gregory of Nyssa and close friend Gregory of Nazianzus. According to Morwenna Ludlow, they fought against the Modalists, who claimed that the Father, the Son and the Holy Spirit simply was different modes of the Godhead, and against Arians, who claimed that the persons were unlike in nature.¹ Thus, St Basil and the two named Gregory are mainly remembered for their contributions on the doctrine of the Trinity; three different persons sharing one and the same essence of divine nature. The work of St Basil being analysed in this study, is called *On the Holy Spirit (OHS)* and was written in order to fight back against the Pneumatomachians, who objected to the divinity of the Holy Spirit.² His writings, along with the other Cappadocians, came to be influential for the council of Constantinople where the Nicene Creed was revised into a fixed trinitarian doctrine.³

¹ Ludlow, Morwenna. "The Cappadocians". *The First Christian Theologians: An Introduction to Theology in the Early Church*. Pp. 168—185. Edited by Evans, G. R. (Oxford: Blackwell Publishing, 2004). 168—169.

² Ibid, 172.

³ Ibid, 177—178.

Regarding Pentecostalism, Veli-Matti Karkkainen states that it's difficult to trace the exact start and origin of the movement due to different spiritual events that are emphasized as its origin.⁴ However, it's often traced back to the "outpouring" of the Holy Spirit in the beginning of the 20th century. In addition to this, there's not one but many Pentecostals and Karkkainen lists six different denominations, like Wesleyan Pentecostals and Baptism Pentecostals etc.⁵ Thus, he stresses that Pentecostalism is a manifold spiritual movement rather than a theologically constructed institution. Furthermore, he holds that the movement is based on the shared experience of the Holy Spirit rather than any specific doctrines.⁶ However, there are some notions that can be spoken of as Pentecostal doctrines at large; justification by faith in Christ, sanctification by faith as second work of grace, healing of the body available for all in the atonement, the pre-millennial return of Christ and the Spirit baptism evidenced by speaking in tongues.

Allan H. Anderson uses the designation Pentecostalism more broadly, in that the movement constituted by those who focuses on the experiences of the Spirit and practices the spiritual gifts, rather than agreeing on theological doctrines.⁷ He points out that it's the fastest growing Church and is a worldwide movement of all demographics.⁸ Karkkainen holds forth in a Roman Catholic-Pentecostal dialogue that Pentecostals at

⁴ Karkkainen, Veli-Matti. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids: Baker Academic, 2002). 87—88.

⁵ Ibid, 89—90.

⁶ Ibid, 92—94.

⁷ Anderson, Allan H. *An Introduction to Pentecostalism: Global Charismatic Christianity* (2nd ed. Cambridge: Cambridge University Press, 2014). 6—7.

⁸ Ibid, 1.

large agrees with the Protestant principle of *sola scriptura* (only Scripture) over and against post-biblical traditions.⁹

According to Andrew K. Gabriel, there is currently a struggle within Pentecostalism how to theologize in a Pentecostal way.¹⁰ So far, Pentecostals haven't contributed much in developing the doctrine of God, but they've rather inherited most of their teachings from Evangelicalism. Thus, there is a growing emphasis within Pentecostalism to develop theology from a Pentecostal perspective, which often equals pneumatological theology from an experience-oriented perspective. Gabriel himself attempts to examine a Pentecostal-pneumatological perspective on the doctrine of God. Similarly, Steven M. Studebaker has attempted to do a Pentecostal-pneumatological approach on atonement, which questions the christocentric heritage in Pentecostalism and its kinship with Protestant and Evangelical theology.¹¹ Thus, there's a growing interest in developing a Pentecostal theology from a pneumatological approach.

This study serves to examine the pneumatology of St Basil and its consequences in a Pentecostal context. It starts with analysis of the pneumatological work *OHS* of St Basil and then pneumatology of Pentecostalism. Then, a discussion is held regarding St Basil's pneumatology and its possible effects on Pentecostal pneumatology and related

⁹ Karkkainen, Veli-Matti. *Spiritus Ubi Vult Spirat: Pneumatology in Roman Catholic-Pentecostal Dialogue (1972—1989)*. Schriften der Luther-Agricola-Gesellschaft, 42 (Helsinki: Luther-Agricola-Society, 1998). 133.

¹⁰ Gabriel, Andrew K. *The Lord is the Spirit: The Holy Spirit and the Divine Attributes* (Cambridge: James Clarke & Co, 2012). 5—7.

¹¹ Studebaker, Steven M. *The Spirit of Atonement: Pentecostal Contributions and Challenges to the Christian Traditions* (T&T Clark Systematic Pentecostal and Charismatic Theology. Editors: Augustine, Daniela C. & Vondey, Wolfgang. London: T&T Clark, 2021). 1—3.

doctrines. An obvious objection to this, is the fact that Pentecostals in general reject many post-biblical traditions, which Karkkainen discusses in his Roman Catholic-Pentecostal dialogue.¹² He points out though, that themselves are not free from creating post-biblical traditions, as in their doctrine of speaking in tongues as initial evidence of receiving the Holy Spirit. In another of said author's pneumatological works, the argument is made that no pneumatological discourse can be meaningful if it doesn't take different traditions understanding of the Spirit into account.¹³ On that note, it seems important to consider St Basil's pneumatology.

According to Stephen M. Hildebrand, St Basil contributed to the Creed of Constantinople in 381 AC and the unity of the Church.¹⁴ St Basil made his contributions through his theological work, which also laid foundation of trinitarian orthodoxy in the East. Therefore, St Basil's pneumatological work *OHS* could be of relevance for Pentecostalism, if they wish to develop a Pentecostal theology in line with trinitarian orthodoxy and the creed of Constantinople. In addition to this, it could serve Pentecostalism in ecumenical dialogue, bridging pneumatological and trinitarian gaps between them and the traditional Churches. But St Basil is also relevant for Pentecostals, in that he was an early leader of the Church and composer of one of the earliest pneumatological works, writing about the Spirit's presence within the early Church. St Basil's work might challenge the Pentecostal understanding of tradition and baptism, but also support their emphasis on spiritual experience and charismatic gifts.

¹² Karkkainen, *Spiritus Ubi Vult Spirat*, 133—135.

¹³ Karkkainen, *Pneumatology*, 9—10.

¹⁴ Hildebrand, Stephen M. *On the Holy Spirit: St Basil the Great*. Popular Patristic Series, nr. 42.

Translation and introduction by Hildebrand, Stephen M. (New York: St Vladimir's Seminary Press, 2011).

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2.1 Aim

The aim of this research is to examine what effects the pneumatology of St Basil could have in a Pentecostal context. Furthermore, it aims to result in a constructive analysis of his pneumatological work *OHS* and a discussion of its possible consequences for Pentecostalism. The purpose is thus, to provide material for a constructive pneumatology and to contribute in developing Pentecostal theology and doctrine.

2.2 Question

The question of this essay reads thus; what can be said about the Spirit's person and agency in St Basil's pneumatological work *OHS*. In addition to this, the study inquires what kind of insights would be possible to receive from the analysed material and what those would mean in a Pentecostal context. The next question reads thus; in what ways would this pneumatology affect Pentecostal theology. In other words, this study seeks to answer how St Basil's pneumatology might affect, reform or add to Pentecostal pneumatology and related doctrines.

2.3 Method

The method for this study is a qualitative and constructive analysis of St Basil's pneumatology in *OHS* and a discussion of its consequences in a Pentecostal context. Therefore, it also moves within the area of pneumatological theology, which Gabriel describes as examining the effects pneumatology might have on other doctrines.¹⁵ In a Pentecostal context then, the focus of pneumatological theology has mainly been on experiences of the Spirit. Consequently, they focus on how experiences such as the Spirit baptism, speaking in tongues and spiritual gifts affects their doctrines. The doctrines in focus have mainly been soteriology, ecclesiology, ecumenisms and theology of religions. This study uses the same method, but not from a Pentecostal-pneumatological approach. Instead, the approach is from the pneumatology of St Basil and how it might affect, supplement or reform Pentecostal doctrines. Since St Basil has produced a lot of theological material, it seems fitting to limit the material for this study to his pneumatological composition *OHS*. For this, Hildebrand's translation is primarily used, but always in comparison with Jackson's translation. When it's deemed necessary, his other works or letters are consulted or discussed. For this, Jackson's translations are the sources entrusted and consulted.

2.4 A Short Biography of St Basil

St Basil lived ca. 330—379 AD during a significant period for the Christian Church and its history.¹⁶ He was born in the aftermath of the Arian Controversy concerning the Son's relation to the Father as begotten or unbegotten. The First Council of Nicaea was

¹⁵ Gabriel, *The Lord is the Spirit*, 97—99.

¹⁶ Hildebrand, *On the Holy Spirit*, 11—12.

held in 325 in order to settle the dispute of the Son's nature in relation to the Father. However, the Council did not result in peace, instead the conflict inflated. According to M. A. Blomfield Jackson, St Basil was most likely born in Caesarea in Cappadocia.¹⁷ He had nine siblings, of which one was Gregory of Nyssa, who also was one of the three Cappadocian Fathers. St Basil received schooling at early age in Caesarea, went on to study rhetoric in Constantinople and then in Athens.¹⁸ He became acquainted with Gregory of Nazianzus, the third of the Cappadocian Fathers, already in Caesarea and then they studied together in Athens. At the same time, St Basil also became an admirer of Dianius the archbishop, who happened to baptize him ca. 357 AD in Caesarea. He was then ordained a reader and moved to a retreat in Pontus and started to live with a tough ascetic discipline. He ate only what was necessary for daily endurance with the poorest meals and lived in constant celibacy.

However, St Basil was still active in the matters of the Church, partaking together with his friend Eustathius of Sebaste in serious conflicts against Eunomius and Aëtius, who claimed that the Son and the Father was not of the same essence but similar in nature.¹⁹ His party lost the conflict and he fled for his life, but this led him to write his first dogmatic work *Against Eunomius* in the 360's. First however, he was ordained presbyter (priest) by the Caesarean Bishop and his friend Eusebius ca. 364 AD.²⁰ But due

¹⁷ Jackson, Blomfield M. A. *The Treatise De Spiritu Sancto, The Nine Homilies of the Hexaemeron and the Letters of Saint Basil the Great: Archbishop of Caesarea*. In A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series, Vol. VIII. St. Basil: Letters and Select Works. Editors: Schaff, Philip & Wace, Henry. Pp. XIII—XIV.

¹⁸ Ibid, XV—XVII

¹⁹ Hildebrand, *On the Holy Spirit*, 14—16.

²⁰ Jackson, *THL*, XIX—XX.

to a conflict between them and to the fact that many started to root for him over Eusebius, he again left Caesarea to his monastery in Pontus, but this time together with Gregory of Nazianzus. During this period, he likely composed the basis of the Liturgy that today bears his name. He was appointed to Bishop of Caesarea in 370 AD after the death of Eusebius, but he had some problems to gain influence due to his friend's involvement in his election; Gregorius of Nazianzus was one of these friends.²¹

During his episcopal years, conflicts arose regarding the divinity of the Holy Spirit and his own orthodoxy was challenged by his other bishops.²² He also had his friendship with Gregorius of Nazianzus broken due to ecclesial matters, and his friendship with Eustathius broken due to pneumatological questions of orthodoxy.²³ He had several unbroken friendships however, most notably the Bishop Amphilochius of Iconium.²⁴ They visited each other many times and wrote several letters to each other, often conversing the doctrine of the Holy Spirit. In their relationship, St Basil was something of a father and spiritual teacher of Amphilochius, and the result of this friendship was the composition of *OHS*, which St Basil dedicated to Amphilochius.²⁵ He wrote this work in 373 and 375, answering questions of his friend and opposing those who didn't rank the Spirit with the Father and the Son, those who subordinated Him under Them or gave the Spirit a middle position between God and created beings and those who denied the Spirit's role in the Baptism.²⁶

²¹ Hildebrand, *On the Holy Spirit*, 16—18.

²² *Ibid*, 18—19.

²³ Jackson, *THL*, XXV—XXVIII.

²⁴ *Ibid*, XXVIII—XXX.

²⁵ Hildebrand, *On the Holy Spirit*, 19—20.

²⁶ *Ibid*, 22—23.

Hildebrand holds that St Basil aimed to win over the Macedonians (or Pneumatomachians), who denied the divinity of the Spirit. St Basil used moderate language in order to not offend his opponents, and therefore he avoided the term *homoousios* (consubstantial) of the Spirit, using instead the uncontroversial term *homotimos* (equally honored/worshiped). In addition to this, St Basils uses the term *monarchia* (one origin/rule, monarchy) twice in *OHS*, which he never uses otherwise in his works. For these reasons, Hildebrand holds that St Basil in *OHS* is arguing for the Spirit's divinity. St Basil didn't live a long life, but died in 379 AD and his strife for unity in the Church was not achieved in his lifetime.²⁷ However, he contributed to the victory and unity of the Church in the Creed of Constantinople 381, a legacy of his dream to equally honor the three persons of the Trinity.

3. Analysis

3.1. St Basil's Pneumatology in *OHS*

3.1.1. Words About the Spirit

In the beginning of his work, after greeting brother Amphilochius, whom he applauds for investigating every word and seeking the truth, St Basil starts to introduce the issue at hand.²⁸ He's been questioned by his opponents for using his language about the persons of the trinity in a strange and confusing way. When St Basil has been rendering glory, he prays in two different ways; either to the Father, with the Son together with the Holy Spirit, or to the Father, through the Son, in the Holy Spirit. This is the background from which he starts his explanation for his opponents and for those

²⁷ Ibid, 21.

²⁸ *OHS*, 1.1—1.3.

who come upon them. Karkkainen holds this criticism of St Basil's formulated doxology as one of the main reasons for the composition of this pneumatological work.²⁹ As Philip Rousseau points out, the question of the process of interpretation is a central one to St Basil.³⁰ According to him, the commendation St Basil's gives to his friend is due to this very reason; Amphilochius was not just paying attention to the words, but also seeking the truth. Then, St Basil moves on to direct harsh criticism over his opponents and their reasoning, who according to him end up opposing true religion in their literal fixation.³¹ He says that they've been using teachings from Aëtius, who had claimed that the use of different expressions equals different natures, which consequently must be true regarding the different names of God. Therefore, the Pneumatomachians had questioned Basil's use of different words, since they taught that the words used for the persons of the trinity are unchangeable. Thus, it seems to be a question of hermeneutics at the heart of this pneumatological discussion.

Rousseau deems St Basil's position as one of semantics, seeing words as pointing beyond themselves.³² Therefore, a literal reading of the scriptures is not sufficient for understanding the truth in St Basil's view. Rousseau also points out that St Basil believed that the scriptures formed a unit, that every part should be read in the light of another.³³ For these reasons, St Basil accuses their teachings of being grounded in pagan wisdom.³⁴ According to him, they believe that "from" belongs to the matter, while "through" to the

²⁹ Karkkainen, *Pneumatology*, 44.

³⁰ Rousseau, Philip. *Basil of Caesarea* (Berkeley and Los Angeles: University of California Press, 1994). 122.

³¹ *OHS*, 2.4

³² Rousseau, *Basil of Caesarea*, pg. 122, note 108.

³³ *Ibid*, 99.

³⁴ *OHS*, 3.5.

instrument and “in” to time or place. St Basil regards this as delusive and calls it “logic-chopping”, something they’ve learned from paganism, separating the matter and the instrument from one another. This leads to a differentiation of the Godhead’s nature, to subordination of the Son and abolishment of the Holy Spirit. But St Basil stresses that the Holy Spirit is free, not bound to letters or enslaved by such “logic-chopping”.³⁵ In fact, St Basil goes on in length to disprove this fixed use of prepositions, claiming the opposite that all three prepositions are used for all three persons within the trinity.³⁶ According to him, this shows that it cannot be a matter of a difference in substance (*ousia*), even when the prepositions are used differently in one sentence. In such case, it’s rather in order to highlight different persons (*hypostasis*).

As Eirini Artemi points out, the two formulas of doxology are used within the church and thus approved to St Basil.³⁷ Both are correct in St Basil’s view, since they don’t contradict each other; the context and the meaning are the reasons for their differences. One other important aspect connected to St Basil’s semantics and understanding of the formulas is his ontology. John D. Zizioulas holds that St Basil’s ontology was born out from the eucharistic experience of the church.³⁸ This is the ecclesiological principle guiding St Basil more than any hermeneutic or doxological principle. St Basil’s choice of formula was thus understood from within life of worship

³⁵ Ibid, 4.6.

³⁶ Ibid, 5.7—5.12.

³⁷ Artemi, Eirini. “Great Basilus’ Treatise on the Holy Spirit” (Medievalia 21, 2018), 14—15. Medievalia^{host} (Accessed 27 March, 2022).

³⁸ Zizioulas, John D. *Being as Communion* (New York: St Vladimir’s Seminary Press, 1997). 16—17.

and not from historical revelation.³⁹ Therefore, the teachings that aren't practised within the church is "pagan wisdom" and result in heretical understandings about the Spirit.

As Rousseau notes, St Basil's epistemology and ecclesiology are closely twined together.⁴⁰ This becomes clearer later in St Basil's work, when he aims to investigate general understandings of the Spirit.⁴¹ He claims to be building his case both on the scriptures and the non-scriptural tradition. Thereafter, he describes the Holy Spirit as the source of holiness and everyone in need of it turns to him. Artemi recognizes that St Basil's defining of the Spirit and arguments for His divinity often has to do with what the Spirit does.⁴² In accordance to this, St Basil holds the Spirit inspires and assist virtuous men, as an intellectual light for their rational power and discovery of truth. He brings clarity through himself, but it's only possible to approach Him in goodness and not in nature. St Basil pictures the Spirit like a sunbeam radiating grace upon the ones who enjoys His beams on their skin. The Spirit shares his energies in proportion to faith and fills everyone who's worthy with powers. According to Rousseau, the receivers are those who are worthy in goodness and in faith, whose souls and minds the Spirit lifts up and enlightens to the highest nature.⁴³ He points out that St Basil does not have some undefined seizure or ecstasy in mind, but rather a cleansing of one's spirit into likeness of God.

St Basils understands that the meeting of the Spirit and the soul occurs in its separation from passion, which leads to a restoration of one's natural beauty and affinity

³⁹ Ibid, 179, n. 30.

⁴⁰ Rousseau, *Basil of Caesarea*, 122.

⁴¹ St Basil, *OHS*, 9.22.

⁴² Artemi, "Great Basilus' Treatise on the Holy Spirit", 18.

⁴³ Rousseau, *Basil of Caesarea*, 268.

with God.⁴⁴ The recipients are in this way made spiritual themselves in communion with the Spirit, filled with His light they're from this moment able to radiate His grace to others. From this cleansing and communion comes heavenly citizenship, chorus with the angels, abiding in God and unending joy. In addition to this, it is possible to receive distributions of graces, foreknowledge of the future, insight to the secrets and discernment of the mysteries. Moreover, comes the kinship with God and the highest yearning, becoming God. Rousseau explains this as the ultimate goal according to St Basil, to become "like" God through union with the Spirit.⁴⁵ The ability to achieve this likeness is a part of human nature as a created being, but is only made possible by becoming a Christian and entering the community of the Church.

3.1.2. Baptism and Three Persons

According to Rousseau, the baptism formula in Matt 28:19 was the starting point for understanding the Trinity and an orthodox tradition in St Basil's view.⁴⁶ One of St Basil's main argument for the understanding of three different persons and their equal glory, is due to the baptism formula in praxis within the Church.⁴⁷ Citing the Scriptural passage, he claims that the formula is an instruction from God. Thus, as a command from the Lord, the Spirit ought to be numbered with the Father and the Son. He further states that one is regenerated through baptism, which means that salvation comes from all three of the divine persons. Moreover, one receives through baptism the teaching of

⁴⁴ St Basil, *OHS*, 9.23.

⁴⁵ Rousseau, *Basil of Caesarea*, 341—344.

⁴⁶ *Ibid*, 99.

⁴⁷ *OHS*, 10.24—10.26

the undivided nature of the Father, the Son and the Holy Spirit, which he urges his opponents to observe both in confession and in rendering glory. In accordance with this, Rousseau notes that the baptismal formula navigated much of St Basil's thought.⁴⁸ Through baptism one receives enlightenment, brought about by the Spirit, which governs one's whole life. Thus, the baptism is bound to the Spirit rather than an event, while the ceremony and declarations were the outwards signs of the inner event.

The ceremony of baptism is described in *OHS* as follows; a blessing of the water, an anointing with the oil of chrism, immersion in the water three times and renunciation of Satan and his angels.⁴⁹ As Everett Fergusson points out, the order of mention does not indicate the real succession of the ritual.⁵⁰ However, he states that the immersion symbolized Jesus' three days in the tomb. Furthermore, he asserts that the baptism was often followed by the eucharist and taking a new name. But the real benefit from the baptism is the presence of the Spirit. In the words of St Basil, the water is the image of death and imitation of the burial of Christ.⁵¹ The water symbolizes the cleansing of the soul, but the Spirit renews our souls and restores it to kinship with God. The Spirit brings a resurrected life in the baptism, which is the new covenant given by Christ. This is a saving cleansing, a regeneration through the grace of baptism.⁵²

⁴⁸ Rousseau, *Basil of Caesarea*, 130—131.

⁴⁹ *OHS*, 27.66

⁵⁰ Fergusson, Everett. *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries* (Grand Rapids: William B. Eerdmans Publishing Company, 2009). 584—585.

⁵¹ *OHS*, 15.35

⁵² *Ibid*, 10.26

As William J. Abraham points out, St Basil regards the baptism as an action of the Spirit.⁵³ It is the Spirit who regenerates believers in the baptism and makes them into the body of Christ. The believers are thus in baptism made into children of God through the Holy Spirit. Ferguson notes that St Basil thinks of it as a baptism of salvation and uses this as a phrase frequently.⁵⁴ The blood of Christ, forgiveness of sins and faith are all connected to the baptism, but the regeneration and adopted sonship is fulfilled in the Spirit. Grace, faith and salvation are all connected to the baptism of water and the Spirit. The baptism is the seal of faith, the death from sin and the regeneration to a new life. It's a trinitarian baptism in the name of the Father, the Son and the Holy Spirit. St Basil talks about baptism in a similar way, asserting that while God is the one who's anointing and Christ is the one who's anointed, the Holy Spirit is the anointing Himself.⁵⁵ Therefore, a separation of the Spirit from the Father and the Son is dangerous, since baptism and faith is connected. St Basil sees baptism and faith as two ways of salvation; baptism is determined by faith, while faith is perfected through baptism. Both ways are fulfilled in the same names; in the Father, the Son and the Holy Spirit. All three divine persons generate salvation in the baptism, since they are all joined in the same baptism; a saving dogma given by the Son of God himself.⁵⁶ If one has received a baptism lacking something from tradition, the loss is equal to dying without having been baptized.

⁵³ Abraham, William J. "Divine Action and Pneumatology in the Cappadocians". *Divine Agency and Divine Action*, Vol. II. Pp. 62—79 (Oxford: Oxford University Press, 2017). Oxford Scholarship Online *host* (Accessed 15 May, 2022). 67.

⁵⁴ Fergusson, *Baptism in the Early Church*, 587—590.

⁵⁵ *OHS*, 12.28

⁵⁶ *Ibid*, 10.24—10.26

For these reasons, St Basil's argues that his opponents are transgressors, having turned on their own baptism and confession.⁵⁷ He states that if one denies the Spirit, his faith in the Father and the Son can't be fruitful. Moreover, he claims that worship of the Son is only possible in the Holy Spirit and to call upon the Father isn't possible but in the Spirit of adopted sonship. In other words, faith in the Father or the Son is impossible without faith in the Holy Spirit. As Fergusson recognizes, St Basil stresses the importance of a correct baptism and the right understanding of the three divine persons.⁵⁸ The baptism is trinitarian and the orthodox and corresponding formula is necessary. It also has a pneumatological emphasis, since the Spirit is the anointing; believers are baptized into one body in the Spirit (1 Cor 12:13).⁵⁹ But St Basil emphasizes that no baptism is valid in one name alone, neither in the name of Christ nor the Holy Spirit alone. To separate between the persons is dangerous for the baptizer and useless for the baptized, just like it is to separate the persons in faith.

This baptismal theology seems connected to the eucharistic ontology mentioned earlier; that St Basil's formula generated from within the life of worship and eucharistic experience.⁶⁰ According to Zizioulas, St Basil introduced the understanding of the Godhead as relational in Its essence.⁶¹ Being itself (*hypostasis*) was understood as identical to being a person (*prosopon*). This was born out of an experience of the Church as a community.⁶² Therein, the eucharist was understood as communion with God.

⁵⁷ Ibid, 11.27

⁵⁸ Fergusson, *Baptism in the Early Church*, 590—591.

⁵⁹ *OHS*, 12.28

⁶⁰ Zizioulas, *Being as Communion*, 179, note 30.

⁶¹ Ibid, 87—89.

⁶² Ibid, 80—81.

Consequently, the members of the Church experienced the communion of the Trinity through the eucharist. The baptism similarly signifies a personification of a human being, from ordinary existence to one of communion.⁶³ It is a new birth in the Spirit, who enables a baptized person to live in communion. Just as Jesus became Christ through baptism in the Spirit, member of the church can become like Christ through a new birth in the Spirit. Interestingly, Fergusson notes that St Basil often implied a baptismal eucharist.⁶⁴ He asserts that St Basil frequently referred to eucharistic texts in the context of baptism. The baptism seems to have been a requirement in order to eat of the living bread, a necessary nourishment after becoming children of God.

Some have questioned that St Basil regarded the Holy Spirit as of the same nature as the Father and the Son. As Anthony Meredith points out, St Basil never directly described the Spirit as a god (*theos*) or as of the same nature (*homoousios*) in *OHS*.⁶⁵ Therefore, Meredith deems it proper to question if St Basil really advocated the full deity of the Spirit. In addition to this, he holds that it's valid to question if he in fact did teach that equal glory (*homotimos*) ought to be added to the third person of the Trinity, since neither that was ever formulated directly. In his summary, Meredith states again that St Basil never called the Spirit god or of same nature.⁶⁶ Furthermore, he claims that St Basil only on occasion was prepared to render equal glory to the three persons, but never in *OHS*. Meredith argues that this can't be understood simply as an example of St Basil's

⁶³ Ibid, 112—113.

⁶⁴ Fergusson, *Baptism in the Early Church*, 585.

⁶⁵ Meredith, Anthony. "The Pneumatology of the Cappadocian Fathers and the Creed of Constantinople". *The Irish Theological Quarterly* (Vol. 48, 3—4, 1981). Pp. 196—211. The Irish Theological Quarterly *host* (accessed 25 March, 2022). 198—201.

⁶⁶ Ibid, 204—205.

restraint or peaceful approach. Rather, he argues that it is due to St Basil's weak pneumatology, limiting the Spirit's role to the creative action and identic to the spiritual perfection of the Christian.

But in *Letter VIII*, St Basil states that the Father is God, the Son God, and the Holy Spirit God.⁶⁷ It reads that every temple is God's temple, and since the Church is the temple of the Spirit who dwells within them, He is God. Furthermore, he states that if something is called God because it placed all things or beholds all things, then the Spirit is God, since He knows all things about God. In *OHS*, St Basil holds that the Holy Spirit is undividable from the Father and the Son; in nothing is it possible to separate Him from Them.⁶⁸ Furthermore, the Spirit is to be ranked with God and is present in every work of the Father and the Son. Therefore, blasphemy against the Spirit and against God is the same thing. St Basil goes on to say that all three partook in the creation of all things; the Father as the cause, the Son as the maker and the Spirit as the perfecter.⁶⁹ There is a communion of all three but one source, since St Basil stresses that he isn't proposing three persons (*hypostasis*) as sources. The Father is the source, who makes through the Son and perfects through the Spirit.

Dong-Chan Chang holds that St Basil focused on the Spirit as a person within the divine communion above asserting Him as God.⁷⁰ He argues that this was due to St Basil's wish to convince his opponents rather than disprove them. Chang notes that St

⁶⁷ *Letter VIII, THL*, 116 & 121.

⁶⁸ *OHS*, 16.37

⁶⁹ *Ibid*, 16.38

⁷⁰ Chang, Dong-Chan. "The Doctrine of the Holy Spirit in the thought of the Cappadocian Fathers". *Drew University ProQuest Dissertations*, 1983. ProQuesthost (Accessed 26 March, 2022). 83—84.

Basil made a difference between God's substance (*ousia*) and person (*hypostasis*).⁷¹ He argues that St Basil avoided to talk about the Spirit's substance on purpose, in order to not cause confusion. Instead, St Basil highlighted the Spirit's person in relation to the other divine persons. As it reads in *OHS*, St Basil opposes the idea that God would be subdivided into different substrates (*hypokeimena*) and that the Spirit would be numbered under the other substrates.⁷² He argues instead that God exists in personhood (*hypostasis*) and that the Spirit is to be numbered within the Godhead. He states that the Spirit relates to the Son as the Son relates to the Father, given the order of the baptism formula. Therefore, the Spirit must be ranked with the Father and the Son. St Basil also shows the irony in that something subdivided not would share the same substance, which makes the argument of his opponents fall short.

In addition to this, Chang points out that St Basil makes the difference between *ousia* and *hypostasis* clearer in one of his letters.⁷³ In his letter to Terentius, St Basil asserts that the difference is the same as between common and particular.⁷⁴ The term *ousia* is for common essence, like goodness or the Godhead. At the other hand, the term *hypostasis* is for the beings' properties, those belonging to the Fatherhood, the Sonship and the power to sanctify; it regards the particularities of each person. Furthermore, St Basil states that the Father, the Son and the Holy Spirit share the *homoousios* in the unity of the Godhead. In this letter then, he does in fact ascribe *homoousios* to the Spirit, that He has a common essence with the Father and the Son. Chang argues that St

⁷¹ Ibid, 85.

⁷² *OHS*, 17.41—17.43

⁷³ Chang, "The Doctrine of the Holy Spirit in the thought of the Cappadocian Fathers", 86.

⁷⁴ *Letter CCXIV, THL*, 253—254.

Basil wasn't satisfied with the term *ousia* and therefore avoided it deliberately, only using it when absolutely necessary.⁷⁵ Instead, St Basil preferred to talk about different modes of existence within a unity of a Monarchy. Thus, he designated the Father as the one source, from which the Son and the Spirit originate in different manners. In other words, St Basil preferred to talk about a single Monarchy rather than one God as opposed to many, since numbering of any sort was confusing. In this way he tried to speak of a unity, but at the same time highlight the different persons.

According to Zizioulas, the Cappadocian Fathers hold the position that the existence and unity of God did not consist in the one substance of God, but in the person (*hypostasis*) of the father.⁷⁶ The Father is the divine substance and the ontological principal, God exists because the Father exists. God does not exist out of necessity but because of the freedom of the Father. Likewise, the Father freely begets the son and freely brings forth the Spirit. Zizioulas clarifies that no person or substance exists without the other, but the cause of being is traced back to the person.⁷⁷ He further claims that this position is especially true for St Basil; the one divine substance is the essence of the Godhead due to the three persons that constitutes it, but it owes it to one person and not to the substance. In a similar way, St Basil claims a confession in three persons (*hypostasis*).⁷⁸ He states that the three persons is to be confessed singly; one God the Father, one only-begotten and one Holy Spirit. But it is no second or third god, rather it is God from God. There is one Godhead, which is constituted in a communion of three

⁷⁵ Chang, "The Doctrine of the Holy Spirit in the thought of the Cappadocian Fathers", 86—90.

⁷⁶ Zizioulas, *Being as Communion*, 40—41.

⁷⁷ *Ibid*, note 37.

⁷⁸ St Basil, *OHS*, 18.44—18.45

persons, that originate from a Monarchy (one origin/rule). The Holy Spirit is One and confessed singly; through Himself and in His communion with the other persons the Trinity is completed. They relate to one another like a monad to another, with unity in the communion of the Godhead.

In *OHS*, St Basil says that the persons ought not to be counted “one, two, three” or “first, second, third”, but to be numbered as the three different persons within the Monarchy.⁷⁹ In addition to this, he states that such numbering or sub-numeration intermingles Greek polytheism with Christian theology.⁸⁰ Furthermore, he acknowledges that the Spirit as a living substance from God is known, in that He is the breath of God’s mouth. Thus, he claims that the kinship is clear, but that the manner of the Spirit’s existence (*hyparxis*) is unspeakable. Chang notes this, that St Basil never reached a conclusion on the Spirit’s mode of being.⁸¹ But he defended the true dogma of the *monarchia* (one origin/rule), while acknowledging three *hypostaseis* (mode of being, person); the holiness extends from the Father through the Son and the Holy Spirit. As have been put forth earlier, Hildebrand points out that *OHS* is the only work of St Basil where he talks about God in the terms of a *monarchia*.⁸² In the passages where St Basil applies *monarchia*, he’s arguing for the Spirit’s communion with the Father and the Son, using an archetype-image with Scriptural references (Matt 11:27, 1 Cor 12:3).⁸³ For these reasons, along with his avoidance of controversial terms as *homoousios*, Hildebrand

⁷⁹ *OHS*, 18.45

⁸⁰ *Ibid*, 18.46—18.47

⁸¹ Chang, “The Doctrine of the Holy Spirit in the thought of the Cappadocian Fathers”, 89—90.

⁸² Hildebrand, *On the Holy Spirit*, 23.

⁸³ *OHS*, 18.45 & 18.47

holds that St Basil did in fact argue for the Spirit's divinity in *OHS*.⁸⁴ Coming forth as the Breath of the mouth of God, the Spirit's kinship with God and communion in nature with the Father and the Son is clear according to St Basil.⁸⁵

3.1.3 Gifts and Communion

St Basil understands the empowerment of the Holy Spirit as gaining the ability to have kinship with God and to resist evil.⁸⁶ Exorcism, healing and miracles are all works of the Spirit, as witnessed in Christ. The presence of Christ in the flesh is inseparable from the Holy Ghost. Consequently, deliverance from sins and resurrection from the dead is in the Son and the Spirit. In the matter of His agency, renewal and conversion from worldly infatuation into heavenly citizenship is the work of the Holy Spirit, who empowers souls into a resurrected and spiritual life. Constantine N. Tsirpanlis points out that St Basil never separates the action of the Holy Spirit from the Father and the Son, which is also true for Orthodox pneumatology.⁸⁷ The Spirit is the subject of the Christian's spiritual life, inherent in the souls striving towards the object of the spiritual life which is the Son, who in turn directs to the Father. In other words, the Holy Spirit continues and realizes the work of Christ in the souls of believers. In addition to this, St Basil asserts that the Spirit of truth and wisdom reveals Christ and glorifies Him as Lord.⁸⁸ Furthermore, the Spirit enlightens the vision of truth-seekers to see the image of

⁸⁴ Hildebrand, *On the Holy Spirit*, 23—25.

⁸⁵ *OHS*, 18.46

⁸⁶ *Ibid*, 19.49

⁸⁷ Tsirpanlis, Constantine N. *Introduction to Eastern Patristic Thought and Orthodox Theology*. Theology and Life Series, Vol. 30. Minnesota: The Liturgical Press, 1991. 83—86.

⁸⁸ *OHS*, 18.46

the invisible God.⁸⁹ The image in turn makes the vision of the wonderful archetype visible; in this vision the Spirit is inseparable. Knowledge of God the Father is received from the Holy Spirit through the Son. In other words, the Spirit shows the glory of Christ and gives knowledge of God in Himself to those who worship accordingly. The three divine persons share in each person's works and titles, but also in that they're all beyond comprehension.⁹⁰ Those unworthy who are enslaved to the passions of the flesh do not receive the gift of the Spirit, but those who are worthy contemplate and receives the Spirit's gift. He is powerful in his energies, good in his deeds, unlimited in greatness and divine in nature.⁹¹ No gifts come to creation without the Holy Spirit, who is good in nature.⁹² He shares the goodness in nature with the Father and the Son, which the creation partakes in by choosing goodness. He is the Gift of God, the Gift of life and the Gift of power. Olga A. Druzhinina points out that St Basil regarded sanctification as one of the primary acts of the Spirit, who Himself is the source of sanctification.⁹³ She argues that this is what St Basil formulates as the perfection into the image of the son, which she understands as a renewal of the mind. This renewal is a transformation of the believer's inner self through the Spirit, which results in themselves becoming spiritual and children of God.

⁸⁹ Ibid, 18.47

⁹⁰ Ibid, 22.53

⁹¹ Ibid, 23.54

⁹² Ibid, 24.55—24.57

⁹³ Druzhinina, Olga A. "The Ecclesiology of St Basil the Great: A Trinitarian Approach to the Life of the Church" (The University of Manchester, 2015). The University of Manchester's Research *host* (Accessed 6 April, 2022). 85—87.

St Basil states in *OHS* that the Holy Spirit enlightens and leads human beings to not live according to the flesh, shaping them into the image of the Son.⁹⁴ He exists in the purified soul, always present but not always in action. He is always immanent within those who are worthy, but he only acts when there is need. He then acts in prophecies, healings or in other works. Andersson notes that there are some similarities in St Basil's talk about the Spirit to the understanding of *charismata* (graces, gifts) in Pentecostalism.⁹⁵ Characteristic features of Pentecostal charismatic expressions like prophesy and healings are mentioned by St Basil, perhaps even to speak in tongues if St Basil understands it as separate from prophecy.⁹⁶ As have been mentioned in earlier passages, St Basil understands the Spirit as distributing graces and engaging spiritual souls in foreknowledge of the future and chorus with angels.⁹⁷ Although, Karkkainen points out that the Montanists, who highlighted the gifts of the Spirit, were strongly opposed by the early church.⁹⁸ St Basil himself is known to have criticized the group's leader Montanus for identifying himself as the Paraclete. It is notable however, that the Montanists weren't criticized for believing in the *charismata*, but for misinterpreting the Spirit or highlighting certain gifts and the experience of ecstasy. As have been mentioned before, St Basil is not thinking of ecstasy when he talks about being filled with the Spirit, but rather a cleansing of one's soul and enlightenment of mind.⁹⁹ Consequently, St Basil lists understanding of mysteries, apprehension of secrets and kinship with God among

⁹⁴ *OHS*, 26.61

⁹⁵ Anderson, *An Introduction to Pentecostalism*, 19—21.

⁹⁶ *OHS*, 16.37

⁹⁷ *Ibid*, 9.23

⁹⁸ Karkkainen, *Pneumatology*, 39—41.

⁹⁹ Rousseau, *Basil of Caesarea*, 268.

the graces that comes with the Spirit's illumination and cleansing.¹⁰⁰ The ultimate goal is to become God, which means a transformation of the soul through communion with the Spirit into likeness with God. Prophecy and healing are among the *charismata* from the Spirit, but they are only some of the many gifts in becoming the image of the Son.¹⁰¹

Tsirpanlis stresses that the Eastern Orthodox Church also expects *charismata*, but subordinate them to the spiritual aim.¹⁰² The divine mission of the Church is holiness and perfection, which is received in the Spirit's sanctification through *koinonia* (communion) with God. He describes this as one of St Basil's key notions, that the Church is a *koinonia* in God and with God. In this way, the Church constitutes a trinitarian communion. St Basil states in *OHS* that the Spirit, according to the distribution of the gifts, exists as a unity of parts.¹⁰³ The diversity of graces constitute the body of Christ together. In other words, the multitude of members becomes a unity in the Spirit. Therefore, the Church is one in the spiritual communion, since all members are baptized into the Spirit and in this way constitute one body. Druzhinina emphasizes that St Basil regards the Spirit's sanctification of believers as what becomes the Church.¹⁰⁴ Since all members of the Church are renewed in their minds, the whole body of Christ becomes renewed. In a similar way, it reads in *OHS* that it's not possible for anyone to worship God without the Spirit due to the human weakness.¹⁰⁵ Through the Spirit's empowerment, the human soul is purified from evil. Only when the Spirit is

¹⁰⁰ *OHS*, 9.23

¹⁰¹ *Ibid*, 26.61

¹⁰² Tsirpanlis, *Introduction to Eastern Patristic Thought and Orthodox Theology*, 88—89.

¹⁰³ *OHS*, 26.61

¹⁰⁴ Druzhinina, "The Ecclesiology of St Basil the Great", 85—87.

¹⁰⁵ *OHS*, 26.63—26.64

inherent in one's soul is it possible to offer praise or thanks to God; only then is it possible to see the Image of the invisible God. Worship in the Son equals worship in the Father's image, while worship in the Spirit equals worship in the One who manifests the Sons divinity. The Son is seen in the Spirit, as the Father is seen in the Son; the Holy Spirit is inseparable from the Father and the Son in worship. Thus, only through the cleansing of one's soul and enlightenment of one's mind in communion with the Spirit is it possible to worship in the right way.

This is for Zizioulas connected to St Basil's ontological principle; that God's nature is *koinonia*.¹⁰⁶ God is a communion of three persons, who coincides in one substance. The Holy Spirit is the person within the Trinity that brings the Church to Christ.¹⁰⁷ The body of Christ is formed in the Spirit, who opens up the relational existence in believers. In Him, the Church becomes the body of Christ as a communion in the Spirit. As Druzhinina formulates it, the Spirit is for St Basil the place where it is possible to have a vision of God.¹⁰⁸ The Church is the body of Christ and the place where the Spirit dwells. Since the Spirit dwells within believers, they become sanctified and thus saints. In the words of St Basil, the Spirit is called the place of those who has been made holy.¹⁰⁹ The Spirit is the temple of God and He offers himself for dwelling with God. Therefore, He is the place for Saints and true worship. In other words, with the Spirit's dwelling within the souls the believers become sanctified. In communion with Him and receiving His many gifts, the diversity and multitude of the members become one and constitute the

¹⁰⁶ Zizioulas, *Being as Communion*, 134.

¹⁰⁷ Ibid, 110—112.

¹⁰⁸ Druzhinina, "The Ecclesiology of St Basil the Great", 88—89.

¹⁰⁹ *OHS*, 26.62

body of Christ together. In this way, the Church exists as a communion in the Spirit, as the proper place for true worship and knowledge of the divine communion.

3.1.4 Tradition and the Spirit

St Basil asserts in *OHS* that of all the dogmas and proclamations that are held within the Church, some are received from the Scriptures, while others are received in mystery.¹¹⁰ The latter teachings come from the tradition of the apostles, which bears the same power as the ones from the Scriptures. He claims that no one who has experience in the life of the Church would deny this; it's common knowledge among the experienced members that non-scriptural customs are of vital significance. R. P. C. Hanson asserts that St Basil believed that no issues like this would have ever occurred, if everyone had remained faithful to the apostolic tradition.¹¹¹ Nowhere in the Scriptures is it possible to read *ousia* or *agennetos* (unbegotten) of God. These notions are handed down by the Spirit, through the declarations of the apostles and the fathers. Hanson further emphasizes how strong the traditional nature of Christian faith was for St Basil, who consistently argues from the traditional orthodoxy and baptism.¹¹² St Basil asks rhetorically in *OHS*, from what Scriptures the teaching of the confession of faith in the Father, Son and Holy Spirit comes.¹¹³ He stresses that it does not in fact come from the Scriptures, but from the tradition of baptism. He refers to 1 Tim 3:16, arguing that the power of tradition is great because of the *eusebias mysterion* (mystery of piety/true

¹¹⁰ Ibid, 27.66.

¹¹¹ Hanson, R. P. C. "Basil's Doctrine of Tradition in Relation to the Holy Spirit" (Vigiliae Christianae. Vol. 22, nr. 4. Pp. 241—255. Leiden: Brill, 1968). 244—245.

¹¹² Ibid, 247.

¹¹³ *OHS*, 27.67

religion). If one rejects non-scriptural teachings, one endangers the reserved teachings and the confession of faith.

Hildebrand points out that non-scriptural did not equal unscriptural in St Basil's mind.¹¹⁴ The Greek word *agrafos* (unwritten) is used by St Basil regarding customs or teachings that aren't written down in the Scriptures. Thus, he uses *agrafos* in contrast to *eggrafos* (written), separating between traditions that are evident in the Scriptures and those that aren't.¹¹⁵ In this sense, when St Basil argues from non-scriptural traditions, he doesn't mean that they don't have attestation in the Scriptures. He lists several traditions practised in the Church that aren't written down in the Scriptures; that believers in Jesus Christ are marked by the cross (Hanson understands this as members of the Church crossing themselves¹¹⁶), that the words of the epiclesis are uttered at the manifestation of the bread and the wine of the eucharist, that the water of the baptism is blessed and that oil is used for chrism after the baptism.¹¹⁷ He argues that these practises come from the mystical tradition, the secret and unspoken teachings that have been passed on by the apostles and guarded by the fathers. He separates between doctrine and proclamation; the former ought to be kept in silence, the latter to be made public. Doctrines are not for casual hearing and the mysteries ought not to be seen by the uninitiated, it's not appropriate to make them public or published abroad in writing for this very reason.

Hanson understands the most advanced secret doctrines, which he sees as extra-scriptural tradition, as reserved only for the most pious souls in St Basil's view.¹¹⁸ The

¹¹⁴ Hildebrand, *On the Holy Spirit*, 52, note 43.

¹¹⁵ *Ibid*, 104, note 127.

¹¹⁶ Hanson, "St Basil's Doctrine of Tradition", 249.

¹¹⁷ *OHS*, 27.66

¹¹⁸ Hanson, "St Basil's Doctrine of Tradition", 250—251.

other teachings were for the initiated, which means everyone who has been baptized, but not for others.¹¹⁹ He asserts that St Basil mixed two disciplines in the Church; the discipline to hinder pagan interest in the doctrines and rites of the Church, and the discipline to prevent lesser educated or uninformed Christians to be confused by difficult mysteries. Thus, it is the mystery of the religion, passed on in a secret tradition, silent to those outside of the Church.

Emmanuel Amand de Mendieta stresses the proper understanding of the distinction between *dogmata* (dogmas, doctrines) and *kerygmata* (proclamations) in St Basil's thought.¹²⁰ He argues that it is vital for understanding his trinitarian theology and pneumatology. Accordingly, St Basil viewed the proclamations as something publicly sanctioned by the Church, like the consubstantial (*homoousios*) nature of the Father and the Son.¹²¹ The doctrines on the other hand were learned in silence through liturgical and sacramental life, but also holding theological meaning.¹²² These doctrines shouldn't be understood simply as secret dogmas, or in all cases the fruits of the proclamations but never their roots. Rather, de Mendieta argues that the doctrines should be understood as theological doctrines while the proclamations are closer to dogmas.¹²³ He states that this is especially true in *OHS*, where *dogmata* are used with a theological meaning. In other

¹¹⁹ Hanson criticizes this secret tradition as an innovation by St Basil and as having gnostic tendencies. See *ibid*, 251—253.

¹²⁰ de Mendieta, Emmanuel Amand. "The Pair ΚΗΡΥΓΜΑ and ΔΟΓΜΑ in the Theological Thought of St Basil of Caesarea". *The Journal of Theological Studies, New Series*. Vol. 16, no. 1. Pp. 129—142. Oxford: Oxford University Press, 1965. 131—133. *JSTORhost* (Accessed 11 April, 2022).

¹²¹ *Ibid*, 134—135.

¹²² *Ibid*, 135—136.

¹²³ *Ibid*, 137—138.

words, it's in St Basil's usage a theological doctrine hinted in the sacraments and liturgy practiced in the Church. For example, he uses it regarding the baptism formula, claiming the Spirit's ranking with the Father and the Son.¹²⁴ He also uses it for the doctrine of the monarchy and three persons, that knowledge about the Father comes through the Son in the Spirit.¹²⁵ Thus, his understanding of tradition and doctrine is very deeply connected to his pneumatology and understanding of the divine communion. In addition to this, St Basil holds that it is apostolic to observe the non-scriptural traditions.¹²⁶ He argues from the Scriptures (1 Cor 11:2, 2 Thess 2:15) that it is apostolic to hold on to the traditions that has been handed over by word or by letter. Without the traditions, the inspired Scriptures are in danger of being misunderstood.¹²⁷ Free from the orthodox tradition, some have confused the persons of the Godhead and have been misled into Judaism, while others have been misled into Hellenism by asserting opposite substances. The apostolic tradition serves to hinder such misreading of the Scriptures, like being led away into rejection of three persons or into polytheism.

One interesting tradition mentioned by St Basil is the epiclesis (invocation, summoning). As have been mentioned earlier, the epiclesis is a custom practiced during the presentation of the eucharistic gifts. Tsirpanlis explains the epiclesis as the invocation of the Holy Spirit in order to transform the earthly bread and wine into Christ's body and blood.¹²⁸ This custom was practiced by the Fathers of the Church and is practiced in all liturgies of the Eastern Orthodox Church. The invocation of the Spirit

¹²⁴ *OHS*, 10.25

¹²⁵ *Ibid*, 18.47

¹²⁶ *Ibid*, 29.71

¹²⁷ *Ibid*, 30.77

¹²⁸ Tsirpanlis, *Introduction to Eastern Patristic Thought*, 131.

is believed to be necessary for the bread to truly be the body of Christ and the wine to likewise be the blood of Christ. Accordingly, the Father sends the Spirit who changes the food into hypostatic nature of the Logos, like Jesus was formed by the Spirit in the womb of Mary.¹²⁹ The offerings are thus deified, since the Incarnated Logos is both body and of divine communion. This hypostatic presence of divine substance is made possible due to the epiclesis, that the Holy Spirit descends and completes the offerings.

In the liturgy of St Basil in practice today, the epiclesis is uttered during the presentation of the gifts.¹³⁰ Similarly, the Father is asked to send the Holy Spirit in order to sanctify the gifts into the body of Jesus Christ. George S. Bebis deems the liturgy in its present form as witnessing the mind, heart and writing of St Basil himself.¹³¹ This doesn't mean that he composed the whole liturgy or was its creator, but Bebis points out that most scholarship agree that St Basil wrote at least a part of it and that it is in line with his thought.¹³² Manabu Akiyama notes that St Basil's theology is visible in the liturgy as well, who emphasizes the unity of those partaking in the communion of the Spirit.¹³³ Thus, the eucharist in St Basil's liturgy is both a partaking in the communion of the Spirit and the body of the Son. de Mendieta is somewhat critical to the idea that the

¹²⁹ Ibid, 135—137.

¹³⁰ The Divine Liturgy of Saint Basil the Great. Edited by Vaporis, Fr. N. Michael. Liturgical Texts Greek, Orthodox Archdiocese of America. *Goarchhost* (Accessed 9 April, 2022).

¹³¹ Bebis, George S. "Introduction to the Liturgical Theology of St Basil the Great". *The Greek Orthodox Theological Review*. Vol. 42, nr. 3. 1997. Pp. 273—285. *EBSCOhost* (Accessed 9 April, 2022). 281—283.

¹³² Ibid, 275—276.

¹³³ Akiyama, Manabu. "Soteriological Dimension in the Anafora of the Liturgy of St. Basil: In Light of the Eschatology of St. Gregory of Nyssa". Pp. 97—112. *Folia Athanasiana* 8, 2006. University of Tsukuba *Repositoryhost* (Accessed 9 April, 2022). 105—106.

epiclesis practiced today would be present in St Basil's thought, but proposes instead the anaphora as a whole.¹³⁴ Whether or not the epiclesis was the same in St Basil's thought, the notion of communion in the Spirit during the eucharist is similar to St Basil's pneumatology in *OHS*. He asserts that the Spirit is the place where things are made holy and the proper place for worship, where bodily meanings of words become spiritual and burnt offerings become praise.¹³⁵ Likewise, all baptized believers constitute one body in a spiritual communion, the Church is the Body of Christ in its unity in the Holy Spirit.¹³⁶

This is what Tsirpanlis understands as one of St Basil's main concepts, that the Church is a communion in God and with God.¹³⁷ In this way, the Church is a trinitarian communion. In the words of St Basil, the Father is seen in the Son and the Son is seen in the Spirit, worship or offerings to the Father and the Son is inseparable from the Spirit.¹³⁸ Similarly, he talks about his doxology or the baptism formula, that the Spirit is undivided from the Father and the Son in baptism and rendering glory.¹³⁹ Thus, the involvement of the Spirit in the eucharist is not surprising and the epiclesis in practice today seem to bear marks of his pneumatology. As Zizioulas points out, the ontological principal that guided St Basil's thought, along with the other Cappadocian Fathers, was the experience of the eucharist in ecclesial life.¹⁴⁰ This ontology nurtured the idea of

¹³⁴ de Mendieta, "The pair KHPYTMA and ΔOΓMA", 135, see note 4.

¹³⁵ *OHS*, 26.62

¹³⁶ *Ibid*, 26.61

¹³⁷ Tsirpanlis, *Introduction to Eastern Patristic Thought*, 88—89.

¹³⁸ *OHS*, 26.63—64.

¹³⁹ *Ibid*, 10.26

¹⁴⁰ Zizioulas, *Being as Communion*, 17.

three persons within a divine communion and the Holy Spirit as undivided from the Father and the Son.

3.2 Pentecostal Pneumatology

3.2.1 Experience and the Spirit

According to Karkkainen, Pentecostals tend to highlight the presence of the Holy Spirit.¹⁴¹ Worship is almost understood as a synonym for the presence of God through the Holy Ghost. Their pneumatology is not often based on an agreed doctrine, but rather on the experience of the Spirit. The experience is personal and direct, a recurring event happening on a daily basis.¹⁴² It's an outpouring of the Spirit upon the believers, who are filled with the Spirit. Likewise, the charismatic gifts are vivid in the everyday life of Pentecostals.¹⁴³ They are gifts of the Spirit and closely connected to grace, given in service of the body of Christ and the world. Studebaker asserts that the presence of the Spirit is power, which is received by the community and witnessed in many tongues and gifts.¹⁴⁴ He is a promise of power made to followers of Jesus Christ, to reconcile all people with each other and God. Gabriel asserts that in highlighting the miraculous gifts, the Spirit's exercise of power tends to be a one-sided agency in the Pentecostal view.¹⁴⁵ He states that this is partly a correct notion since the Spirit of God sometimes acts with force, like in the works of exorcism. But at the same time, he points out that to focus on

¹⁴¹ Karkkainen, *Pneumatology*, 91—92.

¹⁴² Karkkainen, *Spiritus Ubi Vult Spirat*, 181—183

¹⁴³ *Ibid*, 362—365.

¹⁴⁴ Studebaker, *The Spirit of Atonement*, 109—110.

¹⁴⁵ Gabriel, *The Lord is the Spirit*, 187—188.

the miraculous works is not the proper or biblical way to find out how the Holy Spirit acts.

Anderson states that the experience of God is through the Spirit, who dwells within the Church and its members.¹⁴⁶ The spiritual experience is a phenomenon of ecstasy, like speaking in tongues or being in a trance. This is very deeply connected to the Pentecostal understanding of baptism in the Spirit, that a filling with the Spirit is often followed by speaking in tongues.¹⁴⁷ This personal encounter with the Spirit of God is the most unifying thought in pneumatology within Pentecostalism and Charismatic movements, a common spiritual and empowering experience. It is highlighted amongst Pentecostals that the Spirit dwells within the individual, not just an indirect relationship through the community.¹⁴⁸ Thus, the presence of the Spirit changes in regard to the person of the believer, wherefore there is a variety of charismatic experiences.¹⁴⁹ In other words, the Spirit manifests Himself in different ways in relation to the multitude of believers. As Anderson states, the expressions of the Spirit are often characterized by the believer's culture.¹⁵⁰ Therefore, Pentecostals are bound together in the manifold experiences of the Spirit rather than in one unifying expression of His presence. To sum it up, the experience of the Spirit is for most Pentecostals understood as an empowerment and filling. This happening is often expected to be evidenced by speaking in tongues or other charismatic gifts.

¹⁴⁶ Anderson, *An Introduction to Pentecostalism*, 192—195.

¹⁴⁷ Ibid, 179—181.

¹⁴⁸ Gabriel, *The Lord is Spirit*, 166.

¹⁴⁹ Ibid, 171.

¹⁵⁰ Anderson, *An Introduction to Pentecostalism*, 196.

Another direction of the experiences of the Spirit is the theology of religions advocated by Amos Yong, who argues that Pentecostals ought to examine the presence of the Spirit in other religions.¹⁵¹ He argues that the experience of the Spirit is identical to spiritualities in other religions and traditions of the world. Therefore, he claims that it is a necessary notion that the Spirit is active in other religions, in order to discern the phenomenon of Pentecostal experiences. In addition to this, in examining other religions it becomes possible to discern other spirits as well. He stresses that this would help the discerning of the Spirit and clarify the nature of the experience in question. He draws arguments from the freedom of the Spirit, who acts freely and according to His own will. Likewise, Karkkainen points out that speaking in tongues is not in any regard a phenomenon restricted to Christianity.¹⁵² In fact, there are numerous examples of this in different cultures and parts of the world through the ages. Anderson calls Yong's ideas as constructive Pentecostal theology, that proclamations of Pentecostalism can be challenged and enriched in the meeting with other religions.¹⁵³ He argues from a missiological perspective, that the Spirit of the Pentecost is a missionary Spirit and that the Church likewise is a missionary community.¹⁵⁴ In his view, the Pentecostal movement is a missionary movement, empowered by the experience of the Spirit baptism, and the experience of the power of the Holy Spirit is the core of their mission.

¹⁵¹ Yong, Amos. "Not Knowing Where the Wind Blows': On Envisioning a Pentecostal-Charismatic Theology of Religions". *Journal of Pentecostal Theology*, vol. 7, nr. 14, pp. 81—112 (Leiden: Brill, 1999). 99—100.

¹⁵² Karkkainen, *Spiritus Ubi Vult Spirat*, 373.

¹⁵³ Anderson, *An Introduction to Pentecostalism*, 194—195.

¹⁵⁴ *Ibid*, 198—199.

In this way, Pentecostalism is a religion of power, evangelized through healings and miracles.¹⁵⁵ But it's also concerned with contextualization, since the experiences is in the freedom of the Spirit. Therefore, different cultures and traditions affects the theology in order for the message to be relevant. Yong argues likewise, that religious experiences of other traditions need to be respected.¹⁵⁶ He claims that similar experiences in other religions should be seen as the work of the Spirit, as long as they don't contradict the Word of Jesus Christ. The work of the Spirit along with the Word of Christ thus become the guiding principle of discerning the true Spirit of the world. The Spirit of truth manifests the truth in Christian traditions as well as other religions.¹⁵⁷ All that is good, true and holy in other traditions that doesn't contradict the Christ event is the work of the Spirit. Studebaker criticizes the emphasis on experience in some degree, pointing out that it risks a neglect of heart of the Pentecost.¹⁵⁸ The Spirit brings together all people of many tongues into a community of one people, but differences should not transcend. Neither ethnic or class divisions should be reflected in the inclusive and diverse community of the Spirit.

3.2.2 Baptism and Children of God

According to Karkkainen, the Spirit baptism is the most significant aspect of Pentecostal pneumatology.¹⁵⁹ In their view, it's distinct from conversion but at the same time subsequent to it. It is seen as a second experience of God's grace, the first being the

¹⁵⁵ Ibid, 202—205.

¹⁵⁶ Yong, "Not Knowing Where the Wind Blows", 110.

¹⁵⁷ Ibid, 106—107.

¹⁵⁸ Studebaker, *The Spirit of Atonement*, 127.

¹⁵⁹ Karkkainen, *Pneumatology*, 95—97.

regeneration in faith. The Spirit baptism serves for empowerment to witness rather than sanctification, involving a new understanding of faith and reception of God's charismatic gifts. Sanctification however, is at the same time viewed as a part of conversion and as a continuous process of growth in life. The Pentecostal understanding of the Spirit baptism is deeply linked with speaking in tongues, which for the majority is believed to be the initial visible evidence of said baptism. But there are two other views on the Spirit baptism in Pentecostalism, called the sacramental and the non-sacramental.¹⁶⁰ The former holds that the Spirit baptism sparks the consciousness of the Spirit who has already been received in the water baptism, thus the sacramental view. The latter understands the Spirit baptism as a new bestowing of the Spirit, distinct from the water baptism and any other sacramental context. Therefore, it is called non-sacramental, since it involves a receiving of a real outpouring of the Spirit. The sacramental view is stressed by Catholic charismatic movements in dialogue with Pentecostalism.¹⁶¹ It is also supported by Anglican, Lutheran and Orthodox Renewal movements.

Gabriel points out that some Pentecostals argue that the Spirit baptism is not a momentary event.¹⁶² Instead, it's understood as an ongoing event, continuing from the day of the Pentecost until the coming of the kingdom of God. Some distinguish between the baptism and the empowerment of the Spirit, claiming that the baptism is momentary while the empowerment is continuous.¹⁶³ The latter is the experience of being filled with the Spirit, which is understood to be a recurring event, meaning that one person can be

¹⁶⁰ Ibid.

¹⁶¹ Karkkainen, *Spiritus Ubi Vult Spirat*, 190.

¹⁶² Gabriel, *The Lord is the Spirit*, 170.

¹⁶³ Ibid, 167—169.

filled with the Spirit increasingly and many times. The former is the baptism, which is the giving or the outpouring of the Spirit bound to the initial event. Studebaker describes the Spirit baptism as connected to the atonement, that the Son of God was incarnated in Jesus Christ through the Holy Spirit.¹⁶⁴ The dwelling of God with humanity is actualized through the Spirit and His anointing of Christ was a public manifestation of the Spirit's presence in Jesus. Likewise, after the Pentecost the Spirit baptism makes it possible for human beings to partake in the divine image of Jesus' life. In other words, Christ shares with believers what he received in the Spirit baptism by sending Him to all people. The atonement is related to the baptism since Christ's atoning work is His entire life, not only limited to the cross event.

Therefore, the Spirit baptism is soteriological, but it's also eschatological.¹⁶⁵ It brings about a new creation in process, the work of Christ and the Spirit is not finished. The atonement is ongoing in the Spirit's renewal of lives in the world, just like He worked in Jesus Christ for the world's salvation. The source of Christ's faithfulness to the Father was the Holy Spirit, which is now shared to all people who are baptized in the Spirit. In this way, human beings' relationship with God is restored; the anointing of the Holy Spirit is a return to the breath of God in the creation. Furthermore, the Spirit baptism is the adoption of human beings as children of God.¹⁶⁶ Like the Spirit was the source of Jesus' sonship, He is the source of baptized peoples' identity as children of God. Like the Son of God's relationship with the Father was changed as a human being in the incarnation, but somewhat restored in the anointing of the Spirit, the same is true

¹⁶⁴ Studebaker, *The Spirit of Atonement*, 48—50.

¹⁶⁵ *Ibid*, 99—105.

¹⁶⁶ *Ibid*, 185—190.

for all people after the Pentecost. Studebaker recognizes the similarities between a Pentecostal approach and Eastern Orthodoxy in the pneumatological emphasis.¹⁶⁷ He states that this view on the Spirit's work in the incarnation and atonement have more in common with this tradition than in western counterparts. Like in Pentecostalism, their approach is more personal, participatory and transformational than in Western atonement theology.

3.2.3 The Holy Spirit and the Trinity

Anderson places pneumatology at the heart of Pentecostal theology.¹⁶⁸ He says that the Holy Spirit gets credit for everything that happens in Pentecostal Churches, such as prophecies, speaking in tongues, healings, exorcism, visions and dreams. Thus, experience of and participation in the Spirit connects the Pentecostal movements, where fullness of the Spirit is achieved through prayers and worship. It's also the Spirit who directs the lives and the worship of these churches. Thus, the Spirit is deeply understood as connected to the charismatic gifts and described in terms of power. But as Gabriel points out, many Pentecostals emphasises the Spirit as the power of God so much that they identify Him only as the divine power.¹⁶⁹ Therefore, the Spirit within Pentecostalism tend to be identified as the power of the Godhead rather than as a divine person. As Karkkainen notes, the Holy Spirit is not at the centre of worship, but He is rather the power working in the worship of the Father and the Son.¹⁷⁰ Likewise, Anderson states

¹⁶⁷ Ibid, 53—55.

¹⁶⁸ Anderson, *An Introduction to Pentecostalism*, 188—190.

¹⁶⁹ Gabriel, *The Lord is the Spirit*, 185.

¹⁷⁰ Karkkainen, *Spiritus Ubi Vult Spirat*, 48—49.

that the Spirit's main task is to bring glory to the Son.¹⁷¹ Pentecostalism is christocentric at its core, it's by the Spirit of Christ believers are transformed. He is at the focus in Pentecostal worship and proclamation as the saviour, healer, sanctifier and coming king. He is also the baptizer who baptizes in the Spirit in order to empower believers into missionaries to the world.¹⁷² In other words, the Spirit is the power of Christ and the anointing of believers into discipleship.

According to Karkkainen, approximately one fourth of all Pentecostals belong to the Oneness Pentecostalism.¹⁷³ This movement stand in direct conflict with the Nicene-Constantinopolitan Creed from 381, claiming instead that Jesus is Father, Son and the Holy Spirit. Thus, they do not agree with the formula of St Basil, since they don't render glory to all three persons of the Godhead. Anthony C. Thiselton points out that the Oneness movement could be regarded as a parting from Pentecostalism.¹⁷⁴ As a movement separated from the rest, perhaps they ought not to be numbered with Pentecostalism. Gabriel states however, that Pentecostals universally understands that the Spirit they experience is God.¹⁷⁵ Some theologians have worked with the doctrine of God, but often left out how the Pentecostal pneumatology would affect their theology. Therefore, there's not yet a fixed doctrine of the divine attributes. In this sense, the Oneness movement is not an exception from Pentecostalism, but from classical Christian proclamation and trinitarian theology.

¹⁷¹ Anderson, *An Introduction to Pentecostalism*, 196—197.

¹⁷² Ibid, 227.

¹⁷³ Karkkainen, *Pneumatology*, 90.

¹⁷⁴ Thiselton, Anthony C. *The Holy Spirit: In Biblical Teaching, through the Centuries, and Today* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 2013). 334—335.

¹⁷⁵ Gabriel, *The Lord is the Spirit*, 99.

However, Gabriel points out that Pentecostals in general have emphasized to be biblical in their understanding of God.¹⁷⁶ Therefore, they have not engaged much in trinitarian reflections and have not integrated their pneumatology into their doctrine of God. He argues that like most evangelical movements, they tend to be trinitarian only in confession.¹⁷⁷ This means that they engage in the Scriptures to do that is faithful to the texts, wherein the trinity is not always described as the Father, the Son and the Spirit. For example, the three persons are described as God, Jesus/Lord and Spirit in Pauline literature. Likewise, their theology becomes non-trinitarian, since general statements about God in the Scriptures often gets assigned to the Father in “biblical” theology. In trinitarian theology however, these statements are usually assigned to the Godhead, meaning the Father, the Son and the Holy Spirit. In that way, they end up doing “biblical” theology that often differs from trinitarian theology, if trinitarian theology is understood as the doctrine of the Trinity and how it affects other theologies.

Stuebaker criticizes his own Pentecostal tradition’s christocentric heritage from Evangelical theology, seeking one more grounded in the Pentecost.¹⁷⁸ Arguing from a more pneumatological perspective, he emphasises the Spirit’s work in the incarnation of the Son of God and the atonement in the life of Jesus Christ.¹⁷⁹ Triune life and love was practised by the Spirit-anointed Jesus, which is available to all people through the Pentecost. The Spirit brings relationship with the Father and the Son, which is visible in the Spirit’s incarnation of the Son in Jesus and His lived relationship with the Father.

¹⁷⁶ Ibid, 70—72.

¹⁷⁷ Ibid, 89—91.

¹⁷⁸ Stuebaker, *The Spirit of Atonement*, 1—3.

¹⁷⁹ Ibid, 50—55.

Thus, the Spirit's work is of trinitarian character, bringing relationship with the Son and the Father. The Son sends the Spirit who actualises the life of Christ in believers and restores their relationship with the Father. In other words, human beings become adopted as children of God in the Spirit baptism, just like the Spirit was the source of Jesus sonship in relation to the Father.¹⁸⁰ Likewise, Gabriel speaks of the incarnation and the Pentecost as the clearest indicators of the divine persons' roles.¹⁸¹ Furthermore, he asserts that one can learn about the Spirit in the life of Christ. Stuebaker claims that his pneumatological approach is closer to Pentecostal praxis than that of classical Pentecostalism or Evangelicalism.¹⁸² Stuebaker also notes that this view of incarnation and atonement is closer to Eastern Orthodoxy than other Western traditions.¹⁸³ The difference is mainly in the distinction between the Spirit's work in the incarnation and in the Pentecost, which he claims is due to the question of *filioque* and the wish to separate the Spirit's procession from the Son. He argues that this ends up in a christocentric view of redemption and stresses that the reason for his own view is trinitarian.

In summary, Pentecostals tend to be christocentric in worship and praxis. When doing theology based on the Scriptures alone, they often end up with theology that differs from the classical trinitarian doctrine. The Spirit is central to Pentecostalism, but mostly understood in terms of power and as Christ's Spirit. However, when engaging in pneumatological theology with a Pentecostal approach, they've come closer to trinitarian doctrine with an emphasis on the Spirit's person. In this way, they've done theology true

¹⁸⁰ Ibid, 185—190.

¹⁸¹ Gabriel, *The Lord is the Spirit*, 116—117.

¹⁸² Stuebaker, *The Spirit of Atonement*, 6.

¹⁸³ Ibid, 53—55.

to Pentecostal experience, but at the same time engaged in theology closer to trinitarian orthodoxy. In addition to this, they've discovered common ground with the Eastern Orthodox Church in an emphasis on the Spirit's agency in the works of Christ. In the next section, this research continues with a discussion of the material. St Basil's pneumatology will be discussed in relation to Pentecostalism, in order to examine what consequences it would have on Pentecostal pneumatology and related doctrines. In addition to this, the discussion is held to understand how *OHS* could help or challenge the development of a Pentecostal theology.

4. Discussion

4.1 St Basil's Pneumatology in Pentecostalism

4.1.1 Baptism

In one sense, St Basil's pneumatology is similar to that of Pentecostalism in that both are grounded in baptismal theology. However, the former is based on orthodox doxology while the latter on spiritual experience. For St Basil, the baptism is handed over from Jesus in his command to baptize all nations in the name of the Father, the Son and the Holy Spirit (Matt 28:19).¹⁸⁴ This formula guides St Basil's theology; that the Son joined himself to the Spirit and the Father in the baptism. For him, this is clearly a Spirit baptism, arguing from teachings of St Peter (Acts 10.38).¹⁸⁵ The Father is the one anointing and the Son the anointed one, while the Spirit is the anointing. However, this Spirit baptism is not separated from the baptism of regeneration.¹⁸⁶ Therefore, he argues

¹⁸⁴ *OHS*, 10.24

¹⁸⁵ *Ibid*, 12.28

¹⁸⁶ *Ibid*, 10.26

that the words uttered in the beginning of his life and adopted sonship are the most valuable of all. As noted by Fergusson, the grace in the baptism is in the presence of the Spirit.¹⁸⁷ But it is initial, dying and rising with Christ in the immersion of the water, being regenerated in the new life given by the Spirit. This is in contrast to the subsequent Spirit baptism typical for Pentecostalism, as described by Karkkainen.¹⁸⁸ This baptism is distinct from the initial process and its main purpose is to empower Christians to ministry and evangelism. Pentecostals normally view the baptism as a sign of the Spirit's presence within a believer, as a second experience of God's grace with the initial evidence of speaking in tongues.¹⁸⁹ In addition to this, Gabriel notes that some Pentecostals view the Spirit baptism as an ongoing event.¹⁹⁰ It is a continuous process connected to the coming of the kingdom of God. In other words, the Pentecostal view on the Spirit baptism is very much connected to the experience of the Spirit and the receiving of the gifts. The charismatic movements within traditional the traditional churches stress the sacramental view on Spirit baptism.¹⁹¹ In this view, the Spirit baptism is connected to the initial process. For them, the charismatic experience of the Spirit is preferred to be called the release of the Spirit. Gabriel points out that some Pentecostals separate between the one baptism and many fillings.¹⁹² Furthermore, some tend to rather talk about a releasing of the Spirit instead of a filling, to highlight that He already dwells within them.

¹⁸⁷ Fergusson, *Baptism in the Early Church*, 584—589.

¹⁸⁸ Karkkainen, *Spiritus Ubi Vult Spirat*, 188.

¹⁸⁹ Karkkainen, *Pneumatology*, 96.

¹⁹⁰ Gabriel, *The Lord is the Spirit*, 170.

¹⁹¹ Karkkainen, *Spiritus Ubi Vult Spirat*, 189—190.

¹⁹² Gabriel, *The Lord is the Spirit*, 169.

There are some notions of St Basil that are similar to Pentecostal ideas. The Spirit is manifold in powers and fills all things with power.¹⁹³ He is the source of life and holiness, sharing his energies in proportion to faith. He is present to every person as if He was present to each person alone, like a sunbeam of grace radiating on those who enjoys Him. To those who bears the Spirit in their souls comes the distribution of graces, foreknowledge of the future and unending joy. They are made spiritual being filled with his light and radiate grace forward to others. Miracles, gifts of healings and exorcism are works effected through the Spirit.¹⁹⁴ This corresponds to the Pentecostal notions that the Spirit is empowering and experienced and distributes charismatic gifts.¹⁹⁵ Likewise, He dwells within the individual and is not limited to the Church.¹⁹⁶ However, St Basil does not speak of this experiences or gifts in relation to any baptism. Neither, does he speak of the Spirit baptism as separated from the renewal baptism. As Fergusson notes, the Spirit baptism is baptism in the water for St Basil.¹⁹⁷ There's no separation between the water baptism and the Spirit baptism, both are of one and the same event.

St Basil's view on the Spirit would affect the Pentecostal baptism in mainly two important ways. Firstly, it is trinitarian and would prevent a christocentric baptism. It is a command from the Son himself, that all shall be baptized in the name of the Father, of the Son and of the Holy Spirit.¹⁹⁸ Thus, it is the Son's baptism, while the Father is the

¹⁹³ *OHS*, 9.22—9.23

¹⁹⁴ *Ibid*, 19.49

¹⁹⁵ Anderson, *An Introduction to Pentecostalism*, 179—181.

¹⁹⁶ Gabriel, *The Lord is Spirit*, 166.

¹⁹⁷ Fergusson, *Baptism in the Early Church*, 589.

¹⁹⁸ *OHS*, 10.24

one anointing and the Spirit is the anointing.¹⁹⁹ Faith and baptism correlates in union with each other and are two ways of salvation, both in the name of all three persons of the Godhead. Furthermore, it has strong pneumatological character, since the Spirit is the anointing and faith or baptism is fruitless without Him. In other words, the baptism is never separated from any of the three divine persons, it's can't ever be just in one person's name only. In a Pentecostal context, this would mean that a confusion of different agency in the baptism could be hindered. For example, a recurrence of the baptism in Jesus' name only as in Oneness Pentecostalism could be avoided.²⁰⁰ But the same goes for the Spirit baptism, His agency is never separated from the Son or the Father. St Basil stresses that the Spirit is inseparable from the Son and the Father in everything.²⁰¹ The source is the Father, who makes through the Son and perfects in the Spirit. The Pentecostal Pneumatology closest to this is that of Studebaker, who argues that the Spirit of the Pentecost is the promise of the Father, send by Christ to all people.²⁰² The Spirit brings people to unite in Christ as children of God.²⁰³ The baptism is a synergy between the Spirit and the Son in order to reconcile human beings with the Father.

Secondly, the Spirit baptism is not separated from the initial process and water baptism. The water baptism is an imitation of Christ's death and resurrection, actualized in the presence of the Spirit.²⁰⁴ The Spirit instills life-giving power in the one being

¹⁹⁹ Ibid, 11.27—12.28

²⁰⁰ Karkkainen, *Pneumatology*, 90—91.

²⁰¹ *OHS*, 16.37—16.38

²⁰² Studebaker, *The Spirit of Atonement*, 104—105.

²⁰³ Ibid, 186—187.

²⁰⁴ *OHS*, 15.35

baptized, He is the source of the renewal; in His power the souls are resurrected from the death of sin. Rousseau points out that St Basil regards the baptism as mainly bound to the Spirit and the life in Him, more so than to the event itself.²⁰⁵ However, as Fergusson notes, there's only one baptism for St Basil.²⁰⁶ The baptism in the water and the Spirit baptism is the connected and not separated. Thus, there's only one baptism and receiving of the Spirit. In a Pentecostal context, this would call for a modification of the Spirit baptism. The Pentecostal understanding of the Spirit baptism as a second imparting have no support in St Basil's Pneumatology, but the sacramental view is to be preferred.²⁰⁷ The charismatic experience of the Spirit should be understood as a release of the already received Spirit, which is more in line with classical Church traditions.²⁰⁸ Or as some Pentecostals already holds, there is one baptism and many fillings.²⁰⁹ The baptism and anointing by the Spirit is one thing, to be empowered or filled by the Spirit is another.

As St Basil pictures it, in the baptism of regeneration the Spirit is the anointing.²¹⁰ After the soul has been illuminated and made spiritual by the Spirit comes the distributions of the gifts and kinship with God.²¹¹ In other words, the Spirit is received in the water baptism, whereafter one remains in God and becomes like God. At the same time, experiences of the Spirit are to be expected to each individual who enjoys Him.

²⁰⁵ Rousseau, *Basil of Caesarea*, 130—131.

²⁰⁶ Fergusson, *Baptism in the Early Church*, 589.

²⁰⁷ Karkkainen, *Pneumatology*, 97.

²⁰⁸ Karkkainen, *Spiritus Ubi Vult Spirat*, 189—190.

²⁰⁹ Gabriel, *The Lord is the Spirit*, 169.

²¹⁰ *OHS*, 10.26 & 12.28

²¹¹ *Ibid*, 9.22—9.23

He's always present to those who are worthy and acts when there is need, in prophecies or healing or other acts of power.²¹² He is the Spirit of life and power, the Gift from God that enables the receivers to call God their Father.²¹³ Thus, the Gift does not equal the gifts, neither does the baptism equal charismatic experiences.

4.1.2 Communion

According to St Basil, the members of the Church are baptized into one body, in the unity of the Spirit they constitute the body of Christ.²¹⁴ It's a spiritual communion baptized into one Spirit, they are one in the Spirit. Through Him they are adopted as children of God and become companions of the grace of Christ.²¹⁵ The Spirit brings about the restoration to paradise, the adoption into children of God and participation in eternal glory.²¹⁶ These notions are not unfamiliar to Pentecostals, for whom the encounter with the Spirit is the most unifying idea.²¹⁷ They unite in the experience of a common Spirit as a spiritual movement. Studebaker makes similar conclusions, stating that as the Holy Spirit was the source of Christ's sonship, He is the source of human beings' adoption as children of God.²¹⁸ People's relationship with God is restored through the baptism of the Pentecost, anointed by the Spirit they partake in the life of Christ.

²¹² Ibid, 26.61

²¹³ Ibid, 24.57

²¹⁴ Ibid, 26.61

²¹⁵ Ibid, 15.36

²¹⁶ Ibid, 15.36

²¹⁷ Anderson, *An Introduction to Pentecostalism*, 179—181.

²¹⁸ Studebaker, *The Spirit of Atonement*, 186—187.

Thus, they become a community with a pneumatic identity where all are children of God and bearers of His image.²¹⁹ In this way, the Spirit empowers one to relate to others in a shared identity in the Spirit and in a common Father. This shares similarities with Orthodox notions of communion, which Zizioulas describes as the ontological principle for the Cappadocian fathers.²²⁰ Their concept of God was borne out of eucharistic experience in the church, much like Pentecostalism is born out of spiritual experiences. Zizioulas holds that the baptism is a conversion from the individualized life into a relational being in communion.²²¹ This communion is the life of Christ in a community actualized by the Spirit of the Pentecost; the body of Christ is formed by the Spirit. In the same way as Christ was born in the Spirit, the new birth in the Spirit brings about true and eternal existence in communion. Thus, it is a pneumatological christology connected to ecclesiology.

However, the typical Pentecostal understanding of the Spirit is more in terms of God's power than a divine person.²²² All charismatic experiences that take place in a Pentecostal church is understood as the Spirit's activity.²²³ St Basil regard the Spirit's nature as goodness, which He shares with the Father and the Son, and human beings partake in this goodness by choosing good.²²⁴ He is the Truth and manifests the goodness of the one who sent him and the greatness from whom He came forth.²²⁵ As

²¹⁹ Ibid, 190.

²²⁰ Zizioulas, *Being as Communion*, 16—17.

²²¹ Ibid, 110—114.

²²² Gabriel, *The Lord is the Spirit*, 185.

²²³ Anderson, *An Introduction to Pentecostalism*, 188—190.

²²⁴ *OHS*, 24.56

²²⁵ Ibid, 18.46—18.47

the Wisdom of God, He illuminates the souls with knowledge and vision of the Image and the Archetype. Thus, Spirit is only approachable in goodness, His nearness is in humans' separation from wickedness rather than nearness in place.²²⁶ The experiences of the Spirit is expected by St Basil, but subordinate to the ascent and perfection of hearts; the ultimate goal is to become like God by communion with the Spirit. This is more in line with Eastern Orthodoxy, like Tsirpanlis stresses that the gifts are not an aim in themselves.²²⁷ Rather it is the Spirit as the Gift himself, to live in communion with God in Him. The Church's function is to be sanctified by the Spirit, in order to fulfill God's will in this world. This is perhaps what St Basil holds as one of the main acts of the Spirit, to perfect believers into the image of Christ.²²⁸ In the words of St Basil, the Spirit is the place where things are made holy.²²⁹ He empowers believers to give thanks and offerings of praise, only in Him is it possible to do true worship. Important to note here, is that the Spirit is never separated from the Son or the Father in worship.

Pentecostal understanding of the life of the Church has support in *OHS*. That the Spirit is the whole that exists in parts according to the distribution of the gifts seems to harmonize with Pentecostalism.²³⁰ Likewise, that the Spirit acts in power when there is need and is the agent in giving thanks and praise to God. This is not foreign language to Pentecostals, for whom worship and the presence of the Holy Spirit almost is understood as the same thing.²³¹ In addition to this, charismatic gifts and experiences of the presence

²²⁶ Ibid, 9.22—9.23

²²⁷ Tsirpanlis, *Introduction to Eastern Patristic Thought and Orthodox Theology*, 88—89.

²²⁸ Druzhinina, "The Ecclesiology of St Basil the Great", 85—87

²²⁹ *OHS*, 26.62—26.63

²³⁰ Ibid, 26.61—26.64

²³¹ Karkkainen, *Pneumatology*, 91—92.

of the Spirit are expected to each individual.²³² However, the individual experience and the gifts are subordinate to the shared communion in the Holy Spirit and to become like God. In other words, he emphasizes the life process and transformation in the Spirit. He further states that the way to approach the Spirit is in goodness, since that is His nature.²³³ In a Pentecostal context, this would mean that the charismatic life of the Church is valid, but must be subordinated to perfection in the Spirit. In other words, the perfection of life is the imitation of Christ in humility, patience and freedom from anger; to bear the fruits of the Spirit.²³⁴

St Basil's pneumatology in Pentecostalism would mean that the experience of the Spirit must lead to a resurrected life as companions of Christ and to call God their Father. The Spirit restores human beings to paradise as children of God and to participation in the kingdom of God. This soteriological and eschatological levels of pneumatology seem to fit well with Pentecostal theology. Studebaker argues similarly, when he connects the Spirit to the atonement.²³⁵ The Spirit baptism enables all people to share in a Christ-like life in the image of God. Becoming children of God is a foretaste of the coming kingdom and an ongoing process until the final days.²³⁶ In addition to this, St Basil's pneumatological christology would challenge the christocentric tendencies within Pentecostalism.²³⁷ Furthermore, St Basil's notions about unity in the Spirit would

²³² *OHS*, 9.23—9.24

²³³ *Ibid*, 24.56

²³⁴ *Ibid*, 15.35—15.36

²³⁵ Studebaker, *The Spirit of Atonement*, 48—50.

²³⁶ *Ibid*, 188.

²³⁷ Anderson, *An Introduction to Pentecostalism*, 196—197.

challenge individual emphasis within Pentecostalism.²³⁸ One is baptized into one Spirit, a spiritual communion that are one in the Spirit. Studebaker makes similar challenges to his Pentecostal tradition, arguing for a common identity in the Spirit.²³⁹ In this shared identity it is made easier to relate to others and their differences. This is similar to what Zizioulas calls being baptized into a relational being in communion.²⁴⁰

4.1.3 The Spirit and the Trinity

As noted by Tsirpanlis, the communion of the Church is trinitarian for St Basil; it is a communion in God and with God.²⁴¹ In the words of St Basil, it is a spiritual communion in the Spirit that constitutes the body of Christ.²⁴² In the Spirit the Church partake in the grace of the Son as children of the Father.²⁴³ The Image of the invisible Archetype is made visible in the Spirit, who manifests the goodness and greatness of the communion.²⁴⁴ Faith in the Father and the Son is bound to the presence of the Spirit.²⁴⁵ Likewise, Ferguson notes that the two ways to salvation is trinitarian, faith and baptism in the name of the Father, the Son and the Holy Spirit.²⁴⁶ St Basil states that faith and baptism are the two ways to salvation and are connected to each other, both are in the

²³⁸ Gabriel, *The Lord is Spirit*, 166.

²³⁹ Studebaker, *The Spirit of Atonement*, 186—187.

²⁴⁰ Zizioulas, *Being as Communion*, 17.

²⁴¹ Tsirpanlis, *Introduction to Eastern Patristic Thought and Orthodox Theology*, 88—89.

²⁴² *OHS*, 26.61

²⁴³ *Ibid*, 15.36

²⁴⁴ *Ibid*, 18.46—18.47

²⁴⁵ *Ibid*, 11.27

²⁴⁶ Ferguson, *Baptism in the Early Church*, 589.

name of the Father, the Son and the Holy Spirit.²⁴⁷ The baptism in itself has trinitarian agency, as the Father is the one anointing, the Son is the one anointed and the Spirit is the anointing. The same goes for faith, since knowledge of God comes from the Spirit, through the Son, to the Father.²⁴⁸ The other way around goes for nature, since goodness and holiness comes from the Father, through the Son, to the Spirit. The Godhead is communion in nature; the three persons are united in communion.²⁴⁹ This is in line with the ontology that Zizioulas argues to have been formulated by the Cappadocian fathers.²⁵⁰ The substance of God is communion, since there is no true being without communion. Communion as ontological category is especially true for St Basil, who preferably speaks of communion rather than substance.²⁵¹ God's nature equals communion, a being of three persons. There is no communion or person separate from each other, but the cause is the person who wants communion.²⁵² It is the Father who wants communion, who freely begets the Son and brings forth the Spirit.

In the words of St Basil, the source of being is one, which makes through the Son and perfects in the Spirit.²⁵³ Thus, the Son is the maker and the Spirit is the perfecter, while the Father is the initial cause. The Father doesn't need a co-worker but wills through the Son, who in turn wills through the Spirit. Holiness and goodness come from

²⁴⁷ *OHS*, 12.28

²⁴⁸ *Ibid*, 18.47

²⁴⁹ *Ibid*, 18.44—18.47

²⁵⁰ Zizioulas, *Being as Communion*, 17—18.

²⁵¹ *Ibid*, 134.

²⁵² *Ibid*, 40—41.

²⁵³ *OHS*, 16.38

the Father, through the Son and to the Spirit.²⁵⁴ He is the invisible archetype who is made visible through the Image in the Spirit. This is the dogma of the *monarchia*; a confession of three person but one source. This trinitarian theology has most in common with the Eastern Orthodox Church, that there's only one hypostatic source within the Godhead.²⁵⁵ As Tsirpanlis notes, the Spirit can't proceed from both the Father and the Son, since that would indicate two sources (a *diarchia*). Furthermore, if procession were a matter of a principle shared in substance, then the Spirit ought to be able to proceed from himself. In addition to this, to say that the Son is the cause equals to say that the Father is begotten, since cause is one of the personal attributes ascribed to the Father. As St Basil puts it, the world is created by the Word of the Lord and the Breath of his mouth.²⁵⁶ The Spirit is the Breath of God, who proceeds from the Father. The Breath of God is a living substance and a personal being, a person of the divine communion.²⁵⁷

In a Pentecostal context, this could help to prevent non-trinitarian theology or christocentric tendencies. St Basil's pneumatology would also challenge some notions of Pentecostalism. Firstly, his pneumatology would not support Oneness Pentecostalism and could prevent similar deviations.²⁵⁸ St Basil emphasizes the Holy Spirit as a person, that He is one and ought to be proclaimed singly.²⁵⁹ He is a personal being sharing unity in communion with the Father and the Son. Furthermore, the Spirit has kinship with the other divine persons as a monad relates to another monad. This teaching is from God

²⁵⁴ Ibid, 18.47

²⁵⁵ Tsirpanlis, *Introduction to Eastern Patristic Thought and Orthodox Theology*, 93—95.

²⁵⁶ *OHS*, 16.38

²⁵⁷ Ibid, 18.45—18.46

²⁵⁸ Karkkainen, *Pneumatology*, 90.

²⁵⁹ *OHS*, 18.45

himself, in that Jesus handed over the trinitarian baptism formula (Matt 28.19).²⁶⁰ They are proclaimed as three different persons, but of one common nature. A confusion of the three persons or a differentiation of nature wouldn't be in accordance with true religion.²⁶¹ Thus, St Basil's pneumatology could gain Pentecostals in developing a Pentecostal theology, in that it would be in line with classic trinitarian doctrine.

Furthermore, his pneumatology would be helpful to Pentecostals, if they'd wish to develop a pneumatology that doesn't limit the Spirit to power or experience. As Gabriel points out, there are tendencies within Pentecostalism to view the Spirit only as divine power.²⁶² Similarly, Anderson stresses that the experience of the Spirit is the most unifying notion for all Pentecostals.²⁶³ At the same time, the worship is christocentric and the Spirit's function is to glorify the Son.²⁶⁴ As Karkkainen puts it, the Spirit is for Pentecostals the power working in the worship of the Father and the Son.²⁶⁵ St Basil's pneumatology would mean however, that the Spirit is inseparable from the Father and the Son in everything.²⁶⁶ He is a co-worker in the creation as the Perfecter; the heavens were established by the Word and the Breath of God. He is the gift of life that renews souls from the death of sins and restores them to paradise, enabling them to call God as their Father.²⁶⁷ He is the anointing in baptism and knowledge in faith, with Him comes

²⁶⁰ Ibid, 18.44

²⁶¹ Ibid, 30.77

²⁶² Gabriel, *The Lord is the Spirit*, 185

²⁶³ Anderson, *An Introduction to Pentecostalism*, 188—190.

²⁶⁴ Ibid, 196—197.

²⁶⁵ Karkkainen, *Spiritus Ubi Vult Spirat*, 48—49.

²⁶⁶ *OHS*, 16.37—16.38

²⁶⁷ Ibid, 15.35—15.36

relationship with God.²⁶⁸ This knowledge leads from the Spirit, through the Son, to the Father. He fixes the eyes on the Son as the Image of the unseen God, who in turn leads the eyes to the Father as the archetype.

In a Pentecostal context, this would invite to ecumenical discussion. As Studebaker notes, a Pentecostal approach to atonement and incarnation leads to theology that shares similarities with Eastern Orthodoxy.²⁶⁹ A pneumatological approach like his challenges the subordination of the Spirit in the West and the *filioque*. The procession of the Spirit is not from the Son, even though the procession is relational. Studebaker however, makes no distinction between the pre- and post-incarnational work of the Spirit. He emphasizes that the Spirit's work always nurtures love, compassion and joy. The Spirit's work of atonement is in the incarnation of the Son, the anointing of the Son and the day of the Pentecost.²⁷⁰ St Basil support the Spirit's work of atonement, in that the Spirit was present in the Lord's flesh as His anointing.²⁷¹ The same goes for the resurrection and the day of judgement, it's a synergy between the Spirit and the Son. It's also true for the outpouring of the Spirit and the foundation of the Church. The Spirit is inseparable from the Father and the Son in all things; the Spirit works as the confirmation of the commanding Lord and His Word.²⁷² The Spirit's works are goodness and kinship with God, in who's nature of goodness the three persons co-exists.²⁷³

²⁶⁸ Ibid, 12.28 & 18.47

²⁶⁹ Studebaker, *The Spirit of Atonement*, 53—55.

²⁷⁰ Ibid, 48—50.

²⁷¹ *OHS*, 16.39—16.40

²⁷² Ibid, 16.37—16.38

²⁷³ Ibid, 19.49

4.1.4 Tradition

A central part of St Basil's notions about the Spirit is connected to tradition. As soon as he starts to describe the Spirit's works and nature, he argues from both the Scriptures and non-scriptural traditions.²⁷⁴ One non-scriptural idea that he presents, is that the Spirit is experienced by each person as if He was present to each alone. Likewise, are non-scriptural notions that one gets a relationship with God and becomes like God in communion with the Spirit. The baptism formula is a central argument for the Spirit's numbering with the Father and the Son.²⁷⁵ The formula has scriptural attestation and he renders arguments from the Scriptures, but he leans heavily on the praxis itself and his own regeneration and adoption to sonship. He argues that the confession of faith in the Father, the Son and the Holy Spirit is from the tradition of baptism.²⁷⁶ The received baptism guides the faith and rendering of glory to the Spirit in communion with God. In other words, the notion of the Spirit as a person next to the Father and the Son is borne out of tradition rather than the Scriptures.²⁷⁷

As de Mendieta points out, St Basil separates between dogmas and proclamations, the latter being the publicly sanctioned declarations of the Church.²⁷⁸ The former however, is the theological doctrines embedded within the sacraments and liturgies in praxis within the Church. These doctrines are not to be understood as consequent fruits of the proclamations, but rather as indicative roots. Therefore, de Mendieta regards this distinction as vital for a proper understanding of St Basil's pneumatology and trinitarian

²⁷⁴ Ibid, 9.22—9.23

²⁷⁵ Ibid, 10.24—10.26

²⁷⁶ Ibid, 27.67—27.68

²⁷⁷ Ibid, 12.28

²⁷⁸ de Mendieta, "The Pair KHPYΓMA and ΔΟΓΜΑ", 134—138.

theology.²⁷⁹ St Basil describes the baptism formula and the ranking of the Holy Spirit with the Father and the Son as a saving dogma handed down from the Lord.²⁸⁰ In addition to this, he uses it to describe the doxology of the monarchy and the three persons.²⁸¹ Furthermore, he makes this distinction clear in *OHS* and list examples of dogmas as the baptism rituals and the epiclesis.²⁸² In other words, the traditional dogmas within the Church is knowledge of God handed down from the Lord to the apostles, handed over to the fathers and observed by the Church. Thus, trinitarian and pneumatological knowledge is inseparable from non-scriptural traditions. And since the Church is the body of Christ in the Spirit, He is clearly connected to this process.²⁸³ As Hanson notes, this transmission of the knowledge of God is accomplished by the Spirit through the teachings of the Church.²⁸⁴

In a Pentecostal context, this would mean mainly two things. Firstly, it challenges the Pentecostal rejection of many post-biblical tradition and their emphasis on the Scripture as the sole criterion for legitimacy.²⁸⁵ The non-traditional nature of Pentecostalism would not find approval in *OHS* or St Basil's theology, like the tendency to regard sacraments and apostolic succession as imprisonment of the Spirit.²⁸⁶ In the words of St Basil, the apostolic tradition mediates between the traps to either confuse the

²⁷⁹ Ibid, 131—133.

²⁸⁰ *OHS*, 10.24—10.25

²⁸¹ Ibid, 18.45 & 18.47

²⁸² Ibid, 27.66

²⁸³ Ibid, 26.61

²⁸⁴ Hanson, "Basil's Doctrine of Tradition", 244—245.

²⁸⁵ Karkkainen, *Spiritus Ubi Vult Spirat*, 133.

²⁸⁶ Ibid, 302.

three persons or to set the natures in opposition.²⁸⁷ Thus, tradition is important for the knowledge of God as trinitarian, but also for proper understanding of the Spirit as a person and post-biblical presence and activity. Inspired scripture cannot do this alone, but leads to different notions of God's nature and personhood. The Oneness Pentecostalism is a modern-day example of this, a non-traditional movement confusing the persons into one person.²⁸⁸ But this confusion is also true for many Pentecostals, who tend to regard the Spirit's person or nature mainly as power.²⁸⁹ Likewise, Pentecostalism at large tends to hold the Spirit as the power working in the worship of the Father and the Son.²⁹⁰ As have been stated, the movement is christocentric in general, wherein Christ is the person who mainly is worshipped.²⁹¹ In addition to this, the Spirit is often spoken of as Christ's Spirit and Christ is in turn the sanctifier and healer alone. In order to prevent such confusions of the divine persons, tradition is of importance. St Basil's pneumatology would mean that tradition ought to be consulted in discernment of the Spirit, both in doctrine and ecclesiology. Knowledge of God is inseparable from the illumination of the Spirit, but so is the received dogma from the apostolic tradition.²⁹² Thus, pneumatology and tradition goes hand in hand connected to each other, instructing the community through the practices within the Church.²⁹³ This connection between tradition and the Spirit is a challenging thought for Pentecostalism, but could

²⁸⁷ *OHS*, 30.77

²⁸⁸ Karkkainen, *Spiritus Ubi Vult Spirat*, 43.

²⁸⁹ Gabriel, *The Lord is the Spirit*, 185.

²⁹⁰ Karkkainen, *Spiritus Ubi Vult Spirat*, 48—49.

²⁹¹ Anderson, *An Introduction to Pentecostalism*, 196—197.

²⁹² *OHS*, 10.25 & 18.47

²⁹³ *Ibid*, 27.66

provide a more coherent and trinitarian pneumatology. It would also provide common ground in ecumenical dialogue, since this connection is well attested in traditional Churches.

Secondly, St Basil's view on dogma as something in practice within the Church, both instructing and instructed by the proclamations, could benefit the Pentecostal view on experience. The experience of the Spirit is very much the common doctrine within Pentecostalism, instructing or instructed by their theology. This spiritual and empowering encounter is the most unifying thought within Pentecostalism.²⁹⁴ In St Basil's pneumatology, this personal experience of the Spirit within the Church would be connected to dogma. Thus, the experience of the Spirit is a Pentecostal dogma, received in the Spirit's presence and lived out by the community. This opens a door for a more constructive and charismatic view on dogma within Pentecostalism, but also for a more structured pneumatology in line with classical Christian thought. As Karkkainen points out, the thought of speaking in tongues as the initial evidence in Spirit baptism is a post-biblical doctrine within Pentecostalism.²⁹⁵ They are not free from post-biblical ideas either, and to think of it as dogmas handed over by the Spirit could benefit the development of Pentecostal pneumatology.

In addition to this, St Basil's pneumatology would also support the Pentecostal emphasis that spiritual gifts are normative in the Church.²⁹⁶ St Basil's also expects distribution of gifts, which is very much connected to the unity in the Spirit and the

²⁹⁴ Anderson, *An Introduction to Pentecostalism*, 179—181.

²⁹⁵ Karkkainen, *Spiritus Ubi Vult Spirat*, 134—135.

²⁹⁶ *Ibid*, 46—49.

body of Christ.²⁹⁷ He lists speaking in tongues, prophesy, healings and exorcism amongst other gifts of the Spirit.²⁹⁸ Thus, this would be Pentecostal dogmas very much supported by St Basil; in the sense that dogmas are the practices within the Church, instructing and instructed by one's proclamations. However, he considers every work and gift of the Spirit as undivided from the Father and the Son. In receiving the gifts, one encounters the Distributor, then it is expected to turn one's mind to One who sent them and then to their Cause. The experience of the Spirit is trinitarian, never separated from the Son and the Father. Likewise, glory ought to be given to the Father, the Son and the Holy Spirit according to the Lord's command (Matt 28:19) or to the Father and the Son with the Spirit as phrased by St Basil himself.²⁹⁹ Thus, St Basil's pneumatology would affect the Pentecostal view on experience as a dogma and a trinitarian experience.

The theology of religions held forth by Yong seems to have support in St Basil's pneumatology as well.³⁰⁰ In *OHS*, he states that the Spirit is present everywhere and is mixed with the air, illuminating land and sea.³⁰¹ In creation, the Spirit perfected all things, confirming the Word of Lord.³⁰² The working of miracles and healings are through the Spirit, who gives life to all things and brings forth revelation of mysteries to the creation.³⁰³ Anderson likewise highlights the Spirit's works within different religions,

²⁹⁷ *OHS*, 26.61

²⁹⁸ *Ibid*, 9.23, 16.37 & 19.49

²⁹⁹ *Ibid*, 1.3, 25.59 & 27.68

³⁰⁰ Yong, "Not Knowing Where the Wind Blows", 99—100.

³⁰¹ *OHS*, 9.22

³⁰² *Ibid*, 16.38

³⁰³ *Ibid*, 19.49 & 24.56

emphasizing the shared experience of the Spirit.³⁰⁴ This shared experience might have support in St Basil's pneumatology, but it needs to be clarified that this leads to the knowledge of the Father and the Son.³⁰⁵ In *OHS*, he holds that the Spirit is inseparable from the knowledge of the Archetype, always leading through the Image of the invisible God to the Monarchy of the Father. Thus, the Spirit is inseparable from the Father and the Son in all things.³⁰⁶ The Spirit speaks within the souls, always present but act when there is need; He calls upon God as Father and manifests the divinity of the Son, the three persons are inseparable from each other in worship.³⁰⁷ Therefore, the theology of religions should have support in St Basil's pneumatology, as long as the agency of the Spirit is understood as always leading to knowledge of the Father and the Son.

One dogma brought up briefly by St Basil that could be of special interest to Pentecostalism is the epiclesis in the context of the eucharist.³⁰⁸ That the bread and the wine fill up the body of Christ in the Spirit fits well with St Basil's language and theology.³⁰⁹ In the coming of Christ and in the presence of His flesh, the Spirit comes forth and is inseparable.³¹⁰ This thought is also present in the liturgy of St Basil, which according to Bebis is in accordance with St Basil's theology.³¹¹ The Spirit's presence in the eucharist would suit Pentecostalism very well and make room for a eucharistic

³⁰⁴ Anderson, *An Introduction to Pentecostalism*, 194—195.

³⁰⁵ *OHS*, 18.47

³⁰⁶ *Ibid*, 16.37

³⁰⁷ *Ibid*, 26.61—26.64

³⁰⁸ *Ibid*, 27.66

³⁰⁹ *Ibid*, 26.61

³¹⁰ *Ibid*, 19.49

³¹¹ Bebis, "Introduction to the Liturgical Theology of St Basil the Great", 281—283.

theology in line with traditional Churches, especially the Eastern Orthodox Church.³¹² It gives room for a dogmatic (in St Basil's sense) experience of the Spirit and that it happens in a trinitarian context. In Orthodox thought, the Spirit comes forth from the Father and forms the bread and wine into the incarnated body of the heavenly Son.³¹³ Thus, the epiclesis provides a pneumatological eucharist, that makes room for a trinitarian context and a personal experience of the Spirit's presence.

A trinitarian experience of the Spirit like this is much in line with St Basil's pneumatology, in that the Spirit's power directs one's eyes to the Image of the invisible God, through which one is led up to a vision of the Archetype.³¹⁴ Holiness reaches down from the Father, through the Son to the Spirit. The Father is the cause who makes through the Son and perfects in the Spirit.³¹⁵ To partake in the body of Christ as a part in the whole, is to be one in the Spirit.³¹⁶ This experience leads one to call upon God as Father, which is also true in worship; the Holy Spirit is inseparable from the Son and the Father. The Godhead's unity is in the communion of the three persons.³¹⁷ God's nature is communion of persons, which is the ontology of St Basil.³¹⁸ This ontological notion of communion was borne out of the eucharistic experience of the Church and formed the Cappadocian Fathers.³¹⁹ To speak of Christ means to simultaneously speak of the Father

³¹² Tsirpanlis, *Introduction to Eastern Patristic Thought*, 131.

³¹³ *Ibid*, 135—137.

³¹⁴ *OHS*, 18.47

³¹⁵ *Ibid*, 16.38

³¹⁶ *Ibid*, 26.63—26.64

³¹⁷ *Ibid*, 18.45

³¹⁸ Zizioulas, *Being as Communion*, 134.

³¹⁹ *Ibid*, 17.

and the Spirit; the body of Christ's formation by the work of the Spirit equals the realization of the will of the Father.³²⁰ Thus, such understanding of the eucharist in a Pentecostal context would enrich their celebration of the Lord's supper theologically.³²¹ It would provide a context to combine their emphasis on the presence of the Spirit with traditional praxis and theology. It would also move their eucharistic theology more in line with traditional churches, especially the Eastern Orthodox Church.³²² In addition to this, it could help to develop a more pneumatological theology and to hinder christocentric or non-trinitarian tendencies.

5. Conclusions

5.1 Reflections on Analysis and Discussion

5.1.1 Conclusions of *OHS*

St Basil's pneumatology in *OHS* is broad and rich, it concerns the presence of the Spirit in the life of the Church, His works in relation to the divine communion and His person within the Godhead. All in all, He is always understood as a person within the Trinity, never separated from the Father and the Son in anything. He is the anointing of Christ, shared to the members of the body of Christ. He works in the new birth as the life-giving power in the baptism. He is the sanctifying power in the Church, making human beings having relationship with God and becoming more like Him. His presence is enjoyed individually, experienced as goodness and grace. He distributes gifts individually, that together fill up the body of Christ in Him. He is the source of

³²⁰ Ibid, 110—112.

³²¹ Karkkainen, *Spiritus Ubi Vult Spirat*, 279—282.

³²² Ibid, 284.

knowledge and worship of the Son and the Father. The Spirit is the Confirmation of the Word of the Lord, He is the Perfecter that works in synergy with the Maker and proceeds from the initial Cause. The power of the Spirit leads one's eyes to the Image of the invisible Archetype. In the experience of His works, one first recognizes Him, then one's mind is led to the Son who sent Him, to finally be led to the Father from whom He came forth. In all things then, the Spirit is inseparable from the Father and the Son, all works and experiences are trinitarian.

5.1.2 Effects on Experiences and Spirit Baptism

Firstly, it supports their emphasis on experience of the Spirit and His gifts. He is experienced by each person as if He was present to each person alone. For St Basil, prophesy and foreknowledge are expected to come with the Spirit, as are healings and exorcisms. Speaking in tongues is also mentioned, but not as clearly and frequent as the other gifts. Thus, Pentecostals would find support in St Basil's pneumatology for their experience of the Spirit and His gifts in the life of the Church. Secondly however, his pneumatology would affect their doctrine of Spirit baptism. There's only one Spirit baptism for St Basil, which is the receiving of the Spirit in the water baptism. The water immersion is the burial and resurrection with Christ, only accomplished with the Spirit. He is the anointing in the baptism and the source of life in the new birth. Therefore, it challenges the Pentecostal notion of Spirit baptism as the experience of the Spirit and speaking in tongues. Instead, it would mean that this event either ought to be understood as a release of the Spirit or simply a filling. Preferably the latter, since St Basil never speaks of a release of the Spirit subsequent to the anointing. In addition to this, St Basil's understanding of Spirit baptism is not bound to the event or to any experience, rather to the Spirit himself and His indwelling in one's soul throughout life.

This baptism is the other way to salvation alongside faith, which makes the Spirit's work soteriological. Therefore, it challenges Pentecostalism to think of Spirit baptism more in the terms of a life process rather than an experience or an event.

5.1.3 Pneumatology and Tradition

The Spirit is connected to tradition in St Basil's view. The notion about His divine nature is received from the Lord and handed over in the tradition of the apostles. It is learnt from eucharistic and baptismal experience of praxis, the Spirit is numbered with the Father and the Son in the formulas. The arguments raised against the Spirit's ranking and worship are mainly from the Scriptures. In other words, the knowledge of the Spirit's person is borne out of experience and praxis in the life of the Church, which equals St Basil's understanding of dogma. Thus, in a Pentecostal context the charismatic experiences would be their own dogma, in the sense that they're practices that instructs and are instructed by their proclamations; their experiences are both fruits and roots of their theology. Their rejection of many post-biblical teachings is challenged by St Basil's understanding of dogma, who considers it to be vital for understanding the Spirit and His ranking with the Father and the Son. St Basil's pneumatology would call for an acknowledgement of this, which would both support Pentecostals' own traditions and challenge them to consider other post-biblical notions of other traditions.

5.1.4 The Spirit's Person

For St Basil, the Spirit's nature is communion. He is a person within the divine communion, the life-giving Breath of God poured out to every human being of proper faith and baptism. As the anointing in the baptism, He is the Gift that makes people able to partake in the communion. They become children of God, taking part in the sonship

and calling upon God as Father. In the Spirit, the members of the Church constitute the body of Christ, having kinship with God and becoming like Him. These notions mainly support Pentecostal theology, who themselves are a pneumatic movement. Thus, their accent on the Spirit's work in bringing people together is strengthened. However, St Basil's emphasis on the Spirit as a person would deepen and enrich Pentecostal understand of His nature, in moving beyond their experience-oriented pneumatology. This notion draws pneumatology and ecclesiology together, also constructing a more pneumatological christology.

The reason for this is St Basil's ontology of communion, which guides his understanding of the Spirit and Christ as well as the Church. This ontology would help in developing Pentecostal self-understanding and theology. The Spirit's nature of divine communion is shared individually with the members of the Church, who together fill up the body of Christ. He is poured out to each person but wants communion, distributing gifts to each person which together constitute the Gift himself. This pneumatology would serve Pentecostalism in their understanding of the Spirit as a person and not to limit Him to power and experience. It would also benefit their self-understanding as a spiritual communion, their unity in the Spirit and in Christ and as partakers of the divine communion.

5.1.5 Trinitarian Consequences

St Basil's pneumatology is always related to the Trinity. The Spirit is never divided from the Father and the Son in anything. The Spirit directs one's mind to the Son, who in turn directs one's mind to the Father. He is the knowledge and holiness of God that proceeds from the Father and is sent by the Son. In the experience of His power, one's eyes are fixed on the Image of the invisible God, who in turn provides a vision of the

Archetype. The Father is the Monarchy, who begets the Son and breaths the Spirit. This is not a matter of *filioque*, rather the Spirit and the Son work in synergy coming from the Father. The works of the Spirit is never separated from this process, but stand in constant relation to the Father and the Son. This is connected to St Basil's ontology of communion; the divine communion is never divided and works together in all things. In creation, the Father is the initial Cause, the Son is the Maker and the Spirit is the Perfecter. In baptism, the Father is the source who anoints with the Spirit, in order that one partakes in the Son's relationship to God as Father. The same goes for the eucharist and the distribution of gifts, the Father is the source from whom the Spirit comes forth, in order that human beings can take part in the body of Christ. God, the divine communion, is in all matters the Father who makes through the Son and perfects in the Spirit. The Breath of the mouth of God is the confirming power of the Lord's command made through the Word.

This could be of great significance for the Pentecostal movement, which often has a christocentric nature. Even in the pneumatic experience-oriented contexts, glory and worship is mainly directed to Jesus or God. St Basil's pneumatology would mean that glory ought to be given to each person, preferably together in the name of the Father and the Son with the Holy Spirit. The Son's name alone in praxis can lead to subordination or confusion of the persons, as in the case of Oneness Pentecostalism. The Spirit is often thought of mainly as the divine Power manifesting the presence of Jesus. In addition to this, the preference to speak of Jesus or God often neglects the person of the Father. St Basil's pneumatology then, would not only enrich Pentecostal understanding of the Spirit, but of the Son and the Father as well. For example, it would mean that the Pentecostal doctrine of speaking in tongues would be understood as the presence of the Spirit, sent by the Son, from the Father. Similarly, the Spirit release or filling would be a

trinitarian event, coming forth from the Father through the Son. The celebration of the eucharist would also be understood as trinitarian; through the epiclesis the Spirit comes forth from the Father and makes it possible to partake in the body of Christ. The experience of the Spirit is always directing one's eyes to the Son, who in turn always directs one's mind to the Father. Therefore, the Spirit could only be active in other religions spiritual experiences, as long as it leads to knowledge of the Father and the Son. St Basil's pneumatology in a Pentecostal context then, would mean that offerings of thanks and renderings of glory ought to be given to the Father, the Son and the Holy Spirit. All names are necessary in formulas of baptism, faith and praise, since they are inseparable in all things.

5.1.6 Conclusions in Summary

In the ways discussed, St Basil's pneumatological work could help Pentecostals in developing a theology from a Pentecostal approach, free from christocentric or non-trinitarian tendencies. To think of the Spirit's presence as partaking in the divine communion in the sonship of Christ crying out to God as Father, would be in line with St Basil's pneumatology and could help to think of the experience as trinitarian. It would affect Pentecostal doctrines such as Spirit baptism, to be understood either as a release or filling of the already received Spirit. In addition to this, it would reform Pentecostal approach to tradition, since the Spirit in *OHS* is related to tradition. The notions of the Spirit's divine nature are borne out of dogma, the praxis and experiences in the life of the Church. Pentecostal experiences of speaking in tongues and spiritual gifts has support in St Basil's pneumatology, but it would add to the experiences as turning one's eyes to the Son, who in turn gives a vision of the Father. It would nurture their ecclesiology, as filling up the body of Christ in the Spirit, being children of the Father. Praise and

worship ought to be given to each divine person equally and preferably together. St Basil's understanding of the Spirit would affect Pentecostal pneumatology, christology and patriology. His emphasis on *homotimos* and *monarchia* and *koinonia* makes it difficult to exclude any person from almost any doctrinal matter. In everything, the Spirit and the Son works in synergy from the Father. The divine communion is never separated and ought to be acknowledged accordingly, it is their essence and undivided substance. St Basil's pneumatology would also affect Pentecostalism ecumenically, moving their theology closer to classic trinitarian understanding, especially close to Eastern Orthodox trinitarian theology. In sum, the pneumatological work *OHS* could help in developing Pentecostal doctrines more in line with classical theology, but also nurture and supplement their own practices and experience-oriented approach.

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