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ОСОБЛИВОСТІ ДІЇ СВЯТОГО ДУХА В ЖИТТІ ТА СЛУЖІННІ ХРИСТΙΑНИНА: БІБЛІЙСЬКІ, ДОГМАТИЧНІ ТА АНТРОПОЛОГІЧНІ АСПЕКТИ

THE DISTINCTIVE WORK OF THE HOLY SPIRIT IN THE LIFE AND MINISTRY OF A CHRISTIAN: BIBLICAL, DOGMATIC, AND ANTHROPOLOGICAL ASPECTS

У статті пропонується всебічне дослідження сутності, природи та дії Святого Духа в житті та служінні християнина. Використовуючи біблійний, історико-богословський та систематичний аналіз, вона досліджує божественні якості Святого Духа, Його роль у Трійці, Його вплив на людську природу та Його діяльність в освяченні. У дослідженні також окреслюються біблійні основи пневматології як у Старому, так і в Новому Завітах, з особливою увагою до діяльності Святого Духа в житті Ісуса Христа та апостолів, а також до практичних наслідків Його служіння для Церкви. Спираючись на класичну та сучасну богословську літературу (Барт, 1932–1967; Мольтманн, 1992; Грудем, 1994; Конгар, 1979–1980; Кярккяйнен, 2002), стаття стверджує, що глибоке богословське та екзистенційне усвідомлення особистості та служіння Святого Духа є необхідним для духовного зростання віруючих, церковного оновлення та вірного християнського служіння в сучасному світі.

Ключові слова: Святий Дух; Трійця; пневматологія; християнська антропологія; освячення; духовні дари; плід Духа; П'ятидесятниця; Церква, життя Ісуса Христа, апостоли.

This article offers a comprehensive examination of the essence, nature, and work of the Holy Spirit in the life and ministry of a Christian. Employing biblical, historical-theological, and systematic analysis, it explores the Holy Spirit's divine attributes, His role within the Trinity, His influence upon human nature, and His agency in sanctification. The study also outlines the biblical foundations of pneumatology in both the Old and New Testaments, with particular attention to the Holy Spirit's activity in the life of Jesus Christ and the apostles and to the practical implications of His ministry for the Church. Drawing on classical and contemporary theological literature (Barth, 1932–1967; Moltmann, 1992; Grudem, 1994; Congar, 1979–1980; Kärkkäinen, 2002), the article argues that a deep theological and existential appropriation of the Holy Spirit's personhood and ministry is indispensable for believers' spiritual growth, ecclesial renewal, and faithful Christian service in the modern world.

Keywords: Holy Spirit; Trinity; pneumatology; Christian anthropology; sanctification; spiritual gifts; fruit of the Spirit; Pentecost; Church., life of Jesus Christ, apostles.

Relevance of the problem. The Holy Spirit occupies a central place in Christian theology and spiritual practice. Within orthodox Trinitarian confession, He is recognized as the third Person of the Godhead – consubstantial with and equal in honor to the Father and the Son¹². The Church's

¹ Barth, K. Kirchliche Dogmatik. Zürich: Theologischer Verlag, 1932–1967. Retrieved from: opactest.ucu.edu.ua

² Congar, Y. Je crois en l'Esprit Saint. 3 vols. Paris: Cerf, 1979–1980. URL: fr.shopping.rakuten.com

very existence depends upon the Holy Spirit, and so does the fullness of Christian life: conversion, regeneration, sanctification, empowerment for ministry, inner consolation, and guidance³.

The relevance of this study is shaped by both theological and pastoral considerations. On the one hand, pneumatology has undergone intensive development in twentieth- and twenty-first-century theology, as reflected in the works of Karl Barth, Jürgen Moltmann, Wayne Grudem, Yves Congar, and Dumitru Stăniloae and others.

On the other hand, contemporary ecclesial life often faces crises of formalism, secularization, individualism, emotionalism, and communal fragmentation, which demand a sober and theologically grounded understanding of the Spirit's essence and work.⁴

State of research. In evangelical theology, the Holy Spirit's role in sanctification, spiritual formation, and mission has been articulated in systematic and biblical-theological frameworks.⁵ German theology has emphasized the Spirit as the divine agent of life and ecclesial vitality, interpreting pneumatology as inseparable from revelation and hope.^{6 7}

French and Italian theological traditions have contributed significantly to understanding the Spirit's role in ecclesial communion and spirituality, particularly in relation to Trinitarian life and the Church's internal unity.^{8 9 10} Romanian Orthodox scholarship has highlighted the Spirit's action in the sacramental and communal life of the Church, especially in worship, mission, and witness.¹¹

Biblical and theological definition of the Holy Spirit. A biblical and theological definition begins with the fundamental confession that the Holy Spirit is God – the third Person of the Holy Trinity. In Acts 5:3–4, Peter confronts Ananias for lying to the Holy Spirit and immediately equates this act with lying to God, thereby affirming the Spirit's full divinity and personal agency.¹²

The biblical lexicon for «spirit» is rich and multilayered. The Old Testament Hebrew *rûah* and the New Testament Greek *pneuma* denote «spirit», «breath», or «wind», pointing to both the dynamic presence of God and the Spirit's life-giving activity in creation and redemption.¹³ The Latin *spiritus* preserves this semantic field and shapes later theological vocabulary.

Within Christian tradition, the Spirit is designated both as «Holy Spirit» and as «Paraclete». In the Farewell Discourses, Jesus promises «another Helper» (*allos paraklētos*), emphasizing the Spirit's personal, advocative, and consoling ministry¹⁴ (John 14:16). This terminology integrates holiness, personhood, and pastoral care.

Divine attributes and personhood of the Holy Spirit. Christian dogmatics affirms that the Holy Spirit possesses the fullness of deity. Scripture describes Him as eternal, omniscient, omnipresent, and omnipotent, sharing fully in the divine essence.

³ Grudem, W. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994. Retrieved from: ia800508.us.archive.org

⁴ Kärkkäinen, V.-M. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. Grand Rapids: Baker Academic, 2002.

⁵ Stott, J. *The Cross of Christ*. Downers Grove: InterVarsity Press, 1986. Retrieved from: opactest.ucu.edu.ua

⁶ Barth, K. *Kirchliche Dogmatik*. Zürich: Theologischer Verlag, 1932–1967. Retrieved from: opactest.ucu.edu.ua.

⁷ Moltmann, J. *Der Geist des Lebens: Eine ganzheitliche Pneumatologie*. Gütersloh: Gütersloher Verlagshaus, 1992. Retrieved from: opactest.ucu.edu.ua.

⁸ Congar, Y. *Je crois en l'Esprit Saint*. 3 vols. Paris: Cerf, 1979–1980.

⁹ Forte, B. *La Trinità come storia: Saggio sul Dio cristiano*. Milano: San Paolo, 1985.

¹⁰ Cantalamessa, R. *Il mistero dello Spirito Santo*. Milano: Edizioni San Paolo, 2001. Retrieved from: ospi.it

¹¹ Stăniloae, D. *Teologia Dogmatică Ortodoxă*. Vol. 3. București: Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, 1997 (sections on Duhul Sfânt).

¹² Grudem, W. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994. Retrieved from: ia800508.us.archive.org

¹³ Kärkkäinen, V.-M. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. Grand Rapids: Baker Academic, 2002.

¹⁴ Congar, Y. *Je crois en l'Esprit Saint*. 3 vols. Paris: Cerf, 1979–1980.

The Spirit's eternity is affirmed in Hebrews 9:14, which speaks of the «eternal Spirit», indicating His participation in God's eternal being. His omniscience is expressed in 1 Corinthians 2:10–11, where the Spirit is said to know the depths of God, a capacity belonging only to God Himself.¹⁵

The Spirit's omnipresence is articulated in Psalm 139:7, affirming that no place lies outside His presence. Moltmann interprets this as the Spirit's role as the «Spirit of life», permeating creation and especially the Church as God's dwelling space.¹⁶

The Spirit's omnipotence is evident in His role in creation (Gen. 1:2), incarnation (Luke 1:35), and resurrection (Rom. 8:11). Stott emphasizes that the same resurrection power active in Christ is at work in believers through the Spirit, enabling new life and sanctification.¹⁷

Scripture also attributes personal properties to the Spirit: intellect (1 Cor. 2:10), will (1 Cor. 12:11), and affections (Eph. 4:30), confirming that the Holy Spirit is a personal subject rather than an impersonal force.

The Holy Spirit in the Trinity. Trinitarian doctrine confesses one God in three Persons: Father, Son, and Holy Spirit. The Spirit's identity is inseparable from both the immanent life of God and the economic mission of salvation.^{18 19}

In John 14:16–17, Jesus reveals a Trinitarian dynamic: the Father sends the Spirit, the Son mediates His sending, and the Spirit abides with believers, making Christ's presence effective in the Church. Eastern theology emphasizes the Spirit's eternal procession from the Father (John 15:26), while Western theology affirms procession from the Father and the Son (*Filioque*), yet both traditions confess the Spirit's full divinity.²⁰

The Spirit in the dispensation of Salvation. The Holy Spirit applies the benefits of Christ's redemptive work to believers and the Church. In classical Trinitarian soteriology, the Father purposes salvation, the Son accomplishes it through the cross and resurrection, and the Spirit actualizes it in human lives through regeneration, sanctification, and perseverance.²¹

The Spirit empowers the Church for witness and mission. Acts 1:8 presents the Spirit's power as fundamentally missional, given not for personal exaltation but for faithful testimony to Christ. The Spirit also creates communion and unity within the Church, enabling believers to participate in divine love and shared life.^{22 23}

The Holy Spirit and Christian anthropology. Christian anthropology views humanity as created good yet wounded by sin. The Holy Spirit is the primary agent of renewal and transformation.²⁴

Regeneration is described as new birth «*of water and the Spirit*» (John 3:5–8), resulting in new creation in Christ (2 Cor. 5:17). The Spirit convicts humanity of sin, righteousness, and judgment, leading to genuine repentance rather than despair²⁵ (John 16:8).

¹⁵ Grudem, W. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994. Retrieved from: ia800508.us.archive.org.

¹⁶ Moltmann, J. *Der Geist des Lebens: Eine ganzheitliche Pneumatologie*. Gütersloh: Gütersloher Verlagshaus, 1992. Retrieved from: opactest.ucu.edu.ua.

¹⁷ Stott, J. *The Spirit, the Church, and the World: The Message of Acts*. Downers Grove: InterVarsity Press, 1990.

¹⁸ Barth, K. *Kirchliche Dogmatik*. Zürich: Theologischer Verlag, 1932–1967. Retrieved from: opactest.ucu.edu.ua.

¹⁹ Congar, Y. *Je crois en l'Esprit Saint*. 3 vols. Paris: Cerf, 1979–1980.

²⁰ Stăniloae, D. *Teologia Dogmatică Ortodoxă*. Vol. 3. București: Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, 1997 (sections on Duhul Sfânt).

²¹ Grudem, W. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994. Retrieved from: ia800508.us.archive.org

²² Congar, Y. *Je crois en l'Esprit Saint*. 3 vols. Paris: Cerf, 1979–1980.

²³ Bria, I. *The Liturgy after the Liturgy: Mission and Witness from an Orthodox Perspective*. Geneva: WCC Publications, 1996 (chapters on the Spirit's work in the Church).

²⁴ Grudem, W. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994. Retrieved from: ia800508.us.archive.org

²⁵ Stott, J. *The Cross of Christ*. Downers Grove: InterVarsity Press, 1986. Retrieved from: opactest.ucu.edu.ua.

The Spirit indwells believers, making them temples of the Holy Spirit (1 Cor. 6:19), and seals them as a guarantee of their inheritance (Eph. 1:13–14), providing assurance and identity in Christ. He also distributes spiritual gifts for the edification of the Church, according to His sovereign will (1 Cor. 12:11) ²⁶.

Sanctification and transformation. Sanctification is a lifelong process initiated and sustained by the Holy Spirit. He produces the fruit of the Spirit – love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control – forming Christlike character rather than mere external morality (Gal. 5:22–23) ²⁷.

The Spirit empowers believers to put to death the deeds of the flesh (Rom. 8:13) and to live according to the Spirit (Rom. 8:5–9). Through His work, believers are transformed into the image of Christ «from glory to glory» (2 Cor. 3:18), a process rooted in participation in the new life of the Spirit. ²⁸

Practical implications for the Church. A theologically responsible pneumatology shapes Christian practice. In worship, it guards against both formalism and uncontrolled emotionalism by orienting worship toward truth and spiritual vitality (John 4:24). In discipleship, it fosters spiritual maturity expressed in the fruit of the Spirit rather than mere external performance. ²⁹

In ministry and mission, the Spirit empowers faithful witness and sustains the Church's calling ³⁰ (Acts 1:8). In pastoral care, reliance on the Spirit encourages discernment, consolation, and doctrinal balance, avoiding both manipulation and neglect. ³¹

Conclusion. The analysis leads to several integrative conclusions. First, the Holy Spirit is fully divine and truly personal, possessing all divine attributes and acting as a conscious subject. Second, His Trinitarian identity is inseparable from His salvific mission: He applies to believers the fruits of Christ's cross and resurrection. Third, the Spirit is foundational for Christian anthropology, regenerating, sanctifying, indwelling, and gifting believers for service.

Finally, pneumatology must shape practice. A deep theological and existential appropriation of the Holy Spirit's personhood and work is indispensable for spiritual growth, ecclesial renewal, and faithful Christian ministry in the modern world.

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