6

The Holy Spirit and Human Communities

With this chapter, we begin an extended study of Moltmann's pneumatology. The specific question at hand is how eschatological concepts inform the doctrine of the Holy Spirit as Moltmann develops it. Toward this end, we have set the stage by describing the general character of Moltmann's theology, and then his eschatology. We found that his eschatology contains a system of organization revolving around concentric spheres of divine eschatological activity—personal, historical, cosmic and divine. Because this is a sensible way to organize the eschatological activity of the Holy Spirit, I will retain this structure over the next three chapters. However, I am altering the order in which subjects appear. Just as with Paul, Moltmann considers the communal aspects of the work of the Spirit to take precedence over the individual ones. The individual takes his or her place within the community of faith, which, in turn, is a part of the makeup of the world.

Therefore, in keeping with the organization of the Pauline material, this chapter will focus on the work of the Holy Spirit in human communities, and the next will cover pneumatic activity in individual human beings. Finally, in chapter Eight, I will add some points on the cosmic aspects of the eschatological work of the Spirit, ending with a recap of Moltmann's pneumatology in general.

This chapter contains two major sections. In the first, I will lay out phenomena that operate as preconditions for the life of the church. These preconditions consist of the sending of the Holy Spirit by Christ, and the eschatological turning of the ages. These are theological and historical considerations that set the stage for the subject matter of the second section—the fellowship of the Spirit within the setting of the church.

The Spirit and the Early Christian Community

Early Christian Experience of the Spirit

Moltmann constructs an account of the experience of the Spirit within the early church, claiming that the early Christian experience of the Holy Spirit was expressed in two different ways, both of them relating the Spirit to Christ. One is Spirit-christology, which is reflected in the Synoptic Gospels. The other is a christological doctrine of the Spirit, which is reflected in the writings of Paul and John. Moltmann recognizes that these two perspectives are interrelated. They mutually interpret each other. Consequently, Moltmann works them out in a mutual relationship (SL: 59). Roughly speaking, Moltmann regards the topic of "the Christ of the Spirit" to pertain to the history of Christ before his death, and "the Spirit of Christ" to pertain to the history of Christ after his resurrection.

The Christ of the Spirit

For Moltmann, the notion of the "Christ of the Spirit" is essential to christology. "Both chronologically and theologically, the operation of the divine Spirit is the precondition or premise for the history of Jesus of Nazareth" (60). The dependence of Jesus on the power of the Spirit begins with the incarnation of the Word by the Holy Spirit and continues through the Spirit-endowment of Jesus at his baptism, his public ministry, his death on the cross, and his resurrection from the dead.

Jesus' ministry, especially his power over sickness and demons, demonstrated that the kingdom of God and the new creation of all things were beginning. "The Spirit makes Jesus 'the kingdom of God in person,' for *in the power of the Spirit* he drives out demons and heals the sick; in the power of the Spirit he receives sinners, and brings the kingdom of God to the poor" (61).

Moltmann next takes the ministry of Jesus and asks what it might mean for the divine Spirit himself. In answer to this seldom-asked question, Moltmann reasons that if we draw on the concept of the *shekinah*, we can perceive that as the Spirit leads Jesus, the Spirit also accompanies him. And if the Spirit accompanies him, then it becomes his companion in suffering as well. "Although the Spirit fills Jesus with the divine, living energies through which the sick are healed, it does not turn him into a superhuman. It participates in his human suffering to the point of his death on the cross" (62).

The death of Jesus on the cross is the point at which the Spirit of God becomes the Spirit of Christ. Moltmann writes, "Through the Shekinah,

the Spirit binds itself to Jesus' fate, though without becoming identical with him. In this way *the Spirit of God* becomes definitively *the Spirit of Christ*, so that from that point onwards it can be called by and invoked in Christ's name" (62). Presumably, Moltmann does not intend to claim that the Spirit is not the Spirit of God after the death of Jesus, but rather that the Spirit of God is also the Spirit of Christ.

With these arguments Moltmann hints at the development of a *pneumatologia crucis*.[1] He contends that the Spirit suffers in the death of Jesus, but not in the same way as Jesus. For the Spirit "is Jesus' strength in suffering, and is even the 'indestructible life' in whose power Jesus can give himself vicariously 'for many'" (64). If the Spirit was Jesus' strength in suffering, then the Spirit must also have been Jesus' companion in his suffering. This follows from the indwelling of Jesus by the Spirit, drawing the Spirit into the event in full measure. Moltmann argues that it is important to appreciate the role of the Spirit in Jesus' passion, because if we do not—if we only consider the power of the Spirit and not his own suffering too—then we must admit that the Spirit's influence on the cross is merely external (67).

For Moltmann, the early Christian community saw in Jesus a man of extraordinary power and righteousness. They were led to conclude that these qualities could be traced to the presence of the Spirit of God within Jesus—the same Spirit that came to rest on him at his baptism and continued to operate through him as he demonstrated the inauguration of the kingdom of God. It would have been one thing to revere Jesus as a spiritual leader, but his ministry went beyond leadership to include empowerment, for "the Christ of the Spirit" soon became the sender of "the Spirit of Christ."

The Spirit of Christ

The transition between "the Christ of the Spirit" and "the Spirit of Christ" takes place as Christ transitions from "Spirit-bearer" to "Spirit-sender." The Christ of the Spirit is the Spirit-bearer. He is the promised one who was filled with the Spirit and who brought justice and salvation to Israel. But in the Gospel of John, Jesus promised the disciples that although he was about to die, he would send the Paraclete in his place (John 16:4–15). When this promise was fulfilled, Jesus became the Spirit-sender, and the Spirit became the Spirit of Christ. The question is when Moltmann un-

[1] This project has been taken up fully by Moltmann's student Lyle Dabney in his book *Die Kenosis des Geistes*.

derstands this to have happened. As noted above, he specifies the cross as the transitional event. However, he can also claim, "It is only with the resurrection and exaltation of Jesus that the relationship is reversed: the Son sends the Spirit and is himself present in the life-giving Spirit. In this respect pneumatology will be christological pneumatology" (*HTG*: 84). It becomes unclear in Moltmann's remarks whether the transition takes place in the event of the cross, or the resurrection, or the exaltation.

The bottom line is that the transition took place, signaling a complementary relationship between the Christ of the Spirit and the Spirit of Christ. The benefit of approaching christology and pneumatology in this way is that we avoid two pitfalls: the christomonism into which much of the mainstream Western tradition has fallen, and the enthusiastic tendency toward spiritistic pneumatology which has flourished on the fringes of the Western tradition as a reaction to the mainstream tradition (84).

The Experience of the Early Church

The experience of the first Christian communities with the Holy Spirit finds many parallels with the history of Christ with the Spirit. Just as the being and ministry of Christ depend on the Spirit, so do the being and life of the church.

In the Synoptic Gospels, Jesus is filled with the Spirit at his baptism and addressed as God's "beloved Son." Similarly, the early church associated baptism with Spirit-endowment and adoption as God's children.

The early church considered the Holy Spirit to be the power of Christ's ministry, and by extension, of its own. Paul in particular recognized the Spirit to be the power of love and edification within the body of Christ.

Finally, the early church believed that it was through the Spirit that Christ was raised from the dead. This meant two things for the church. First, followers of Christ can be ushered into the first installment of the resurrection-life through the Holy Spirit. Second, it is through the Spirit that God will someday raise the dead.

In all these ways and more, the early church maintained a close association between Christ and the Spirit. There could be no salvation through Christ outside of the accompanying gift of the Holy Spirit, and there could be no enjoyment of the blessings of the Spirit without discipleship to Christ. Of course, none of this would have been possible without the sending of the Spirit to the believing community. It was by receiving the same Spirit that empowered Christ in his ministry that the church could take up its own ministry of power and righteousness. In other words, in order to become a body of true imitators of Christ, the church needed to

be endowed with the necessary divine power in the person of the indwelling Spirit.

The Spirit and the Eschatological Age

The Spirit and the Inauguration of the New Age

In an inaugurated eschatology, the kingdom of God is understood to have begun with the earthly ministry of Jesus and to be continuing in its partial form in the age of the church. In the terms of the previous section, this means that the kingdom was established by "the Christ of the Spirit" and continues with "the Spirit of Christ." The kingdom does not represent merely a change within the heart of the individual believer (Dodd). Rather, it involves the defeat of sin and death in all of its forms, individual and social. The ideas of the kingdom of God, community and the Spirit of Christ converge, for the believing community is the primary context in which the ongoing defeat of sin and death takes place, and it is only accomplished through the power of the Spirit sent by Christ upon that community. Thinking beyond the Christian community, there is nothing more significant in human history than the establishment of the kingdom of God in and through Christ and the Holy Spirit.

The previous comments assume a standpoint of inaugurated eschatology. However, in chapter six I pointed out that Moltmann's eschatological thinking is not consistently of the inaugurated type. It sometimes reflects the views of consistent eschatology. Therefore, in this section we will return to the issue of the ways in which Moltmann considers the present age to be eschatological, but now we will pick it up with specific regard to the Holy Spirit's role in the turn of the ages.

With regard to the Holy Spirit, when and how does Moltmann consider the eschatological age to have begun? We can find various answers to this question in Moltmann's writings. In *Theology of Hope* he emphasized that the resurrection of Christ marked the turn of the ages. In *The Trinity and the Kingdom* he identifies the raising of Christ as the Spirit's first eschatological work (123). This focus on the resurrection of Christ as eschatological comes from his interpretation of the resurrection as the beginning of the new creation of all things (cf. *WJC*: 214).

In contrast, also in *The Trinity and the Kingdom*, Moltmann locates the turn of the ages in the outpouring of the Spirit at Pentecost. This is the date when the church understands Joel's prophecy to have been fulfilled (122). It is with the Spirit that the eschatological age begins for believers. That is, the experience of the outpouring of the Spirit "on all flesh" was

interpreted eschatologically by the early Christians (124). Whereas the resurrection of Christ heralds what is to come, the outpouring of the Spirit makes eschatological reality available to present experience. Moltmann writes,

> In the Spirit people already experience now what is still to come. In the Spirit is anticipated what will be in the future. With the Spirit the End-time begins. *The messianic era* commences where the forces and energies of the divine Spirit descend on all flesh, making it alive for evermore. In the activity of the Spirit, consequently, the renewal of life, the new obedience and the new fellowship of men and women is experienced. The marks of the eschatological experience of the Spirit are boundless freedom, exuberant joy and inexhaustible love. In the Spirit the 'new song' is sung. (124)

Moltmann correctly reflects the thought of the New Testament by claiming that the resurrection of Christ and the outpouring of the Spirit are eschatological events. However, Moltmann's interpretation of the biblical texts is both inconsistent and exegetically dubious. He often takes "all flesh" to mean all living things. However, on at least one occasion he claims that to Joel it means first the people of Israel and by extension, being "all flesh," it includes all of humanity. As another possibility, he quotes Hans Walter Wolff, who understands Joel to mean by "flesh" the weak and those without hope and power (*SoL*: 23). Therefore, it is a bit unclear what "all flesh" is to Moltmann. Nevertheless, the vast majority of the time it signifies all living creatures.

The manner in which Moltmann interprets "all flesh" to mean all living creatures violates basic procedures of biblical exegesis. First of all, he interprets Joel 2:28 by way of Gen 9:10. The latter is the record of God's covenant with Noah, in which God makes a promise to Noah and "every living creature" on the ark that he will never again destroy the earth with a flood. This is a radically different kind of promise from the one set forth in Joel, where the prophet foresees a time when God will pour out his Spirit on all flesh, male and female, rich and poor, great and small. The promise in Gen 9:10 is not an eschatological one, for it does not reference a future time of salvation. In contrast, Joel's prophecy is eschatological, for it explicitly looks to the future "day of the Lord" when these things will happen. The wonder of Peter's speech on Pentecost is that he was openly proclaiming that the eschatological age had dawned—the Spirit had indeed been poured out. Thus, when Moltmann takes Joel's prophetic utterance about eschatological events and runs it through the filter of Gen 9:10, he is mixing two categories of divine promise.

In interpreting Joel 2:28 through Gen 9:10, Moltmann is also using the work of one biblical author to interpret the work of another. This exegetical fallacy becomes all the more obvious when one notices that Joel gives no indication of having in mind the plants and animals when he talks about the Spirit being poured out. Joel does not even appear to have in mind all human beings. His words are directed at the "children of Zion," as 2:23 reflects. It is *their* sons and daughters who will prophesy, *their* old men who will dream dreams and *their* young men who will see visions (v. 28). What Peter was proclaiming on Pentecost was the fulfillment of this promise to the people of Israel. Later he would be surprised to find that it would also extend to the Gentiles as well.

Because we cannot agree with the conflation of Gen 9:10 with Joel 2:28 and Acts 2:16–17, we must part ways with Moltmann when he claims that the Spirit has been poured out on all living things. The scriptural testimony conveys that the Spirit has been poured out on the church, but not on all of creation.

Moltmann is right that the Spirit gives life to all creatures, but to go further causes a dilemma in Moltmann's use of the metaphor of "pouring out." On the one hand, if it is an eschatological metaphor, then all of creation and all human beings are enjoying the first fruits of eschatological resurrection-life. However, there is no evidence that things have changed in nature and humanity such that we could make such a claim. It is difficult enough to support such a claim about the church. On the other hand, if outpouring is not an eschatological metaphor, then we can use it to refer to the general presence of the vivifying Spirit in all living things. However, in this case the metaphor loses the meaning Joel and Luke attached to it. In fact, it loses any distinctive meaning at all.

To put the point in another way, what Joel and Luke seem to have in mind by the "outpouring of the Spirit on all flesh" is a special presence of the eschatological Spirit within God's people. Moltmann also teaches that the Spirit is present in particular people, places and times, but he does this by appealing to the idea of the *shekinah*. What Joel and Luke mean by the outpouring of the Spirit is more in line with Moltmann's description of the *shekinah* than it is with his own rendering of the outpouring of the Spirit.

Richard Bauckham criticizes Moltmann for occasionally engaging in faulty exegesis and unfounded speculation, noting that the two faults tend to go together (167). Moltmann's interpretation of the image of the outpouring of the Spirit is an example of these mistakes.

With this difficulty in the background, let us return to the main issue at hand. We have understood Moltmann to hold that the eschatological age began with the resurrection of Christ and the outpouring of the Spirit. In a technical sense, however, this is not true. In *God in Creation* Moltmann differentiates between "messianic time" and "eschatological time." 'Messianic time' is the time of partial fulfillment as the new creation dawns in the midst of the transient time of this world. It is the beginning of the new age under the still-enduring effects of the old. 'Eschatological time' is the time of universal fulfillment of what was promised in historical time and what has dawned in the messianic time (*GC*: 122–24). Finally, there is 'eternal time,' which will be "the time of the new eternal creation in the kingdom of the divine glory" (124). For Moltmann, messianic time is eschatological for all practical purposes, although he prefers to use the term 'eschatology' for events in the age to come. Labeling the present age as 'messianic' is helpful, because it provides a convenient way to talk about the present age without having to invoke circumlocutions such as "the inaugurated eschatological age." At the same time, reserving the label 'eschatological' for the age to come reflects the tendency of systematic theology to regard the present age as only quasi-eschatological, thereby alienating contemporary theology from the thought-world of the New Testament.

Another point at which Moltmann departs from New Testament thought is in identifying the resurrection and Pentecost as the two events that turn the ages. The New Testament authors are clear that the age of fulfillment begins with the coming of Christ. The best example is Matthew, who cites forty-one passages from the Old Testament and claims in thirty-seven of them that Jesus is the fulfillment of those Scriptures. For Matthew, the fulfillment of prophecy reaches back to events that surround the birth of the Messiah—the virgin birth, Jesus' origin in the town of Bethlehem, the sojourn to Egypt and back, and so on. Thus, Matthew understands the eschatological age to begin with the arrival of the Messiah, not the Messiah's resurrection, let alone the day of Pentecost. The difference between Moltmann and Matthew is that the former's ideas about what ushers in the new age are reductionistic compared with the latter's. Whereas Moltmann isolates the turning of the ages to two events in the history of Christ and the Spirit, Matthew takes the history of Christ (and, by extension, of the Spirit as well—cf. Matt 12:28) as a whole and presents the turning of the ages as a matter of the coming of the Messiah. In Moltmann's terms, Matthew understands the turning of the ages to come with Christ himself, not with one event or another out of the history of

Christ. The new age begins with "the Christ of the Spirit" and continues on from there.

The Spirit and Eschatological Tension

A. J. Conyers argues that the Spirit plays a crucial role in Moltmann's understanding of history. For the Spirit is experienced in the tension between the remembered promise and the hope of redemption (126). It is fundamental to Moltmann's theology that there is a tension produced in people who hope for a future that is more desirable than the present. To a certain extent, the Spirit appears in the midst of this longing that people already have. To a much greater extent, the Spirit actually causes the tension to arise and intensify. This is because the experience of the Spirit confirms and encourages hope in the future consummation, all the while pulling believers fully into the struggles of the world in its present state. The upshot is that eschatological tension is a product of the history of the Holy Spirit. It is not simply that eschatological tension and the experience of the Holy Spirit are related; it is that the presence and work of the Spirit actually *produce* eschatological tension.

Thus, Moltmann draws a very close connection between the Holy Spirit and eschatological tension. For him, eschatological tension can take one of three forms. One concerns the energies of the Spirit: "The children of God, who *have already* been seized by the first energies of the Spirit, long for liberty. They are saved, but as yet only in hope. So their faith is simultaneously assurance and pain" (*GC*: 68). A second form concerns the resurrection and the longing of believers for the redemption of the body. "They are already freed from 'the body of sin,' but because of that they suffer all the more under 'the body of death' from which they have not yet been released" (68). The third form concerns the renewal of creation: "In physical terms, believers are bound together in a common destiny with the whole world and all earthly creatures. So what they experience in their own body applies to all other created things" (68).

All three of these forms carry ethical implications. When the church experiences the mediation of the future in the presence of the Holy Spirit, it is also called to mediate the future to the rest of the world. The church is an open church, and it is so only through the power of the Spirit.

For Moltmann, the relationship between the present and the future is intrinsically pneumatological. In and through the Spirit, future eschatology is pressed upon history, and history takes on an eschatological character (127). Phenomena like the formation and life of the church, the communion of the saints, and the forgiveness of sins amount to the his-

tory of the future—the future brought into the present through the Holy Spirit.[2] The era of the rule of God has already become accessible for everyone in faith and can be experienced in "the new potentialities of the Spirit" (*CPS*: 220).

On the other hand, the resurrection of the body and the renewal of creation belong to the future of history. This future is only accessible through the Holy Spirit, for the Holy Spirit brings creation into the eschaton (198).

Because the Spirit mediates between present experience and future hope, the presence of the Spirit can be viewed both historically and eschatologically—"as remembered past, present experience, and hoped-for future" (126). The mediation between history and eschatology through the Holy Spirit means that without the Spirit there would be no connection between present experience and future redemption.

The Fellowship of the Spirit

Shekinah: The Presence of God with His People

The fellowship of the Spirit begins with the Spirit's presence among his people. For Moltmann, this is expressed mainly with the idea of the *shekinah*. The doctrine of the *shekinah* comes from Jewish theology, and Moltmann especially borrows from the thought of Franz Rosenzweig and Gershom Scholem (*CG*: xi). The concept of the *shekinah* begins showing up in Moltmann's theology in *The Crucified God*, and it has been a strong element in his pneumatology ever since.

The fundamental idea of the *shekinah* is "the descent and indwelling of God in space and time, at a particular place and a particular era of earthly beings and in their history" (*SL*: 47). *Shekinah* has referred to God's 'tabernacling' or 'dwelling' among his people, first in the transportable ark and then in the temple. During the time of the Babylonian exile the question was raised whether God was still present with his people or whether he had abandoned them. The doctrine of the *shekinah* became a way for Israelites to understand that God was still present among them, even in the land of exile. For the *shekinah* was believed to represent God's presence that accompanied his people in their wanderings. Thus, God's presence was not necessarily restricted to the temple on Zion, but was associated with the worshipping community of God's people (47–48). The

[2] Let us keep in mind that the future is not mediated strictly by the Holy Spirit, for Christ's resurrection is also an element of the future that has happened in history.

ongoing identity of Israel depended on the assurance that comes from the *shekinah* concept, that God's permanent dwelling place is not a locality but the people and its history (54).

The *shekinah* is the full and personal presence of God with his people. In the *shekinah* God participates in the history of Israel, and later on, of the church. God makes the sufferings and victories of his people his own (cf. *TK*: 118).

The *shekinah* is not a divine attribute, but rather the presence of God himself. However, it is not God in his essential omnipresence. It is God present at a particular place and a particular time. Therefore, the doctrine of the *shekinah* posits self-differentiation in God. Because the *shekinah* is the very presence of God, God is portrayed as standing over against himself. The *shekinah* is God present in space and time, which is in some ways distinct from God present in eternity. "The descent and habitation of God at a particular place and a particular time among particular people must therefore be distinguished from the very God himself whom even the heavens are unable to contain" (*SL*: 48). Moltmann exploits this contrast to argue that the *shekinah* gives us a way to posit an internal distinction within the Godhead, which is a path from Jewish theology to the Christian doctrine of the Trinity.[3]

Moltmann connects the divine indwelling of the *shekinah* with the Holy Spirit, even though this connection is not typically made in rabbinic Judaism. He argues that the parallels between *shekinah* and *ruach* are unmistakable. Moltmann lists three ways in which the doctrine of the *shekinah* can inform Christian pneumatology (51).

First, the doctrine of the *shekinah* brings out the *personal character* of the Holy Spirit, in that the *shekinah* is the efficacious presence of God himself. "The Spirit is the presence of God in person" (51). But the Spirit is more than just an efficacious presence. He is also God's empathetic presence—"his feeling identification with what he loves" (51).

Second, the concept of the *shekinah* also brings out the *affective dimensions* of God the Spirit. The Spirit indwells, and in doing so, the Spirit suffers when we suffer. The Spirit can be grieved and quenched. The Spirit

[3] Moltmann acknowledges that many later rabbinic and kabbalistic thinkers chose to think of the *shekinah* as a hypostasis, an intermediary or go-between, or a divine emanation. However, he argues, following Rosenzweig, that it is better to understand the *shekinah* as God himself in his 'self-distinction.' In other words, rather than being a sub-divine go-between, the *shekinah* is God himself, although it is God present in space and time rather than in the eternal heavens. Rosenzweig provides a way to retain the unity of God while also claiming that God is present in the fullest in the life of his creation (*SL*: 48–49).

also rejoices when we rejoice. Finally, in and through this indwelling in human beings, the Spirit communicates his intense longing to be one with God, and sighs to be at rest in the new, perfected creation (51).

God loves his creation. He binds himself to every one of his creatures in passionate affirmation. "That is why he himself dwells empathetically in every created being, feeling himself into them by virtue of his love. The love draws him out of himself, so to speak, carrying him wholly into the created beings whom he loves. . . . In the self-distinction and the self-giving of love, God is present in all his creatures and is himself their innermost mystery" (50).

However, Moltmann holds that the moment a creature turns away from this divine love, it becomes anxious, aggressive and destructive, because it has become self-seeking. Moltmann interprets all human misery in terms of the miscarriage of love for God. In this case, God chooses to remain with his creatures, rather than to abandon them. But his choice to remain results in a certain alienation of God from himself. He now suffers in the victims and is tormented in the persecutors. In all of this the *shekinah* stays faithfully with wayward men and women, accompanying them with its yearning for God and its homesickness to be one with God. This wooing and homesickness is what we experience in the 'wooing' of the Spirit (50).

The *shekinah's* unification with God depends in part on the actions of human beings.

> With every bit of self-seeking and self-contradiction which we surrender to the will of the Creator who loves us, the Shekinah comes close to God. If we live entirely in the prayer 'Thy will be done,' the Shekinah in us is united with God himself. We live again wholly, and can undividedly affirm life. The wanderings are over. The goal has been reached. We are conscious of God's happiness in us, and are conscious of ourselves in God's bliss. . . . When we once again break asunder and become inwardly disunited, the Shekinah sets off with us again on our odyssey (50).

And so the wanderings of the *shekinah* go.

There are obvious trinitarian difficulties in explaining how the Holy Spirit can be alienated from the Father and the Son in the way Moltmann describes, without his position falling into tritheism. He does not address the issue. We can surmise that the separation between the *shekinah* and God is not absolute, for as well as claiming that his solidarity with us alienates the *shekinah* from God, Moltmann also claims that the same solidarity

draws us up into the life of God. This latter assertion can only rest on the assumption of the unity of the *shekinah* with God.

Seeing both sides of this issue reveals a dialectical relationship that would be consistent with Moltmann's general theology. Through the *shekinah*, God enters into human life, and humans enter into the divine life. Through the *shekinah*, God rejoices and suffers with humanity, and humanity suffers and rejoices with God. Both sides of this dialectic are represented in Moltmann's theology, although he does not present them in this way.

Moltmann's account of the suffering of the Spirit in his solidarity with wayward human beings can help us to appreciate the depths of this element of the Spirit's ministry. For if the *shekinah* suffers with us in our falterings, and if the *shekinah* also knows the exultant joy of oneness with God, then the suffering of the *shekinah* is intensified that much more. The *shekinah* experiences not only our foolishness and selfishness, but also the distance from God which is brought on by that foolishness and selfishness.

Third, the idea of the *shekinah* points to the kenosis of the Spirit. Moltmann claims that in the *shekinah* God renounces impassability and suffers with his creatures (51). It is unfortunate that Moltmann does not explain this statement further, for the idea of renunciation (*Verzicht*) implies that God must have been either impassible before this kenosis, at least in the sense that he had not yet suffered with humanity.

The *shekinah* represents God's kenotic presence in the Holy Spirit with human beings. Moltmann points to one particular instance of kenosis in the Spirit's indwelling of Jesus. He argues that at Jesus' baptism the Spirit descends on him, implying that the Spirit has emptied himself to take up his dwelling in "this vulnerable and mortal human being Jesus." The Spirit fills Jesus with authority and power, but not by way of making him a superhuman. Rather, the Spirit participates in Jesus' weakness, his suffering and his death on the cross (93).

In *God in Creation*, Moltmann argues that God is present in all of creation through the Holy Spirit. There is already a kenosis of the Spirit in his dwelling within creation. This means that the idea of the kenosis of the Spirit has several levels for Moltmann. One is the kenosis of the Spirit's dwelling within creation, and another is the kenosis of the *shekinah* with the people of God. A more specific level is the kenosis of the *shekinah* with each individual human being. Inasmuch as the Spirit's descent on the vulnerable and mortal human being Jesus is a kenosis, then there is a similar kenosis each time the Spirit descends to indwell every believer. There is a

greater self-restriction of the Spirit's omnipresence when he indwells an individual than there is when he indwells an entire people. These various levels mean that the kenosis of the Spirit is ever new with each fresh situation and has many different levels (in creation, in Israel, in the church, in Jesus, in believers). Thus, when speaking about the kenosis of the Spirit, Moltmann would be better off speaking of a particular instance or type out of the many *kenosi* of the Spirit.

Moltmann means the same thing by *shekinah* whether he is talking about the *shekinah* in relation to Israel, the church or individuals. The *shekinah* is the presence of God the Holy Spirit in a particular place, person/people and time. This leads us to ask the eschatological question: Is there an indwelling of the Spirit in the new age that is different from that in the old? Based on his explanation of the concept of *shekinah*, the distinguishing mark of this manifestation of God's presence in the new age is that it is no longer temporary or sporadic or limited to certain individuals. The presence of God dwells permanently in the body of Christ and all its individual members. Such an understanding would be consistent with Paul's teaching on the eschatological indwelling of the Holy Spirit.

The virtue of Moltmann's appropriation of the concept of *shekinah* is that it gives him a way to speak about the special presence of God in particular people, places and times. This is necessary if one wishes to take into account the New Testament sense that the eschatological Spirit had been poured out and was now indwelling the church and individual believers. The New Testament writers believed that the church is the eschatological community where God is present in a way that he is present nowhere else. The strength of the doctrine of the *shekinah* is that it provides a useful way to explain some of the dimensions of this claim.

The Fellowship of the Spirit

When the Holy Spirit falls on the community of God's people, the result is fellowship. Like many theologians, Moltmann draws on 2 Cor 13:13 to make the point that fellowship is ascribed to the Spirit, while grace is ascribed to Christ and love to the Father. By 'fellowship' Moltmann means "the reciprocal communication of all that one has and is" (*HTG*: 57). Fellowship means sharing with one another and having respect for one another. In the case of the Holy Spirit, he enters into relationship with human beings, both influencing them and allowing them to exert an influence on him (*SL*: 218).

When Moltmann wrote *Theology of Hope* he spoke of lordship in traditional terms. However, by the time he composed *The Trinity and the Kingdom* fifteen years later, he had developed a suspicion of oppressive monarchies "lording" it over people. Driven by this attitude and by his growing interest in pneumatology, he came to speak more and more of fellowship rather than lordship—specifically, the fellowship of the Holy Spirit. Moltmann interprets God's power in terms of love and community-building, rather than in terms of might and brute strength (Claybrook: 211–12).

Moltmann explains that in developing an understanding of the fellowship of the Holy Spirit, the subjective genitive—"the Holy Spirit's fellowship"—will be the primary meaning. The objective genitive—"fellowship with the Spirit"—will be secondary (*SL*: 217–18). This means that the work of the Spirit will show up in the community that creatures have with each other. Moltmann identifies several different manifestations of this community.

The "fellowship of the Holy Spirit" is typically an ecclesio-pneumatological category. This element is present in Moltmann's vision of *community between churches*. He sees the 'fellowship of the Holy Spirit' as something that transcends denominational frontiers. It is what binds all churches to all other churches as members of the great community of God. The fellowship of the Holy Spirit is the foundation for the ecumenical movement, which is "without doubt the most important Christian event of the twentieth century" (*SL*: 4). Participants in ecumenical discussions are actively seeking common ground in the shared experience of the Spirit.

Because Moltmann's pneumatological paradigm is holistic, his notion of the fellowship goes far beyond ecclesiological concerns. Besides the fellowship between churches, Moltmann also envisions *community between generations*. In the human community there is a vital relation between different generations. Human beings are knit together in a "community of time." The consciousness of the flow of time and the development of previous generations is necessary so that younger generations will gain an understanding of the possibilities open to them (237).

Corresponding to the community of the generations is the *community of the genders*. Community between men and women, like community in time, was given to humanity before the church came into being. The fellowship between men and women is not just an ethical issue; it is a pneumatological issue as well, for the Christian faith confesses that in these days the Spirit has been poured out on all flesh, male and female (Joel 2:28–30; Acts 2:17ff.). Thus, fellowship between men and women

finds two sources of unity. One is the commonality of being human beings by virtue of creation. The other is sharing in the same eschatological Spirit, who indwells men and women equally. Therefore, when churches and/or the theological community seek greater fellowship between the genders, they are seeking experience of the Holy Spirit (239–40).

Moltmann makes it clear that any concept of the fellowship of the Holy Spirit must include the world of nature. For all human beings are dependent on nature, being embedded in the ecosystems in which they live. Woven throughout all these relationships is the Spirit of life, who binds together all the members of this cosmic community. Seeing this side of community prompts Moltmann to speak of not only the Spirit's activity of the creation of community, but also of the resulting product—the *community of creation* (225). Since the human community and the cosmic community are related via the Holy Spirit, pneumatology provides a way to develop important links between these two aspects of community. To Moltmann such a project is important, because the emphasis on community helps to overcome the isolation of the individual, and also because the link between the two kinds of community directs our attention beyond merely human social systems.

Finally, since to live is to live in relationship, to lose relationship is to die. If this is true, then fellowship is a part of life, and the 'fellowship of the Holy Spirit' is another way of describing the life-giving Spirit. The Spirit of life imparts vitality to creation by conferring on it the gift of fellowship and community. "Life comes out of community, and wherever communities spring up which make life possible and further it, the divine Spirit is efficacious. . . . *The creation of community* is evidently the goal of God's life-giving Spirit in the world of nature and human beings" (219). The fullest expression of Spirit-inspired community will come in the eschaton, when all creatures are in harmony with God and with each other. They will be completely open to each other, because they will no longer have to defend themselves from each other. Therefore, the facets of community we see in today's world point forward to the all-embracing community of the new creation. The fellowship of the Holy Spirit begins in the eschatological community of the body of Christ, but it constantly reaches outside the church to include human society and creation. It is an inclusive fellowship, not an exclusive one.