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OPSOMMING

DIE HEILIGE GEES AS KOSMIES-ESKATOLOGIESE GAWE - 'n EKSEGETIES-DOGMATIESE STUDIE

deur

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HOOFSTUK 1

METODOLOGIESE VERANTWOORDING

Die Pneumatologie moet onverkort vanuit 'n trinitariese perspektief bely word. Wanneer die Pneumatologie in trinitariese verband geheg word, bring dit mee dat die volle reikwydte van die Pneumatologie in die bedding van die Ou Testament en Nuwe Testament ontdek kan word.

God se eskatologiese handelinge deurkruis die geskiedenis herskeppend en kruis ook swaarde met die onheil. Die bestemming van God se her-skeppende handelinge is die vol-tooi-ing van sy kosmos.

Die kosmiese werk van die Gees omvat sy herskeppingswerk ten opsigte van die skepsel én die skepping (natuur). Sy besondere werk is op die heilseffektuering ten opsigte van die skepsel gerig, terwyl sy algemene kosmiese werk op die skepping (natuur) gerig is.

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HOOFSTUK 2

DIE RÛAH VAN GOD AS GAWE MET DIE OOG OP DIE KOSMIESE HERSKEPPINGSGEBEURE

Die Ou-Testamentiese spreke oor die rûah bied 'n uitsig op die Nuwe Testamentiese uitsprake oor die Gees.

In die skepping onthul die rûah God se skeppende mag. Rûah beteken verder lewensbeginsel, lewensasem, lewe en lewensmoontlikhede. Die rûah verteenwoordig ook God se persoonlike teenwoordigheid in die kosmos.

Die messias word deur die rûah toegerus om God se koningsheerskappy te realiseer.

Die rûah is voorts lewensherskeppend met die volk besig. Die herskeppende werk van die rûah het ook 'n skeppingsreikwydte.

Die persoonsvoorstelling van die rûah kan as personifikasie verklaar word. Die begrip hipostase is om teologiese redes nie op die rûah van toepassing nie. In die latere tyd word rûah 'n algemene term wat God as sodanig beskryf.

HOOFSTUK 3

DIE HEILIGE GEES AS GAWE AAN CHRISTUS

Op Nuwe Testamentiese bodem moet dit voor oë gehou word dat die Pneumatologie in die Christologie verweef is, selfs al is die samehang nie eksplisiet aanwesig nie.

In die lig daarvan dat die Gees die Gawe aan Christus is, word gefokus op die Seun as skepping van die Heilige Gees; Jesus se doop en Gees-telike toerusting met die oog op sy ampswerk. Die Gees stel Hom in staat om God se koningsheerskappy wat die ganse kosmos omvat, te realiseer.

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Die Heilige Gees is ook die Gawe aan Christus met die oog op die kruis- en opstandingsgebeure.

HOOFSTUK 4

DIE HEILIGE GEES AS GAWE VAN GOD MET DIE OOG OP DIE KOSMIESE VOLTOOIING

Aangesien die Christologie en die Pneumatologie in 'n heilshistories-eskatologiese verband geheg is, is die Heilige Gees die Gawe van Christus (en God) met die oog op die heilseffektuering.

Die twee-heid van Christus en die Gees moet onverswak in samehang met die heilshistories-eskatologiese eenheid tussen Christus en die Gees gehandhaaf bly.

Die wedergeboorte is die daad waardeur die inwonende Gees die skepsel her-skep en in die heilsbelewing in die gebroke wêreld inskakel. Die Gees is ook 'n Teken van hoop vir die stomme en sugtende skepping.

Die Heilige Gees is as kosmies-eskatologiese Gawe met die oog op Jesus Christus se toekoms met die kosmos na die vol-tooi-ingsdag onderweg. Daarom leef die bevryde skepsel op aandrang van die Gees met 'n wek-roep:

"Kom, Here Jesus!"

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SUMMARY

THE HOLY SPIRIT AS COSMIC-ESCHATOLOGICAL GIFT - AN EXEGETICAL-DOGMATICAL STUDY

by

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CHAPTER 1

RESEARCH METHODOLOGY

Pneumatology can only be considered in an exclusively trinitarian perspective. Only when seen from this viewpoint can its full import and scope in both the Old and New Testaments be discovered.

God's eschatological acts permeate history, recreating it, while at the same time opposing evil. The purpose of God's act of recreation is the fulfilment, in every sense, of his cosmos.

The work of the Holy Spirit in the cosmos encompasses the recreation of both creature and creation. Its specific task is to declare salvation to man, while its general function is directed at nature.

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CHAPTER 2

THE RÛAḤ OF GOD AS A GIFT WITH A VIEW TO THE RE-CREATION OF THE COSMOS

Old Testament pronouncements about the rûaḥ help to elucidate New Testament pronouncements about the Holy Spirit.

The rûaḥ represents God's creative power in the creation. It has the meanings of life principle, the breath of life, life, or life-rendering. The rûaḥ also represents the personal presence of God in the cosmos.

The messiah is equipped by the rûaḥ to realise the sovereignty of God. Thus, the rûaḥ not only re-creates God's people, but nature as well.

The personalization of the rûaḥ is an act of personification. The concept of hypostasis is therefore, not applicable to the rûaḥ. At a later stage the term rûaḥ was used to name God.

CHAPTER 3

THE HOLY SPIRIT AS A GIFT TO JESUS CHRIST

It has to be remembered that in the New Testament Pneumatology is interwoven with Christology even though their relationship may not always be clearly distinguishable.

Since the Holy Spirit is a Gift to Jesus Christ, the accent falls on the Son as a creation of the Holy Spirit and His baptism and preparation by the Holy Spirit for his earthly mission. It is the Holy Spirit which enables Him to proclaim God's sovereignty over the cosmos.

The Holy Spirit is also bestowed upon Jesus with a view to his crucifixion and resurrection from death.

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CHAPTER 4

THE HOLY SPIRIT, GOD'S GIFT FOR THE CONSUMMATION OF THE COSMOS

If Christology and Pneumatology are understood in a salvation-historical and exchatological context, the Holy Spirit is a Gift of Christ, and of God, to effect salvation.

Still, despite their unity, the identity of each, Christ and Holy Spirit, must be maintained undiminished.

Rebirth is an act whereby the indwelling Spirit recreates man in order that he may achieve salvation amid a broken creation.

The Spirit of God is also the Sign of hope for a dumb and suffering creation, and as Christ's cosmic-eschatological Gift, He is journeying with the cosmos to its destination on the Day of Fulfilment. Inspired by the Holy Spirit, man can cry out in exultation,

"Come, Lord Jesus!"