

ŁUKASZ KRAUZE OMI

THE HOLY SPIRIT AND THE CHRISTIAN LIFE IN THE NEOEVANGELICAL PREACHING

A b s t r a c t. The neoevangelical theology, embedded in the culture of the United States, is a kind of compromise between fundamental and liberal thought, in the Protestant world. Thus, it seems the closest in its assumptions to the theology of Catholic Church. Therefore, it is reasonable to examine what it says about the role of the Holy Spirit in shaping of a Christian life. This article, based on the preaching of Billy Graham, presents four activities of the Holy Spirit in the Christian life, distinguished by neoevangelical theology: he convicts about sin, he gives a new life, he helps to choose God, he lets people understand the Bible. Every activity was commented from the perspective of Catholic theology.

Key words: Christian life; Holy Spirit; homily; neoevangelical theology, protestant preaching.

Contemporary theology of the Holy Spirit is the subject of many discussions and polemics.¹ For the nonevangelical theology, the Holy Spirit is a person, not a vague force; He, being fully divine, is to be accorded the same honor and respect like the Father and the Son; He is one with the Father and the Son.² The Holy Spirit is one of the three Persons of the Holy Trinity.³ He is coequal

Dr. ŁUKASZ KRAUZE OMI - Lecturer in homiletics at the Major Seminary of Missionary Oblates of Mary Immaculate in Obrze; address for correspondence – ul. Szkolna 12, 64-211 Obrze; e-mail: lukaszkrauze@hotmail.com; ORCID: 0000-0002-5400-6358.

Dr ŁUKASZ KRAUZE OMI – Wykładowca homiletyki w Wyższym Seminarium Duchownym Misjonarzy Oblatów Maryi Niepokalanej w Obrze; adres do korespondencji: ul. Szkolna 12, 64-211 Obrze; e-mail: lukaszkrauze@hotmail.com; ORCID: 0000-0002-5400-6358.

¹ Donald G. BLOESCH, *The Holy Spirit. Works and Gifts* (Downers Grove: IVP, 2000), 50-63.

² Millard J. ERICKSON, *Christian Theology* (Grand Rapids: Baker Book House, 1998), 879.

³ Billy GRAHAM, “Does the Holy Spirit Shine Through You?,” *Decision* (next: DN) 24(1984), 10: 2.

with God the Father and God the Son. He is eternal (Heb 9:14); he is omnipotent – he has all power; he is omnipresent – he is everywhere at the same time; he is omniscient – he has all knowledge. He is absolute holiness, absolute purity, absolute righteousness. He praises and glorifies the Son. Together with the other persons of the Holy Trinity, he is the author of the incarnation of God in Jesus Christ. He plays a unique role in the inspiration of the Scriptures (2 Tim 3:16-17, 2 Pet 1:20-21). He teaches and makes know God's truth. He enables to grow in the grace and the knowledge of Christ. Then he gives a new life; he regenerates those who receive Jesus Christ as Savior; he produces the fruit of the Spirit. He strengthens the people of God in the way of the testimony of Christ. He prays for people, he gives them gifts and fills them with his fruits.⁴ Neoevangelicals are inclined to focus on the work of the Spirit in creation and redemption rather than on the person of Spirit within the ontological Trinity.⁵ They focus on work of the Spirit in the renewal of the Church and the shaping of a Christian life.

This article will show an aspect, that is the shaping of a Christian life by the Holy Spirit, especially that promoted by neoevangelical theology. An important support for the search will be a preaching of the American preacher Billy Graham. A leading representative of the neoevangelical movement. Graham refers to four of all the works of the Spirit in the Christians life: he convicts about sin, he gives a new life, he helps to choose God, he lets people understand the Bible. Each of them will be appraised from the perspective of Catholic theology.

1. THE SPRIT CONVICTS ABOUT SIN

(1) According to the neo-evangelical thought, the Holy Spirit points out sin. The Spirit fills a man with the dynamic power that is related to conversion. Only the Holy Spirit can get into human minds blinded by the devil. Without his support, the man wobbles. That is why the Holy Spirit stimulates a conscience.

⁴ IDEM, "Power to Live," DN 35(1994), 10: 1-2; IDEM, "The Person and the Work of the Holy Spirit," DN 32(1991), 5: 2; IDEM, "Time: You Will Never Live This Minute Again," DN 25(1985), 1: 2; IDEM, "Does the Holy Spirit Live in You," DN 31(1990), 5: 2; IDEM, "Road Rules for Life," DN 39(1989), 1: 2. Erickson reminds of words of the apostle Paul, who speaks about the intercessory prayer of the Holy Spirit (Rom 8:26-27). M.J. ERICKSON, *Christian Theology*, 890; D.G. BLOESCH, *The Holy Spirit*, 73.

⁵ Ibidem, 52.

He speaks to a man, he convinces him. In different ways, the Holy Spirit points out the sins of a man. He can do it through a sermon, a tragic event, a life disappointment.⁶ People yearn for the change made through the power of Christ. They want to be filled with the Holy Spirit. This is a specific hope. It leads to the confession of sins and to the faith in Jesus Christ and the power of the Holy Spirit. Christians have all the mechanics, all the organizations and all the tools for changing the world for God. All they need is to have these mechanics charged with power by infusion of holy fire.⁷

Speaking of the role of the Spirit in the fight against sin, Graham emphasizes the role of regeneration. The sinner in his natural condition is spiritually dead, hence he needs the new birth.⁸ It cannot exist because of righteous things (Tit 3:5). Only with the help of the Spirit, what is dead becomes alive. By regeneration, the sinner is justified by God of guilts for broken laws. He has forgiven every sin. Regeneration, like justification, is immediate and is a one-off act of the Holy Spirit, although a reborn person may not be aware of the exact time of the event. An indispensable qualification to make it come into being is a repentance and a renewal of faith.⁹

(2) Catholic teaching is similar. The Holy Spirit is the one who points to sin or better – “convinces the world concerning the sin.”¹⁰ This conviction is based on “Jerusalem’s sin of crucifying God the Son.”¹¹ Through the sin of Golgotha, the Holy Spirit convinces of every sin committed in the history of man. The Spirit shows a relationship of sin with the Cross of Christ.¹² There is a soteric

⁶ B. GRAHAM, “Are You Far From Home,” DN 27(1987), 5: 2; IDEM, “True Christian Character,” DN 16(1976), 9: 2.

⁷ IDEM, “The Burning Fire Within,” DN 16(1976), 10: 2.

⁸ D.G. BLOESCH, *Essentials of Evangelical Theology*, vol. 2: *Life, Ministry and Hope* (San Francisco: HarperCollins, 1982), 6-10.

⁹ Theologians debate when exactly regeneration takes place. Apart from a few misunderstandings, the central issue is clear: the Holy Spirit regenerates a man. B. GRAHAM, “The Work of the Holy Spirit Changed,” DN 43(2002), 5: 3-4; IDEM, “True Freedom,” DN 43(2002), 7: 3; IDEM, “Are you Running the Wrong Way,” DN 34(1993), 7-8: 2.

¹⁰ JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, May 18, 1986, no. 31. Theology is studying this issue hidden under the name of Pneumatological Hamartiology. Józef WARZESZAK, „Duch Święty a grzech. Przyczynek do hamartologii pneumatologicznej,” *Warszawskie Studia Teologiczne* 22(2009), 2: 151-190; Czesław S. BARTNIK, „Duch Święty a hamartologia,” in *Dominum et Vivificantem. Tekst i komentarze*, ed. Adam L. Szafranski (Lublin: RW KUL, 1994), 161-172.

¹¹ JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 31.

¹² Ibidem, no. 32. John Paul II teaches: „The «convincing» is the demonstration of the evil of sin, of every sin, in relation to the Cross of Christ. Sin, shown in this relationship,

pneumatology, closely related to christology. Christ sends the Spirit in a special sense: in the sense of forgiveness of sins.¹³ Thanks to the work of the Spirit, man constantly converts.¹⁴ At the same time, he learns the truth about justice, which has entered into his history with Jesus Christ, he learns the truth about the justification of man.¹⁵ This is why the “convincing concerning sin” which comes from the Holy Spirit has the power to save. The Holy Spirit not only leads a man to recognize sin in himself but guides him towards righteousness. He points out that every kind of human sin can be reached by God’s saving power.¹⁶ However, it should be noted, that the Holy Spirit points to sin through the Church and through the conscience.¹⁷ The mission of sanctifying others is related to this. Christ gave his disciples the power to take away the sins of the world through the Spirit (Jn 1:29).

Therefore, for Catholics, the work of the Spirit in the sacrament of reconciliation plays an important role.¹⁸ Catholics involve his work with the power to forgive sins. The Spirit purifies people’s hearts from sin through the sacrament of reconciliation.¹⁹ Józef Warzeszak points to the Holy Spirit, who changes man, from the sinner and makes him just.²⁰ He forgives sins.²¹

is recognized in the entire dimension of evil proper to it, through the *mysterium iniquitatis* (2 Thess 2:7) which is hidden within it. Man does not know this dimension—he is absolutely ignorant of it apart from the Cross of Christ. So, he cannot be «convinced» of it except by the Holy Spirit: the Spirit of truth but who is also the Counselor” (Encyclical Letter *Dominum et Vivificantem*, no. 32).

¹³ C.S. BARTNIK, „Duch Święty a hamartologia,” 161.

¹⁴ JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 42. “Convincing about sin”, combined with the effort of the human conscience, sets the ways of human conversions, not only sets the ways relaying on to withdraw from sin, but also sets the ways to rebuild a truth and love in the human hearts. Janusz NAGÓRNY, “Duch Święty w sumieniu chrześcijańskim,” in *Dominum et Vivificantem. Tekst i komentarze*, 208.

¹⁵ J. WARZESZAK, “Duch Święty a grzech,” 168-169.

¹⁶ JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 42.

¹⁷ C.S. BARTNIK, “Duch Święty a hamartologia,” 166-167. Conscience is itself a source of remorse: man suffers interiorly because of the evil he has committed. But only when the Spirit of truth permits the human conscience to share in that suffering, which is the suffering of the Cross, “the suffering of the conscience becomes particularly profound, but also particularly salvific”. J. NAGÓRNY, “Duch Święty w sumieniu chrześcijańskim,” 209.

¹⁸ Zdzisław J. KIJAS, “Traktat o Duchu Świętym i łasce,” in *Dogmatyka*, vol. 4, ed. Elżbieta Adamiak, Andrzej Czaja, Józef Majewski (Warszawa: Biblioteka „Więzi”, 2007), 599.

¹⁹ J. WARZESZAK, “Duch Święty a grzech,” 170; cf. Raniero CANTALAMESSA, *Pieśń Ducha Świętego. Rozważania na temat „Veni Creator”* (Warszawa: Wydawnictwo Sióstr Loretanek, 2009), 154.

²⁰ J. WARZESZAK, “Duch Święty a grzech,” 170.

2. THE SPIRIT GIVES A NEW LIFE

(1) The next task of the Holy Spirit in the way of shaping Christian life is related to his role as the giver of a new life. According to the Neoevangelicals, it is a supernatural act. There are extraordinary events leading to regeneration, which are awakening and revival.²² In order to maintain the high quality of Christian life, both in an individual and social sense, in the opinion of Billy Graham, there is a need for spiritual awakening. Only God can breathe a new strength through the power of his Spirit.²³

The biblical model of a new life is found in the dialogue between Jesus and Nicodemus, in which the Savior calls the interlocutor for a new birth, that is, a regeneration (Jn 3:1-21). To be born again from above is a supernatural act in which God, through the action of the Holy Spirit, convinces man of his sin, then arouses anxiety, because of the sin committed against God, at the end God gives a regeneration. In this way, the Spirit of God gives a new direction to life and renews its nature. Therefore, the born-again has a kind of “two natures” – an old one from the first birth and a new one from the new birth.²⁴ This is a spiritual revolution.²⁵ It raises the same power that has awakened Christ from the dead. However, it should be noted, a new birth always happens with respect for human freedom. The Holy Spirit urges, enlightens, loves and takes care for his children. If he hears objection in response to his efforts, he can do nothing more.

The new birth is a mystery. It is impossible to explain how it becomes a part of human life. Only their cause is known. It is the love and grace of God. They should be linked with the events of Pentecost. His power was given to the crowds, whereas through them, to the whole world on that day.²⁶

(2) In Catholic theology, the issue of a new life in the Holy Spirit appears in relation to a preaching of the kerygma. As Guzik points out, the saving

²¹ JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 46. Cf. KOMISJA DS. KULTU BOŻEGO I DYSZYPLINY SAKRAMENTÓW EPISKOPATU POLSKI, *Obrzędy pokuty dostosowane do zwyczajów diecezji polskich* (Katowice: Księgarnia św. Jacka, 1981), 15.

²² Łukasz KRAUZE, “«Revival» w przepowiadaniu ewangelikalnym,” *Roczniki Teologiczne* 62(2015), 12: 205-222.

²³ B. GRAHAM, “You Can Bring Light,” DN 19(1979), 6: 2; IDEM, “Jesus Christ the Eternal Contemporary,” DN 27(1987), 3: 2; IDEM, “Who Is My Neighbor,” DN 36(1995), 2: 2.

²⁴ IDEM., “The Work of the Holy Spirit Changed,” 3-4.

²⁵ IDEM., “God Can Bring Revolution to Your Heart,” DN 21(1981), 7: 2.

²⁶ IDEM, “The Work of the Holy Spirit Changed,” 5; IDEM, “The Burning Fire Within,” 2.

work of God is not the forgiveness of sins but the changing of the whole spiritual condition of every human existence (Ezek 36:26-27). The sending of the Holy Spirit through the glorified Christ is the culmination of His saving work. Through the action of the Spirit, man changes his desires, criteria and values. He wants to do the will of God (Gal 5:16b-18). Therefore, the fundamental work of the Holy Spirit is to make people a new creation.²⁷ This is why, according to Blachnicki, the new birth is a requirement for entry into the Kingdom of God, which is the entrance to a new life in God and to unity with Him. The Holy Spirit, as Blachnicki concludes, is absolutely necessary for a man to start a new life. He internalizes the life which was brought by Christ.²⁸

Catholic theology, it is worth noting, also involve the concept of a new life, with st. Paul's idea that every human was made to be God's children (Rom 8:14-17). According to John Paul II, the filiation of divine adoption is born in man on the basis of the mystery of the Incarnation, therefore through Christ the eternal Son. The rebirth, so new life, happens when God sends his Spirit. Thanks to this, man's life acquires a divine, supernatural dimension.²⁹ In Paul's opinion, in turn, the learning about the indwelling of the Holy Spirit can be seen as the "sum of faith": "The Father sends the Son to the world, the Christ proclaims the Father's life and Christ lives the Father's life in the Holy Spirit. Christ wants to give his Spirit to us people; wherever the Spirit has come to us, he lives in us, he participates in the life of the Father, and we are included in the life that we come from, in the life that goes on."³⁰ In the Catholic sense, sanctifying grace is in man the principle and source of the new life.³¹ Through the gift of grace, on the other hand, which comes from the Holy Spirit, "man enters a «new life», is brought into the supernatural reality of the divine life itself and becomes a «dwelling-place of the Holy Spirit», a living temple of God (Rom 8:9; 1 Cor 6:19)"³².

²⁷ Włodzimirz GUZIK, *Biblijny wymiar przepowiadania w świetle polskich publikacji po II Soborze Watykańskim* (Poznań: UAM, 2008), 129.

²⁸ Franciszek BLACHNICKI, "Rola Ducha Świętego w życiu chrześcijańskim," <http://www.blachnicki.oaza.pl/conf/agape/rnz3.html> (25.01.2019).

²⁹ JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 52.

³⁰ Eugen PAUL, "Theologie und Verkündigung am Beispiel der inhabitatio-Lehre," quoted from Harald WAGNER, *Dogmatyka* (Kraków: WAM, 2007), 138.

³¹ Ibidem, s. 180.

³² Ibidem, s. 171.

When neoevangelical theology says that the Holy Spirit gives a new life, it does not raise an important issue for Catholics – the liturgy. In the public religious worship, the gift of a new life takes on a special meaning. Because in this sacramental mystery of Christ, the Holy Spirit: “prepares the Church to encounter her Lord; he recalls and makes Christ manifest to the faith of the assembly. By his transforming power, he makes the mystery of Christ present here and now. Finally, the Spirit of communion unites the Church to the life and mission of Christ.”³³

3. THE SPIRIT HELPS TO CHOOSE GOD

(1) In Neoevangelical terms, God gives man his Spirit so that he can lead a supernatural life, to adore God and effectively fight with the temptations of evil. This action takes place in two phases. First, man is in favor of God, then he consistently stands by him. Although God is great, even He cannot make a decision for man. He can help him, he can prompt, he can influence, he can beg and plead with him. That’s why he gives his Spirit to convince man to choose him. Then the Spirit leads man to the cross. There the Spirit of God offers permanent, everlasting relief. He offers pardon and forgiveness.³⁴ The Holy Spirit is sent by Christ to all those who follow him. He lives in the hearts of believers and gives them power to live the Christian life. When a man comes to Jesus, his soul begins to live. Joy and peace of heart are born in man’s soul.³⁵ The Holy Spirit grants God’s life that lasts forever.³⁶ Personal development or private benefit has no meaning. A new goal is born. It is God’s glory.³⁷

³³ JOHN PAUL II, *Catechism of the Catholic Church* (Vatican, 1992) no. 1092. John Paul II He made reference to this: “Through the Eucharist the Holy Spirit accomplishes that «strengthening of the inner man» spoken of in the Letter to the Ephesians (Eph 3:16). Through the Eucharist, individuals and communities, by the action of the Paraclete- Counselor, learn to discover the divine sense of human life, as spoken of by the Council: that sense whereby Jesus Christ «fully reveals man to man himself, » suggesting «a certain likeness between the union of the divine persons, and the union of God’s children in truth and charity.»” JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 62.

³⁴ B. GRAHAM, “Joshua,” DN 11(1971), 6: 12; IDEM, “You Can Be Truly Free,” DN 21(1981), 2: 2; IDEM, “No Passing the Buck,” DN 13(1973), 1: 12.

³⁵ IDEM, “Joshua,” 12.

³⁶ IDEM, “Does the Holy Spirit Live in You,” 2.

³⁷ IDEM, “Let the Holy Spirit Fill Your Life,” DN 18(1978), 11: 2. “...the key elements

According to Graham, at the beginning of the Christian life, spiritual capacity of every man is low, although he is trying to give up to the Lord and the Savior as best, as he can. For this reason, Graham believes it is not easy to be a Christian.³⁸ Man cannot persevere with Christ alone (1 Cor 10:13). Only God can keep man at Christianity. That's why God takes control of his life by giving him the Spirit.³⁹ Through His power, it is possible to lead a supernatural life, therefore, to base every moment of life on praising God, no matter what the circumstances, it is possible to defeat successfully the temptation of evil.⁴⁰

Before the resurrection of Christ, the Holy Spirit came upon individuals only on certain occasions for special tasks. But now, after the resurrection, Christ through the Holy Spirit dwells in the heart of every believer. From now on, man gains unusual joy and sanctification.⁴¹ First of all, he gains the gifts of the Spirit and gives birth to His fruits.

(2) According to Pope Francis, the Holy Spirit lives in man, He cleanses, sanctifies, renews and transforms him. The Spirit makes man a participant in life of God alone. In this way, the Holy Spirit teaches every man to see through the eyes of Christ and to live as Christ lived.⁴² Through this He strengthens the faith and allows to stand for Christianity.⁴³ Stanisław Dyk

in Christian conversion experience are repentance of sin, joy and assurance of salvation through faith in Jesus Christ. It is not extraordinary gifts of the Spirit but fruits of the Spirit (Gal 5:22-26; Col 3:12-15) [...] If we manifest joy, love, wisdom and humility in our lives people will have some intimation that the Spirit is working within us and upon us." D.G. BLOESCH, *The Holy Spirit*, 300.

³⁸ B. GRAHAM, "Let the Holy Spirit Fill Your Life," 2.

³⁹ IDEM, "We Want It Now," DN 18(1978), 2: 2. "In Jesus' teaching we find an especially strong emphasis on the work of the Holy Spirit in initiating person into the Christian life. Jesus taught that the Spirit's activity is essential in both conversion, which from the human perspective is the beginning of the Christian life, and regeneration, which from God's perspective is its beginning." M.J. ERICKSON, *Christian Theology*, 888.

⁴⁰ IDEM, "There's Hope in God's Offer," DN 17(1977), 8: 2. According to Erickson the work of the Spirit is not completed when one become a believer. This is only the beginning. One of the Spirit's roles is empowering. M.J. ERICKSON, *Christian Theology*, 889.

⁴¹ B. GRAHAM, "The Greatest News Ever Heard," DN 36(1995), 4: 3; IDEM, "Are We Acceptable to God," DN 30(1989), 7-8: 2.

⁴² FRANCIS, "Katecheza o znaczeniu Ducha Świętego w życiu chrześcijanina," in *Papież Franciszek o znaczeniu Ducha Świętego w życiu chrześcijanina*, <http://www.niedziela.pl/art ykul/4807/Papiez-Franciszek-o-znaczeniu-Ducha> (25.01.2019). Cf. JOHN PAUL II, *Catechism of the Catholic Church*, no. 739.

⁴³ THEOLOGICAL-HISTORICAL COMMISSION, *The Earth Is Filled with You Spirit, Lord*, http://www.vatican.va/jubilee_2000/magazine/documents/ju_mag_01091997_p-45_en.html (23.01.2019).

claims similarly. In his opinion, the Spirit supports Christian life. Because He is who continues the saving work of Christ.⁴⁴ The Spirit is the soul that animates and gives a life to the Christian community.⁴⁵ In turn, Raniero Cantalamessa points out that the Holy Spirit lets us know God. Through getting to know the Holy Spirit it becomes easier to make a choice proclaiming Him as Lord (Gal 4:6; Rom 8:15-16). The Spirit shows the other face of God. He lets us to discover Him as an ally, friend and Father. He also gives every man access to the Intimate Mystery of God.⁴⁶

The presence of the Holy Spirit in the lives of Christians is dynamic. The Holy Spirit makes the mark of belonging to God, for this reason He is a pledge of the New Covenant's faithfulness. The dynamic influence of the Holy Spirit on human action makes it truly Christian.⁴⁷ That's why we can say that the Holy Spirit is building the Church (1 Cor 3:16; Eph 2:22); He is renewing the Church with his gifts (1 Cor 12:7-11); finally, He unites – thanks to the Spirit, all believers become one in Christ (1 Cor 12:11).⁴⁸

Catholic theology, as in different situations, distinguishes the emphasis on the work of the Spirit in the sacraments. A special place to stand for God is the epiclesis. In it, a specific act of transferring someone or something to God, takes place. "Epiclesis is a solidarity approach of Creation to the Creator to fill his transforming and sanctifying Force to the existing reality."⁴⁹ Kijas reminds, the Fathers of the Church emphasized that the consecration of sacrificial gifts leads to communion with Christ and the Holy Spirit present in these gifts, which transforms them. Its culmination is the fellowship with Jesus Christ of those who are nourished by His body and blood.⁵⁰ Therefore, the Holy Spirit, in the sacrament of the Eucharist, helps us to choose God and be with him.

⁴⁴ Stanisław DYK, *Duch, Słowo, Kościół. Biblijny model ewangelizacji* (Lublin: Wydawnictwo KUL, 2007), 118.

⁴⁵ Ibidem, s. 121. The Catechism of the Catholic Church speaks of the Spirit as a tutor of the People of God. CCC links this task with the liturgy in which the Spirit prepares the Church to encounter her Lord, he makes the mystery of Christ present here and now. JOHN PAUL II, *Catechism of the Catholic Church*, no. 1091-1103.

⁴⁶ R. CANTALAMESSA, *Pieśń Ducha Świętego*, 417-423.

⁴⁷ J. NAGÓRNY, *Duch Święty w sumieniu chrześcijańskim*, 198.

⁴⁸ Z.J. KIJAS, *Traktat o Duchu Świętym i łasce*, 376-377.

⁴⁹ Ibidem, 543.

⁵⁰ Ibidem, 545.

4. THE SPIRIT LETS TO UNDERSTAND THE BIBLE

(1) You cannot understand the Bible without understanding the Person of the Holy Spirit and his work.⁵¹ That is why Graham calls the Holy Spirit a Teacher.⁵² The Holy Spirit helps to interpret the message, then applies it to people's hearts.⁵³ His work is necessary, especially in the context of evangelization. First of all, evangelism needs prayer and then the fullness of the Holy Spirit's power. The Spirit of God is the great Communicator of the Gospel. The Holy Spirit accepts the preaching message, no matter how weak or primitive is, and he transmits it to the heart and mind of the listeners. It is a supernatural act of God's Spirit who breaks the barriers.⁵⁴

"The filling of the Spirit was a prerequisite for power in the ministry of the first evangelists" (Acts 1:8).⁵⁵ The Spirit of God uses ordinary people. He guides, teaches and enlightens them. He makes them his own tools. Only those who are filled with Him may complete the work of world evangelization. "When the Gospel is faithfully declared, it is the Holy Spirit who sends it like a fiery dart into the hearts of those who have been prepared."⁵⁶ That is why Graham emphasizes the importance of baptism in the Spirit⁵⁷.

(2) In Catholic terms, the Holy Spirit also supports man in interpreting the message of God's Word and then applying it to people's hearts. Therefore,

⁵¹ B. GRAHAM, "Power to Live," 1.

⁵² M.J. ERICKSON, *Christian Theology*, 889.

⁵³ B. GRAHAM, "God Can Bring Revolution to Your Heart," 2. Erickson describes application of the Word as illumination made by the Holy Spirit. Illumination was not merely for the first Christian communities, but also includes contemporary believers providing them to understand the Bible. M.J. ERICKSON, *Christian Theology*, 890.

⁵⁴ B. GRAHAM, "Go in His Power," DN 28(1989), 1: 2.

⁵⁵ IDEM, "Trusting God to Do His Work," DN 75(April-June 2010): 6.

⁵⁶ IDEM, "Let the Earth Hear His Voice," DN 14(1974), 10, 12.

⁵⁷ Reuben A. Torrey declared: "Every true believer has the Holy Spirit, but not every believer has the baptism with the Holy Spirit", quoted in Frederic D. BRUNER, *Theology of the Holy Spirit* (Grand Rapids: Eerdmans, 1970), 97. Bloesch continues: "The truth in this statement is that every believer must have the Spirit in order to believe, though not every believer must have the Spirit in daily life. Yet we need to understand that if we truly believe we have been baptized by the spirit. [...] The baptism of the Spirit is a metaphor that includes various dimension of the Spirit's blessing and cannot be reduced to simply on kind of experience. Its hallmarks are wholehearted trust in Christ alone, a burning love for God and neighbor, indefatigable power to witness to others and deep-seated conviction of sins." D.G. BLOESCH, *The Holy Spirit*, 299. "Spirit baptism is not a second blessing after conversion but the experience that fulfills and confirms our conversion." Ibidem, 288.

He is also the great Communicator of the Gospel. Catholic theology agrees with the Neoevangelical thesis,⁵⁸ that thanks to the Spirit cognition and intercession of the word of Jesus is made in human.⁵⁹ The Spirit, present in the Scriptures, makes the Holy Word alive and active in the soul of each man.⁶⁰ In relation to this opinion, Dyk, by referring to the evangelist St. Luke, claims that the Holy Spirit is the source of Christian preaching. He gave the original Church dynamic power, enabling her to make present the plan of salvation.⁶¹ Therefore, also in the Roman Catholic Church, the Holy Spirit can be described as the Communicator of the Gospel.⁶² As Kijas claims, without His help, reading the Scriptures would be limited to the collection of archaeological fragments, deprived ability to capture what is the most.⁶³ The difference between Neoevangelical and Catholic theology applies to Tradition. The Neoevangelicals interpreting the Scriptures do not refer to dogmatic structures which, after all, are built upon the work of the Holy Spirit.⁶⁴

*

In Neoevangelical and Catholic view, the Holy Spirit is the third person of the Trinity. He is equal to God the Father and to the Son, Jesus Christ. He is eternal, omnipresent, omniscient, holy, pure, just and omnipotent. Both

⁵⁸ A confirmation can be found in the document on dialogue between the Roman Catholic Church and some Pentecost churches. Pontifical Council for Promoting Christian Unity, *Final Report of the Dialogue Between the Secretariat for Promoting Christian Unity of the Roman Catholic Church and Some Classical Pentecostals 1977-82*, http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/pentecostals/rc_pc_chrstuni_doc_19840509_final-report-pentecostals_en.html (25.01.2019).

⁵⁹ Yannis SPITERIS, "Duch Święty głównym sprawcą nowej ewangelizacji," in JAN PAWEŁ II, *Tertio millennio adveniente. Komentarz teologiczno-pastoralny w opracowaniu Rady Prezydium Wielkiego Jubileuszu Rok 2000* (Sandomierz: Wydawnictwo Diecezjalne, 1996), 216 n.

⁶⁰ JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 44.

⁶¹ S. DYK, "Duch Święty jako podmiot i treść przepowiadania homilijnego," *Studia Pastoralne* 4(2008): 153.

⁶² The Holy Spirit was an inspiration in the act of writing down the word of God. He also enlivens them while reading the Bible and then in the process of preaching. S. DYK, *Duch Święty jako podmiot i treść przepowiadania homilijnego*, 158.

⁶³ Z.J. KIJAS, *Traktat o Duchu Świętym i łasce*, 528.

⁶⁴ PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY, *Final Report of the Dialogue Between the Secretariat for Promoting Christian Unity of the Roman Catholic Church and Some Classical Pentecostals 1977-82*.

Catholic and Neoevangelical theology appreciate the work of the Spirit who helps lead a Christian life.

The research allows to point to the common – kerygmatic nature of the preaching about the role of the Holy Spirit in the Christians life. Both in Catholic and Neoevangelical preaching, the addressees learn that salvation don't fulfill outside of man. Salvation requires him to respond by faith. Therefore, in the proclamation of kerygma, important is the message of the resurrected Christ. He is given by the Holy Spirit to all who recognize Jesus as their Lord and Savior. That way, a listener can experience a personal encounter with a resurrected Jesus.⁶⁵ In consequence, God in the Holy Spirit, gives man a new principle of life.⁶⁶ It is the Holy Spirit who changes man's desires. He changes his criteria and values. Through the work of the Spirit, man stop to follow the desires of the body. He becomes a spiritual man.

BIBLIOGRAPHY

- BARTNIK, Czesław S., "Duch Święty a hamartologia." In *Dominum et Vivificantem. Tekst i komentarze*, edited by Adam L. Szafranski, 161-172. Lublin: RW KUL, 1994.
- BLACHNICKI, Franciszek. "Rola Ducha Świętego w życiu chrześcijańskim." In <http://www.blachnicki.oaza.pl/conf/agape/rnz3.html> (25.01.2019).
- BLOESCH, Donald G. *Essentials of Evangelical Theology*, vol. 2: *Life, Ministry and Hope*. San Francisco: HarperCollins, 1982.
- BLOESCH, Donald G. *The Holy Spirit. Works and Gifts*. Downers Grove: IVP, 2000.
- BRUNER, Frederic D. *Theology of the Holy Spirit*. Grand Rapids: Eerdmans, 1970.
- CANTALAMESSA, Raniero. *Pieśń Ducha Świętego. Rozważania na temat "Veni Creator"*. Warszawa: Wydawnictwo Sióstr Loretanek, 2009.
- DYK, Stanisław. *Nowa ewangelizacja. Konkretnie wyzwanie*. Gubin: Wydawnictwo Przystanek Jezus, 2015.
- DYK, Stanisław. "Duch Święty jako podmiot i treść przepowiadania homilijnego." *Studia Pastoralne* 4(2008): 148-170.
- DYK, Stanisław. *Duch, Słowo, Kościół. Biblijny model ewangelizacji*. Lublin: Wydawnictwo KUL, 2007.
- ERICKSON, Millard J. *Christian Theology*. Grand Rapids: Baker Book House, 1998.

⁶⁵ José H. PRADO FLORES, *Idźcie i ewangelizujcie ochrzczonech* (Poznań: Św. Wojciech, 2016), 106.

⁶⁶ Adam PAWŁOWSKI, *Kerygmat w nowej ewangelizacji* (Poznań: Św. Jacek, 2014), 55-56. Cf. S. DYK, *Nowa ewangelizacja. Konkretnie wyzwanie* (Gubin: Wydawnictwo Przystanek Jezus, 2015), 111-112.

- FRANCIS. "Katecheza o znaczeniu Ducha Świętego w życiu chrześcijanina." In *Papież Franciszek o znaczeniu Ducha Świętego w życiu chrześcijanina*, <http://www.niedziela.pl/artykul/4807/Papiez-Franciszek-o-znaczeniu-Ducha> (25.01.2019).
- GRAHAM, Billy. "Are We Acceptable to God." *Decision* 30(1989), 7-8: 1-3.
- GRAHAM, Billy. "Are You Far From Home." *Decision* 27(1987), 5: 1-3.
- GRAHAM, Billy. "Are you Running the Wrong Way." *Decision* 34(1993), 7-8: 1-3.
- GRAHAM, Billy. "Does the Holy Spirit Live in You." *Decision* 31(1990), 5: 1-3.
- GRAHAM, Billy. "Does the Holy Spirit Shine Through You?" *Decision* 24(1984), 10: 2.
- GRAHAM, Billy. "Go in His Power." *Decision* 28(1989), 1: 1-3.
- GRAHAM, Billy. "God Can Bring Revolution to Your Heart." *Decision* 21(1981), 7: 2.
- GRAHAM, Billy. "Jesus Christ the Eternal Contemporary." *Decision* 27(1987), 3: 1-3.
- GRAHAM, Billy. "Joshua." *Decision* 11(1971), 6: 12.
- GRAHAM, Billy. "Let the Earth Hear His Voice." *Decision* 14(1974), 10: 12.
- GRAHAM, Billy. "Let the Holy Spirit Fill Your Life." *Decision* 18(1978), 11: 2.
- GRAHAM, Billy. "No Passing the Buck." *Decision* 13(1973), 1: 12.
- GRAHAM, Billy. "Power to Live." *Decision* 35(1994), 10: 1-3.
- GRAHAM, Billy. "Road Rules for Life." *Decision* 39(1989), 1: 1-3.
- GRAHAM, Billy. "The Burning Fire Within." *Decision* 16(1976), 10: 2.
- GRAHAM, Billy. "The Greatest News Ever Heard." *Decision* 36(1995), 4: 1-3.
- GRAHAM, Billy. "The Person and the Work of the Holy Spirit." *Decision* 32(1991), 5: 1-3.
- GRAHAM, Billy. "The Work of the Holy Spirit Changed." *Decision* 43(2002), 5: 2-5.
- GRAHAM, Billy. "There's Hope in God's Offer." *Decision* 17(1977), 8: 2.
- GRAHAM, Billy. "Time: You Will Never Live This Minute Again." *Decision* 25(1985), 1: 1-3.
- GRAHAM, Billy. "True Christian Character." *Decision* 16(1976), 9: 2.
- GRAHAM, Billy. "True Freedom." *Decision* 43(2002), 7: 2-5.
- GRAHAM, Billy. "Trusting God to Do His Work." *Decision* 75(April-June 2010): 2-6.
- GRAHAM, Billy. "We Want It Now." *Decision* 18(1978), 2: 2.
- GRAHAM, Billy. "Who Is My Neighbor." *Decision* 36(1995), 2: 1-3.
- GRAHAM, Billy. "You Can Be Truly Free." *Decision* 21(1981), 2: 2.
- GRAHAM, Billy. "You Can Bring Light." *Decision* 19(1979), 6: 2.
- GUZIK, Włodzimierz. *Biblijny wymiar przepowiadania w świetle polskich publikacji po II Soborze Watykańskim*. Poznań: UAM, 2008.
- JOHN PAUL II. Encyclical Letter *Dominum et Vivificantem*. Vatican, 18 May 1986.
- JOHN PAUL II. *Catechism of the Catholic Church*. Vatican, 1992.
- KIJAS, Zdzisław J. "Traktat o Duchu Świętym i łasce." In *Dogmatyka*, vol. 4, edited by Elżbieta Adamiak, Andrzej Czaja, Józef Majewski, 323-656. Warszawa: Biblioteka „Więzi”, 2007.
- KOMISJA DS. KULTU BOŻEGO I DYSCYPLINY SAKRAMENTÓW EPISKOPATU POLSKI. *Obrzędy pokuty dostosowane do zwyczajów diecezji polskich*. Katowice: Księgarnia św. Jacka, 1981.
- KRAUZE, Łukasz. "«Revival» w przepowiadaniu ewangelikalnym." *Roczniki Teologiczne* 62(2015), 12: 205-222.
- NAGÓRNY, Janusz. "Duch Święty w sumieniu chrześcijańskim." In *Dominum et Vivificantem. Tekst i komentarze*, edited by Adam L. Szafranski, 193-213. Lublin: RW KUL, 1994.
- PAUL, Eugen. "Theologie und Verkündigung am Beispiel der inhabitatio-Lehre." Quoted from Harald Wagner, *Dogmatyka*. Kraków: WAM, 2007.
- PAWŁOWSKI, Adam. *Kerygmat w nowej ewangelizacji*. Poznań: Św. Jacek, 2014.
- PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY. *Final Report of the Dialogue Between the Secretariat for Promoting Christian Unity of the Roman Catholic Church and Some Classical Pentecostals 1977-82*. In http://www.vatican.va/roman_curia/pontifical_co

- uncils/chrstuni/pentecostals/rc_pc_chrstuni_doc_19840509_final-report-pentecostals_en.html (25.01.2019).
- PRADO FLORES, José H. *Idźcie i ewangelizujcie ochrzczonych*. Poznań: Św. Wojciech, 2016.
- SPITERIS, Yannis. "Duch Święty głównym sprawcą nowej ewangelizacji." In JAN PAWEŁ II. *Tertio millennio adveniente. Komentarz teologiczno-pastoralny w opracowaniu Rady Prezydium Wielkiego Jubileuszu Rok 2000*. Sandomierz: Wydawnictwo Diecezjalne, 1996.
- THEOLOGICAL-HISTORICAL COMMISSION. *The Earth Is Filled with You Spirit, Lord*. In http://www.vatican.va/jubilee_2000/magazine/documents/ju_mag_01091997_p-45_en.html (23.01.2019).
- WARZESZAK, Józef. "Duch Święty a grzech. Przyczynek do hamartologii pneumatologicznej." *Warszawskie Studia Teologiczne* 22(2009), 2: 151-190.

DUCH ŚWIĘTY A ŻYCIE CHRZEŚCIJANINA W PRZEPOWIADANIU NEOEWANGELIKALNYM

S t r e s z c z e n i e

Teologia neoevangelińska, osadzona w kulturze Stanów Zjednoczonych, jest pewnego rodzaju kompromisem, w świecie protestanckim, pomiędzy myślą fundamentalną a liberalną. Stąd wydaje się najbliższa w swych założeniach teologii Kościoła katolickiego. W związku z tym zasadne jest zbadanie, co mówi o roli Ducha Świętego w kształtowaniu chrześcijańskiego życia. Niniejszy artykuł ukazuje, w oparciu o kaznodziejstwo Billego Grahama, cztery aktywności Ducha Świętego w życiu chrześcijanina, wyróżniane przez teologię neoevangelińską: poucza o grzechu, daje nowe życie, pomaga wybrać Boga, pozwala zrozumieć Biblię. Każda z nich została opatrzona komentarzem z perspektywy teologii katolickiej.

Słowa kluczowe: Duch Święty; homilia; przepowiadanie protestanckie; teologia neoevangelińska.