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The Pneumatology of Paul Tillich and Arnold van Ruler¹

ABSTRACT

Pneumatology is the link between christology and eschatology. Pneumatology must be related to and distinguished from both christology and eschatology. The Spirit is the power of the Word and the Word is the form of the Spirit. In this sense there is a point of identity between pneumatology and christology: every manifestation of the Spirit stands under the criterion of the revelation given in Christ. But pneumatology cannot be reduced to christology as, in the Spirit, we are not replaced but rather taken into a relationship with God. This relationship is to be understood eschatologically, because the work of the Spirit is to express God's eschatological intentions in us. However, pneumatology cannot simply be identified with eschatology. This relationship with God is a matter of the struggle of the Spirit with the flesh - there is no perfectionism. Tillich and Van Ruler complement each other in their discussion of this multifaceted understanding of the position and work of the Holy Spirit.

INTRODUCTION

As Christians we believe that we have received the full and complete salvation in Christ. But Christ was not only resurrected, he was also taken up into heaven. Our relationship to God must be understood in terms of the poured out Holy Spirit and not in terms of christology.

Karl Barth (Karl Barth's Table Talk:28) wrote: "I personally think that a theology of the Spirit might be alright after A.D. 2000, but now we are still too close to the eighteenth and nineteenth centuries. It is still too difficult to distinguish between God's Spirit and man's spirit."

Well, we are now in the twenty-first century and it is precisely this pneumatologically worked out presence of God in creation that gives the theology of Tillich and Van Ruler relevance for today. Throughout their lives Tillich and Van Ruler were continually concerned with the relationship between creation and salvation. Specifically, they were concerned with how salvation is actualised in creation. Tillich is well known for his 'theology of culture,' and Van Ruler for his 'theocracy.' They both have a very well developed pneumatology and their ideas are remarkably similar. In an essay which favourably compares the pneumatology of Tillich and Van Ruler, B. Engelbrecht (1989:39-40) writes:

"Ek is, hoe langer hoe meer, daarvan oortuig dat die waarheid of valsheid van elke teologie - ten minste van elke kerugmatiese teologie - wat hom as Christelik aandiën, uitgemaak word op die punt van die pneumatologie ... Dit is juis dit wat, myns insiens,

¹ This essay is based on my doctoral dissertation (Ontology and the New Being: the relationship between creation and redemption in the theology of Paul Tillich and A.A. van Ruler.) This dissertation was done through the University of Stellenbosch, 2002, under the supervision of Prof. P. F. Theron.

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