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the Greek Old Testament, "The house was full of the cloud of Jehovah's glory"; the cloud was glorious because it represented God's presence and power.

This glorious cloud was the "Shekinah," the "dwelling" of God with men. Much was made of the Shekinah in rabbinical writings, but the word does not itself occur in Scripture, though St. John may well be alluding to it, with a play on the words, when he writes that the Word "dwelt" (eskenosen : 1, 14) amongst us. We should presumably understand II Paral. (Chron.) vii, 1-3 to narrate how the Shekinah came to dwell permanently in the Holy of Holies in Solomon's Temple; but there is no sign that it dwelt in the second Temple, after the first had been destroyed by the Babylonians (587 B.C.)

C. LATTEY, S.J.

*What is one to make of the "mighty wind" of Acts ii, 2?*

The Greek translates more literally, "a noise as of a violent wind being borne along," and "being borne" may be rendered more intelligibly by "rushing." The wind, like the fiery tongues, symbolized the Holy Spirit, and the best commentary on the passage is John iii, 3-8. We may begin by translating John iii, 5 quite literally but inadequately, "Unless one be begotten of water and wind, he cannot enter into God's kingdom." The Latin "again" (born again) and "holy" (spirit) should be omitted. The reference is of course to baptism; and the Council of Trent (Session 7, in the second canon on baptism) has condemned the view that true and natural water is not meant. It is one of the rare cases in which the Church has defined the literal meaning of a passage of Scripture. But the word "wind" needs further explanation. In Hebrew (*ruah*), Greek (*pneuma*) and Latin (*spiritus*) the word for "spirit" is the same as that for "wind"; the former meaning is a refinement upon the latter. The word for "wind" in John iii, 5-8 is *pneuma*, but in Acts ii, 2 it is the more poetical *pnoe*, which does not appear to be used itself for "spirit," but comes from the same root as *pneuma*; here too the symbolizing of the Holy Ghost by "wind" is evidently implied. In English, unfortunately, although we have two names for the Holy Ghost ("Holy Ghost" and "Holy Spirit"), and although the word "spirit" comes from the Latin *spiritus* which *does* signify "wind," neither word can mean directly "wind," so that the full sense of John iii, 3-8 may easily be missed. If with all possible reverence, and for the sake of this explanation only, we speak of the Holy Ghost as "the Holy Wind," the passage may become clearer. Our Lord, as so often, is explaining what is spiritual by what is matter of everyday experience—not least, in this case, in our own country. We hear the noise of the wind, we note that again and again it has baffled the weather-prophets, that the weather-cock swings about without our really understanding why. "So," says our Lord, "it is with every one

that is born of the Wind." But here he is making the application; those who yield themselves to the activity of this Holy Wind cannot be fully understood by those who do not. And this is what St. Paul has in mind when he writes that "the natural man doth not accept the teaching of the Spirit of God, for to him it is folly, and he cannot understand it" (I Cor. ii, 14), with more to the same effect in the same context. Catholicism has its mysteries of conduct no less than of belief, as we can see in the lives of the saints.

The "violent wind," then, of Acts ii, 2 symbolizes the divine force and inspiration which henceforth is always to be at work in the world, and more especially in the Catholic Church, mysterious in its operation, but unmistakably powerful in its effects, and working upon the intellect no less than upon the will. Indeed, it was always in the world, but from Whit Sunday onwards was to be more "violent" than ever.

C. LATTEY, S.J.

## BOOK REVIEWS

*The Life of Christ* by Giuseppe Ricciotti, English translation by Alba Zizzamia. (The Bruce Publishing Company, Milwaukee, U.S.A. 1947.) Price \$7.50.

It is a strange thought that we have to thank the second World War for this *Life of Christ*. Though long possessed by a desire to write such a work the author hesitated to embark on so ambitious a project nor would the entreaties of friends alone have been sufficient to bring him to the point. But the recurrence of disaster finally induced him to set his hand to the task in the hope, as he says, of doing something to bring back the Gospel of Christ to suffering humanity. I suppose it would be true to say that Fr. Ricciotti made his name known internationally with the publication of his *History of Israel* in 1932-4, though he was already well known as a scholar in Italy. His *History* has since been translated into several languages and deservedly holds a high place among works of Catholic scholarship. It is remarkable for its clarity, solid learning and beauty of style—and the attractiveness of the work as a whole is enhanced by a large number of photographs, most of them taken in Palestine and the Near East by the author. It is unfortunate that though an English translation has been in hand for a long time past, it has not yet appeared. This is the more regrettable in that there is literally no *History of Israel* in the English language which is up-to-date and by a Catholic.

In *The Life of Christ* we find the same qualities which characterized his earlier work. Very soon after its publication in 1941 it was widely recognized as an outstanding achievement. An English translation was put in hand almost at once in America and was published finally in 1947. The author informs us that it was his intention to write "an