

Journey to Pentecost: The Spirit and Us Part I

Intro: What does the Spirit accomplish in, with, and for us?

Luther, Large Catechism: Creed, Third Article

The Spirit's Action

34 "I believe in the Holy Spirit; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

35 This article (as I have said) I cannot relate better than to Sanctification, that through the same the Holy Ghost, with His office, is declared and depicted, namely, that He makes holy. Therefore we must take our stand upon the word Holy Ghost, because it is so precise and comprehensive that we cannot find another."

What does Luther identify as the blanket term for the Spirit's action toward us, and on what basis?

The Spirit's "Means" for Sanctification (One Rendering)

37 "But how is such sanctifying done? Answer: Just as the Son obtains dominion, whereby He wins us, through His birth, death, resurrection, etc., so also the Holy Ghost effects our sanctification by the following parts, namely, by the communion of saints or the Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting; that is, He first leads us into His holy congregation, and places us in the bosom of the Church, whereby He ...brings us to Christ."

What are the core means of the Spirit's sanctification according to Luther, and where does he get this list?

Resurrected Life, Adoption, Glory (Nicene: "The Lord and Giver of Life")

When and how does the Spirit give life, adoption, and glory, according to the following?

Romans 8:10-15, 17 10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. 12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. 14 For all who are led by the Spirit of God are sons of God. 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" ... 17 and if [we are] children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

According to the following, how does the Spirit's life-giving, sanctifying work happen, and how is connected to the Church?

- **Luther, LC III.43** "For, in the first place, [the Spirit] has a peculiar congregation in the world, which is the mother that begets and bears every Christian through the Word of God, which He reveals and

preaches, [and through which] He illumines and enkindles hearts, that they understand, accept it, cling to it, and persevere in it.”

- **John 3:34** “For he whom God has sent [Jesus] utters the words of God, for he gives the Spirit without measure.”
- **John 6:63** “It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.”
- **John 1:3** “In [the Word] was life, and that life was the light of all people” / **John 14:26** “[Jesus said:], ‘But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and bring to your remembrance all that I have said to you.’”
- **Gregory of Nazianzus, Fifth Theological Oration #3:** “This was what David realized long ago when he said, “In your light we see light” [Ps. 36:9]. And now we have both seen and proclaim in a brief and simple fashion the theology of the Trinity: from Light – the Father – we know Light – the Son – in Light – the Holy Spirit.”
- **2 Peter 1:19-21** “And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, ²⁰ knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. ²¹ For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

According to the following, how does the Spirit’s working of knowledge through the word accomplish sanctification as *growth*?

- 1 Cor 2:6-15: “6 Among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. 7 But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. 8 None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. 9 But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him” — 10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. 11 For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. 12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. 13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. 14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. 15 The spiritual person judges all things, but is himself to be judged by no one. 16 “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.”
- 2 Peter 1:2-7: “2 May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. 3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine

nature, having escaped from the corruption that is in the world because of sinful desire. 5 For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love.”

Maturity through Knowledge of Christ and the Triune Economy as The First “Charisma”

- 2 Cor 3:18: “18 And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.” [Recall the description of Romans 8 – Resurrection into glory even now, after all?]
- Irenaeus, *Against Heresies* 4.33.7: “For all things are evident to [the true spiritual disciple]: a complete faith in one God Almighty from whom are all things...and in the Spirit of God, who furnishes the knowledge of the truth and who has made known the economies of the Father and the Son according to which he was present for the human race in every generation, as the Father wills.”
- Origen, *On First Principles* 2.7.3: “But the Gospel shows [the Spirit] to be of such power and majesty that it says the apostles were not able to receive those things that the Savior wanted to teach them until the Holy Spirit should come, who, pouring himself into their souls, would be able to enlighten them regarding the nature and faith of the Trinity.”
- Hughes, *How the Spirit Became God*, p.83: “[Here] the person who ‘receives’ or possesses the Holy Spirit is none other than the person who rightly understands the divine economy...Possession of the Spirit, therefore, is not only manifested in charismatic gifts of the fruit of the Spirit, but in right theology, in accepting the truth about God that the Spirit has revealed.”
 - PC, go further: John 6:63 – the Spirit GIVES LIFE through word that brings true knowledge of God and his economy. Therefore, this life and knowledge are themselves “charismata” and the reception of them makes one “charismatic” in the *biblical* sense.

According to the following, how else does this Spirit work life and salvation, including forgiveness and existence as Church?

- **Luther, LC III.54** “We further believe that in this Christian Church we have forgiveness of sin, which is wrought through the holy Sacraments and Absolution, moreover, through all manner of consolatory promises of the entire Gospel. Therefore, whatever is to be preached concerning the Sacraments belongs here, and, in short, the whole Gospel and all the offices of Christianity, which also must be preached and taught without ceasing. For although the grace of God is secured through Christ, and sanctification is wrought by the Holy Ghost through the Word of God in the unity of the Christian Church, yet on account of our flesh which we bear about with us we are never without sin.”
- **1 Cor 12:12-13** “12The body is a unit, though it is composed of many parts. And although its parts are many, they all form one body. So it is with Christ. 13For in one Spirit we were all baptized into one body, whether Jews or Greeks, slave or free, and we were all given one Spirit to drink.”
- **John 3:3-5** “³Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” ⁴Nicodemus said to him, “How can a man be born when he is old? Can he enter a

second time into his mother's womb and be born?"⁵ Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

- **John 20:22b-23** "[The Risen Jesus] breathed on them and said to them, "Receive the Holy Spirit.²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."
- **Cyril of Jerusalem, *Mystagogic Catecheses* V.7 (c.350 A.D.):** "After having been sanctified ourselves by these spiritual hymns [i.e. The Trisagion/Sanctus, "Holy, Holy, Holy"], we implore the God who loves men to send the Holy Spirit on the gifts placed here, so as to make the bread the body of Christ and the wine the blood of Christ, since everything that the Holy Spirit touches is sanctified and transformed."

The Spirit in the Life of Christ, the God-Man

- Luke 1:35 "³²[The angel Gabriel said to Mary: 'Your Son, Jesus,] will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David,³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end.'" ³⁴And Mary said to the angel, "How will this be, since I am a virgin?" ³⁵And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God."
 - [sidebar: though doesn't mention it, notice how this passage sets up the logic Luther later applies to us as well – because the Holy Spirit is at work in Jesus, *he* will be called 'holy']
 - Also, another reason for "epiclesis" – just as Spirit is agent of Incarnation of Eternal Son as earthly Jesus, so too Spirit is agent that joins Resurrected God-Man with further earthly elements.
 - From the eucharistic liturgies of Basel the Great and John Chrysostom (cited in Congar, *I Believe in the Holy Spirit*, III.231):
 - Priest: The Holy Spirit will come upon you and the power of the Most High will cover you with his shadow.
 - Deacon: The Holy Spirit himself will concelebrate with us all the days of our life.
- Luke 3:21-2 "²¹Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened,²² and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son;²³ with you I am well pleased."
- Luke 4:1-2 "And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness for forty days, being tempted by the devil."
- Luke 4:14-19 "And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. ¹⁵And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. ¹⁷And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written [Isa 61:1], ¹⁸"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹to proclaim the year of the Lord's favor."

- Related prophecies in Isaiah: Is. 11:1-2 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. // Is. 42:1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

What specifically is Spirit working through Messiah here?

- Matt. 12:25-28 “Knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.”

Leopold Sanchez, “Life in the Spirit of Christ: Models of Sanctification as Sacramental Pneumatology,” *Logia* 22.3 (Trinity 2013): 7-14. Building on Regin Prenter, *Spiritus Creator*, trans. John M. Jensen [Minneapolis: Augsburg Fortress, 1953; reprint, Eugene, OR: Wipf and Stock, 2001].

- P.10: “The Word of God made flesh was anointed with the Holy Spirit at his baptism so that we might receive the Spirit through him [that is, through the Word] in Christian baptism. Athanasius argues that “no otherwise should we have partaken the Spirit and been sanctified, but that the Giver of the Spirit, the Word Himself, had spoken of Himself as anointed with the Spirit for us.” [First Discourse Against the Arians, 1.50]
- P.12: “Luther shows that, through the baptism of his Son at the Jordan, God “hallowed and set apart the Jordan and all water to be a blessed flood and a rich washing of sins” in order that the one being baptized may be blessed “with true faith in the Holy Spirit so that through this same saving flood all that has been born in him from Adam and whatever he has added thereto may be drowned in him and sink.” [“The Baptismal Booklet: Translated from German and Newly Revised,” 14, in Kolb-Wengert, 374]
- P.7 (Opening): “This essay argues that the Lutheran tradition offers a sacramental approach to the theology of the Holy Spirit that shapes its view of the sanctified life. The term sacramental is used in the broad sense to speak of the Spirit’s work in salvation history through means in creation — fundamentally, through the Son’s own human life and history. Because such a pneumatology is grounded in the identity of the incarnate Christ as the privileged locus of the Holy Spirit, as the bearer and giver of the Spirit of God, we may refer to this sacramental view of the Spirit as an incarnational pneumatology. The term sacramental is also used in the narrow sense in this essay to refer to God’s work through his instituted means of grace, namely, baptism and the Lord’s Supper.”

Sanchez maintains that our Pneumatology (understanding the Spirit and His Work) should be incarnationally- and sacramentally- rooted. Does that seem right in light of everything examined so far? Is this a “new” approach, or distinctively Lutheran?