

Journey to Pentecost: Spirit and Us I, Lesson 3 Supplement

Review, Clarification, Elaboration

- Luther, Small/Large Catechisms, Third Article – Starting Point: the Holy Spirit’s Name tells us what he does. He “makes holy,” i.e. sanctifies
- Four Means, from Apostle’s Creed: the Church, the communion of saints / holy things, forgiveness of sins, resurrection of the Body.
- Resurrection: gifts of life, adoption, and glory
 - Nicene Creed: “the Lord and Giver of Life”
 - The Resurrection as more than “just getting earthly goods back but better” – the perfection of holiness, i.e. total dedication to God and life in him.
 - Now and not yet: we “have” these things, and yet we wait for their fullness

Elaboration: How does Scripture describe the Spirit in the following passages, and how does that description speak to the “now not yet” as we actually live it?

- **Ephesians 1:13-14** “¹³ And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.”
 - **2 Cor 1:21-22** “²¹ Now it is God who makes both us and you stand firm in Christ. He anointed us, ²² set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.”
 - **2 Cor 5:4-5** “⁴ For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life. ⁵ Now the one who has fashioned us for this very purpose is God, who has given us the Spirit as a deposit, guaranteeing what is to come.”
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- How in turn does this life, adoption, and glory come? The Spirit gives the life of Christ by using the Word to give knowledge of God and its acceptance in trust (faith). We also saw Gregory Nazianzus link this to Scripture on “light”: from Light (the Father) we know Light (the Son) in Light (Spirit).
 - That Word in turn is borne to us in a foundational way by the Church, who in that sense “births” us as our mother (Luther LC III).
 - Importance of the Church as gathered congregation; early Christians would think *first* of encountering the word “orally/aurally” as a community rather than individually as writing. Yes. But **clarification and elaboration:**
 - The written Scriptures are of course not only “also” the Word when read individually but the grounding norm of all church proclamation.
 - “Church” likewise is not *simply* the regular public assembly but all believers in all times in places. So in this sense, the Church through which the Spirit brings the Word includes also the apostles through whom the Scriptures themselves are given, the believers who preserved and translated the Scriptures for us, and the family, friends, etc. who share

the faith with us – as well as all the ways the Church gives us memories and habits that assist in our personal reading and devotion.

- No intent to undermine the relationship of God / Holy Spirit to each of us as individuals; BUT, do want to display the fundamental role of the community as “bearer of the Word and Spirit”: brings the word for new birth in faith (Rom 10:14 “how can they believe unless they hear, and how can they hear unless someone preaches to them”), and even as we grow through the Word “individually,” surrounded by embrace of Church.

According to the following passages, 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 Cor 3:4-18: “4 Such is the confidence that we have through Christ toward God. 5 Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, 6 who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life. 7 Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, 8 will not the ministry of the Spirit have even more glory? 9 For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. 10 Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. 11 For if what was being brought to an end came with glory, much more will what is permanent have glory. 12 Since we have such a hope, we are very bold, 13 not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. 14 But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. 15 Yes, to this day whenever Moses is read a veil lies over their hearts. 16 But when one turns to the Lord, the veil is removed. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18 And we all, with unveiled face,

contemplating the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.”

Maturity through Knowledge of Christ and the Triune Economy as “Experience” of Spirit

- 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.”

According to the following passages, how else does the Spirit work life and salvation in us, 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?” ⁵Jesus 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. ²³If 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 First “How”: 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.” ³⁴ And Mary said to the angel, “How will this be, since I am a virgin?” ³⁵ And 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 joins the 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 “²¹ Now 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;^{id} 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. 15 And 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. 17 And 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, 19 to 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 the 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.”
- Heb 9:13-14 “¹³ For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, ¹⁴ how much more will the blood of Christ, who

through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.”

What difference does it make to see this role of the Spirit in the life of the Incarnate Son?

The Son and Us

Leopold Sanchez, “Life in the Spirit of Christ: Models of Sanctification as Sacramental Pneumatology,” *Logia* 22.3 (Trinity 2013): 7-14.

- 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?

What difference does it make *to our reception of* the sacraments and the life of Christ to see the Spirit involved in it in these ways?