

## The Holy Spirit

### Week Two

#### The Doctrine of the Trinity and the Person and the Work of the Holy Spirit

Biblical Basis: Matthew 28:19, 1 Corinthians 12:4-6. 2 Corinthians 13:14

The Trinity: triune, tri-unity, one substance, three persons, one *ousia*, three *hypostases*,  $1+1+1=1$ , distinct, but not separate; being faithful to revelation

Who (or what) is the Holy Spirit?

The work of the Holy Spirit, part one: revelation

The work of the Holy Spirit, part two: redemption

The work of the Holy Spirit, part three: sanctification

#### *Explanation of the third article of the Apostles' Creed from Luther's Small Catechism:*

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian church He daily and richly forgives all my sins and the sins of all believers. On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ. This is most certainly true.

#### *Explanation of the third article of the Apostles' Creed from Luther's Large Catechism:*

This article (as I have said) I cannot relate better than to Sanctification, that through the same the Holy Spirit, with His office, is declared and depicted, namely, that He makes holy. Therefore we must take our stand upon the word Holy Spirit, because it is so precise and comprehensive that we cannot find another. For there are, besides, many kinds of spirits mentioned in the Holy Scriptures, as, the spirit of man, heavenly spirits, and evil spirits. But the Spirit of God alone is called Holy Spirit, that is, He who has sanctified and still sanctifies us. For as the Father is called Creator, the Son Redeemer, so the Holy Spirit, from His work, must be called Sanctifier, or One that makes holy. 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 Spirit 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 preaches to us and brings us to Christ.

For neither you nor I could ever know anything of Christ, or believe on Him, and obtain Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Spirit through the preaching of the Gospel. The work is done and accomplished; for Christ has acquired and gained the treasure for us by His suffering, death, resurrection, etc. But if the work remained concealed so that no one knew of it, then it would be in vain and lost. That this treasure, therefore, might not lie buried, but be appropriated and enjoyed, God has caused the Word to go forth and be proclaimed, in which He gives the Holy Spirit to bring this treasure home and appropriate it to us. Therefore sanctifying is nothing else than bringing us to Christ to receive this good, to which we could not attain of ourselves.

Learn, then, to understand this article most clearly. If you are asked: What do you mean by the words: I believe in the Holy Spirit? You can answer: I believe that the Holy Spirit makes me holy, as His name implies. But whereby does He accomplish this, or what are His method and means to this end? Answer: By the Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting. For, in the first place, He 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.

I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Spirit in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms. I am also a part and member of the same, a sharer and joint owner of all the goods it possesses, brought to it and incorporated into it by the Holy Spirit by having heard and continuing to hear the Word of God, which is the beginning of entering it. For formerly, before we had attained to this, we were altogether of the devil, knowing nothing of God and of Christ. Thus, until the last day, the Holy Spirit abides with the holy congregation or Christendom, by means of which He fetches us to Christ and which He employs to teach and preach to us the Word, whereby He works and promotes sanctification, causing it [this community] daily to grow and become strong in the faith and its fruits which He produces.

*For further reading:*

Bilezikian, Gilbert. 1993. *Christianity 101: Your Guide to Eight Basic Christian Beliefs*, pg. 87-116. Zondervan.

Bruner, Frederick Dale. 1970. *A Theology of the Holy Spirit*. Eerdmans.

Carson, D. A. 1987. *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14*. Baker.

Dorman, Ted. 2001. *A Faith for All Seasons: Historic Christian Belief in Its Classical Expression*. B&H.

Engelbrecht, Edward, ed. 2010 *The Lutheran Difference*, pg. 297-328. Concordia.

Grudem, Wayne. 1994. *Systematic Theology*. Zondervan.

Kelly, J. N. D. 1978. *Early Christian Doctrines*. Harper Collins.

Kolb, Robert. 1993. *The Christian Faith: A Lutheran Exposition*, pg. 179-195. Concordia.

Luther, Martin. 2008. *Luther's Small Catechism with Explanation*. Concordia.

Luther, Martin. 2010. *Luther's Large Catechism with Study Questions*. Concordia.

McGrath, Alister. 2016. *Christian Theology: An Introduction*, 6<sup>th</sup> edition, pg 280-298. Wiley.

[www.bookofconcord.org](http://www.bookofconcord.org)

## **The Three Universal or Ecumenical Creeds**

### **The Apostles' Creed**

I believe in God the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into Hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

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.

### **The Nicene Creed**

I believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into Heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, whose kingdom will have no end.

And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets. And I believe in one holy Christian and apostolic Church, I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come. Amen.

### **The Athanasian Creed**

Whoever desires to be saved must, above all, hold the catholic faith.

Whoever does not keep it whole and undefiled will without doubt perish eternally.

And the catholic faith is this,

that we worship one God in Trinity and Trinity in unity, neither confusing the persons nor dividing the substance.

For the Father is one person, the Son is another, and the Holy Spirit is another.

But the Godhead of the Father and of the Son and of the Holy Spirit is one: the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Spirit:

the Father uncreated, the Son uncreated, the Holy Spirit uncreated;

the Father infinite, the Son infinite, the Holy Spirit infinite,

the Father eternal, the Son eternal, the Holy Spirit eternal.

And yet there are not three Eternals, but one Eternal,

just as there are not three Uncreated or three Infinities, but one Uncreated and one Infinite.

In the same way, the Father is almighty, the Son almighty, the Holy Spirit almighty;

and yet there are not three Almightyies but one Almighty.

So the Father is God, the Son is God, the Holy Spirit is God;

and yet there are not three Gods, but one God.

So the Father is Lord, the Son is Lord, the Holy Spirit is Lord;

and yet there are not three Lords, but one Lord.

Just as we are compelled by the Christian truth to acknowledge each distinct person as God and Lord,

so also are we prohibited by the catholic religion to say that there are three Gods or Lords.

The Father is not made nor created nor begotten by anyone. The Son is neither made nor created, but begotten of the Father alone.

The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten but proceeding.

Thus, there is one Father, not three fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

And in this Trinity none is before or after another; none is greater or less than another;

but the whole three persons are coeternal with each other and coequal so that in all things, as has been stated above, the Trinity in Unity and Unity in Trinity is to be worshiped.

Therefore, whoever desires to be saved must think thus about the Trinity.

But it is also necessary for everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ.

Therefore, it is the right faith that we believe and confess that our Lord Jesus Christ, the Son of God, is at the same time both God and man.

He is God, begotten from the substance of the Father before all ages; and He is man, born from the substance of

His mother in this age:

perfect God and perfect man, composed of a rational soul and human flesh;

equal to the Father with respect to His divinity, less than the Father with respect to His humanity.

Although He is God and man, He is not two, but one Christ:

one, however, not by the conversion of the divinity into flesh but by the assumption of the humanity into God;

one altogether, not by confusion of substance, but by unity of person.

For as the rational soul and flesh is one man, so God and man is one Christ,

who suffered for our salvation, descended into hell, rose again on the third day from the dead,

ascended into heaven, and is seated at the right hand of the Father, from whence He will come to judge the living and the dead.

At His coming all people will rise again with their bodies and give an account concerning their own deeds.

And those who have done good will enter into eternal life, and those who have done evil into eternal fire.

This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved.