

C R E D O

Exploring The Christian Faith



Intricacy of Theology

- You cannot really discuss Pneumatology (the doctrine of the Holy Spirit) without talking about Trinity, Christology, Salvation, Church, Eschatology, etc.
- To make a claim about any one doctrine is to affect all the others.

Pneumatology in History

- While the Holy Spirit is critical to our understanding of all of the doctrines of the faith, the Church has historically said very little dogmatically about the Holy Spirit in comparison to other major doctrines of the Christian faith.

Pneumatology in History

- The Holy Spirit is a distinct person within the Trinity.
- The Holy Spirit is coequal, coeternal, and sharing substance with the Father and the Son.
- The Holy Spirit proceeds from the Father in some way (and from the Son).
- But little else is declared as dogma.

Pneumatology in History

- Pneumatology has historically been a difficult subject for the Church.
- Gregory Nazianzus The subject of the Holy Spirit presents a special difficulty, because by the time we get to it we are “worn out by the multitude of questions.” - Fifth Oration, *On the Holy Spirit*

Personhood of the Holy Spirit

- *Ruach* is feminine; *pneuma* is neuter.
- As with God the Father, we assume the Spirit doesn't have gender.
- Referred to as "he" (John 16:13) and "who" (Eph. 1:14).
- Holy Spirit is a person not a force.

Personhood of the Holy Spirit (cont.)

- The Spirit has intellect.
 - Can be lied to (Acts 5:3-4).
 - Engages in deliberations with church -- “it seemed good to the Holy Spirit and to us” (Acts 15:28).
 - Expresses our longings to God (Rom. 8:26-27)
 - Communicates God’s thoughts to us (1 Cor. 2:10-14).

Personhood of the Holy Spirit (cont.)

- The Spirit has emotions.
 - Can be grieved (Eph. 4:30) or “outraged” or insulted (Heb. 10:29).

Personhood of the Holy Spirit (cont.)

- The Spirit has will.
 - Distributes gifts as he wills (1 Cor. 12:11).
 - Can be resisted (Acts 7:51).
 - Can be quenched (1 Thess. 5:19).
 - The Spirit assures us that God is our Father (Rom. 8:15-16).
- The Spirit mediates God's personal presence in us (1 John 3:24) -- couldn't be done by an impersonal force.

Divinity of the Holy Spirit

- Spoken of in parallel with God (1 Cor. 3:16-17, temple); Acts 5:3-4
- Mentioned with Father and Son in Trinitarian formulas (Mt. 28:18-20; 2 Cor. 13:14; 1 Cor. 12:4-6; 1 Pet. 1:2).
- Called eternal (Heb. 9:14; cf. 1:10-12, of God).
- Said to know everything, even the depths of God (1 Cor. 2:10-11).

Divinity of the Holy Spirit

- The Spirit is God
- Gregory Nazianzus (*Orat.* XLI.9)
 - Always existed, and exists, and always will exist, who neither had a beginning, nor will have an end... perfecting, not being perfected; sanctifying, not being sanctified; deifying, not being deified...Life and Life-giver; Light and Light-giver; absolute Good, and Spring of Goodness...by whom the Father is known and the Son is glorified....”

Divinity of the Holy Spirit

- “Spirit of God” and “Spirit of Christ” = Holy Spirit
- Rom 8:9-11 uses three terms:
 - “Spirit of God” (v. 9)
 - “Christ is in you” (v. 10, via the Holy Spirit)
 - “Spirit of Him” (Father, v. 11)
- Rom 8:13-14 Prove “Spirit” and “Spirit of God” is 3rd person of Trinity
- Acts 16:6-7, make synonyms of “Holy Spirit” and “Spirit of Christ” (v.7)
- Eph 4:4, ONLY ONE SPIRIT in God = 3 terms for One Spirit.

Divinity of the Holy Spirit

- Agent in creation and regeneration and resurrection (Gen. 1:2; John 3:5-8; Rom. 1:4).
- The Spirit can be sinned against. (Matt. 12:30-32; Mk. 3:27-28; Luke 10:12)
- The Spirit can be resisted (Acts 7:51).
- The Spirit's aid in the Christian life can be refused (Gal. 3:2-3).
- The Spirit can be grieved by sin (Eph. 4:30).

Trinity and the Holy Spirit

- Triune Premise: from the Father, through the Son, by the Holy Spirit

Holy Spirit and the Trinity

- The Spirit is distinguished from the Father and the Son.
- All three persons appear at Jesus' baptism (Matt. 3:16-17; Mark 1:10-11; Luke 3:21-22).
- Jesus had to go away in order for the Spirit to come (John 16:7).

Holy Spirit and the Trinity

- The Spirit is said to “go out” or “proceed” from the Father (John 15:26).
- The Spirit is sent by Jesus (John 15:26) or by the Father (John 14:16, 26).
- After the resurrection, Jesus breathed on the disciples and told them to receive the Holy Spirit (John 20:22).
- Peter at Pentecost said the exalted Christ had received from the Father the promised Holy Spirit and had poured out the Spirit on the disciples (Acts 2:33).

Holy Spirit and the Trinity

- The Spirit is closely identified with the Father and especially with the exalted Christ.
- Sometimes Christ and the Spirit are directly identified: “The Lord is the Spirit” (2 Cor. 3:17-18).
- For Paul, being “in Christ” and “in the Spirit” refer to the same reality (Rom. 8:1; Phil. 2:1).
- Paul parallels “the Spirit,” “the Spirit of God,” “the Spirit of Christ” and “Christ” (Rom. 8:9-11).

Romans 8

Therefore, there is now no condemnation for those who are in Christ Jesus,

Digging Deeper in Romans

5.1-11

8.14-17

6.1-7.6

8.3-13

7.7-25

8.1-8

God, through Christ and the Spirit has done what the Law could not do –
deal with sin.

Rom. 7

²¹ So I find this law at work: Although I want to do good, evil is right there with me. ²² For in my inner being I delight in God's law; ²³ but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. ²⁴ What a wretched man I am! Who will rescue me from this body that is subject to death? ²⁵ Thanks be to God, who delivers me through Jesus Christ our Lord!

So then, I myself in my mind am a slave to God's law, but in my sinful nature a slave to the law of sin.

Romans 8

Therefore, there is now no condemnation for those who are in Christ Jesus,² because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

- A 7.13 The (first) Law, Torah, is good, just, and holy.
- B 7.14-24 But the first law was used by another “law” Sin, which in turn led to death.
- C 8.2a Enter the third “law,” the Spirit of Life
- B’ 8.2b The third “law” that sets us free from the second law” both sin and its consequence death.
- A’ 8.2b The third “law” fulfills the intent of the first Law, which was incapable of dealing with sin or producing righteousness.

Romans 8

³ For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh,

Romans 8

⁴ in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.

Romans 8

⁵ Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.

Romans 8

⁶The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.

Romans 8

⁷ The mind governed by the flesh is hostile to God; it does not submit to God's law, nor can it do so. ⁸ Those who are in the realm of the flesh cannot please God.

Romans 8

⁹ You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ.

Romans 8

¹⁰ But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness.

Romans 8

¹¹ And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.

Romans 8

¹² Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it.

Romans 8

¹³ For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.

Romans 8

¹⁴ For those who are led by the Spirit of God are the children of God.

Romans 8

¹⁵ The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, “*Abba*, Father.”

Romans 8

¹⁶ The Spirit himself testifies with our spirit that we are God's children.

Romans 8

¹⁷ Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Romans 8

¹⁷ Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

C R E D O

Exploring The Christian Faith

