

TTS Essentials – Session [9]: The Holy Spirit NOTES

Welcome back to TTS!

Thanks for coming – it's much appreciated.

Let's get the boring stuff out the way first!

- FIRST: About TTS itself.
 - **Remember the website:**
 - Notes, term details, directions, etc.
- SECOND: Looking ahead...
 - **TTS Essentials:**
 - Wed 29th Jan – on the Scriptures.
 - Wed 12th Feb – on the Church.
 - Wed 26th Feb – on the End.
 - **TTS Virtues:**
 - End of January – OPEN INVITE!
 - **What's Next?**
 - As of right now, Jo and I are at cross-roads.
 - BUT if you want to keep going, do let me know!

[1] Introducing Pneumatology – The Doctrine of the HS

Our focus today? In the words of the Nicene Creed...

- *“We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified” – i.e. ‘pneumatology’!*
 - **DISCUSS:** If you were planning, what would you cover?

Here we stumble on one of TTS Essentials' big problems...

- My intention was to keep things easy-to-access.
 - BUT – it may give the impression that theology is a bag of doctrines, rather than a body of divinity.
 - (One seamless garment!)

Indeed, pneumatology overlaps with almost everything else!

Who is God, and what is he like? / How did God create? / How are people saved? / How does God work in the sacraments? / How does God work through preaching? / How do we know God exists, and in what capacity? / What are the spiritual gifts, and why are they given? / What is Scripture, and why is it given? ETC!

It might therefore seem strange that we're only covering this now. BUT – the eagle-eyed will have noticed that he's been no stranger. **DISCUSS:** How has the HS featured so far?

[1A] S3 – On the Trinity

- **What did we establish?**
 - **LOOK:** John 14:26 – re: the personal pronoun!
 - The Spirit is both divine and personal.

[1B] S4 – On the Creation of All Things

- **What did we establish?**
 - **LOOK:** Ps 104:30 – more on this later.
 - All animal and human life possesses the *spiritus dei*.

[1C] S5 – On the God Man

- **What did we establish?**
 - Christ's incarnation (and Virgin Birth) by the HS.
 - Re: the NC – “*was incarnate from the HS*”.

[1D] S7 – On the Resurrection

- **What did we establish?**
 - **LOOK:** 1 Tim 3:16
 - The Resurrection was a Triune act of FS+HS.

[1E] S8 – On the Redemption

- **What did we establish?**
 - **LOOK:** 1 Pet 1:1-2
 - The ‘*Ordo Salutis*’ – like a pneumatological zip!

IN OTHER WORDS:

In studying the work and glory of God in Christ, we've been students of the Spirit all along.

(Which is most fitting, as we'll see!)

[2] The Trinity and the Holy Spirit in Church History

Pneumatology is the study of the third person of the Trinity. We therefore need to be solid on the basics here, moving forward.

DISCUSS: What do we know / remember about the Trinity?

- **There is one and only one God (the LORD God of Israel), who has eternally existed as three totally distinct persons, each sharing the same divine being and one united will.**
 - One ‘what’, three ‘whos’.
 - One essence, three hypostases.
 - “One God in three ways” [Barth]
 - E.g. I am human (my ‘what-ness’) but I’m also Nathan (my ‘who-ness’).
 - One being, one person in humans – but God is God!

We can apprehend this, even if we cannot comprehend it.

- Indeed, the Trinity was first experienced primarily as a *doxological* reality – rather than as a *dogmatic* one.
 - **LOOK:** Gal 4:7 – worship the F, through the S, by the HS.
 - “The worship of the Trinity was a fact in the religious life of Christians before it was a dogma of the Church” [Henry Barclay Swete – *The Holy Spirit in the NT* (1910)]

From the very beginning, the ancient Christians witnessed to this.

- For example:
 - “For all things, I praise thee, I bless thee, I glorify thee, through the eternal and heavenly high priest Jesus Christ, thy beloved Son, through whom with him and the Holy Spirit be glory both now and forever and throughout the ages to come. Amen” [Polycarp – *Martyrdom* XIV:3]
 - “[We] bless the Maker of all through his Son Jesus Christ, and through the Holy Ghost” [Justin Martyr – *First Apology* LXVII]

It might seem strange, then, to hear Gregory of Nazianzus say this:

“You see lights breaking upon us gradually, and an order of Theology, which it is better for us to keep, neither proclaiming things too suddenly, nor yet keeping them hidden to the end. ... Our Saviour had some things which he said could not be borne at that time by his disciples (though perhaps they were filled with many teachings), perhaps for the reasons I have mentioned; and therefore they were hidden. And again he said that all

things should be taught to us by the Spirit when he should come to dwell amongst us. Of these things, one, I take it, was the Deity of the Spirit himself, being made clear later on when such knowledge should be seasonable and capable of being received after our Saviour's restoration, when it would no longer be received with incredulity because of its marvellous character. For what greater thing than this did either he promise, or the Spirit teach? If indeed anything is to be considered great and worthy of the Majesty of God, which is promised or taught" [Gregory (c.329-390AD) – *Orations* XXXI.27]

- **DISCUSS:** What do you think Gregory is saying?
 - **It's not that no one spoke about the Spirit – rather, it took the Early Church a while to give him his due.**
 - Christological heresies were the immediate threat.
 - Focused pneumatological reflection was uncommon.
 - (As we'll see next time – the Reformation gave us some of the best examples!)

I want to begin by briefly telling this story. Why?

- **FIRST:** once again, because death does not define the Church!
 - *"But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it"* [2 Tim 3:14]
- **SECOND:** "You see lights breaking upon us gradually..."
 - The early Church's developing understanding of pneumatology is itself the story of the Holy Spirit!

We will then consider how the HS is described in Scripture.

[2A] The First One Hundred Years

- **For the first century or so after Christ, most teaching about the Holy Spirit stuck closely to Scriptural forms.**
 - **With the possible exception of Montanism.**
 - **BUT we don't have the time to look at this!**
- **Clement of Rome [c.35-100AD]**
 - "Content with the provision which God had made for you, and carefully attending to his words, ye were inwardly filled with his doctrine, and his sufferings were before your eyes. Thus a profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you all" [1 Clement II]
 - **The Corinthians' receiving of the Spirit.**
 - **LOOK: 1 Cor 2:3-5**

- “Have we not all one God and one Christ? Is there not one Spirit of grace that has been poured out upon us? And have we not one calling in Christ? Why do we divide and tear to pieces the members of Christ...?” [1 Clement XLVI]
 - **The Spirit as the glue of Church unity.**
 - **LOOK: 1 Cor 12:13**
- **The Didache [c.100AD]**
 - “[God] comes not to call according to the outward appearance, but to them whom the Spirit has prepared” [Didache IV]
 - **The Spirit and evangelism / election.**
 - “God’s grace is tasteless to men until the Holy Spirit brings its savour” [Inst 3.24.14]
 - “And concerning baptism, baptise this way: Having first said all these things, baptise into the name of the Father, and of the Son, and of the Holy Spirit, in living water” [Didache VII]
 - **The Trinitarian formula in baptism.**

[2B] The Second / Third Centuries

- **The 2nd / 3rd centuries saw the beginning of formal Trinitarian reflection.**
 - This had consequences for pneumatology.
- **Justin Martyr [c.100-165AD]**
 - “Our teacher of these things is Jesus Christ, who was also born for this purpose, and was crucified under Pontius Pilate, procurator of Judea, in the times of Tiberius Caesar; and that we reasonably worship him, having learned that he is the Son of the true God himself, and holding him in the second place, and the prophetic Spirit in the third” [First Apology XIII]
 - **N.B hint of some kind of ‘order’ within the Trinity.**
 - *Pater in primo loco; Filius in secundo; Spiritus in tertio.*
- **Irenaeus of Lyon [c.130-202AD]**
 - “Now God shall be glorified in his handiwork, fitting it so as to be conformable to, and modelled after, his own Son. For by the hands of the Father, that is, by the Son and the Holy Spirit, man and not merely a part of man was made in the likeness of God” [*Against Heresies* V.I.1]
 - **Note the Son and Spirit as the ‘hands’ of the Father – and they’re both involved in creation.**
- **Origen of Alexandria [c.184-253AD]**
 - “[From Scripture] we learn that the person of the Holy Spirit was of such authority and dignity, that saving baptism was not complete except by the most excellent Trinity of them all, i.e. by the naming of the Father, Son, and Holy Spirit, and by joining to the unbegotten God the Father, and to his only-begotten Son, the name also of the Holy Spirit. Who, then, is not amazed at the exceeding majesty of the Holy Spirit, when he hears that he

who speaks a word against the Son of Man may hope for forgiveness; but that he who is guilty of blasphemy against the Holy Spirit has not forgiveness, either in the present world or in that which is to come! ... [Up] to the present time we have been able to find no statement in Holy Scripture in which the Holy Spirit could be said to be made or created” [De Principiis I.III.1-4]

- **DISCUSS:** What do you think Origen is saying?
- (1) The Trinity as the result of searching Scripture.
- (2) The Spirit as uncreated – important!
- (3) The “authority and dignity”, and “exceeding majesty” of the Spirit.

[2C] The Third / Fourth Centuries

- **The next two centuries saw Christological heresy give birth to Pneumatological heresy.**
 - This then forced the Church to hone its thinking.
- **Basil of Caesarea [330-379AD]**
 - One of the so-called Cappadocian Fathers.
 - Cappadocia – E. Turkey.
 - Alongside his brother, Gregory of Nyssa and his friend, Gregory of Nazianzus.
 - “The question which now crops up, owing to those who are always endeavouring to introduce novelties, **was passed over in silence by earlier generations**, because the teaching had never been controverted, and thus it had been left without authoritative explanation: I refer to the doctrine of the Holy Spirit. I will therefore add a statement on this subject, keeping close to the sense of Scripture. As we are baptised, so we believe – as we believe, so also we give praise. Baptism has been given to us by the Saviour, ‘into the name of the Father and of the Son and of the Holy Spirit’. Therefore, we present our confession of faith in accordance with our baptism, and our offering of praise in accordance with our faith. **We glorify the Holy Spirit together with the Father and the Son, in the conviction that the Spirit is not alien to the divine nature:** for that which is alien by nature does not share in the same honours. We pity those who speak of the Holy Spirit as a creature, because by such a statement they fall into the unpardonable calamity of blasphemy against the Spirit. For those who are even slightly instructed in the Scripture, it needs no argument that the creation is distinct from the godhead. **Creation is a slave; the Spirit sets free.** Creation stands in need of life; the Spirit is the life-giver. Creation needs instruction; the Spirit is the teacher. Creation is sanctified; the Spirit is the sanctifier. ... Since then he is by nature holy, as the Father is holy by nature, and so is the Son, we do not allow him to be separated and divided from the divine and blessed Trinity, and we repudiate those who ignorantly count him as part of creation” [Epistle CLIX – *To Eupaterius* (c.373AD)]

The result of all this? Less than 10 years after Basil said that:

“We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son], who with the Father and the Son is worshipped and glorified” [Nicene-Constantinopolitan Creed 381AD]

Hence Gregory of Nazianzus’ statement.

LOOK: John 16:13

“You see lights breaking upon us gradually...” – the faithfulness of God!
(Re: the *filioque* clause.)

→→ [[ALL PRAISE TO HIM]] ←←

[3] The Holy Spirit in Scripture – General Themes & Continuity

So the HS is integral to every part of Christian theology – and pneumatology helped crystallise the doctrine of the Trinity.

DISCUSS: How do the Scriptures describe the HS and his work?

- We’ve established a lot of this in previous sessions:
 - **LOOK:** John 3:8 – the Spirit regenerates us.
 - **LOOK:** 1 Cor 6:11 – the HS justifies + sanctifies us. (Ps121)
 - **LOOK:** 1 Cor 6:19 – the Spirit indwells us, unites us to X.

But how else is the Spirit described in Scripture?

[3A] “We Believe in the HS, the Lord” (of his Church)

- **LOOK:** Rom 5:5
 - **Having regenerated us, the Spirit bonds us to Christ and imparts his love to us.**
 - Re: Augustine – Lover / Beloved / Love.
- **LOOK:** Eph 4:1-6
 - **Having bonded us to Christ in love, the Spirit bonds the Church together in love.**
 - Re: 2 Cor 13:13 – the grace!
 - “Come, Holy Spirit, God and Lord! / Let all your graces be outpoured / On each believer’s mind and heart / Your fervent love to us impart. / Lord, by the brightness of your light / You in the faith do men unite / Of every land and every tongue / This to your praise, O Lord, be sung” [Luther 1524 – *Come, Holy Spirit, God and Lord*]

- **LOOK:** 1 Cor 12:4-6
 - **Having bonded us together in love, the Spirit equips the Church for love and service.**
 - More on this next time!
- **LOOK:** Acts 20:28
 - **Having equipped the Church for love and service, the Spirit appoints some to love it and keep watch over it.**
 - **LOOK:** Num 11:25
 - Continuity between covenants.

[3B] “We Believe in the HS ... The Giver of Life”

- Recall the words of Basil of Caesarea –
 - “Creation stands in need of life; the Spirit is the life-giver”
- **DISCUSS:** How would we justify this from Scripture?
 - [1] The Spirit was present at Creation.
 - **LOOK:** Gen 1:1-2
 - [2] The Spirit’s creative activity continues.
 - **LOOK:** Job 33:4 / Ps 104:30 / Isa 42:5
 - *Now why is this exciting?*
- **[1] There is continuity here between Old & New Covenants.**
 - **LOOK:** John 6:63
 - Just as the *ruach* of God gave life to man in Adam, so he gives life to man in Christ!
- **[2] This puts wonder back into creation and scientific inquiry back to Christians. HOW?! Bear with me.**
 - The so-called ‘Conflict Thesis’:
 - Dominated western intellectualism for 2-300 years.
 - Kant / Voltaire / Gibbon (Enlightenment)
 - John W. Draper + Andrew D. White (Victorian)
 - [i] **Religion is hostile to science.**
 - [ii] **Religion is in competition with science** – GotG
 - The only problem is that *it’s NOT true!*
 - No dark ages. No flat earth.
 - The Church funded medicine, science, and education.
 - Monasteries were the incubators of West. Civ.
 - Why did the Church do this?
 - **LOOK AGAIN:** Gen 1:1-2

- **There is no hostility** – creation is an intelligent & orderly act of the Triune God, we can understand it.
- **There is no competition** – the Spirit continues to create today, using means and mechanisms.
- “*See it is I who have created the smith who blows the fire of coals, and produces a weapon fit for purpose*” [Isa 54:16] – **ALSO:** Exo 35:30-35 – Bezalel + Oholiab.

Creation is therefore ‘magical’ again, and scientific inquiry once more a theological pursuit!

- “[The] breath of life which quickens all things and is the Creator of every body and of every created spirit is God himself, the wholly uncreated Spirit. In his supreme will lies the power which assists the good wills of created spirits, judges the wicked, and ordains all. To some he grants powers, and to others he does not. For just as he is the Creator of all natures, so is he the giver of all powers” [Augustine – *City of God* V.9]
 - “For it is thanks to the activity of God continued even down to the present time that seeds display themselves and evolve from hidden and invisible folds, as it were, into the visible forms of beauty which we behold” [Augustine – *City of God* XXII.24]
 - “But who can doubt that the Holy Spirit gives life to all things; since both he, as the Father and the Son, is the Creator of all things; and the Almighty Father is understood to have done nothing without the Holy Spirit... And who can deny that the creation of the earth is the work of the Holy Spirit, whose work it is that it is renewed? ... But do we suppose that the substance of the earth exists without the operation of the Holy Spirit, without whose work not even the expanse of the sky endures?” [Ambrose – *On the Holy Spirit* II.V.32-35]
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→→ [[CONTINUED: THE HS IN SCRIPTURE]] →→

[4] The Holy Spirit in Scripture – The Big Idea

All these are snapshots of the Spirit's ministry.

BUT it's my suggestion that there's a 'big idea' here.

One centre of gravity – the heartbeat of the Holy Spirit.

[4A] We first hear it in the OT – a sign of things to come...

LOOK: Gen 1:1-3 / Ps 33:6 / Num 24:2-4 / 2 Sam 23:2 / Prov 1:23

- *“As for me, this is my covenant with [my people], says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth”* [Isa 59:21]
 - **From the very beginning, the Spirit is connected to the Word.**

[4B] Then in Christ, it becomes deafeningly loud.

- **LOOK:** John 16:12-15 – the Spirit glorifies the living Word.
 - *“Therefore I want you to understand that no one speaking by the Spirit of God ever says ‘Let Jesus be cursed!’ and no one can say ‘Jesus is Lord’ except by the Holy Spirit”* [1 Cor 12:3]

CENTRAL POINT:

We have no hope of constructing a healthy doctrine of the Holy Spirit without this firmly in view – the passion of the Father is to see the Son magnified and lifted up. **THUS:
The Spirit serves the Father in exalting the Son.**

“For by a kind of mutual bond the Lord has joined together the certainty of his Word and of his Spirit so that the perfect religion of the Word may abide in our minds when the Spirit, who causes us to contemplate God's face, shines; and that we in turn may embrace the Spirit with no fear of being deceived when we recognise him in his own image, namely, in the Word” [Inst. I.IX.3]

Here's the mistake too many charismatics make:

- **We might try to delight IN the Spirit whilst ignoring the delight OF the Spirit!**
 - Is it wrong to delight in the Spirit? Of course not.
 - Is it wrong to glorify the Spirit? Certainly not.
 - BUT the Spirit isn't most glorified when he's the focus – he's most glorified the Son is in focus. (Re: Packer!)

“The LORD inhabits the praises of his people...” [Ps 22:3]