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JESUS *IN, WITH, AND UNDER* THE SPIRIT:
THE SPIRIT'S PRESENCE AND ACTIVITY IN CHRIST IN THE SACRAMENT OF THE
ALTAR

A Dissertation
Presented to the Faculty of
Concordia Seminary, St. Louis,
Department of Systematic Theology
in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Philosophy

By
Brian Andrew Gauthier
April, 2021

Approved by:	Dr. Leopoldo A. Sánchez M.	Dissertation Advisor
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I dedicate this work to my beloved bride, Amanda, and my beautiful children, Ezra Joel and Aviva Eliana. May the Holy Spirit ever fix your eyes and hearts on the one who receives, bears and gives the Spirit to you, Jesus, the Son of God.

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ABBREVIATIONS

CA	Augsburg Confession ¹
Ap	Apology of the Augsburg Confession
BC	Book of Concord
<i>CJ</i>	<i>Concordia Journal</i> (theological journal of Concordia Seminary St. Louis)
CTCR	Commission on Theology and Church Relations (of the LCMS)
<i>CTQ</i>	<i>Concordia Theological Quarterly</i> (theological journal of Concordia Theological Seminary, Fort Wayne)
Ep	Epitome of the Formula of Concordia
FC	Formula of Concord
LC	Large Catechism
LCMS	The Lutheran Church–Missouri Synod
<i>LSB</i>	<i>Lutheran Service Book</i>
<i>LW</i>	<i>Luther's Works</i>
SA	Smalcald Articles
SC	Small Catechism
SD	Solid Declaration of the Formula of Concord
TAT	Third Article Theology
Tr	Treatise on the Power and Primacy of the Pope

¹ The abbreviations of the documents that form the Lutheran Confessions are those used in Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress, 2000). The present dissertation takes this as the standard edition for English citations.

ABSTRACT

Gauthier, Brian A. “Jesus *In, With, and Under* the Spirit: The Spirit’s Presence and Activity in Christ in the Sacrament of the Altar.” Ph.D. diss., Concordia Seminary, 2021. 282 pp.

Contemporary theological scholarship has seen a turn toward pneumatology and the use of a pneumatological lens for exploring and [re]considering Christian doctrines. Spirit Christology has long been considered the first major, successful work in this movement of scholarship which has come to be called Third Article Theology.

This study proposes to consider the Lord’s Supper pneumatologically through use of a Trinitarian Spirit Christology. Three primary aspects of a traditional account of the Lord’s Supper will be the subject of pneumatological reimagining. Spirit Christology will inquire into the Spirit’s presence and activity in the presence and activity of Jesus through his Words (the *Verba*), his presence (*Real Presence*), and the benefits of His sacrament in the participant.

In this way, this dissertation attempts to contribute to the field of pneumatology and sacramentology, broadly speaking to the Christian church at large and narrowly speaking to Lutheran theology, through a pneumatic reading of the soteriological, Christological and ethical aspects of a theology of the Lord’s Supper informed by a Spirit Christology.

CHAPTER ONE

INTRODUCTION

Contemporary Lutheran systematicians have argued that “the common observation that the 20th century is the century of the Holy Spirit is by now a tired cliché. Christians have always demonstrated an interest in the person and work of the Holy Spirit and have given expression to their views.”¹ However, Hermann Sasse, a prominent Lutheran theologian and pastor, who also lived during the mid-twentieth century, penned a letter to pastors where he cites the words of Otto Henning Nebe concerning the doctrine of the Holy Spirit: “The true doctrine of the Holy Spirit has no place to call its own in the church and congregation. It appears to have become a foreign body. This state of affairs must be recognized quite objectively.”² So which is it? Has the Holy Spirit been overemphasized to the point of “tired cliché,” or has he been lost from the church’s theological reflection? The ambiguity highlights a concern in Lutheran theology as it relates to the Holy Spirit. Lutherans are neither unified nor confident in their pneumatology.³ Sasse continues by arguing that a primary reason for the eclipse of the Holy Spirit in the Lutheran church is that modern Christians seek the Holy Spirit where He is not found.⁴ It is where the Spirit has promised to be, *where he ought to be found*, that Lutherans neither seek for nor speak of the Holy Spirit. Thus, Sasse argues, “But it [not seeking the Spirit where He would

¹ Samuel H. Nafzger et al., eds., *Confessing the Gospel: A Lutheran Approach to Systematic Theology* (St. Louis: Concordia, 2017), 1:591.

² Hermann Sasse, “On the Church,” in *We Confess Anthology*, trans. Norman Nagel (St Louis: Concordia, 1999), 17.

³ This is surprising given the way Prenter speaks of Luther’s understanding of the Holy Spirit: “The concept of the Holy Spirit completely dominates Luther’s theology. In every decisive matter, whether it be the study of Luther’s doctrine of justification, or his doctrine of the sacraments, of his ethics or of any fundamental teaching, we are forced to take into consideration this concept of the Holy Spirit.” Regin Prenter, *Spiritus Creator*, trans. John M. Jenson (Eugene, OR: Wipf & Stock, 2001), ix.

⁴ Sasse, “On the Church,” 18.

be found] is especially true of us, who no longer understand *the bond of the Holy Spirit with the external means of grace* and perhaps do not even want to hear of it anymore.”⁵

At the same time, given the contemporary turn to the Holy Spirit in Trinitarian theology, Lutherans are right to ask how their theology is informed and enriched by pneumatology. In this dissertation, I will reflect upon the Spirit’s place in a Lutheran sacramentology from a methodology that explores and answers dogmatic questions from the perspective of the third article of the Creed.⁶ Clark Pinnock once remarked that the “Spirit challenges theology at numerous points—this may partly explain our neglect. But let the challenges stimulate growth in us as hearers of the Word of God. Let us ask what light is shed on our central Christian doctrines when they are considered from the standpoint of the Spirit.”⁷ In response to Pinnock’s invitation and the ambiguity among Lutherans as to the place of the Spirit in their overall theological approach, this dissertation will ask how a robust pneumatological lens contributes to a Lutheran theology of the Lord’s Supper by looking at the identity of Jesus ‘in, with, and under’ the Spirit.⁸ This expression “Jesus ‘in, with, and under’ the Spirit” is intended to express something about Jesus’ pneumatic identity, namely that he lives in, with and under the Spirit who leads and

⁵ Sasse, “On the Church,” 23.

⁶ Coffey argues that there is good reason to start with the Spirit because “of the three persons of the Trinity the Spirit is the first contact with human beings and the mediator of contact with the other two.” David Coffey, “The Method of Third Article Theology” in *Third Article Theology: A Pneumatological Dogmatics*, ed. Myk Habets (Minneapolis: Fortress, 2016), 31.

⁷ Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), 11.

⁸ This dissertation seeks to explore Jesus and the Spirit as inseparable companions in a theology of the Lord’s Supper where Jesus speaks, is present, and forms participants in the Supper ‘in, with, and under the Spirit. The use of “in, with, and under’ in the title and throughout the chapters of this dissertation as a prevailing manner of speaking about Jesus in the Spirit in the Supper is an appropriation of Luther’s understanding of the sacramental union (“*in pane*,” “*sub pane*,” “*cum pane*”). Concerning the *sacramentalis unio*, the Formula of Concord cites Justin: “We do not receive this as ordinary bread and as ordinary beverage, but just as Jesus Christ our Savior became flesh through God’s Word and had flesh and blood for the sake of our salvation, so we believe that this meal consecrated by him through Word and prayer is the flesh and blood of the Lord Jesus Christ.” FC, SD, 7.38 in Kolb and Wengert, 599.

empowers him for mission according to his human nature. Additionally, this Christological usage suggests that the Lord's own presence in his Supper can also be located in, with, and under the Spirit, who is inseparably united to him in the flesh.

Problem and Background

This study is interested in the role of the Holy Spirit in the Lutheran theology of the Lord's Supper. These two loci, pneumatology and the Lord's Supper, while having received attention from scholars separately, have received limited attention at their intersection. While Lutherans imply a role of the Spirit in the sacramental life in the church, little intentional focus has been given to the Spirit's role in relation to the presence of Christ in the sacraments. Consequently, this chapter will offer a brief diagnostic of a Lutheran pneumatology and a Lutheran theology of the Lord's Supper to demonstrate what has been said on these topics, and ultimately to provide this dissertation a foundation for asking what the Holy Spirit does in the Lord's Supper.

The Current State of Lutheran Pneumatology

Broadly speaking, there are two dominant trends in pneumatology in Christendom. One argues that the Holy Spirit works where and when He pleases but apart from means. Although its roots stretch further back in history, this tradition includes the "enthusiasts" of Luther's days and develops more formally in the Holiness movements of the nineteenth century focusing on sanctification and the Spirit's work in the individual towards moral excellence as a confirmation of justification or salvation.⁹ Commenting on the Anabaptists during the Reformation period,

⁹ In the Smalcald Articles, Luther condemns the enthusiasts who sought the Spirit apart from external means. "All this is the old devil and the old serpent who made enthusiasts of Adam and Eve. He led them from the external Word of God to spiritualizing and to their own imaginations, and he did this through other external words ... In short, enthusiasm clings to Adam and his descendants from the beginning to the end of the world. It is a poison implanted and inoculated in man by the old dragon, and it is the source, strength and power of all heresy, including that of the papacy and Mohammedanism." SA III VIII. 5, 9 in Kolb and Wengert, 322–23.

Confessing the Gospel notes: “The Anabaptists held that the Spirit needs no vehicle—neither the church nor the means of grace—since he comes to the individual directly and without any external means.”¹⁰ The Holiness movements of the eighteenth and nineteenth centuries viewed the Spirit’s mission as one of sanctification, “emphasizing moral excellence as a manifestation of the Spirit’s presence *in the individual* (emphasis mine).”¹¹ In the twentieth century this trend in pneumatology exploded in popularity with the rise of Pentecostalism and the Spirit’s outpouring into believers in Spirit baptism and by giving them extraordinary gifts: “Pentecostals generally hold that speaking in tongues, miraculous healings, and prophecy are the normal experiences of every truly converted believer.”¹²

The other trend in pneumatology argues that the Holy Spirit works where and when He pleases, but always through physical means (Means of Grace). The major denominations in Christendom such as the Orthodox Church, Roman Catholicism, and the Lutheran Church all confess that the Spirit works through material means. The author of Hebrews states in the first chapter: “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son” (Heb. 1:1–2).¹³ Succinctly stated, the author of Hebrews argues that God has always worked through means to accomplish His will in creation, be it judgment and condemnation for sin and rebellion, or forgiveness, life and salvation. In the Old Testament, God worked by means of the Patriarchs, Moses, the judges, and the prophets to proclaim the law and the gospel; in the New Testament, God spoke definitively

¹⁰ Nafzger et al., eds., *Confessing the Gospel*, 1:596.

¹¹ Nafzger et al., eds., *Confessing the Gospel*, 1:596.

¹² Nafzger et al., eds., *Confessing the Gospel*, 1:600.

¹³ Edward Engelbrecht and Paul E. Deterding, eds., *The Lutheran Study Bible: English Standard Version* (St. Louis: Concordia, 2009). Unless otherwise stated, this will be the version used throughout the dissertation for biblical citations.

through his Son, who then speaks through His apostles and evangelists. In short, we see that God works through human persons to deliver His spoken word to judge and forgive, kill and make alive.¹⁴

Before examining more closely how a Lutheran pneumatology is characterized by this materiality or corporeality of the Holy Spirit's work, we will consider this trend toward an incarnational view of the Spirit in the pneumatology of the western and eastern traditions. To accomplish this, the present chapter will consider the work of John Zizioulas as a representative of the eastern tradition and Yves Congar as a representative of the western tradition. In addition to noting that the pneumatology of Zizioulas and Congar is best characterized as eschatological, one should notice that the work of the Spirit for these authors is mostly a work *only within* the believing community, the church. Naturally, with an ecclesial focus on the Spirit's work in the believing community, His movements will be discerned through means, namely, Holy Baptism which constitutes the community, and the Lord's Supper which sustains the community. For Zizioulas and Congar, the eucharistic epiclesis becomes critical for highlighting the pneumatic nature of the Supper, but also for orienting the participant and the church eschatologically.

As a representative of the eastern tradition, John Zizioulas's pneumatology can be described as a pneumatological Christology, a Spirit Christology, in which he contends that the Spirit plays a vital role in Christ's life and ministry, noting that:

In taking on human flesh, the Son took on death and suffered the pain of the cross and death. However, death did not succeed in holding on to him so he was not finally overcome by it. He was raised by the Holy Spirit. The biblical witness is clear that it was the Father who raised the Son through the Holy Spirit. Whatever occurs in Christology is a matter of persons, not of natures, so the Spirit is crucial to all

¹⁴ Throughout this dissertation, "Word" will refer to the incarnate Son (the *Logos*). Unless in a specific citation, all other uses of "word" will be lowercase.

Christology. It is not enough to say that it was Christ's divine nature that overcame death.¹⁵

Or more simply stated, in Zizioulas's theology, Christ never acts alone but always in the Spirit. Although his pneumatology has an eschatological trajectory and is distinct from a Lutheran pneumatology, it is material nonetheless given his insistence that the incarnate Christ always acts in the Spirit.

Zizioulas's pneumatology has two distinct characteristics that bear mentioning. The first is the Spirit's relation to *history*. Zizioulas contends that the Father and the Son are involved in history but that only the Son *becomes history*.¹⁶ The question remains, what is the Spirit's role as He relates to history? He writes: "Now if *becoming* history is the particularity of the Son in the economy, what is the contribution of the Spirit? Well, precisely the opposite: it is to liberate the Son and the economy from the bondage of history."¹⁷ He argues that because the Spirit is *beyond* history, His work in history is to bring history to its culmination, to the eschaton. This understanding demonstrates the eschatological trajectory of Zizioulas's pneumatology. The Spirit makes Christ an eschatological being or the "last Adam." By extension, the members of the community (church) that participate in Christ are also put on this eschatological trajectory because of the Spirit's bringing of history to the eschaton. In Zizioulas's pneumatological framework, this participation happens in an inaugurated way through the sacraments of Holy Baptism and the Lord's Supper, that is, through external means.

The second important characteristic of his pneumatology concerns the Spirit's involvement in the economy. This distinction is at the heart of Zizioulas's *Being as Communion*. He notes that

¹⁵ John Zizioulas, *Lectures in Christian Dogmatics*, ed. Douglas Knight (New York: T&T Clark, 2008), 148.

¹⁶ John D. Zizioulas, *Being as Communion* (New York: St. Vladimir's Seminary Press, 1985), 130.

¹⁷ Zizioulas, *Being as Communion*, 130.

“because of the involvement of the Holy Spirit in the economy, Christ is not just an individual, not ‘one’ but ‘many.’ This ‘corporate personality’ of Christ is impossible to conceive without pneumatology.”¹⁸ His emphasis here is on demonstrating the concept of communion (κοινωνία), and in doing so, he argues that this function of pneumatology permits speaking of Christ as having a body ecclesialogically, that is, “of the Church as the body of Christ.”¹⁹

Orthodox theology understands both of these aspects of pneumatology, “eschatology” and “communion,” as fundamental elements of their eucharistic theology as well as constitutive of its ecclesiology. Zizioulas argues for an understanding of the Spirit that does more than simply animate the church, since the Spirit makes the church: “Pneumatology does not refer to the well-being but to the very being of the Church. It is not about dynamism, which is added to the essence of the Church. It is the very essence of the Church. The Church is *constituted* in and through eschatology and communion. Pneumatology is an ontological category in ecclesiology.”²⁰

Zizioulas consistently confesses the Spirit’s eschatological and communally constitutive work in and through the sacraments. In baptism, the Spirit first constitutes the Church in unity, and then keeps her in unity through ongoing contact with the Church through its weekly celebration of the Eucharist.

Orthodox theology also became embroiled in the same question [i.e., regarding the link of the Eucharist with the historical sacrifice at Golgotha], particularly from the seventeenth century onwards (the Orthodox *Confessions* of Peter of Mogila, Cyril Loukaris, Dositheus of Jerusalem, etc.), with the result that the connection of the Eucharist with the last times, with the Kingdom of God, was overlooked.²¹

¹⁸ Zizioulas, *Being as Communion*, 130.

¹⁹ Zizioulas, *Being as Communion*, 130.

²⁰ Zizioulas, *Being as Communion*, 132.

²¹ John Zizioulas, “The Eucharist and the Kingdom of God (Part I),” trans. Elizabeth Theokritoff, *Sourozh* 58 (November 1994): 2.

He demonstrates two important concepts as it relates to the Holy Spirit and the Lord's Supper in this quote. The first relates to our concern in this section, namely, the Spirit's use of means.

According to Zizioulas, Orthodox theology has focused primarily on the Eucharist's focus backwards, that is, the link the Spirit makes between participation in the Supper and the passion event of Christ. The Eucharist then is the means by which the Spirit brings the passion of Christ to the participant today. His second point, which is also the heart of his argument, is that participation in the Supper brings the participant, through the Eucharist and the Spirit, forward "in time" as well. Thus, through the same means, the Holy Spirit orients the participant towards the consummation of all things. One might call this a "remembering the future." Zizioulas explains,

What we experience in the divine Eucharist is the end times making itself present to us now. The Eucharist is not a repetition or continuation of the past, or just one event amongst others, but it is the penetration of the future into time. The Eucharist is entirely live, and utterly now; there is no element of the past about it. The Eucharist is the incarnation live, the crucifixion live, the resurrection live, the ascension live, the Lord's coming again and the day of judgment, live.²²

One concept in Zizioulas's theological framework that is important for our consideration of eastern pneumatology is the relationship between Christ, the Spirit, and the ministry. His argument for maintaining pneumatology as a constitutive aspect of ecclesiology also applies to Christology. He posits "the identification of the Church's ministry with that of Christ as possible only if we let our *Christology* be *conditioned pneumatologically*."²³ In other words, Christ cannot be isolated from the Holy Spirit in an account of the church. Zizioulas argues that instead of thinking of the ministry Christologically and then later adding in the work of the Holy Spirit, the

²² Zizioulas, *Lectures in Christian Dogmatics*, 155.

²³ Zizioulas, *Being as Communion*, 210.

Spirit is instead *constitutive* of the relation between the Church and Christ.²⁴ What does this mean for sacramental theology? Zizioulas continues: “Thus the eucharistic assembly becomes, theologically speaking, the natural milieu for the birth of the ministry understood in this broader soteriological perspective.”²⁵ Zizioulas’s constructive approach to the Eucharist accounts for the joint mission of Christ and the Spirit, and is informed by the Cappadocian tradition, which he seeks to recover and present anew in his Trinitarian theology. Ultimately, his work leads beyond the scope of this study; however, it is worth exploring here for the sake of understanding what wider Christendom, particularly the East, is doing in the area of eucharistic theology and patristic renewal.

We now turn to Catholic pneumatology in the West. Yves Congar was a French Dominican whose magnum opus, *I Believe in the Holy Spirit*, demonstrates his contributions to the theology of the Holy Spirit in the Catholic tradition.²⁶ He understands pneumatology to be integrated with ecclesiology and theological anthropology.²⁷ A key contribution for consideration here is his reflection on the indwelling of the Holy Spirit in the human person, which he developed, and considered inseparable from a theology of the Church. Groppe observes that “Congar’s historical research uncovered no separation of spiritual anthropology and ecclesiology in the patristic period.”²⁸ Congar noted that “in St. Paul’s thought, there is no opposition, no systematic and exclusive priority between the Church and the individual believer. Each needs the other and in

²⁴ Zizioulas, *Being as Communion*, 212.

²⁵ Zizioulas, *Being as Communion*, 214.

²⁶ Yves Congar M. J., *I Believe in the Holy Spirit*, 3 vols., trans. David Smith (New York: Crossroad, 1983).

²⁷ Elizabeth Teresa Groppe, “The Contribution of Yves Congar’s Theology of the Holy Spirit,” *Theological Studies* 69 (2001): 451.

²⁸ Groppe, “Contributions of Yves,” 455.

them both the Holy Spirit is the principle of life.”²⁹ This indissoluble link is something that he saw lacking in the Catholic Church.

In his evaluation of the Spirit in the Old Testament, Congar shows that the authors did not understand the Spirit in simply “spiritual” terms. He describes the economy of the Spirit in terms of a “subtle corporeality” instead of focusing on his “immaterial” nature.³⁰ As he puts it, “*Ruah*-breath is not in any sense opposed to ‘body’ or ‘corporeal.’ Even in profane Greek and the language of philosophy, *pneuma* expresses the living and generating substance that is diffused in animals, plants, and all things.”³¹ Congar, of course, traces his understanding of the materiality of the Spirit to the Old Testament, which does not confuse the Spirit with the substance of the world but relates his work to God’s free action in creation, Israel, the prophets, and the Messiah-Servant. Congar developed a “pneumatological anthropology” which is relational.³² In his understanding of God’s economy, Congar believed that in addition to healing the brokenness of creation and of humankind, which is a joint divine mission of the Word and the Spirit, God also “invites us to partake of a divine life that exceeds all the capacities of human nature even in its most pristine form.”³³ He saw the same Spirit that anointed Jesus in his baptism as the Spirit that sanctifies and deifies humankind: “This, Congar believed, radicalizes our human capacity for knowledge and love, our relational orientation to God and others, and our activity and freedom.”³⁴ He further develops this concept of the corporeality of the Spirit. Citing various New

²⁹ Yves Congar M. J., *The Mystery of the Temple*, trans. Reginald Trevett (London: Burns and Oates, 1962), 153.

³⁰ Congar, *I Believe in the Holy Spirit*, 1:3.

³¹ Congar, *I Believe in the Holy Spirit*, 1:3.

³² Groppe, “Contributions of Yves,” 458.

³³ Groppe, “Contributions of Yves,” 459.

³⁴ Groppe, “Contributions of Yves,” 459.

Testament passages, Congar shows how the Spirit “dwells” within us (*oikei en humin*).³⁵ Congar writes: “Our bodies are themselves the temple of the Holy Spirit and they form a substantial unity with our souls or ‘hearts.’ We must therefore take very seriously those statements which claim that our bodies can be transfigured and are able, in their own way, to reflect God’s glory and the peace and the joy of the Holy Spirit.”³⁶ Although Congar is hesitant to articulate what “our bodies can be transfigured” means exactly, he attests that both in the West and the East there have been bodily effects such as “transfigured faces, rays or visions of light.”³⁷

Congar demonstrates this pneumatological anthropology best when talking about the sacraments: “Through the sacraments, moral human persons and earthly material elements are transformed into Christ’s body through the power of the Holy Spirit.”³⁸ He explains how the Church’s entire life can be understood pneumatologically and sacramentally, that is to say, in terms of her participation by grace in the Spirit’s ongoing descent in her (epiclesis):

What we have here is an absolutely supernatural work that is both divine and deifying. The Church can be sure that God works in it, but, because it is God and not the Church that is the principle of this holy activity, the Church has to pray earnestly for his intervention as a grace. ... [T]he Church does not in itself have any assurance that it is doing work that will ‘well up to eternal life’; it has to pray for the grace of the one who is uncreated Grace, that is, the absolute Gift, the Breath of the Father and the Word. ... ‘I believe in the holy Church’ is conditioned by the absolute ‘I believe in the Holy Spirit.’ This dogma means that the life and activity of the Church can be seen totally as an epiclesis.³⁹

What about Lutheran pneumatology? Lutheran theology and Lutherans, generally speaking, are not known ecumenically for their pneumatology. In the most recent dogmatics of

³⁵ See John 14:23, cf. 15:10; Rom. 8:9, 11; 1 Cor. 3:16; 6:19; 1 John 4:12–13, 16.

³⁶ Congar, *I Believe in the Holy Spirit*, 2:82.

³⁷ Congar, *I Believe in the Holy Spirit*, 2:82.

³⁸ Groppe, “Contribution of Yves,” 462.

³⁹ Congar, *I Believe in the Holy Spirit*, 3:271.

The Lutheran Church—Missouri Synod (LCMS), the authors contend that the Lutheran Confessions and Reformers did not have stand-alone treatises on the Holy Spirit, but instead “appreciated how this article (the Spirit) permeates and influences *all other doctrines*, especially and most overtly justification by faith. The Confessions place consistent and constant emphasis on the Holy Spirit as the one who brings sinners to faith” (italics mine).⁴⁰ Even though they may have appreciated how the Spirit permeates and influences all other doctrines, they said little on how precisely the Spirit does this. Catholic theologian Killian McDonnell makes the following observation of the western church’s theological approach to the Spirit: “We build up our large theological constructs in constitutive Christological categories and then, in a second, non-constitutive moment, we decorate the already constructed system with pneumatological baubles, a little Spirit tinsel.”⁴¹ While Lutherans may not intentionally do what McDonnell asserts, one cannot help but sense that in Lutheran theology the Spirit is often tacked on, becoming an “add-on” to a theological edifice that can presumably stand on its own without him.

Recent history may be a contributing factor to the lack of Spirit-talk among Lutherans. The Charismatic Movement of the early 1970s relocated the Spirit’s primary work away from means, such as the Word of God and the Sacraments, to the individual believer. The Commission on Theology and Church Relations (CTCR) document *The Lutheran Church and the Charismatic Movement: Guidelines for Congregations and Pastors*, demonstrates how far the Spirit had been removed from the means of grace.⁴² Practices such as miracles of healing, speaking in tongues, exorcism and prophecy became increasingly popular in the minds of Christians as validity of the

⁴⁰ Nafzger et al., eds., *Confessing the Gospel*, 1:596.

⁴¹ Killian McDonnell, “The Determinative Doctrine of the Holy Spirit,” *Theology Today* 39 (1982): 142.

⁴² Commission on Theology and Church Relations, *The Lutheran Church and the Charismatic Movement: Guidelines for Congregations and Pastors*, A Report of the Commission on Theology and Church Relations of the Lutheran Church—Missouri Synod (St. Louis: The Lutheran Church—Missouri Synod, 1977).

Lord's presence and work. The document's key arguments note how Lutherans too were giving in to seeking the Spirit's work and presence apart from the means of grace and apart from Christ with the popular focus on spiritual gifts, direct/immediate revelation, special signs and wonders, and feelings of God's presence. Ultimately, the Synod affirmed what had been historically confessed by the Lutheran church in the Smalcald Articles concerning enthusiasm:

In short, enthusiasm clings to Adam and his descendants from the beginning to the end of the world. It is a poison implanted and inoculated in man by the old dragon, and it is the source, strength and power of all heresy, including that of the papacy and Mohammedanism. Accordingly, we should and must constantly maintain that God will not deal with us except through the external Word and sacrament. Whatever is attributed to the Spirit apart from such Word and sacrament is of the devil.⁴³

Christians ought not seek the Spirit outside of the external word and Sacrament. The CTCR warned that "The Biblical teaching of the external word as the instrument of the Holy Spirit, emphasized in our Lutheran heritage, rejects the subjectivism that seeks the divine comfort and strength through a personal experience instead of the objective word of the Gospel."⁴⁴ While the Charismatic Movement as a whole has waned in prominence and popularity, the LCMS' hesitation against any kind Spirit-talk shows that the effects of the movement and its memory may still be a part of the psyche of the Lutheran church and arguably a chief reason, for better or for worse, for its hypervigilance.

Perhaps the most substantial thing that can be said about the Spirit in Lutheran theology is that Lutheran pneumatology always anchors the Spirit's work in and through means in order to testify to Christ, through whom He delivers Christ's own goods to us. Sasse argues: "As God outside of Christ always remains the hidden God, so His Holy Spirit remains hidden from us

⁴³ SA III VII. 9–10 in Kolb and Wengert, 323.

⁴⁴ Commission on Theology and Church Relations, *Lutheran Church and Charismatic Movement*, 6.

unless we find Him in the Word and in the sacraments.”⁴⁵ While Sasse suggests in this quote why Lutherans should not speak much about the Spirit apart from the means of grace, the question remains, “why do Lutherans not speak more fully about the Spirit’s work through the means of grace”? This question ought to be explored both with respect not only to the sacraments, but also the spoken word. Francis Pieper, in the standard dogmatics text for the Missouri Synod, highlights that the work of the Spirit and the word are inseparably connected.⁴⁶

Martin Luther explained that “the Spirit cannot be with us except in material and physical things such as Christ’s body and in his saints on earth.”⁴⁷ Arguing against the Sacramentarians, Luther’s point is that the Spirit always works through means. He states further: “But we know that Christ has died for us once, and that he distributes this death through preaching, baptizing, the Spirit, reading, believing, eating, and in whatever way he wishes, wherever he is, and whatever he is, and whatever he does.”⁴⁸ In the Augsburg Confession, Lutherans condemned the Anabaptists and others who taught that the Spirit works outside of external means.⁴⁹ Although the Spirit is able to work in any way He desires, Luther stressed that God always works through created means: “The belief that the Holy Spirit works directly, apart from the means of grace, was viewed as fanaticism and those who held that view were fanatics.”⁵⁰ Lutheran pneumatology

⁴⁵ Sasse, *We Confess*, 25.

⁴⁶ “Since the Holy Scripture is God’s Word, it does not ask the Pope or any other theologizing individual for its credentials, but *through the operation of the Holy Ghost, which is inseparably connected with it*, the Word creates the very faith which recognizes it as God’s Word” (emphasis mine). Francis Pieper, *Christian Dogmatics*, vol. 1 (St. Louis: Concordia, 1950), 5.

⁴⁷ Martin Luther, “That These Words of Christ, ‘This Is My Body,’ etc., Still Stand Firm against the Fanatics, 1527,” in *Word and Sacrament III*, vol. 37, eds. Jaroslav Pelikan and Helmut Lehman, *Luther’s Works* (St. Louis, Fortress, 1961), 95.

⁴⁸ Martin Luther, “Confession Concerning Christ’s Supper, 1528,” in *Word and Sacrament III*, vol. 37, eds. Jaroslav Pelikan and Helmut Lehman, *Luther’s Works* (St. Louis, Fortress, 1961), 192–93.

⁴⁹ “Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts, and works without the external word of the Gospel.” CA V, 4 in Kolb and Wengert, 40.

⁵⁰ David P. Scaer, *Law and Gospel and the Means of Grace*, ed. John Stephenson, Confessional Lutheran

affirms this manner of God’s interaction with creation through means—the means of grace (word and sacrament). Scaer writes: “The Spirit’s presence in the sacraments and the other means of grace is essential and not incidental or tangential to them; that is, there is no other way in which the Spirit works and creates faith.”⁵¹ Echoing the Formula of Concord and the Augsburg Confession, Scaer concludes that the Spirit does not merely work through the word and sacraments but that the Spirit uses no other means!⁵² In fact, Scaer contends that a Lutheran definition of the word and sacraments is one characterized by their deep connection with the Holy Spirit, the Spirit’s very involvement through them.⁵³ Norman Nagel states the Lutheran link between the Spirit and Jesus in the language of John’s Gospel:

In the last discourses of John [chapters 16–17], Jesus promised that he would send the Holy Spirit. He said he would send another comforter. So that means a second comforter. The first one was Jesus. That puts them both doing the same work. Jesus promised that the Holy Spirit would take mine and give it to you. There isn’t a Holy Spirit but the one who delivers Jesus and there isn’t any Jesus except for whom the Holy Spirit delivers.⁵⁴

The Current State of the Lutheran Theology of the Lord’s Supper

Although Lutheran theology links the Holy Spirit to the means of grace, it has not given much attention to the role of the Holy Spirit in the Lord’s Supper. The reason is not that the Holy Spirit is of little importance to Lutherans. Luther’s confession of the Spirit’s work in the explanation to the third article of the Apostles’ Creed is well known:

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,

Dogmatics 3 (St. Louis: Luther Academy, 2009), 152.

⁵¹ Scaer, *Law and Gospel*, 152.

⁵² “Therefore, we should and must insist that God does not want to deal with us human beings, except by means of his external Word and Sacrament.” SA III VIII. 10 in Kolb and Wengert, 323.

⁵³ Scaer, *Law and Gospel*, 152.

⁵⁴ Norman Nagel, interview by Todd Wilken, *Issues Etc.*, October 8, 2019, accessed on December 9, 2019, <https://issuesetc.org/?s=Norman+Nagel>.

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 to all believers in Christ.⁵⁵

Furthermore, as the previous section demonstrates, Lutherans affirm the means of grace as the locus of the Spirit. However, the historical tradition concerning the teaching of the Lord's Supper itself helps explain why the Spirit has not received much attention. During the Reformation the Lutherans were dealing with attacks on the Lord's Supper from two fronts; Zwingli and Calvin on one front, and the Roman Catholic Church on the other. Article seven of the Formula of Concord details how the Lutherans developed a manner of speaking about the Supper. The chief concern that the Lutherans addressed was the validity of Jesus' word and promise, the *verba*. That is to say, *why* is the bread and the wine Jesus' body and blood in the Sacrament? Jesus' body and blood are present in the bread and the wine of the Sacrament because Jesus has said so. The second concern deals with the question of *how* Jesus' body and blood could be present in the sacrament, as he has promised in his word. Article eight of the Formula of Concord addresses the person of Christ, the misunderstandings concerning the relationship between Christ's divine and human natures, and their properties. In short, the confessional tradition of the Lutheran theology of the Lord's Supper is one that deals primarily with the Words of Institution (the *verba*) and secondarily, though not for a lack of importance, Christology.

In their presentation of the theology of real presence in the Lord's Supper, the Lutherans state: "we believe, teach, and confess that the words of the testament of Christ are not to be understood in any other way than the way they literally sound, that is, not that the bread symbolizes the absent body and blood of Christ, but that they are truly the true body and blood of

⁵⁵ SC II. 4 in Kolb and Wengert, 355.

Christ because of the sacramental union.”⁵⁶ The Lutheran position stands in stark contrast to that of the Sacramentarians who do not believe in the real presence, who “allege that the Words of Institution are not to be understood simply in their proper sense, as they read, concerning the true, essential presence of God’s body and blood in the Supper.”⁵⁷ Martin Chemnitz argues that the Words of Institution should not be disregarded frivolously nor taken lightly.⁵⁸ In line with the confessional emphasis on the *verba dei*, Chemnitz develops his own exposition on the theology of the Lord’s Supper where the *verba dei* is of utmost importance. The “last will and testament” to which Chemnitz refers is not to be disregarded nor doubted because of its source. They are not simply the words of a mere man, but of the Son of God.⁵⁹ Additionally, Chemnitz continues, this last will and testament also includes a warning from St. Paul. Those who mistreat the gift or the words (i.e., uses or understands them in ways other than the way intended by Christ) risk being guilty before the Lord and incurring the threat of divine judgment.

In fact, Chemnitz holds that the doctrine of the Supper “has its true and proper foundation in the words of institution.”⁶⁰ There is an inseparability of the *verba dei* and the sacrament for “the dogma of the Lord’s Supper did not exist in the church before its institution, and only on the night in which Christ was betrayed was the Lord’s Supper dealt with for the first time with a definite form of institution and with definite words in the actual last will and testament of the

⁵⁶ FC Ep VII 2 in Kolb and Wengert, 505.

⁵⁷ The accusation continues: “Instead, these words are to be twisted, through tropes or figurative interpretation, to mean something else, something new and foreign” FC SD VII 113 in Kolb and Wengert, 613.

⁵⁸ Martin Chemnitz, “The Lord’s Supper,” in *Chemnitz’s Works*, ed. Luther Poellot, vol. 5, *Ministry, Word, and Sacraments: An Enchiridion*, trans. Luther Poellot, J. A. O. Preus, and Georg Williams, (St. Louis: 2007), 25.

⁵⁹ Chemnitz, “The Lord’s Supper,” 526.

⁶⁰ Chemnitz continues: “Just as all the dogmas of the church and the individual articles of faith have their own foundation in certain passages of Scripture where they are clearly created and explained, so also the true and genuine meaning of the doctrines themselves should rightly be sought and developed accurately on the basis of these passages. Likewise, it is beyond controversy that the correct belief concerning the Lord’s Supper has its own particular foundation and its own basis in the words of institution.” Chemnitz, “The Lord’s Supper,” 31.

Son of God.”⁶¹ John Stephenson says as much in his work on the Supper:

When Christians hear the words of institution in the Divine Service or ponder them in private devotion, our Lord’s living voice instructs minds, feeds faith, and relieves distressed consciences. These certainty-bestowing words bring with them the reality of which they speak as they bridge the gap between Christ’s sojourn in first-century Palestine and the times and places where His scattered people await His glorious return.⁶²

Stephenson argues that the very words spoken by Christ at the institution itself are the gospel in a nutshell.⁶³ Luther also demonstrated the same confidence in the words of Jesus at the table.⁶⁴ For Luther and his fellow reformers, the lips of Christ are the source of his real presence in the Supper.

The priority of the words of institution are evident in Lutheran worship as well. The most recent Lutheran hymnal, the *Lutheran Service Book*, in both its liturgies and hymnody, reflect this prominence of the words of institution in the celebration of the sacrament for the worshipping community.⁶⁵ There is a consistent theme throughout the hymns designated for the Lord’s Supper

⁶¹ Chemnitz, “The Lord’s Supper,” 34.

⁶² John R. Stephenson, *The Lord’s Supper*, Confessional Lutheran Dogmatics 12 (St. Louis: Luther Academy, 2003), 19.

⁶³ Stephenson, *The Lord’s Supper*, 20.

⁶⁴ “Consequently, you can boldly address Christ both in the hour of death and at the Last Judgment: “My dear Lord Jesus Christ, a controversy has arisen over thy words in the Supper. Some want them to be understood differently from their natural sense. But since they teach me nothing certain, but only lead me into confusion and uncertainty, and since they are not willing or able to prove their text in any way, I have remained with thy text as the words read. If there is anything obscure in them, it is because thou didst wish to leave it obscure, for thou hast given no other explanation of them, nor hast thou commanded any to be given. No one finds anywhere in Scripture or in any language that ‘is’ should mean ‘signifies,’ or that ‘my body’ should mean ‘sign of my body.’ Now if there should be anything obscure about these words, thou wilt bear with me if I do not completely understand them, just as thou didst forbear with thine apostles when they did not understand thee in many things—for instance, when thou didst announce thy passion and resurrection. And yet they kept thy words just as they were spoken and did not alter them. Thy beloved mother also did not understand when thou saidst to her, Luke 2 [:49], ‘I must be about my Father’s business,’ yet with simplicity she kept these words in her heart and did not alter them. So have I also kept to these thy words, ‘This is my body,’ and I have neither tried nor permitted anyone else to make other words out of them, but have committed and commended to thee anything obscure in them. I have kept them just as they read, especially because I do not find that they conflict with any particle of faith.’ Behold, no fanatic [*Schwärmer*] will dare to speak thus with Christ, as I know full well, for they are uncertain and at odds over their text.” Luther, “Confession Concerning Christ’s Supper,” in *LW* 37:305–06.

⁶⁵ Commission on Worship of The Lutheran Church—Missouri Synod, *Lutheran Service Book* (St Louis:

of the word of Christ being tied to the promise.⁶⁶

The second concern with respect to the theology of the Lord's Supper in the Lutheran church deals with the Christology of the Lord's Supper. While one can argue that the *Verba* take prominence in the confessional writings, one cannot dismiss the Christological components that align with a Lutheran theology of the Lord's Supper. Immediately following the Formula of Concord's article on the Lord's Supper we find the article on "The Person of Christ." While article eight deals more with the communion/communication of the attributes of the two natures in the person of Christ, this article cannot be separated from the previous conversation of the theology of the Lord's Supper. The articles can be read together because while conversations in a Lutheran theology of the Lord's Supper begin with the *verba dei*, they all equally must take up the subject of the Lutheran Christology of the Lord's Supper if they are going to align fully with the confessional and historical tradition.

The reason lies partly in that Lutheran Christology and its Christological methodology, one *from above* or a *descending* Christology, has long been the central theme and governing paradigm in its theology of the presence of the Lord in His Supper.⁶⁷ More broadly, in the field of Spirit Christology, Reformed theologian Myk Habets offers the following explanation as to how the focus on a Logos Christology has arguably left little room for discussion of the presence and work of the Holy Spirit in Christ:

Inheriting their Christology from the Patristics, the theologians of the Byzantine, Roman Catholic, Reformation, and Protestant churches generally upheld the now long-standing Logos Christology that stresses the incarnation over inspiration, ontology over function, and methodology from above as opposed to one from below.

Concordia, 2006). Hereafter this will be referred to as *LSB*.

⁶⁶ See Appendix One "Lutheran Hymnody and the Verba Dei" for a detailed list of the hymns taking up this subject.

⁶⁷ The use of the terms Christology *from above*, *descending* Christology, and *Logos Christology* are reflective of the literature in contemporary Spirit Christology.

The literature of this time highlights the fact that Christological discussion is dominated by reflection on the hypostatic union of the Logos and the human reality of Jesus. While these emphases are constitutive to Christology it is what is not examined that is of concern. What is neglected is the constitutive role of the Holy Spirit, especially when it comes to the relation between the Spirit and the Christ.⁶⁸

Similarly, Leopoldo Sánchez remarks that a “Logos Christology speaks of Jesus and events in his life in terms of his individual personal (or hypostatic) inner-constitution as the God-man or incarnate Logos,” and goes on to note how this Christological focus inherited from the Councils “speaks less in terms of his [Christ’s] being anointed and raised by God in history and more in terms of his being *homoousios* with the Father before history.”⁶⁹ Sánchez further strengthens Habets’ point concerning the inherited dogmatic tradition by laying out some reasons for the preponderance of that tradition. The chief reasons being the controversies of the church against Arianism and Nestorianism. The Christological commitment to the Nicene *homoousios*, while scripturally faithful, became a stalwart to safeguard Christ’s identity as the eternal Logos made flesh from error in the church. Admittedly, a Logos-oriented Christology then tends to focus on ontological questions such as how the eternal Logos was made flesh for us, rather than on other economic questions concerning what the man Jesus, who is the eternal Logos, does “in the Spirit.” While the Logos-oriented emphasis helps explain how Christ is present in the Supper and what He does in and through it, it is not well suited on its own to explain where and how the Holy Spirit is present and involved in this work of Christ. Sánchez argues that there is room for elaborating on the place of the Spirit with Christ in the Supper through what he calls a *genus habitualis* or *genus pneumatikon*, which considers the sanctification and perfection of the

⁶⁸ Myk Habets, *The Anointed Son: A Trinitarian Christology*, Princeton Theology Monograph Series 129 (Eugene, OR: Pickwick, 2010), 80.

⁶⁹ Leopoldo A. Sánchez M., “More Promise than Ambiguity: Pneumatological Christology as a Model for Ecumenical Engagement,” in *Critical Issues in Ecclesiology: Festschrift in Honor of Carl Braaten*, Alberto L. García and Susan K. Wood, eds. (Grand Rapids, MI: Eerdmans, 2011), 199.

Logos's Spirit-indwelt humanity for the sake of his work of salvation.⁷⁰

How has the Lutheran dogmatic tradition spoken of the Lord's Supper in the framework of its Christology "from above"? As the Reformers put together their confessional statements and wrote dogmatic volumes, controversies from outside the tradition led them to articulate what the theology of the Lord's Supper *is not*. The theological environment into which they developed the theology of the Lord's Supper was one where Christ's identity as the eternal Logos, who gives us His true body and blood freely given for eating and drinking in the Sacrament for the forgiveness of sins, was threatened in various confessions of the Lord's Supper. On the one hand, the Roman Church continued emphasizing the sacrament as an unbloody sacrifice, insisting upon the critical role of the priest to actualize the sacrament. On the other hand, the Sacramentarians' belief that Christ could not actually be present in heaven and in the sacrament celebrated at a local church emphasizes the role of the believers in a spiritual eating of the Sacrament.

Against the Roman Church, Luther's arguments on the theology of the Lord's Supper were linked to his understanding of the gospel as the heart of the Christian faith. While Rome's doctrine of the Mass was understood as *opus operatum* and as an unbloody atoning sacrifice, Luther continued to affirm that the Supper was not man's work but God's, putting the emphasis

⁷⁰ *Genus pneumatikon* is really a broader category for Sánchez that is not limited to Christology, because it also deals with the presence and activity of the Spirit in humans. It only applies to Christology in interacting with the field of "Spirit Christology" because one of the questions raised in the field concerns the shape of the Spirit in the Logos' humanity in view of his giving of the Spirit to His saints. This *genus* is not meant as a replacement of the Lutheran *genera* nor as an argument that they are insufficient in and of themselves. One could say, indirectly, that this *genus* is a move to have pneumatology's Christological foundation more firmly established. In any case, since the Spirit is the inseparable companion of the Son of God, this *genus* provides a way to speak about the incarnation which shows the pneumatic trajectory of the Logos' human life and mission. Sánchez has also argued that, by applying the category of habitual gifts to Christology, Chemnitz actually allows for reflection on a *genus* or kind of statement about the person of Christ that falls between the *genus apotelesmaticum* and *maiestaticum*—namely, the *pneumatikon* dealing with the Logos' communication of supernatural qualities to His assumed humanity through the Holy Spirit. I would like to engage Sánchez on the usefulness of this broader category for my project. For a brief discussion of the potential use of a Lutheran *genus pneumatikon* in dialogue with the Reformed teaching on Christology and the Supper, see Sánchez, "More Promise than Ambiguity," 198–207.

on Christ's action through his Word in the sacrament's institution (*verba dei*). He also wrote against the Roman teaching of transubstantiation, which by philosophical explanations, described how the real presence occurred: "Luther's most significant contribution during this early period was his discovery and reaffirmation of the Lord's Supper as gospel. By 1523 the real presence had moved to the center of Luther's theology of the Lord's Supper."⁷¹ At the same time, Luther, who was committed to the Logos Christology of the Councils did not hesitate from speaking of the Spirit in some of his writings on the Lord's Supper. Concerning the Words of Institution, Luther writes, "But here Christ says 'the new testament in my blood' [Lk 22:20; 1 Cor. 11:35], not somebody else's, but his own, by which grace is promised through the Spirit for the forgiveness of sins, that we may obtain this inheritance."⁷² In Luther's statement, one sees the importance of the Spirit and what the Spirit *is doing* through the promise given in the Lord's Supper; yet this way of speaking of the Spirit is virtually non-existent in conversations among Lutherans as they give an account of the Lord's Supper. How does the Lutheran tradition account more fully for this type of statement made by Luther?

The Sacramentarian controversy took place on both an exegetical level, considering the meaning of the Words of Institution, as well as on a Christological level. For example, "Zwingli maintained that the human nature of Christ was not infinite and is therefore located by necessity in a single place (in heaven at the right hand of God) until the end of time."⁷³ Sánchez describes the Sacramentarian's Christology as a "disjunctive Nestorianizing Christological paradigm in which the Logos and his body in heaven did not have the kind of communion that would allow

⁷¹ Nafzger et al., eds., *Confessing the Gospel*, 2:873.

⁷² Martin Luther, "The Babylonian Captivity of the Church," in *Word and Sacrament II*, eds. Jaroslav Pelikan and Helmut T. Lehmann, vol. 36, *Luther's Works* (St. Louis and Philadelphia: Concordia and Fortress, 1968), 40.

⁷³ Nafzger et al., eds., *Confessing the Gospel*, 2:876.

for the Logos to communicate his divine power and forgiveness to us in and through his assumed human nature (*genus maiestaticum*).⁷⁴ Although the Sacramentarian's driving interpretive principle was the logical assumption that humanity cannot contain divinity (*finitum non capax infiniti*), Luther was less concerned about demonstrating how exactly Christ's *body* could be present everywhere and more concerned to affirm the soteriological fact of his life-giving presence in the Supper drawing on Scripture for support.⁷⁵ Christ, the eternal Logos, gives his true body and blood in the bread and wine of the Sacrament for forgiveness of sins. Attempts to rationalize how this is possible according to logic (Sacramentarians) or attempts to insist upon the priesthood to actualize the Sacrament *ex opere operato* (Roman) both undercut Christ's promise given in the Sacrament.

On the contemporary scene, in the recent Lutheran Dogmatics series for The Lutheran Church—Missouri Synod, entitled *Confessing the Gospel*, one notices again the commitment to the Logos-oriented “descending” Christology. Surprisingly, in the description of the benefits of the Lord's Supper, that is, 1. forgiveness of sins, 2. strengthening of personal faith, 3. the unity of the church, 4. the ‘mystical union’ between the believer and Christ, and 5. everlasting life—topics in which one would ordinarily expect to hear about the presence and work of the Holy Spirit—there is no talk (or reference!) about the Father or the Spirit.⁷⁶ However, under the locus of the Holy Spirit, the dogmatic series discusses the gospel and sacraments as the Holy Spirit's means of grace.⁷⁷ There the authors richly describe the Spirit's presence in the means of grace:

⁷⁴ Sánchez, “More Promise than Ambiguity,” 202. Sánchez uses the term “disjunctive” to highlight for modern ears a lack of connection or communion between the natures in the person of Christ.

⁷⁵ These three modes are (1) corporeal, that is, bodily or local, by which he occupies space; (2) spiritual, or illocal, by which he is present without occupying space; and (3) divine, heavenly or repletive, by which he is present everywhere. See Luther, “Confession Concerning Christ's Supper,” *Luther's Works*, 37:215–16.

⁷⁶ Nafzger et al., eds., *Confessing the Gospel*, 2:859–60.

⁷⁷ Nafzger et al., eds., *Confessing the Gospel*, 1:584–90.

The Lutheran Confessions consistently emphasize the necessity of the means of grace. They urge Christians to use God’s Word and the sacraments diligently, since the Holy Spirit always accompanies their use. The Spirit opens the hearts of the hearers so that they believe the gospel and are gathered into the Christian Church, wherein they receive God’s gifts of forgiveness of sins, strengthening in faith, growth in sanctification, and an increase in the fruits of the Spirit (LC II, 51–53; Ep II, 4; SD XI, 76–77).⁷⁸

Even if Luther and the Lutheran confessional documents are generous in their discussion of the presence and activity of the Holy Spirit, especially in the means of grace and the life of the believer, neither Luther and the Confessions nor later Lutheran treatises on Christology and the Lord’s Supper or dogmatic works make substantial references to the role of the Spirit in these loci.

As noted earlier, the authors of *Confessing the Gospel* argue that the Lutheran Confessions and Reformers did not have stand-alone treatises on the Holy Spirit, but instead “appreciated how this article (the Spirit) permeates and influences *all other doctrines*, especially and most overtly justification by faith. The Confessions place consistent and constant emphasis on the Holy Spirit as the one who brings sinners to faith” (italics mine).⁷⁹ Interestingly, in this series there still *is* a separate treatise on the Holy Spirit, but *scant mention* of the Spirit’s place in other doctrines, including the Lord’s Supper. It bears mentioning that this dogmatics series does include a brief section on Spirit Christology but does so under “Historical and Contemporary Developments.”⁸⁰ The authors do a fine job distinguishing between a non-Chalcedonian and Chalcedonian Spirit Christology as well as affirming the complementary nature of a Trinitarian Spirit Christology saying: “Not only does a Spirit Christology, properly done, give Christology a strong pneumatological dimension and ecclesial trajectory. In addition, it actually grounds

⁷⁸ Nafzger et al., eds., *Confessing the Gospel*, 1:589.

⁷⁹ Nafzger et al., eds., *Confessing the Gospel*, 1:596.

⁸⁰ See Nafzger et al., eds., *Confessing the Gospel*, 1:603–11.

pneumatology and ecclesiology in Christ's own life and mission, in his identity as the incarnate Son on whom the Spirit rests and from whom the Spirit is given."⁸¹ Unfortunately in this case, Spirit Christology functions as an appendix and is not elaborated further as a complementary Christological framework. This disconnect shows some of the challenges of the Lutheran dogmatic tradition, which tends to overshadow the place of Spirit's presence and activity in various loci. Like McDonnell has said concerning western theology, "in a second, non-constitutive moment, we decorate the already constructed system with pneumatological baubles, a little Spirit tinsel."⁸² The partial eclipse of pneumatology in the Lutheran dogmatic tradition suggests that another framework is necessary for considering a defining constructive account of the presence and activity of the Holy Spirit in Christ, His Supper, and the church that receives the benefits of His body and blood.⁸³

In summary, the theology of the Lord's Supper in the Lutheran tradition has been informed by the perspective of a Logos Christology that looks at how Christ, who is the eternal Logos, is present for us and communicates his life to us in and through his flesh (*genus maiestaticum*). While helpful, this approach has resulted in some gaps in Lutheran theology that, in the contemporary context, require further reflection. More specifically, in terms of Christology, Sánchez identifies the problem as a partial eclipse of pneumatology in Christological

⁸¹ Nafzger et al., eds., *Confessing the Gospel*, 1:610. The section on Spirit Christology was written by Leopoldo Sánchez, although editorial restrictions did not allow for further development.

⁸² McDonnell, "The Determinative Doctrine of the Holy Spirit," 142.

⁸³ Hermann Sasse writes, "The Spirit cannot be separated from the Word, just as in the Holy Scripture *logos* and *pneuma* cannot be separated, although one must distinguish between them. As the eternal Word and the Spirit of God are involved in Creation (Gen. 1:2; John 1:1–3; cf. 1 Cor. 8:5–6), so in all the great deeds of God, the Son and the Spirit belong together: in the Incarnation ("who was conceived by the Holy Spirit"), at the baptism of Jesus, and at His resurrection (1 Tim. 3:16). Here is the inner reason for the Holy Spirit's bonding Himself (as far as we are concerned) with the external words of Scripture and their preaching. He who in John 3:8 is likened to the wind that "blows where it will" has in His freedom as Lord ("And I believe in the Holy Spirit, the Lord") bound himself to the external means of grace, so that we may know where we can find him." Sasse, "On the Church," 23–24.

formulations—a form of *logomonism*, which he defines as “the tendency to make of such a centrality [of the Logos-oriented approach] the exclusive and absolute biblical and theological paradigm to the exclusion of its broader biblical and Trinitarian implications for Christian faith and life.”⁸⁴ For just as the Lutheran theology of the benefits of the Lord’s Supper can be enriched by a stronger pneumatological reflection, so also the Christology of the Lord’s Supper can benefit from and is not inherently opposed to this type of research. Thus methodologically, the proposed thesis explores the theology of the Lord’s Supper using the framework of a Spirit Christology that is complementary to Logos Christology. It asks what the Savior, who is the Logos, does *in* and *through the Spirit* in His Supper.

The Thesis

In an effort to see Jesus *in, with and* under the Spirit, this dissertation argues that a Lutheran theology of the Lord’s Supper benefits when it is approached through a pneumatic lens informed by a Spirit Christology. This pneumatic approach, which has more broadly been studied under “Third Article Theology” (hereafter TAT) in contemporary theology, is not another study about the Holy Spirit but a methodology that seeks to understand the contours of Christian theology from the perspective of our point of contact with the economic Trinity via the Spirit. Myk Habets calls TAT “a conscious and considered approach to conceiving of theology and witnessing to God’s self-revelation in Word and works, from the perspective of the Spirit where questions of pneumatology set the agenda and control the trajectory of the dogmatic enterprise, rather than pneumatology being the sole focus.”⁸⁵ Although this methodology has not

⁸⁴ Leopoldo A. Sánchez M., *Receiver, Bearer, and Giver of God’s Spirit: Jesus’ Life in the Spirit as a Lens for Theology and Life* (Eugene, OR: Pickwick, 2015), xi.

⁸⁵ Myk Habets, “Prolegomenon,” in Myk Habets, ed., *Third Article Theology: A Pneumatological Dogmatics* (Minneapolis: Fortress, 2016), 3.

been tested extensively within Lutheran circles, Leopoldo Sánchez's studies in Spirit Christology have shown that Lutheran theology is already well-suited to pursue this venue for approaching other theological loci.⁸⁶ TAT is not a competing methodology against but rather complementary to First and Second Article Theology.⁸⁷ For instance, a Spirit Christology in Trinitarian key enriches our understanding of Christ, the incarnate Logos/Word, as the bearer and giver of God's Spirit. By asking what a pneumatic lens contributes to our understanding of the Lord's Supper, this dissertation does not call for the abandoning of the Lutheran sacramental heritage and tradition, which is robustly Christological, but rather for a consideration and enrichment of this theological tradition from a pneumatological perspective. Toward this end, I will argue that a Spirit Christology, that is, an account of the presence and activity of the Holy Spirit in Jesus' life and mission, provides Lutherans a promising TAT framework for developing the pneumatic aspects of the Lord's Supper, thus answering the question of what the Holy Spirit does in the sacrament.⁸⁸

Purpose and Methodology

The purpose of this dissertation is to evaluate the partial eclipse of the Spirit in the Lutheran theology of the Lord's Supper and reimagine this doctrine through a pneumatological lens, asking what a Spirit Christology framework offers to the discussion. There are both external and internal reasons that make pursuing the intersection of pneumatology and Lord's Supper via

⁸⁶ The major contributions include works in Spirit Christology and sanctification. See Sánchez M., *Receiver, Bearer, and Giver* and *Sculptor Spirit: Models of Sanctification from Spirit Christology* (Downers Grove, IL: InterVarsity Press, 2019).

⁸⁷ For a brief summary of First and Second Article Theologies see Habets, ed., *Third Article Theology*, xiv.

⁸⁸ Habets and other proponents of TAT all hold that Spirit Christology is foundational to TAT and therefore the most suitable foundation on which someone might enrich long held Christian doctrines from the perspective of the Holy Spirit. Habets, "Prolegomenon," 14.

a Spirit Christology compelling.

External and Internal Purposes

Generally speaking, there has been a renewed interest in the person and work of the Holy Spirit in the person and work of Jesus within wider Christendom. TAT's interest has been unpacking the Trinitarian role of the Holy Spirit both in his relation to Christ and in the economy of salvation.⁸⁹ With all the work that has been produced within TAT, the sacraments remains an area that has been untouched. Since sacramental theology is a strength of the Lutheran tradition, it seems appropriate that a contribution to TAT on the sacraments come from the Lutheran tradition.

Another important reason in contemporary theology for pursuing this research is the influence of Pentecostalism in the United States and across the globe. Prominent Pentecostal scholars are speaking to the mission of the Son and the Spirit and beginning to test TAT as a model for considering key Christian doctrines.⁹⁰ Pentecostal theologian Skip Jenkins wrote his dissertation on a Pentecostal Incarnational Spirit Christology. He notes: "Although propelled by individual encounters (speaking in other tongues, visions, and/or dreams) and corporate experiences (manifestation of *charismata* like healings, prophecy, tongues and its interpretation) of the Holy Spirit, the focus of Pentecostal devotion, piety and discipline is Jesus Christ."⁹¹

⁸⁹ Chapter 2 gives a more detailed account of TAT.

⁹⁰ For a look at the renewed focus on the work of the Spirit in theology and practice see James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Eerdmans, 2010). For work on the two missions of the Son and the Spirit in the one divine economy see Veli-Matti Kärkkäinen, *Christ and Reconciliation: A Constructive Christian Theology for a Pluralistic World*, vol. 1 (Grand Rapids, MI: Eerdmans, 2003). For a constructive take on TAT as it relates to justification and a reimagining of Spirit baptism as defined by Pentecostalism see Frank D. Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand Rapids, MI: Eerdmans, 2010).

⁹¹ S.D.L. Jenkins, "The Human Son of God and the Holy Spirit: Toward a Pentecostal Incarnational Spirit Christology" (PhD Diss., Marquette University, 2004), 7, ProQuest (3141104).

Central to Jenkins's framework is the Son's assumption of a *fallen* humanity for our sake, which the Spirit sanctifies in cooperation with him.

Thus, the incarnation may be viewed as the Father's bestowal of the Spirit of Sonship *ad extra* by which a human nature is created *ex virgine Maria* – thus *fallen* – and united to the divine Son; the resurrection may be viewed as the Father's responsive bestowal of the Holy Spirit, consequent to the sanctified life of Jesus lived in obedience, by which the Holy Spirit comes to inhabit and glorify the humanity of the Son.⁹²

The Spirit, who sanctified and empowered Jesus in his life of obedience, is now newly poured out on believers so that they can fight sin and grow in their sanctified lives by the power of the same Spirit.⁹³

Sammy Alfaro is another prominent Pentecostal scholar that brings Latin American and U.S. Hispanic Christologies into dialogue with his own Spirit Christology, especially focusing on how Jesus interacts with the marginalized (socio-economic, racial-ethnic, gender, etc.) people of society.⁹⁴ Sánchez says of Alfaro's Spirit Christology: "Alfaro's contribution lies not only in showing how the pneumatic dimensions of Jesus' mission better articulates his own tradition's Christology, but also in imbuing it with a more socially conscious dimension that speaks to US racial-ethnic minority and minoritized churches and communities."⁹⁵ Alfaro does so by arguing that Pentecostalism's five-fold gospel description of Jesus as Savior, Sanctifier, Baptizer, Healer and Soon-Coming King is better understood from a Spirit Christology rather than a Logos Christology. He aims to show the influence of the Spirit in Jesus' work in the past (atonement for sin), realizing Jesus' saving work by sanctifying believers, enlivening the church for mission,

⁹² Jenkins, "Human Son of God," 316.

⁹³ See Jenkins' new publication where he develops these arguments. Skip Jenkins, *A Spirit Christology* (New York: Peter Lang, 2018).

⁹⁴ See Sammy Alfaro, *Divino Compañero: Toward a Hispanic Pentecostal Christology* (Eugene, OR: Pickwick, 2010), 94–114.

⁹⁵ Sánchez, *Sculptor Spirit*, 164.

and assisting the church to be ready to meet Christ on the last day.⁹⁶

Another Pentecostal scholar that bears mentioning is Andréa Snavelly. His main argument is that only a life in the Spirit of Jesus, a cruciform life, is able to offer what is necessary to transform the American church. Throughout this work, he holds that Spirit Christology is the productive framework that can lead the church to nonviolent solutions, unity and reconciliation of racial tensions as well as a life of contentment and sharing.⁹⁷ Sánchez offers the following summary of Snavelly's work: "Life in the Spirit is cruciform in that it made Christ the radically other in his death for our salvation, but also in that it leads the saints to be the radically other in the world by welcoming the other into the fellowship of Christ where not the righteous but sinners are welcomed, where the unlovable are loved."⁹⁸ While Snavelly ultimately offers his proposal for Pentecostalism, he is of importance because he not only makes use of Sánchez's work in Spirit Christology, but also because of his emphasis on the cruciform work of the Spirit in the Christian, which is a mark of Lutheran pneumatology.

The Lutheran tradition needs a stronger, more constructive pneumatological voice in this ongoing ecumenical conversation. The strong Christological foundation of Lutheran theology means that many applications of Spirit Christology will not only enrich and enliven classic Christian doctrines, but it will do so in a way that honors the rich historical tradition maintaining its Christocentric focus.

Another important sociological reason for our study is the rise and shift of growth in Christendom to the Global South. Philip Jenkins, in his essay "Believing in the Global South" for the website *First Things* notes the following statistic, "In 1900, Africa had 10 million Christians

⁹⁶ For his detailed approach, see Alfaro, *Divino Compañero*, 28–46.

⁹⁷ See Andréa Snavelly, *Life in the Spirit* (Eugene, OR: Pickwick, 2015), 1–70.

⁹⁸ Sánchez, *Sculptor Spirit*, 166.

representing about 10 percent of the population; by 2000, this figure had grown to 360 million, representing half of the population.”⁹⁹ What Jenkins marvels at is not simply the rapid growth or shift in demographics, but what these southern churches bring to the table. Many of these are Catholic, Methodist and Episcopal churches, but as Jenkins highlights,

they preach deep personal faith and communal orthodoxy, mysticism, and puritanism, all founded on clear scriptural authority. They preach messages that, to a westerner, appear simplistically charismatic, visionary, and apocalyptic. In this thought-world, prophecy is an everyday reality, while faith, exorcism, and dream-visions are all fundamental parts of religious sensibility.¹⁰⁰

The question around which Jenkins circles in his essay is: what will the church do in fifty to one hundred years when more than half of the population of any denomination of the Christian church is from the Global South? What effect will a church so focused on the Spirit and the realm of the Spirit have on the Christian churches in the North? This reality makes the investigation of the Spirit’s role in various Christian doctrines such as the Lord’s Supper not only interesting, but worth pursuing. Demographically speaking, with many of the Lutheran churches of the southern hemisphere numbering in the millions, this research is necessary as the heart of global Lutheranism is shifting to the South.

The reasons for this dissertation are not limited to external considerations. There are also numerous internal reasons that make this dissertation not only viable but necessary. The use of Spirit Christology within the Lutheran tradition itself is limited. Leopoldo Sánchez’s revised dissertation in Spirit Christology, *Receiver, Bearer, and Giver of God’s Spirit*, offers a complementary, not competing Christology, to Lutheran theology showing how the model can be

⁹⁹ Philip Jenkins, “Believing in the Global South,” *First Things*, December 2006, accessed on December 7, 2019, <https://www.firstthings.com/article/2006/12/believing-in-the-global-south>.

¹⁰⁰ Jenkins, “Believing in the Global South,” <https://www.firstthings.com/article/2006/12/believing-in-the-global-south>.

productive in Trinitarian theology, Christology, and Christian practices such as proclamation, prayer, and sanctification.¹⁰¹ Recently, Sánchez has followed up his initial proposal in a new book, *Sculptor Spirit*, where he develops a theology of sanctification from a Spirit Christology. Outside of Sánchez, little scholarly work has been pursued in Spirit Christology. Therefore, this dissertation will build off of Sánchez's work, appealing to his demonstration of Spirit Christology as a complementary and not competing Christology, in order to reflect on the pneumatic dimensions of the Lord's Supper—a locus of theology that has partly been understood in Lutheran theology through Logos Christology assumptions.¹⁰²

Moreover, as previously established, Lutheran theology understands well that the Spirit works through means. This economy of the Spirit has been described in pneumatology conversations as the “materiality” or “corporeality” of the Spirit.¹⁰³ Sánchez explains what is intended by the Spirit's “materiality.” He describes the Lutheran approach to pneumatology as part of the Nicene creedal tradition, which “highlights the materiality or corporeal dimension of the Spirit in his works for us as the basis for confessing his divine majesty.”¹⁰⁴ Regarding this creedal tradition Sánchez notes that “an important shift is made from the immateriality to the

¹⁰¹ Sánchez, *Receiver, Bearer, Giver*, 181–237.

¹⁰² Sánchez speaks further to this assumption and subsequent void of the Spirit in Logos Christology: “The Eastern-Alexandrian focus on the Logos as the subject of his own actions, while helpful in addressing Nestorianism, makes it difficult for the Spirit to have an active role in the Logos's humanity. There is a tendency in the Alexandrian school to speak of the Spirit as the one who reveals the Son's divinity or glory to others through his human life, but not as the Spirit who dwells in, works through, or fashions the Son in his life and mission.” Sánchez, “Sculpting Christ in Us,” 304.

¹⁰³ “Corporeality or materiality of the Spirit” is the language seen in the literature on pneumatology (e.g., Congar, Rogers, Sánchez) and does not mean that the Spirit is made of material. The Spirit is immaterial (*theologia*) as He is not bound in the material because He has His own eternal existence in the Godhead apart from His works in the world. However, on the other hand, the Spirit binds himself to the material (Word and Sacraments) for us and for our benefit (*oikonomia*). The Spirit also dwells in Christ and His saints. As in the literature, I am not speaking ontologically with respect to the Spirit, only that He works materially.

¹⁰⁴ Leopoldo A. Sánchez M., “Life in the Spirit: Models of Sanctification as Sacramental Pneumatology,” *Logia* 22, no. 3, (2013): 12.

materiality of the Spirit, from ontology to soteriology, which sets the stage for conceiving the Spirit's work through means in creation to bring about God's saving purposes."¹⁰⁵ Because the Spirit is inseparable from Christ in his life and mission, the Spirit continues being inseparable in the church's mission of Word and Sacrament which Jesus instituted.¹⁰⁶ As Sánchez says: "We see that a sacramental pneumatology is finally grounded in pneumatological Christology."¹⁰⁷

Consequently, the Lutheran affirmation of the Spirit's work in and through means (the external word) is not simply a negative reaction against the enthusiasts, but a positive pneumatological understanding that appreciates the Spirit's inseparable connection to Christ.¹⁰⁸ Yet much of the Lutheran reflection on the Spirit's working through means, especially as it relates to the sacraments, has been on the Spirit and baptism. There exists a gap in pneumatological reflection on Lutheran sacramentology as it pertains especially to the Lord's Supper. What does the Spirit's working through means look like more specifically applied to a theology of the Lord's Supper?

The final internal reason for our research is the need for reflecting on the formative dimension of the Lord's Supper for the Christian life. The Lutheran understanding of the Lord's Supper is that participation in the sacrament strengthens the participant in faith and love. This strengthening happens in two directions: toward the Lord in faith and love and toward the neighbor in love and service. The purpose for reflecting on the formative dimension is to see what the Spirit is doing to shape Christ in the participant through the sacrament. Sánchez writes: "The Holy Spirit works through ordinary means or signs in creation (that is, water, bread, and wine) not only to deliver God's word of forgiveness, life, and salvation to us now but also to

¹⁰⁵ Sánchez, "Life in the Spirit," 7.

¹⁰⁶ Sánchez notes that we do not simply look for the Spirit who comes after Christ, but we see the Spirit already in Jesus. Sánchez, "Life in the Spirit," 7.

¹⁰⁷ Sánchez, "Life in the Spirit," 7.

¹⁰⁸ Sánchez, "Life in the Spirit," 8.

shape our lives after Christ's own life in the Spirit."¹⁰⁹

Spirit Christology as a Way Through

Spirit Christology will get a more formal, detailed treatment in the following chapter. In our research, we will use a Spirit Christology as the methodological framework through which soteriological, Christological and ethical questions related to the Lord's Supper will be asked and addressed. As a theological framework, Spirit Christology offers a way to consider the place of the person and work of the Spirit without falling into either of the pneumatological extremes—what Sánchez calls “Spirit only” or “Spirit void” pneumatologies.¹¹⁰ To navigate the dangerous waters between these two pneumatologies, the use of Spirit Christology will discern the Spirit's presence in the church by locating the Spirit more closely to the person and work of Jesus.

Sánchez argues that

the Holy Spirit and the Son must be seen as inseparable companions, working together in a joint mission to bring sinners into communion with God the Father and then also in conformity with the Father's will. Such reflections should lead us at some point into a study of the place of the Spirit in Christology, in the life and mission of Christ, and the place of Christ in pneumatology, in the work of the Spirit. The Spirit is not alien to the Son of God and the Son is not alien to the Spirit of God. Where one is, the other one is right there too. To express their joint mission or mutual relationship in the Father's plan of salvation, we say that Christ, the incarnate Son of God, is the bearer and giver of the Spirit, or we may say that the Spirit of the Father rests on the Son and is sent by the Son.¹¹¹

Because the field of Spirit Christology is interdisciplinary, engaging biblical, historical, and practical theology, the way to engage the intersection of Spirit Christology and a Lutheran

¹⁰⁹ Sánchez, “Life in the Spirit,” 7.

¹¹⁰ This is a distinction that Sánchez makes: “. . . a ‘Spirit only’ theology, [is] one that disconnects the Spirit from Christ and the Father—in other words, a non-trinitarian approached to pneumatology.” A ‘Spirit void’ theology, then, would consider the Spirit “more statically as an idea in the past tense than as a living person in the here and now who convicts, forgives, and shapes our lives.” Sánchez, “Pneumatology: Key for Understanding,” 127.

¹¹¹ Sánchez, “Pneumatology: Key to Understanding,” 129.

theology of the Sacrament can seem scatter shot but it need not be. Therefore, the constructive chapters of the dissertation (Chapters 3–5) will include interlocutors in the field (or with an affinity to the field) who engage with the various questions raised in this dissertation. Each chapter will interact with contemporary theologians from outside the Lutheran tradition in addition to those from within who make use of Spirit Christology, or more broadly, deal with the interaction between Christology and pneumatology.

In order to develop a Spirit Christology reading of Christ speaking in the Spirit in the Supper, Eugene Rogers Jr and his historical-theological narrative of material pneumatology, as well as Regin Prenter's relationship of the Spirit and the word (which includes the sacrament), will be the primary interlocutors in chapter three. In that chapter, we will consider the following *soteriological* questions pertaining to the Spirit's work through the word:

1. How does the relationship between the Spirit and the word benefit from an understanding of Christ's identity as the one who speaks in the Spirit and gives the Spirit through his words?
2. How does the Spirit's inseparable link to Christ and the word assist in a pneumatic reading of the *verba dei* in a Lutheran theology of the Lord's Supper?

In order to develop a Spirit Christology reading of the Spirit's presence in Christ in the Supper, Reformed theologian Maarten Wisse's critique of Calvin on the role of the materiality of the Spirit in the Lord's Supper, as well as Leopoldo Sánchez and his Spirit Christology which dialogues with both the Catholic and Reformed traditions, will be the primary interlocutors in chapter four for considering the following *Christological* questions:

1. How does Christ's identity as the bearer and giver of the Spirit relate to Christ's identity as the incarnate Word/Logos?

2. How does the inseparable link between the Logos and the Spirit assist us in reflection on the Spirit's presence and activity in and with Christ's own presence and activity in His body and blood in the sacrament?

Finally, in order to offer a Spirit Christology reflection on the benefits of the Lord's Supper, Jordan Cooper and his Lutheran version of theosis (Christification) and Leopoldo Sánchez and his models of sanctification from a Spirit Christology for participation in Christ in the Spirit will be the primary interlocutors in chapter five. There we will consider the following *ethical* questions:

1. How does the Spirit shape Christ in the believer who receives Christ's body and blood in the sacrament?
2. How does a Spirit Christology assist in a reflection on the benefits of the sacrament in faith towards God and in love towards one another?

By addressing the questions above, Spirit Christology will be deployed to offer a pneumatological reimagining of the Lord's Supper in the three key aspects of a Lutheran theology of the Lord's Supper: the Words of Institution (*verba dei*), the *Real Presence*, and the benefits of the Lord's Supper for the participant. These are three areas commonly dealt with in a Lutheran theology of the Lord's Supper, but not reflected upon from a pneumatic perspective.

Through the Eyes of John

This dissertation would quickly become unmanageable if the biblical accounts of Christ 'in, with, and under' the Spirit were not narrowed down. Despite its lack of the account of the Institution of the Lord's Supper, John's Gospel does evince a sacramental orientation in its presentation of Christ and the Spirit. More broadly, John will be the primary biblical text for theological reflection in this dissertation because Christ's own presence and the Spirit are so

closely linked in his narrative. Of course, this focus does not exclude the use of other biblical narratives as needed. Yet in general there are a number of methodological reasons for focusing on John.

The first reason is that John's Gospel makes more explicit mention of the Holy Spirit than any of the Synoptic Gospels. The word occurrences for Spirit in the Greek *pneuma* are largely considered to be references to the Holy Spirit, the third person of the Holy Trinity.¹¹² Craig Koester says the following with respect to the Spirit and John:

John has often been called the “spiritual gospel because of its soaring introduction and discourses on things above. But it might be better called “spiritual” because of its intriguing perspective on the work of God's Spirit. In the opening chapter the Spirit descends and reveals the identity of Jesus to John the Baptist (1:33). Later, during a nighttime conversation with Nicodemus, Jesus says one must enter God's kingdom through water and the Spirit (3:5). He tells the Samaritan woman that true worship takes place in Spirit and truth (4:23). Worshipers in the temple hear of the Spirit's living water, which meets the human thirst for God (7:37–39). At the last supper Jesus discloses to the disciples that the Spirit will be their Advocate, abiding among them and leading them to all truth (14:16–17; 16:13). And in a climactic scene Jesus breathes the Spirit into his disciples as he sends them into the world (20:22).¹¹³

Moreover, besides the frequency with which John refers to the Spirit, it is his distinctive presentation of the Spirit that is of value. D. A. Carson notes:

John's teaching on the Holy Spirit has important similarities to the Synoptic emphases. The Spirit is given to Jesus at his baptism; Jesus, in contrast to John the Baptist, is the one who will baptize his people ‘in the Holy Spirit’. But Jesus himself is uniquely endowed with the Spirit (3:34; cf. Lk. 4:14–21). He is not only the one who bears and bestows the Spirit, but by bequeathing the eschatological Spirit he discharges his role as the one who introduces what is characteristic under the promised new covenant (3:5, 7:37–39; though that terminology is not used). In the farewell discourse, the Holy Spirit is repeatedly described as the *paraklētos* – a pregnant expression that gives as much substance to the Spirit's work amongst believers as any in the New Testament. Above all, John ties the gift of the Spirit to

¹¹² Maurice F. Wiles, *The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church* (Cambridge: University Press, 1960), 66.

¹¹³ Craig R. Koester, *The Word of Life: A Theology of John's Gospel* (Grand Rapids, MI: Eerdmans, 2008), 133.

the death and exaltation of the Son. The result is the elements of what came to be known as the doctrine of the Trinity.¹¹⁴

As Carson notes, the Spirit is distinctive in John's perspective. Jesus not only bears the Spirit but also bestows the Spirit. This manner of speaking about the Spirit is similar to that of Sánchez's proposal of Spirit Christology in which he describes Jesus as the receiver, bearer and giver of God's Spirit.¹¹⁵ Critical evaluation of Jesus speaking words of life in the Spirit will be important for chapter three's constructive work on the relationship between the Spirit and the word. In this regard, William Weinrich notes: "Nicodemus hears the "voice" of the Spirit in the voice of Jesus, the Christ (cf. John 3:29; 5:25, 28; 10:3–5, 16, 27)."¹¹⁶ He also writes that: "the words of Jesus are inspired speech, not as any poet, but as he who is the Word of God and so whose words "are Spirit" and "life" (John 6:63)."¹¹⁷ Additionally, the Spirit's description as "Paraclete" in John's Gospel will be helpful in chapter five as we reflect on the Spirit's formative work in and through the Sacrament.¹¹⁸

Another reason for a more focused use of John comes as a result of chapter four's emphasis on the Spirit in Christ's own presence. An important aspect of this chapter will be examining Lutheran Christology and Christological sources in the early church. As Wiles notes, Cyril of Alexandria and Theodore of Mopsuestia both wrote commentaries on John which have become increasingly popular today. These two church fathers also are an important part of the Christological conversation in chapter four.

¹¹⁴ D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: Eerdmans, 1991), 98.

¹¹⁵ For a more detailed discussion, see Sánchez, *Receiver, Bearer and Giver of God's Spirit*, 33–85.

¹¹⁶ William C. Weinrich, *John 1:1–7:1*, Concordia Commentary (St. Louis: Concordia, 2015), 395.

¹¹⁷ Weinrich, *John 1:1–7:1*, 395.

¹¹⁸ Koester also speaks to this saying "Jesus came to bring life to the world, but those living after his ministry ended are not able to see or hear him. The Spirit discloses the presence of the risen Christ and his Father in the ongoing life of the community." Koester, *The Word of Life*, 134.

Last but not least, the field of Spirit Christology has recently received attention as a conversation partner in the field of the theological interpretation of Scripture. Systematic theologians and biblical scholars have begun to do significant work together on the ways in which the gospels inform a Spirit Christology and, conversely, the way a Spirit Christology assists in the theological reading of the gospels. This interdisciplinary work has brought together systematians such as Myk Habets and Leopoldo Sánchez and biblical scholars such as Michael Gorman and Andy Johnson.¹¹⁹ In various places, our work seeks to emulate and expand on these efforts.

Outline of the Dissertation

Following this introductory chapter, the dissertation presents five more chapters. Chapter Two (Jesus ‘In, With, and Under’ the Spirit: Spirit Christology Today) will articulate the current study on pneumatology and Spirit Christology. It first considers Spirit Christology within the broader work of TAT and then demonstrates its compatibility with Lutheran theology. The focus then turns to TAT’s first work—namely, Spirit Christology—giving a brief account of the history of Spirit Christology, as well as the plan for which type of Spirit Christology this dissertation will utilize. After demonstrating Spirit Christology’s compatibility with Lutheran theology, the chapter will make the case for Spirit Christology as a viable framework for

¹¹⁹ See, for instance, the groundbreaking issue of the *Journal of Theological Interpretation* 12, no. 1 (2018) on “Spirit Christology and the Theological Interpretation of Scripture,” co-edited by Habets and Sánchez. After an introduction, the special thematic issue includes the following articles: Michael J. Gorman, “The Spirit, the Prophets, and the End of the ‘Johannine Jesus’” (3–23); D. Brent Laytham, “‘But if . . . by the Spirit of God’: Reading Matthew’s Lord’s Prayer as Spirit Christology” (24–38); Myk Habets, “Jesus, the Spirit, and the Unforgivable Sin: A Contribution from Spirit Christology” (39–57); Andy Johnson, “‘You Wonder Where the Spirit Went’: The Spirit and the Resurrection of the Son in Matthew and John” (58–75); and Leopoldo A. Sánchez M., “The Holy Spirit and the Son’s Glorification: Spirit Christology as a Theological Lens for Interpreting John 7:37–39” (76–89).

constructive theological work as it relates to the Lutheran theology of the Lord's Supper.

Chapter Three (Locating the Spirit 'In, With, and Under' the Word), Chapter Four (Seeing the Spirit 'In, With, and Under' Christ's Own Presence) and Chapter Five (Shaped by the Spirit 'In, With, and Under' the Sacrament of the Lord's Supper) will test the productivity of the proposed Spirit Christology framework for developing pneumatic themes in the three key aspects of the Lutheran theology of the Lord's Supper. These chapters form the knot of the dissertation since it is here where the thesis will be put to constructive use in a pneumatological reimagining of the soteriological (Chapter Three), Christological (Chapter Four), and ethical (Chapter Five) aspects of the Lord's Supper.

Chapter Six (Conclusion) will summarize and evaluate the findings of this dissertation, assess the viability of the thesis, highlight the contributions that this dissertation brings to current theological scholarship, and make suggestions for further exploration using Spirit Christology in theology and in Lutheran sacramentology specifically.

Expected Outcomes

In this present task of reimagining the Lord's Supper in a pneumatological key through the deployment and use of Spirit Christology, this dissertation will make contributions in two directions, primarily. Broadly speaking, the dissertation will contribute to contemporary studies of the Holy Spirit in the life of Christ within wider Christendom. Narrowly speaking, it will contribute to Lutheran theology specifically by examining the intersection of pneumatology and the theology of the Lord's Supper.

In the process of engaging the ongoing, wider studies of the Spirit in contemporary theology, as well as considering the Spirit in unexplored aspects of Christian theology (especially, in the theology of the Lord's Supper), this dissertation will make three general

contributions:

1. It will demonstrate further the effectiveness of Trinitarian Spirit Christology for developing pneumatic themes. In other words, this dissertation adds a new chapter to the ongoing work of Third Article Theology with its focus on the Lord's Supper.
2. It will advance the current conversation of the Spirit and the Lord's Supper beyond the purpose and place of the eucharistic epiclesis by asking about the Spirit's place in Christ's words, in Christ's own presence, and his role in the life of the participant.
3. It will offer a Christological pneumatology grounding the work of the Spirit "after Christ" already in the Spirit's work "in Christ" by looking for the Spirit's presence already *in* Christ's words and Presence in the Lord's Supper.

More narrowly speaking, in an effort to see the Spirit's presence and activity more clearly in the Lutheran tradition of the Lord's Supper, the dissertation will also make three general contributions:

1. It will reimagine the Lutheran account of the Lord's Supper in a pneumatological key through exploration of the soteriological, Christological and ethical aspects of the Lord's Supper.
2. It will deepen a Lutheran pneumatology in a Christ-centered direction because the Spirit will be grounded more firmly in Christ's identity and activity.
3. It will offer ways to more fully explore the place of pneumatology or Spirit Christology in articulating Lutheran sacramentology as a whole.

CHAPTER TWO

JESUS ‘IN, WITH, AND UNDER’ THE SPIRIT: SPIRIT CHRISTOLOGY TODAY

Introductory Comments

This chapter will explore pneumatological studies in contemporary theology as a means for locating this dissertation within the current theological landscape. As indicated in the first chapter, the field of pneumatology is broad and diverse. For the sake of focus, this chapter will only consider contemporary pneumatological study. To begin accomplishing this task, the theological movement known as Third Article Theology (TAT) needs to be examined and evaluated. Since TAT informs the methodology of this project, its theses will be evaluated in light of Lutheran theology for appropriation in this project.

This chapter then moves to evaluating Spirit Christology, often considered the first major work in TAT, as the framework for reimagining the Lord’s Supper. For the sake of comparison, both non-Trinitarian and Trinitarian Spirit Christologies will be examined identifying both the problems and the promises of Spirit Christology for theological reflection.

The use of Spirit Christology in Lutheran theology will focus on Leopoldo Sánchez’s work in identifying Jesus as the receiver, bearer, and giver of the Spirit. Having established a Trinitarian Spirit Christology as a promising framework, Sánchez’s work demonstrates the productivity of Spirit Christology as a complementary Christological framework for constructive theological inquiry. This chapter will then introduce Spirit Christology as a framework for reflection on sacramental theology in general and on the Lord’s Supper more specifically.

Third Article Theology

The purpose of this section on Third Article Theology is twofold. The first task to define TAT, explain how it developed and evaluate its contributions to pneumatological studies. The

second task is to evaluate it as a useful methodology for this dissertation. Therefore, our task is to consider the ten primary theses TAT offers, as well as examine them in light of Lutheran theology. What makes exploration of TAT unique is that it is a methodological approach not necessarily developed by nor anchored to a specific Christian denomination. Instead, TAT is a commitment to consider theology through the Holy Spirit. Critical evaluation of its theses with a Lutheran eye is necessary for establishing its usefulness in this dissertation.

Definition and Current Work in Contemporary Theology

In wider Christendom there has been renewed interest in pneumatology done in a more Trinitarian key. Picking up on a proposal by Lyle Dabney of Marquette University, Myk Habets and a group of theologians from various denominations have recently published *Third Article Theology: A Pneumatological Dogmatics*.¹ Kirsteen Kim, Professor of Theology and World Christianity at Fuller Seminary and contributor to this publication, describes the project as one that reflects upon Christian theology from the perspective of pneumatology.² As Kim elaborates, “Third Article Theology” is not just another pneumatology or an additional study of the Holy Spirit; rather, “it is an attempt to redo the whole of theology, beginning with what we understand about the Holy Spirit.”³ These theologians have tackled six key theological loci,⁴ reimagining them from such a perspective. Kim argues that the impetus for beginning with the end of the Creed for theological reflection is that we begin with the Holy Spirit in the economy of God.⁵

¹ Myk Habets, ed. *Third Article Theology: A Pneumatological Dogmatics*, (Minneapolis: Fortress, 2016).

² Kirsteen Kim, “Foreword,” in Habets, xiii.

³ Kim, “Foreword,” in Habets, xvi.

⁴ The contributing authors wrote essays on various topics within the following six areas of theology: 1. Theology Proper, 2. Holy Scripture, 3. Christology, 4. Anthropology, 5. Ecclesiology, and 6. Public Theology.

⁵ For some practical work done in TAT see, Greg Liston, “An Anointed Ministry: Insights for Pastoral Practice from Third Article Theology,” *Stimulus: New Zealand Journal of Christian Thought & Practice* 24, no. 2 (2017): 1–7.

Kim writes: “Since the Spirit is life itself, we living beings are bound to start there. Moreover, the incarnation itself began with the Spirit’s overshadowing Mary. In our Christian experience, we are moved by the Spirit who leads us to Christ, who reveals the Father.”⁶

The authors believe this is a valid and necessary method of theological reflection because theological reflection has historically sprung from the immanent Trinity. Traditionally, as the Creed shows, the church has begun with the doctrine of the oneness of God, “and only after that have we considered the processions—first of the Son and then of the Spirit.”⁷ Kim suggests that the church has done “First Article Theology” since about the time of Thomas Aquinas until the twentieth century.⁸ Karl Barth introduced “Second Article Theology” departing from the traditional pattern of theological reflection by beginning with the word of God and Christology.⁹ As Kim argues, “his [Barth’s] works were not merely an extended Christology but covered the whole of theology.”¹⁰ Greg Liston, professor of systematic theology at Laidlaw College, says of TAT:

In contrast to both of these theological approaches [First & Second Article Theologies], TAT starts with the Spirit. Rather than humanity’s universal tendency toward or universal rejection of God, it focuses on the particular—the reality of the Spirit in specific persons, communities, and relationships. Rather than focusing on the continuity or discontinuity between humanity and divinity, TAT illuminates the pneumatological possibility of transformation. So, the central and crystallising concept for TAT is not the beatific vision (First Article Theology) or justification

⁶ Kim, “Foreword,” in Habets, xvi.

⁷ Kim, “Foreword,” in Habets, xvi.

⁸ Of First Article Theologies, Liston says “[they] start with the Father. Consequently, they focus on God’s creation and humanity as its pinnacle. Their emphasis lies in our inbuilt capacity for and tendency towards God.” Liston, “An Anointed Ministry,” 2.

⁹ Liston describes Second Article Theologies as those that “view reality through the lens of the Son, and so focus on humanity’s universal rejection of God. Rather than tracing a continual route from nature through to grace, they centre on the darkly impenetrable discontinuity between God and humans, and the Son who comes down to meet fallen humanity.” Liston, “An Anointed Ministry,” 2.

¹⁰ Kim, “Foreword,” in Habets, xvi.

(Second Article Theology) but participation—the drawing in of individuals and communities into the full life of God.¹¹

Additionally, Habets argues that TAT needs to be understood as distinct from other dogmatic treatments on the Holy Spirit—something that Habets calls “a theology of the Third Article.”¹² So if not simply another study of pneumatology, what is TAT? According to Habets and others, TAT is “a conscious and considered approach to conceiving of theology and witnessing to God’s self-revelation in Word and works, from the perspective of the Spirit where questions of pneumatology set the agenda and control the trajectory of the dogmatic enterprise, rather than pneumatology being the sole focus.”¹³ Liston notes that TAT is like looking through a lens. When *looked at*, a lens is transparent and a bit difficult to see through. However, when a lens is *looked through*, the object(s) in view come(s) into focus: “TAT aims to use the Spirit as a God-given lens by which to conduct theological enquiry. We look through the Spirit to clearly see reality in a new focus, explicitly allowing the Spirit to guide us in all truth (John 16.13).”¹⁴ More plainly stated, in a Trinitarian key, TAT desires to reconsider Christian doctrines from the starting point of and through the Holy Spirit.

Usefulness as Methodology

Since TAT is a methodology, Habets lays out ten methodological theses to help understand what TAT is about and how it goes about doing its work.¹⁵ While not all of these theses are relevant for the dissertation at hand, they bear mentioning to demonstrate the general boundary lines in which proponents of TAT are working. Chief among these is that the starting place for

¹¹ Liston, “An Anointed Ministry,” 2.

¹² Habets, “Prolegomenon,” in Habets, 3.

¹³ Habets, “Prolegomenon,” in Habets, 3.

¹⁴ Liston, “An Anointed Ministry,” 2.

¹⁵ For a full list of these theses, see Habets, “Prolegomenon,” in Habets, 14–18.

theological reflection is the Holy Spirit. Habets contends that the Spirit has often been relegated to a postscript or a conclusion in dogmatic studies. Speaking rather sharply to this, he notes:

While occluded, oppressed, or consigned to the margins by a christomonistic myopia, the Holy Spirit has often suffered at the hands of Christian theologians. Older textbooks accounts of systematic theology had little time for pneumatology, often dealing with the topic as a short subsection of the more important doctrine of God (theology proper), or reserving the work of the Spirit to applying the benefits of the atonement to believers and thus consigning the Spirit to perpetual servitude or bonded labor to the work of Christ.¹⁶

Habets' point needs some qualifying. Although the emphasis has been on the Spirit's applying of the atonement to believers and being in service to the work of Christ, that does not mean that theologians are conclusively at fault for this. The Spirit, as Sánchez argues, does not want the spotlight: "The Spirit's self-effacement, His modesty, is reflected in the Son's self-abasement, His humility. Even though He was in the form of God, the Son became anointed with the Spirit unto death for us."¹⁷ The Spirit simply wants to point to Christ, preach Christ, deliver Christ, and console in Christ. The Spirit's desire to operate "behind the scenes," so-to-speak, is not as much a consequence of the Christian theologian's ignorance or neglect of the Spirit as it is the character of the Spirit who wants to point us to Christ and be about Christ's life and mission. That being said, Christian theologians have not always been diligent in exploring how the Spirit points to Christ and is about his life and mission within the contours of Christian theology and why such a theological insight matters. Sánchez has started the conversation among Lutherans in his works on pneumatology, Spirit Christology, and sanctification, which has produced interest in his students to explore applications of the Spirit Christology model for theological reflection. Jonathan Rusnak, for instance, uses Sánchez's Spirit Christology as a framework for preaching

¹⁶ Habets, "Prolegomenon," in Habets, 2.

¹⁷ Leopoldo Sánchez, "Pneumatology: Key to Understanding the Trinity," in John A. Maxfield, ed., *Who is God?: In Light of the Lutheran Confessions* (St. Louis: Luther Academy, 2009), 141.

sanctification which “may be described as one means by which the Holy Spirit shapes faith, hope and love in the hearers of the word of the cross.”¹⁸ Working from a Pentecostal background, Andréa Snavely, a Concordia Seminary PhD graduate, brings post-Constantinianism and Sánchez’s Spirit Christology into dialogue with each other in order to lay out a countercultural narrative of faithful life in the Spirit. He writes:

As the lives of the early twentieth-century Pentecostals demonstrate, the indwelling of the Spirit is the reason people live like Jesus lived; by loving and trusting God by living non-violently, by being content with God’s provision and sharing with those in need, and by being content with how one has been created by God so as to love people of other ethnicities and cultures.¹⁹

However, there is still much work to be done in TAT and Spirit Christology within Lutheran theology, including reflection on its implications for our theology of the Lord’s Supper.

Habets’ second methodological thesis is that TAT does not simply look *at* the Spirit but looks *through* the Spirit. By doing so, TAT calls for a more robust Trinitarian theology. According to Habets, the most work done in TAT has been in the area of Christology—work calling for a Trinitarian Spirit Christology.²⁰ TAT calls not for a “nameless” or “faceless” Spirit but one whose work and person are seen in and through the Trinity. Further work done in TAT has been significantly informed by a Spirit Christology, which broadly speaking asks questions related to Jesus’ identity using the economic Trinity as a starting point. For this project, Spirit Christology will serve as a complementary framework for pneumatological reflection on the Lord’s Supper. As noted earlier, the Lord’s Supper in the Lutheran tradition has long been considered and evaluated, at least partly, in Logos Christology terms. What this dissertation is

¹⁸ Jonathan W. Rusnak, “Shaped by the Spirit,” *Logia* 24, no. 3 (2015): 16.

¹⁹ Snavely, *Life in the Spirit*, 193.

²⁰ For a more detailed account of the work done in Spirit Christology, see Myk Habets, *The Anointed Son: A Trinitarian Spirit Christology* (Eugene, OR: Pickwick, 2010); and from the Lutheran tradition, see Sánchez, *Receiver, Bearer, and Giver*.

calling for is not the abandoning of that tradition, but a look at the Lord's Supper from a different angle, namely, from the perspective of the Spirit through which Jesus lived, did his ministry, and instituted this sacrament for use in his church as a foretaste of the feast to come.

Next, thesis three: TAT understands itself preceding First and Second Article Theologies. Habets says that this has less to do with the importance of the persons of the Trinity and more with having "a consistent way of coordinating the *ordo salutis*, from which we derive the *ordo cognoscendi* and come to know the *ordo essendi*—from the Father, through the Son, to the Holy Spirit, and back by the Holy Spirit, through the Son, and to the Father."²¹ The emphasis in this TAT thesis is on the manner in which humankind is created and recreated by the Spirit, through Christ, for communion with the Father. Thesis four asserts that TAT does not understand itself as competing with or replacing First and Second Article Theologies; instead, like Spirit Christology, TAT understands itself in relation to Logos Christology and sees its contributions as complementary to it.²² In other words, TAT reinforces and contributes to a fully Trinitarian and incarnational theology. Habets notes:

This point is well illustrated by David Coffey's remarks on the relationship between Logos Christology (a species of Second Article Theology) and Spirit Christology (a species of TAT): In Logos Christology "no appeal is made to the Holy Spirit, for in such a Christology any and all activity of the Holy Spirit is relative to the person and the ministry of Christ is understood as *subsequent* to the constitution of the hypostatic union. Therefore, a Spirit Christology that successfully incorporates Logos Christology will be superior to a Logos Christology *tout court*."²³ By extension, a TAT will be superior to either First or Second Article Theology *tout court* precisely

²¹ Habets, "Prolegomenon," in Habets, 15; Torrance observes: "Therefore, there can be no true *ordo cognoscendi* (order of knowing) which is not based upon an *ordo essendi* (order of being) conceived entirely as grace, and the *ordo essendi* reaches its true destiny in the *ordo cognoscendi*." See Thomas F. Torrance, *Theology in Reconstruction*, (Grand Rapids, MI: Eerdmans, 1965), 116.

²² Liston also contends that TAT is not to replace First and Second Article Theologies: "The aim of TAT is to complement rather than supersede the insights of other methodological positions." Liston, "An Anointed Ministry," 2.

²³ David Coffey, "Spirit Christology and the Trinity," in B. E. Hinze and D. L. Dabney, eds., *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (Milwaukee: Marquette University Press, 2001): 317–18.

because it is Trinitarian from start to finish in ways that do not overlook the full contribution and significance of the Spirit, not “watered down” or “half-known.”²⁴

It is important to note that, for Coffey, the “superiority” of Spirit Christology in this context lies not in leaving behind a Logos Christology, but precisely in its comprehensive incorporation of Logos Christology in its reflection. With this clarification in mind, I argue that a Spirit Christology framework is essential for any thoughtful reflection on the Spirit’s presence and work with Christ in the Lord’s Supper.

Habets’s fifth thesis holds that the Spirit continues speaking today to the church in what proponents of TAT are calling “retroactive movements of triune discourse.”²⁵ Habets explains that “this retroactive hermeneutic is first applied to Scripture and then to the communicative acts of the church empowered and inspired by the Spirit of the resurrected Christ. Such a move places TAT within the developing discipline of pneumatic hermeneutics on the one hand, and the theological interpretation of Scripture on the other hand.”²⁶ Habets develops this concept of retroactive hermeneutic in an essay for the *American Theological Inquiry*.²⁷ Instead of the more contemporary practices in hermeneutics such as the historical-critical, historical-grammatical, and reader-response approaches to biblical interpretation, a retroactive hermeneutic calls for attention to the Holy Spirit in the interpretation process as well as the doctrinal developments that result from such process.

A retroactive hermeneutic recognizes that the experienced presence of Christ in the Spirit, post-Easter, brought to mind the life of Jesus; thereby reawakening

²⁴ Habets, “Prolegomenon,” in Habets, 16. For further reading on the Spirit being understood as “watered down,” see Wolfhart Pannenberg, *The Apostles Creed: In Light of Today’s Questions*, trans. Margaret Kohl (Philadelphia: Westminster, 1972). For further reading on the Spirit as “half-known,” see Yves Congar, *I Believe in the Holy Spirit*, trans. David Smith (New York: Crossroad, 1983).

²⁵ Habets, “Prolegomenon,” in Habets, 16.

²⁶ Habets, “Prolegomenon,” in Habets, 16.

²⁷ Myk Habets, “Developing a Retroactive Hermeneutic: Johannine Theology and Doctrinal Development,” *American Theological Inquiry* 1 (2008): 77–88.

remembrances of his life, words, and deeds. In this sense, the present and the past correspond such that the present does not contradict the past, nor vice-versa. This same retroactive process is available for the exegete today.²⁸

A retroactive hermeneutic is a manifestation of what Anthony Thiselton has long-called two horizons.²⁹ He calls the first horizon the text and its world. This would correspond to the *retro* in TAT's *retroactive* hermeneutic. The second horizon is the reader and his world which corresponds to TAT's *active*. Stephen Fowl adds: "The Spirit's role is to guide and direct this process of continual change in order to enable communities of Christians to 'abide in the true vine' in the various contexts in which they find themselves ... Because the Spirit speaks this 'more' in unison with the Father and the Son, believers can act in ways that are both 'new' and in continuity with the will of God."³⁰ A useful insight in this TAT thesis is its emphasis on the Spirit as the minister of the word who leads the community into a correct interpretation of the text as opposed to one that focuses on what the Spirit does to the individual (what the Spirit does to the exegete). Habets remarks: "The function of the *regula fidei* is thus not overturned but placed within its proper context: the community that 'stands under' the text of Scripture and the Spirit of Truth."³¹

While I will not be using retroactive hermeneutics in my own argument per se. I want to affirm the role of the Spirit's guidance of the church in her work of interpreting God's word throughout time, and thus a view of tradition that allows for legitimate biblical depth in explaining theological truths. More specifically, the contribution from this TAT thesis that is

²⁸ Habets, "Retroactive Hermeneutics," 77.

²⁹ A. C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Grand Rapids, MI: Eerdmans, 1980).

³⁰ Stephen Fowl, *Engaging Scripture: A Model for Theological Interpretation* (Eugene, OR: Wipf & Stock, 2008), 101.

³¹ Habets, "Retroactive Hermeneutics," 83.

more helpful for the project at hand is the distinction of *enrichment* [of the text/doctrine] over and against the *development* [of the text/doctrine]. Development implies a continuing process of change that would more aptly be called *evolution* toward something substantially different, which Lutherans would reject. I want to affirm that the original biblical and theological message does not change. This is of great importance for our study. A move to consider the Lord's Supper from pneumatology is not a call for the theology to evolve towards something entirely different. It is simply a move toward enrichment.³² In other words, to avoid falling into the modernist trap of development, which assumes that prior teachings (doctrines) are now obsolete and requires critical change, enrichment does not assume that prior teachings (doctrines) are obsolete. Colin Gunton describes it in the following way: "It is a retroactive enterprise undertaken within the knowledge that we do not have the whole truth, but as the tradition passes through our hands, we seek to enrich it and, hence, it is not merely retrospective."³³ An example of this with respect to doctrine would be the enrichment of Christology and Trinitarian Theology:

In the fourth century, Gregory Nazianzen moved beyond the words of Scripture to further articulate Christological thought, using the term *perichoresis* to describe the intimate communion between the two natures of Christ. In the seventh century, Pseudo-Cyril used the same term to help illustrate the coinherence of the three persons of the Trinity. In commenting on the theology enshrined in the orthodox creeds and definitions of Christendom such as Nicaea (AD 325), Constantinople (AD 381), and Chalcedon (AD 451), F. C. Grant writes: "these were not ventures in speculation, but, as their very language indicates, simply statements which *ruled out* various conceptions or attempted definitions which infringed or invalidated the language of Scripture and religious experience, especially worship."³⁴ In this way, doctrine was enriched through the tradition and made relevant for a contemporary audience.³⁵

³² Habets speaks of "a Spirit-inspired reading of the past from a vantage point of the future." See Habets, "Retroactive Hermeneutics," 86.

³³ Habets, "Retroactive Hermeneutics," 86.

³⁴ F. C. Grant, *An Introduction to New Testament Thought* (New York: Abingdon, 1950), 243.

³⁵ Habets, "Retroactive Hermeneutics," 87.

As the fourth century scholars received Christological traditions, various formulations passed through their hands. In responding to the theological challenges of the time, they necessitated new words and terms to communicate the doctrines clearly, and in doing so brought about an enrichment of the doctrines. With this focus in mind, TAT suits us well as this dissertation aims to legitimately enrich the doctrine of the Lord's Supper from the vantage point of pneumatology—or, as Liston would say, “through the Spirit.” This dissertation does so by asking, how can the deployment of a Spirit Christology enrich the theology of the Lord's Supper?

The sixth thesis proposed by Habets states that TAT will develop or unfold the story of the Trinitarian mission of God in the world. Essentially, this thesis demonstrates that TAT will be practical, contributing to ethics, worship and mission. Habets remarks that overspecialization has driven academic pursuits in theology. TAT calls to our attention that the church does not exist for itself, but for the world. Starting with the Spirit, as Habets contends, “allows theology to recalibrate and reorient itself in line with the *Creator Spiritus, Spiritus vivificans, and missio Spiritus*.”³⁶ This practical *pro nobis* emphasis leads to the seventh thesis, namely, TAT will be christocentric and crucicentric. As the Spirit points to and testifies to Jesus, so TAT will follow suit focusing on His life, death, and resurrection. Both of these theses would be at home in a Lutheran theology.³⁷

³⁶ Habets, “Prolegomenon,” in Habets, 17.

³⁷ Though not a product of TAT, Joel Biermann has written on what a Lutheran Virtue Ethics might look like. Methodologically, Biermann's work aligns with what proponents of TAT argue. For instance, Second Article Theology, or in the case of Biermann's argument, the traditional Lutheran emphasis on justification, makes constructive theological work on something like “character” difficult or even incompatible for fear of compromising the *by grace alone through faith alone* emphasis of justification. Yet a *God-for-us* emphasis provides room for constructive work to be done on Virtue Ethics in a Lutheran framework that complements the rich justification theology. See Joel D. Biermann, *A Case for Character: Towards a Lutheran Virtue Ethics* (Minneapolis: Fortress, 2014).

The eighth thesis contends that TAT aims to “highlight the eschatological nature of God’s Trinitarian mission in the world and proleptically incorporates such eschatology throughout its pneumatological dogmatics, whereby the mission of God in Christ remains the center of the divine drama.”³⁸ There are two important arteries in evaluating the eschatological mission of the Spirit. The first is Christological. Christ’s resurrection, ascension, and reign at the right hand of the Father brings about the ministry of the Spirit. The second is ecclesiological: “The eschatological work of the Spirit is even now being realized in and through the church, the body of Christ, and the temple of the Holy Spirit.”³⁹ There is a “now but not yet” character to the Spirit’s work. He is present now having introduced the coming reign of God, yet he is also not yet come in the sense that the consummation of all things lies in the future. This thesis will require more reflection but provides a potential area of study as it relates to this dissertation in that much of the reflection on the Lord’s Supper looks back to the cross or “the now” but little has been done on the “not yet.” How does a pneumatological consideration of the Supper accent its eschatological benefit?

Habets’s ninth thesis holds that TAT emphasizes the Spirit’s sanctifying work. That is, how the Spirit “moves believers into further holiness or christification.”⁴⁰ This particular thesis speaks to an area of emphasis in this dissertation that seeks to explore how the Spirit shapes Christ in the saints through participation in the Lord’s Supper (Chapter 5). The final thesis contends that TAT is ecumenical. By ecumenical, Habets means that TAT is committed to the ecumenical creeds of Christendom. Since TAT is not the sole possession of a particular denomination, it invites reflection by various churches on various Christian doctrines through a common commitment to

³⁸ Habets, “Prolegomenon,” in Habets, 17.

³⁹ Habets, “Prolegomenon,” in Habets, 17.

⁴⁰ Habets, “Prolegomenon,” in Habets, 18.

its methodology. For the dissertation at hand, broad ecumenical commitments with churches today are not explicitly sought due to my focus on Lutheran sacramentology through the lens of the Spirit. However, a successful use of TAT and, more specifically, of a Spirit Christology in accomplishing our goal, might provide the wider sacramental churches a framework to ask the same questions of their sacramental theology and practice.

Though a few of the details in these theses in TAT's methodology may give pause to some Lutherans, generally speaking, Lutheran theology is compatible with TAT. In their catechesis and confessional identity, Lutherans affirm the Spirit's role as a point of entry into Christian faith and life. As we saw in Luther's explanation to the Third Article of the Apostles' Creed, the Spirit is the one who calls a person to faith and keeps one in the faith. He does this through means. If we add to the aforementioned emphases, our confessional commitment to biblical narrative and its interpretation in the framework of the ecumenical creeds and their Trinitarian and Christological logic, Lutherans already have in their theological DNA a compatibility with TAT. What is lacking is further thoughtful and constructive work in mining the pneumatic implications of articles of faith, or as Pinnock puts it, asking "what light is shed on our central Christian doctrines when they are considered from the standpoint of the Spirit."⁴¹

Spirit Christology

Spirit Christology is considered the first major and successful work of TAT seeking to look at Christ in and through the Spirit. Broadly speaking, a Spirit Christology refers to any "proposal in which the person and work of the Holy Spirit (pneumatology) figures predominantly and indispensably in one's articulation of the person and work of Jesus Christ (Christology)."⁴²

⁴¹ Pinnock, *Flame of Love*, 11.

⁴² Kyle Claunch, "The Son and the Spirit: The Promise and Peril of Spirit Christology," *The Southern Baptist*

Similarly, for Sánchez, a Spirit Christology “focuses on the presence and activity of the Holy Spirit in the life and mission of Jesus.⁴³ He lays out its driving question as follows: “It asks what the identity of Jesus as the receiver, bearer, and giver of God’s Spirit contributes to our theological reflection and Christian living.”⁴⁴ Like TAT, Spirit Christology is a common heritage of the Christian church, not calling a particular confession or denomination its own. While the various iterations of Spirit Christology all share a common desire to more fully appreciate the person and work of the Holy Spirit in Christology, we must also point out that not all Spirit Christologies are equal. Generally, Spirit Christology has taken one of two avenues: a non-Trinitarian Spirit Christology and a Trinitarian Spirit Christology.⁴⁵ Other ways of describing these two avenues are, respectively, revisionary and complementary approaches to Spirit Christology.⁴⁶ Sánchez summarizes the revisionary approach as advancing a “Spirit Christology as a replacement for the classic Logos (or two-natures) Christology of the ecumenical councils, offering a revisionary view of trinitarian theology and the incarnation.”⁴⁷ Claunch describes these non-Trinitarian approaches in the following manner:

Some contemporary proposals of Spirit Christology are explicitly non-Trinitarian, articulating a unitarian/modalistic paradigm for understanding the mission and

Journal of Theology 19, no. 1 (Spring 2015): 91.

⁴³ Because Sánchez has noted that “Spirit Christology is a term with many meanings” and “teachings about the ‘Spirit’ (Gk. *Pneuma*, Lat. *spiritus*) have informed both orthodox and heterodox views of Jesus,” it is important for this dissertation to clearly define both general Spirit Christology camps. Sánchez, *Receiver, Bearer and Giver*, xix.

⁴⁴ Sánchez, *Sculptor Spirit*, 15.

⁴⁵ Claunch, “The Son and the Spirit,” 91.

⁴⁶ Habets, a prominent TAT proponent, also affirms that Spirit Christology has generally taken two routes, noting that “the proposals largely fall into two distinct categories: those that seek to *complement* Logos Christology with a Spirit Christology, and those that seek to *replace* Logos Christology with a Spirit Christology.” Myk Habets, “Spirit Christology: Seeing in Stereo,” *Journal of Pentecostal Theology* 11 (2003): 203; P.J.A.M Schoonenberg also notes with respect to these that “since the 19th century we find [Spirit Christology] clearly in two forms, a re-working of scholastic theory under the influence of a Patristic renaissance, and a fresh start in the search of new models.” P.J.A.M Schoonenberg, “Spirit Christology and Logos Christology,” *Bijdragen* 38 (1977): 356.

⁴⁷ Sánchez, *Sculptor Spirit*, 17.

message of Jesus in light of his experience of the Spirit of God. That is, for some, Spirit Christology is an alternative to the Logos Christology of the ecumenical creeds. It will be seen that such non-Trinitarian proposals are little more than contemporary iterations of an ancient Christological heresy—adoptionism.⁴⁸

At this point, it bears mentioning that the reception of Spirit Christology has been mixed from both outside and inside the Lutheran tradition. This hesitancy is not unique to Lutheranism. More generally, Claunch lays out three potential dangers of Spirit Christology in his previous cited article. The first danger, to which he has already alluded, is that of adoptionism. His concern is that proponents of Spirit Christology run the risk of overshadowing the full ontological deity of Jesus, the eternal Logos, in their attempts to ask who Jesus is in the Spirit. Habets also addresses this danger as well but is confident that Spirit Christology serves to complement and, ultimately, strengthen Logos Christology, saying, “It is my contention that a Christology from below to above (one that begins with Jesus as a human person), is more than sufficient to account for the identity of Jesus and does not make him any less divine than the classical Logos Christology does.”⁴⁹

A second concern is that proposals of Spirit Christology may inadvertently reject, or at the very least obscure, the church’s historic conceptual framework for affirming the unity of the Godhead. Claunch writes, “the danger here is that all of this talk of whether it is the Spirit or the Son who is the divine subject of the supernatural power on display in and through the life of Christ might obscure the fact that the three persons share the same divine nature, so that the power on display is always the power of all three divine persons.”⁵⁰ This potential danger is why Habets holds that a Spirit Christology needs to be consistent with the creeds of Christendom.⁵¹

⁴⁸ Claunch, “The Son and the Spirit,” 91.

⁴⁹ Myk Habets, “Spirit Christology: Seeing in Stereo,” *Journal of Pentecostal Theology* 11 (2003): 202.

⁵⁰ Claunch, “The Son and the Spirit,” 106.

⁵¹ “Christology must be faithful to the great Christological achievements that are universally accepted by the

A third concern is one of overcompensating. As is evident in contemporary publications on the Trinity, the Spirit is often referred to as the forgotten person.⁵² Claunch's concern is that Spirit Christology is an attempt at overcorrecting a long-perceived neglect of the Spirit to the detriment of correct emphasis on the person of Christ. A fourth concern, according to Claunch, involves exegesis of important gospel texts that pertain to the life of Christ. His concern is that once a robust Trinitarian Spirit Christology is employed, the danger exists in missing the key passages that attest to Jesus' supernatural signs that bear witness to his deity. Claunch gives the following example:

When Jesus calms the storm, and the disciples respond by asking, "Who then is this that even the wind and the sea obey him?" (Mark 4:41), the expected answer is not, "This is the man anointed with the same Spirit with which you are anointed." Rather, the expected answer is, "This is Yahweh incarnate." There can be a tendency in Spirit Christology proposals to miss the import of such a passage as this.⁵³

A fifth concern raised by Claunch is the tendency to overemphasize the potential for ecumenical dialogue.⁵⁴ The problem he raises in this concern has less to do with Spirit Christology as a proposal and framework and more with the motivations of those who embrace it as a proposal. He does not think Spirit Christology should be pursued if the *telos* is ecumenism rather than faithfulness to the Scriptures.

Claunch is not the only scholar to question Spirit Christology's usefulness or raise

Church. These two councils (Nicaea and Chalcedon) set the parameters within which, Christology can unfold, what Haight terms 'a certain equilibrium of historical norms'. That is, Jesus is truly divine and truly human; Jesus is consubstantial with God (Nicaea) and consubstantial with us (Chalcedon)." Habets, "Spirit Christology," in Habets, 202.

⁵² A classic example would be Francis Chan, *Forgotten God: Reversing our Tragic Neglect of the Holy Spirit* (Colorado Springs: David C Cook, 2009).

⁵³ He further states: "Thus, a healthy Trinitarian Spirit Christology must be able to account for and embrace biblical passages which put the inimitable uniqueness of Christ as God the Son incarnate on full display." Claunch, "The Son and the Spirit," 107–8.

⁵⁴ "However, there is a tendency in much ecumenical dialogue to treat ecumenical unity as the *criterion* for truth rather than the *consequence* of it." Claunch, "The Spirit and the Son," 108.

questions about its potential dangers. In the late twentieth century, reflecting upon the Christological crisis of the nineteenth and twentieth centuries, Lutheran theologian Olaf Hansen asks if Spirit Christology can deal with incarnation as well as the [classic] Logos Christology: “Can it affirm as clearly as the Logos doctrine and the two-nature Christology that Jesus Christ is truly divine?”⁵⁵ While Hansen’s point is well-taken, he really is only addressing the revisionary, non-Trinitarian form of Spirit Christology. He is not aware that proponents of a Trinitarian Spirit Christology are not calling for it as a replacement for the classic Logos/two-natures Christology.

Sánchez is an example of a proponent of a Trinitarian Spirit Christology that does not seek to replace or diminish the role of the classic Logos/two-natures Christology of the church’s historic confession. Lois Malcolm of Luther Seminary comments on how Sánchez avoids the historical errors of some Spirit Christologies, given that “his [Sánchez’s] proposal follows neither pre-Chalcedonian adoptionist narratives, which speak of the Spirit’s presence in the man Jesus while denying his divine preexistence, nor contemporary post-Chalcedonian (and post-Trinitarian) accounts, which substitute a Spirit Christology for a Logos Christology.”⁵⁶ Malcolm then highlights how Sánchez builds a biblical and theological argument for Christ as receiver, bearer, and giver of the Spirit in a manner that complements the orthodox Logos Christology of the Christian Church. Similarly, Mark Mattes of Grand View University notes Sánchez’s commitment to orthodox Christology, highlighting his proposal to link:

Spirit Christology to Lutheran modes of thinking, first by extending Chemnitz’s *genus maiestaticum* in which Christ’s human nature is magnified by the attributes of his divine nature, in order to articulate a “*genus pneumatikon*,” the “movement of the person and work of the Holy Spirit in and from Christ for the sake of the world,” and

⁵⁵ Olaf Hansen, “Spirit-Christology: A Way out of Our Dilemma?” in Paul D. Opsahl, ed., *The Holy Spirit in the Life of the Church: From Biblical Times to the Present* (Minneapolis: Augsburg, 1978), 192.

⁵⁶ Lois Malcolm, review of *Receiver, Bearer, and Giver of God’s Spirit: Jesus’ Life in the Spirit as a Lens for Theology and Life*, by Leopoldo A. Sánchez, *Concordia Journal* 42, no. 2 (Spring 2016): 163.

second by linking the Spirit as the agent in the gospel which *does* the word to humans.⁵⁷

Here Mattes applauds Sánchez's interaction with Chemnitz as a foundation for his *genus pneumatikon* proposal, noting the practical application of Sánchez's proposal.

From within Sánchez's own church body, The Lutheran Church–Missouri Synod, his proposal has garnished positive reception. Timothy Maschke, retired professor of theology at Concordia University Wisconsin, remarks on the contribution Sánchez makes with his proposal. Outside of Prenter's *Spiritus Creator*, Maschke notes, "little has been done to clarify the Spirit's relationship to the person and work of Jesus, the Christ, at least in Lutheran circles."⁵⁸ Maschke's point is that with Sánchez's work, the conversation in Spirit Christology has expanded in a way that provides helpful and productive implications for all aspects of theology, such as Christology, pneumatology, ecclesiology, and sanctification, while also being rooted firmly in Lutheran convictions.

While there are potential dangers with a Spirit Christology proposal—especially, of the non-Trinitarian variety—there are also numerous theological advantages. Claunch, while cautioning against an overcorrecting of the perceived overshadowing of the Spirit also admits that Spirit Christology helps locate the Spirit in theology more prominently, especially in the western traditions. He remarks: "The general consensus is that the neglect of the Holy Spirit in western theology has resulted from a Trinitarian theology and Christology in which the role of the Holy Spirit is tangential to the person and role of the Son."⁵⁹ A Spirit Christology offers the

⁵⁷ Mark Mattes, review of *Receiver, Bearer, and Giver of God's Spirit: Jesus' Life in the Spirit as a Lens for Theology and Life*, by Leopoldo A. Sánchez, *Lutheran Quarterly* 30, no. 4 (December 2016): 476.

⁵⁸ Timothy Maschke, Review of *Receiver, Bearer, and Giver of God's Spirit: Jesus' Life in the Spirit as a Lens for Theology and Life*, by Leopoldo A. Sánchez, *Concordia Theological Journal* 3 no. 1 (Fall 2015/Spring 2016): 140.

⁵⁹ Claunch, "The Son and the Spirit," 103.

opportunity for theological reflection from a pneumatological perspective (a TAT move) that addresses the “neglect” of the Spirit in the western tradition.

A second advantage of Spirit Christology is the emphasis on Christ’s humanity, especially against any implicit Docetism which could potentially damage traditional Christological models that do not adopt a Spirit Christology as a means for expressing Jesus’ humanity and human experience of the Spirit.⁶⁰ Claunch notes a common concern by some proponents of Spirit Christology: “If all the extraordinary features of the earthly life of Jesus are ascribed to Jesus’ personal exercise of power of the divine nature, it is quite difficult to conceive of his human experience as being genuinely human.”⁶¹ Be that as it may, Claunch further elaborates on this advantage of a Spirit Christology to elaborate more on the story of the Logos’ genuine humanity:

... [Trinitarian Spirit Christology] is able to preserve the genuine humanity of Jesus’ experience by appealing to the Holy Spirit as the terminating subject of the divine power by which Jesus performed supernatural feats. The Holy Spirit is given by Christ to his followers, and his followers are imbued with the Holy Spirit for the completion of their mission in service to Christ, just as Jesus Christ, according to his human nature, was imbued with the Holy Spirit for completion of his mission in service to the Father. Therefore, the danger of conceiving of Jesus’ human existence as some kind of divine-human admixture is avoided, and Jesus’ solidarity with the rest of humanity is preserved.⁶²

A third advantage flows naturally from the second in that Spirit Christology shows the continuity between the receiver, bearer and giver of the Spirit and those who receive the Spirit

⁶⁰ Claunch is not saying that a Logos Christology that does not employ a Spirit Christology is necessarily Docetic. However, “some have spoken of Jesus’ exercise of divine power in a way that makes his solidarity with the rest of humanity difficult to grasp conceptually. Spirit Christology is a tool in service of traditional Christological categories that can be used to strengthen the long-held conviction that Jesus is simultaneously fully God and fully human.” Claunch, “The Son and the Spirit,” 111. This is a concern for Habets as well. He acknowledges that “for many it remains to be seen whether a Spirit Christology can do it [affirm Jesus’ divine and human natures] to the same degree or better.” Habets, “Spirit Christology,” 201. However, and once again, for Habets and other proponents of a Trinitarian Spirit Christology, it is not a question of quality, but enrichment. Spirit Christology is not intended to replace classical Logos Christology.

⁶¹ Claunch, “The Son and the Spirit,” 103.

⁶² Claunch, “The Son and the Spirit,” 103–04.

from him. Believers also have received the Spirit that rests on Christ, so topics such as sanctification and discipleship are enhanced by Spirit Christology's ability to make sense of the *imitatio Christi*.⁶³ In a similar but somewhat tangential way, P. J. Rosato notes that Spirit Christology actually benefits pastoral ministry in an increasingly secular age. It provides a bridge between the Jesus of the Scriptures and the lives of those who follow Jesus.⁶⁴ He goes on to say that "a new Christological model [Spirit Christology] is necessary; though valid in itself, the prevailing Logos model of dogmatic Christology is not totally adequate to the pressing issues which face fundamental and pastoral theology."⁶⁵ In short, Spirit Christology offers a fresh perspective that helps make sense of the contemporary world for the Christian by considering who Jesus was and what he did in the Spirit in his own world and ministry, in a way that also links his work in the Spirit to the present presence and activity of his Spirit in human persons.

A fourth advantage of a Spirit Christology is exegetical in nature. A closer look at Spirit texts in the gospels, and a Spirit Christology interpretation of such gospel passages, can help make more prominent the uniqueness of various events that highlight the Trinitarian and soteriological dynamics of the identity and mission of Jesus. Such studies can also show how the Spirit in the life and work of Christ relates to the gift of the Spirit in life and mission of his disciples, thus highlighting the continuity between Jesus and the believer or the church. In short, a Spirit Christology reading of various gospel passages can shed light on the identity of Jesus as the receiver, bearer, and giver of God's Spirit.

⁶³ For more on this advantage constructively laid out, see Sánchez, *Sculptor Spirit*, 66–193.

⁶⁴ Rosato remarks the Spirit Christology "might well allow Christian theologians to present Jesus Christ in a way more understandable way to contemporary secular culture and also more appropriate to the current spiritual and pastoral needs in the Christian community. P.J. Rosato, "Spirit Christology: Ambiguity and Promise," *Theological Studies* 38/3 (1977): 433.

⁶⁵ Rosato, "Spirit Christology," 433.

Having defined Spirit Christology and evaluated its potential dangers and advantages, the task now turns to identifying more specifically the problem of non-Trinitarian (revisionary) Spirit Christologies. We will show that, in a Lutheran appropriation of Spirit Christology as a methodology, this revisionary route is to be avoided as a scripturally-sound framework for theological reflection on the Spirit in Christ. By contrast, we will also identify the promise(s) of Trinitarian Spirit Christology and expound upon it as a scripturally-sound framework for theological reflection in our dissertation.

The Problem of a Non-Trinitarian Spirit Christology

Before addressing non-Trinitarian Spirit Christologies in more detail, an early Christian Spirit Christology needs to be mentioned.⁶⁶ Habets describes this early, ante-Nicene Spirit Christology as one that understood the Spirit in a more flexible manner.⁶⁷ In this context, Spirit does not always mean “Holy Spirit,” but divinity. While the focus of this dissertation will be on a *Chalcedonian* Trinitarian Spirit Christology, the *pre-Chalcedonian* trajectory bears mentioning and evaluating as some of the sources for chapter four deal directly with texts that speak in a somewhat ambiguous way about “Spirit” (in relation to Logos), especially as it relates to statements made about the Lord’s Supper.

Since this type of Spirit Christology has its origins prior to Nicaea, it does not yet have benefits of the Nicene tradition and its clearer articulation of the identity of the Holy Spirit in a Trinitarian framework. The language of the Spirit is not always Trinitarian, since the Spirit can

⁶⁶ The ante-Chalcedon or *pre-Chalcedonian* Spirit Christology is a bit difficult to categorize. It is not Trinitarian in the sense of the *Chalcedonian* Spirit Christology because its formulations were established prior to Chalcedon and Trinitarian formulations. Yet neither is it non-Trinitarian, like the *post-Chalcedonian* revisionary proposals.

⁶⁷ For a more comprehensive survey, see H.A. Wolfson, *The Philosophy of the Church Fathers: Faith, Trinity, Incarnation* (Cambridge: Harvard University Press, 1976), 183–91.

sometimes refer to the divinity of Christ. That is to say, *pneuma* is understood more as divine nature—likely an ontological reading of the distinction of flesh and spirit in the New Testament.

Sánchez notes this distinctive attribute of a Pre-Chalcedonian Christology:

At times, an overriding interest in Christ's inner-constitution as human and divine led early patristic exegesis to relativize the pneumatological dimensions of the incarnation. Interpreting the identity of Christ under the twofold *pneuma/sarx* pattern (especially Rom 1:3–4), an early type of orthodox Spirit Christology fostered what later came to be known as “two-natures” Christology. Prior to the first two ecumenical Councils, one can already find a substantial or essential use of the term “Spirit” that often takes priority over the personal (hypostatic) use formally consolidated at Constantinople I (A.D. 381). Thus the biblical term “Spirit” functions as a description for the divine substance in general (i.e., God) or Christ's divinity in particular (especially to refer to the preexistent Word).⁶⁸

Ignatius and Tertullian were two early Church Fathers who spoke this way. Sánchez does not question the orthodoxy of these fathers, who confessed the mysteries of the Trinity and the incarnation of the Son, but still sees their particular pre-Nicene use of “Spirit” as a factor leading to a partial eclipse of the person of the Holy Spirit in Christology. A challenge here is defining what is actually meant by “Spirit” in certain writings. While *pneuma* could be used in an orthodox way to mean divinity, it may not be referencing the Holy Spirit. *Pre-Chalcedonian* Christology asserts, for instance, that Christ was born twice, once by the spirit in the Godhead before the origin of the world, and then in the flesh under the reign of Caesar Augustus. A problem of interpretation does arise as the pneumatic influence in Christ's identity is weakened because *pneuma* is practically used to support an early form of Logos Christology identifying the Logos as Spirit (preexistent being).

In contrast to the pre-Chalcedonian type, the distinctive non-Trinitarian Spirit Christologies are referred to as *post-Chalcedonian* because they offer a revisionary critique of the Trinitarian

⁶⁸ Sánchez, *Receiver, Bearer, and Giver*, 35.

logic of Nicaea and Chalcedon. Although the proponents of this type of Spirit Christology vary in their nuances, they share in common a general rejection of Chalcedonian Christology, “and with it, the Logos Christology that it enshrines.”⁶⁹ The Spirit and the Logos are not persons (*hypostases*) of the one divine substance (*ousia*), but somewhat interchangeable metaphors or symbols of God’s divine power in the world.⁷⁰ In other words, there is one God working in the world as power, Logos, or Spirit. From a Nicene and Chalcedonian perspective, these proposals, therefore, are mostly iterations of ancient Christian heresies such as modalism and adoptionism. An example of this line of thinking would be Roger Haight, who says, “by a Spirit Christology I mean one that ‘explains’ how God is present and active in Jesus, and thus Jesus’ divinity, by using the biblical symbol of God as Spirit, and not the symbol Logos.”⁷¹ Here the use of Spirit does not admit distinctions among the divine persons in the unity of God. Moreover, Jesus is divine not because he is the Word who is begotten of the Father, but because he is a human embodiment of Spirit in the world. This rejection of Nicaea and Chalcedon naturally leads to “the rejection of any incarnational Christology at all.⁷² The uniqueness of the hypostatic union of the Logos can no longer be predicated. Some contemporary theologians who have made adoptionistic Spirit Christology proposals include Geoffrey Lampe, Roger Haight, and James D. G. Dunn.⁷³ Anglican theologian Lampe insists that “the Spirit of God is to be understood not as

⁶⁹ Habets, “Spirit Christology,” in Habets, 205.

⁷⁰ “It has become more typical in recent years to speak of “Spirit” not as a distinct person of the Trinity but more generally as God’s divine presence and activity. It is a *functional* in contrast to a *hypostatic* view of the Spirit” (emphasis mine). Nafzger et al., eds., *Confessing the Gospel*, 1:605.

⁷¹ Roger Haight, “The Case for Spirit Christology,” *Theological Studies* 53, no. 2 (1992): 257.

⁷² Habets, “Spirit Christology,” in Habets, 205.

⁷³ Other representative works that utilize a post-Chalcedonian Spirit Christology include Hendrikus Berko, *The Doctrine of the Holy Spirit* (London: Epworth Press, 1965); G. W. H. Lampe, *The Seal of the Spirit* (London: SPCK, 1967), *God as Spirit* (Oxford: Clarendon, 1977), and “The Holy Spirit and the Person of Christ,” in S.W. Sykes and J. P. Clayton eds., *Christ, Faith and History* (Cambridge: Cambridge University Press, 1972): 111–30; J. D. G. Dunn, *Christology in the Making* (Philadelphia: Westminster, 1980), *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (London: SCM, 1977), and *Jesus and the Spirit: A*

referring to a divine hypostasis distinct from God the Father and God the Son/Word, but as indicating God himself as active towards and in his human creation,” thus arguing that concepts such as “Word” and “Spirit” are merely interchangeable metaphors for divine presence and activity.⁷⁴ In this sense, Lampe’s understanding of the Spirit is to be understood more generally as “God’s simultaneously other-worldly (transcendent) and worldly (immanent) presence in all creatures.”⁷⁵ Lampe describes this reality as follows: “In speaking now of God as Spirit we are not referring to an impersonal influence, an energy transmitted by God but distinct from himself. Nor are we indicating a divine entity or hypostasis which is a third person of the Godhead. We are speaking of God himself, his personal presence, as active and related.”⁷⁶ Haight, like Lampe, also conceives of the symbol Spirit in a similar manner, stating; “All these symbols are basically the same insofar as they point to the same generalized experience of God outside of God’s self and immanent in the world in presence and active power.”⁷⁷ Thus for Haight metaphors like Spirit and Logos do not point to ontological realities (hypostases), but to our epistemological experiences of God in the world.

One of the commonalities found among proponents of this proposal of Spirit Christology is the denial of any real preexistence of Jesus, “as they equate the risen Lord with the Spirit in an overly functional way that amounts to an ontological unity.”⁷⁸ In other words, the resurrection of

Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament (Philadelphia: Westminster, 1975).

⁷⁴ Geoffrey Lampe, *God as Spirit* (Oxford: Clarendon, 1977), 11.

⁷⁵ Sánchez, *Sculptor Spirit*, 17.

⁷⁶ Lampe, *God as Spirit*, 208.

⁷⁷ Haight, “The Case for Spirit Christology,” 267.

⁷⁸ Habets, “Spirit Christology,” in Habets, 205. He further elaborates in footnote 23 on the same page: “In place of a real pre-existence some opt for ‘ideal preexistence.’ ‘Ideal’ means that whoever or whatever is deemed preexistent was in the mind and intent of God before it appeared on earth. Ideal preexistence had its roots in Judaism, where some of the rabbis taught that seven things existed in the mind of God before they appeared on earth, including Torah and the Messiah... The problem with ideal preexistence is not that it is untrue but that it is

Christ does not reveal his lordship and preexistence as a distinct person, since Lord and Spirit would simply point to the same general experience of a preexistent God in the world. This would amount to a post-trinitarian claim because the Logos is interpreted as “a functional notion of God’s activity in the same way as S/spirit and wisdom are interpreted in the Old Testament.”⁷⁹ The Spirit, then, is nothing more than the divine element in Christ. Thus, the Spirit could be identical to or even a substitute for the Logos. Hendrikus Berkhof is a representative of this Spirit Christology which equates the Spirit and Christ. Berkhof contends that the Spirit must be thought of in Christocentric terms and where Paul uses “in Christ” the expression of “in the Spirit” could be seen as synonymous. Thus, in this revisionary account the Spirit is not a person, but the function of the risen Christ. Berkhof states:

How do we have to conceive of this identity of the Spirit with the exalted Lord? Traditional theology would avoid the word ‘identity’ or merely speak of an identity in functions of the Son and the Spirit. This position is untenable, however, if we face the fact that the Spirit in Scripture is not an autonomous substance, but a predicate to the substance God and to the substance Christ. It describes the fact and the way of functioning of both.⁸⁰

Ultimately, the Spirit Christologies of this revisionary proposal offer an alternative to orthodox Trinitarian theology that abandons the ascription of personhood to the Holy Spirit which results in the Spirit being a description of the activity and presence of God.⁸¹ Spirit Christologies in this revisionary proposal move beyond orthodox Trinitarian theology and the biblical testimony and therefore ought to be avoided.

When Spirit is understood as “the saving presence of God in Jesus and in the Church,”

trivial. Ideal preexistence is merely another name for divine foreknowledge. This teaching says nothing about Jesus of Nazareth that it does not say about any other human. It is really a statement about the relationship between God and his creation, not Christology.”

⁷⁹ Habets, “Spirit Christology,” in Habets, 205.

⁸⁰ Berkhof, *The Doctrine of the Holy Spirit*, 28.

⁸¹ Habets, “Spirit Christology,” in Habets, 207.

the result is that the incarnation is not viewed as the assumption of the human nature by the pre-existing divine person of the Logos, but rather as a mere man being inspired by God the Spirit.⁸² This is not an incarnational Christology per se, but a Christology of inspiration. The Spirit then becomes the divine work that has taken on the form of Jesus. Habets writes: “Under this construction neither Jesus nor the Spirit are divine persons. Rather, God is present in Jesus as Spirit.”⁸³ The author explains further:

What all of these revisionist Spirit Christologies propose is a functional identity between the risen Christ and the Spirit that equates to a denial of any hypostatization to either the Spirit or the Spirit and the Son. Hence, the Son is now experienced as Spirit, the active presence of God. As such, all non-Chalcedonian proposals for a Spirit Christology fail the essential criteria of Christology.⁸⁴

While this type of Spirit Christology will not be the subject or methodology of this dissertation, it remains important to note how this perspective developed and what the underlying issues in its development were, so that this perspective might also be distinguished from the Trinitarian approach of this project. Having done so, we now move to the type of Spirit Christology that aligns with our project.

The Promise of a Trinitarian Spirit Christology

Trinitarian Spirit Christologies can also be categorized as *Chalcedonian* Spirit Christologies.⁸⁵ These do not fall into the same revisionary trap as the *post-Chalcedonian* trajectories, since they do not seek to redefine what it means for Christ to be divine.⁸⁶ Instead,

⁸² Habets, “Spirit Christology,” in Habets, 208.

⁸³ Habets, “Spirit Christology,” in Habets, 208.

⁸⁴ Habets, “Spirit Christology,” in Habets, 209.

⁸⁵ Also called “Nicene” or “creedal” Spirit Christology.

⁸⁶ Habets contends that the following are proponents of a Trinitarian Spirit Christology: H. Mühlen; D. M. Coffey; J. Moltmann; T. A. Smail; W. Kasper; P. J. Rosato; N. S. Clark; K. McDonnell; J. J. O’Donnell; G. W. Hawthorne; R. Del Colle; and G. D. Badcock. In the Lutheran tradition, L. Sánchez is also a proponent of a Trinitarian (*Chalcedonian*) Spirit Christology.

they seek to account for the place of the Spirit in the life and the mission of Jesus Christ, who is the Logos, in order to complement the classic Logos/two-natures Christology laid out by the ecumenical councils. Ralph Del Colle describes the task of Trinitarian Spirit Christology in the following way: “Spirit Christology focuses theological reflection on the role of the Holy Spirit in Christology proper. It seeks to understand both “who Christ is” and “what Christ has done” from the perspective of the third article of the Christ: ‘I believe in the Holy Spirit, the Lord and giver of life.’”⁸⁷ Sánchez lists three features that are characteristic of a Trinitarian Spirit Christology found in both eastern and western traditions.

The first feature of Spirit Christology is its move to anchor Spirit narratives in divine agency, especially against the ontological subordinate view of the Spirit held by the Arians. The second feature of a Spirit Christology is its attempt to integrate the divine identity of the Spirit with the identity of Jesus as divine and human by giving the incarnation a pneumatic trajectory while avoiding an adoptionist view of Jesus. The third feature of a Spirit Christology is its desire to show how the Spirit whom the divine Son receives and bears in the flesh or bodily is also capable of being given to others.⁸⁸

Assumptions from Nicaea and Chalcedon inform this type of interpretation of Spirit passages in Scripture. This is also Sánchez’s approach to Spirit Christology, stating: “It assumes a theological understanding of the Spirit as an agent and person in its own right, distinct from and related to the Father from whom it principally proceeds, and to the Son upon whom it rests and through whom it is given.”⁸⁹ The description of the Son’s identity takes full account of the discussion leading up to Nicaea, that the divine Son, begotten of the Father, is *homoousios* with the Father. This Christological principle of defining the Son’s identity in relation to the Father is

⁸⁷ Ralph Del Colle, *Christ and the Spirit: Spirit Christology in Trinitarian Perspective* (Oxford: Oxford University Press, 1994), 3.

⁸⁸ Leopoldo A. Sánchez M., “The Holy Spirit and the Son’s Glorification: Spirit Christology as a Theological Lens for Interpreting John 7:37–39,” *Journal of Theological Interpretation* 12, no. 1 (Spring 2017): 76–77.

⁸⁹ Sánchez, *Receiver, Bearer, and Giver*, xix.

also applied to the Spirit. By the time Constantinople I came along, the Spirit was confessed as a distinct person (*hypostasis*) proceeding from the Father, who is glorified with the Father and the Son. The picture of God is the Trinity, in whom there is a unity of being (*ousia*) and a distinction of persons (*hypostasis*). Here Spirit is not interpreted as a synonym for divinity in general or the preexistent Logos, but more specifically as a person who works with the Son in the Father's economy and is of equal honor with the Father and the Son.⁹⁰

In this Trinitarian framework, the Spirit does not merely rest upon the man Jesus but on the incarnate Son of God, which avoids the Nestorianizing danger of logically dividing the one person of the Son. Rather, the starting point is to see the person of the Holy Spirit as united to the person of Christ, who is the Logos, according to his human nature. Speaking in this manner also helps avoid the adoptionist danger of making Jesus a mere man adopted to be the Son of God through the Spirit, because Christ has always been the divine Logos from eternity.⁹¹ Speaking of the Spirit being united to Christ according to his human nature assists in considering the Spirit economically, that is, in intimate connection with the unfolding of the Son's human history, his life and mission for our salvation: "A Spirit Christology shows that the incarnate Son lives his life and does his mission in faithfulness to the Father and for humanity's sake in or by his Holy

⁹⁰ As an example, consider how a Lutheran theologian like Regin Prenter assumes a Trinitarian understanding of the Spirit in his association with Christ: "Now the Word is seen as an instrument in the hands of the Spirit by which the merits of Christ are given or the church sanctified, and then it is seen as an instrument in the hand of the Triune God by which the Spirit is given. Thus in the one case the Spirit is *over* the Word, and in the other case the Spirit is *in* the Word. And in the last case "in the Word" sometimes indicates an instrumental relation, the Spirit comes *by* the Word, and sometimes an accompanying relation, the Spirit comes *with* the Word (or the Word brings the Spirit with it)... This is the case when we say that the Word is a vehicle of the Spirit. It is the door or the window through which the Spirit comes to us, or the bridge or path on which he moves." Regin Prenter, *Spiritus Creator*, trans. John M. Jensen (Eugene, OR: Wipf & Stock, 2001), 256.

⁹¹ By stating that the Son does not need the Spirit to become God, one makes a substantial statement distinguishing between the creation and God. The Son is not simply a creature (of the substance of creation) but instead of the same substance with the Father.

Spirit.”⁹² In this way the Spirit and the Son are seen as inseparable companions on a joint mission of the Father, which is not something that merely occurs *after* Christ’s work is finished but already *in* the life and mission of Christ. A final benefit to speaking of the Spirit united to Christ according to his human nature is that such move allows us to ground the church’s participation in the Son’s life by grace in the Spirit whom the Son bears and gives to others. Since only Jesus is the Logos from eternity, there is a discontinuity between the Son of God and the sons of God. Humanity cannot share in this unrepeatable presence of the Logos in the assumed flesh, only Jesus the Son of God can because he is the Logos. However, it is the Holy Spirit that humankind is able to share in common with the incarnate Logos as it rests on him and is sent by him.

Indeed, the presence of the Spirit in the incarnate Son from conception is unique to him and therefore non-transferable. No one is born with the Spirit from conception. How then are people to receive the Spirit after the coming of Christ? In God’s plan of salvation, the Spirit, whom the incarnate Son has for himself from conception, the Son also has for human beings in a unique way in his humanity, from his anointing at the Jordan onward, so that Christians too might share in his anointing through Christian baptism.⁹³

The gospel accounts demonstrate this movement from Jesus as the receiver and bearer of the Spirit to his identity as the giver of the Spirit. John the Baptizer explains it in this way: “He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit” (John 1:33). In other words, after the coming of Jesus, the giving of the Spirit does not happen “apart from the Father’s anointing of his Son with the Spirit at the Jordan as the suffering and exalted Servant and therefore apart from his anointing unto death and his resurrection.”⁹⁴ A Trinitarian Spirit Christology shows that some continuity exists between Jesus’ life and the life of his people, Christians, giving the church a Christoform character.

⁹² Nafzger et al., eds., *Confessing the Gospel*, 1:608.

⁹³ Nafzger et al., eds., *Confessing the Gospel*, 1:609.

⁹⁴ Nafzger et al., eds., *Confessing the Gospel*, 1:609.

The same Spirit who rested on the Son as he spoke God's life-giving words now rests on the church as she speaks the words of eternal life that point to Christ as the revelation of the Father's love. The same Spirit in whom the Son was faithful to his Father and the suffering Servant unto death now leads the church to be faithful to her mission and vocation in the world and to die to self in order to make room for the neighbor who needs her service. The same Spirit in whom Christ cried out "Abba Father" at Gethsemane now leads the church to cry out "Abba Father" in her worst hour. The same Spirit in whom God raised his Son from the dead will also raise the church from the dead on the last day.⁹⁵

There are any number of examples of Trinitarian Spirit Christologists that could be mentioned here, but this dissertation will only briefly introduce those relevant to this particular study. Yves Congar received a more detailed treatment in chapter one especially as it relates to his description of the Spirit's economy in terms of a "corporeality of the Spirit." In a short but significant section of the third volume of *I Believe in the Holy Spirit*, Congar outlines a pneumatological Christology that highlights and evaluates the Spirit's decisive moments in the Son's life, with particular reference to the *kairoi* of his baptism and resurrection.⁹⁶ Consistent with the ecumenical councils, Congar develops a Spirit Christology that is sensitive to the concerns of a Logos Christology. The Son is the eternal Logos of the same substance of the Father and the only-begotten of God. Yet Congar's outline accounts for both the Logos and the Spirit in the incarnation. In a chapter of *The Word and the Spirit*, Congar teaches that Jesus, "was ontologically the Son of God by a personal (hypostatic) union from the moment of his conception and that he was also from that moment onwards the Temple of the Holy Spirit and made holy in his humanity by that Spirit."⁹⁷ By more closely locating the Spirit in Christology, Congar demonstrates a soteriological benefit. Sánchez sums up Congar's contribution nicely:

The presence of the Spirit in the incarnate Son brings about our participation by grace in his Spirit. In other words, the Son bears the Spirit in his humanity in order to

⁹⁵ Nafzger et al., eds., *Confessing the Gospel*, 1:609–10.

⁹⁶ Congar, *I Believe in the Holy Spirit*, 3:165–73.

⁹⁷ Yves Congar, *The Word and the Spirit*, trans. David Smith (San Francisco: Harper & Row, 1986), 92.

bestow the Spirit on humanity. A Logos Christology highlights the Son's distinction from us as the only-begotten Son (Lat. *unigenitus*) of the Father, and thus the sole incarnation of God in the hypostatic union. A Spirit Christology, on the other hand, points to the Son's identity as the firstborn (Lat. *primogenitus*) among many brothers and sisters (Rom 8:29), and thus lends itself more readily to reflection on our human sharing in the Son's filial life through the Spirit whom he gives to us.⁹⁸

Eugene Rogers Jr. is an Episcopalian theologian whose work on the materiality of the Spirit will be important in the following chapter. His Spirit Christology represents what Sánchez calls a “narrative” approach that places emphasis on the “resting of the bodily Spirit” in the Son, the church, and the world.⁹⁹ Rogers' *After the Spirit*, is an attempt to move past the primary problem he sees with western pneumatology, namely, “that the Spirit had grown dull because unembodied, and bodily experience unpersuasive because un-spirited.”¹⁰⁰ Part of the evidence for this pneumatological deficit is seen even in recent revivals in Trinitarian theology, which have still “fumbled,” to use Rogers's language, with respect to the person and work of the Holy Spirit. Rogers notes this in Barth's theology:

The chief puzzle has been Karl Barth. Leader of the twentieth century's most successful Trinitarian revival, author of more than one book with “Spirit” in the title, and of some 2100 pages with “Spirit” in the bold-face theses, Barth nevertheless provokes some consensus that his doctrine of the Spirit subsides into Christology as if there's nothing the Spirit can do that Christ can't do better.¹⁰¹

Robert Jenson notes the same problem: “The personal agent of [the community's] work in fact turns out at every step of Barth's argument to be *not* the Spirit, as advertised, but Christ; the Spirit is denoted invariably by impersonal terms.”¹⁰² Ultimately, Rogers likens Barth to a poor reader of the New Testament if he cannot see the Spirit as an important character in the economy

⁹⁸ Sánchez, *Sculptor Spirit*, 21.

⁹⁹ Sánchez first uses this terminology, “narrative” approach, in *Sculptor Spirit*, 23–29, 38.

¹⁰⁰ Rogers, *After the Spirit*, 3.

¹⁰¹ Rogers, *After the Spirit*, 19–20.

¹⁰² Usually, these impersonal terms refer to the “power” of Jesus. Robert W. Jenson, “You Wonder Where the Spirit Went,” *Pro Ecclesia* 2 (1993): 303.

of salvation. The Spirit is precisely the character who “precedes the Son at the incarnation, hovers over him at the baptism, drives him into the wilderness, overshadows him at the transfiguration, anoints him at burial, indwells his body at the resurrection and continues his mission at Pentecost.¹⁰³ It is in these important events that the Spirit is not simply a power of Christ that follows automatically, but an agent in his own right that acts in and with Christ.¹⁰⁴

To solve this problem of a bodiless pneumatology, Rogers employs a Spirit Christology that explores the dynamics of the Spirit’s resting on the Son at key moments in his life.¹⁰⁵

Sánchez summarizes Rogers’s work as follows: “Throughout his exposition of Spirit Christology, the author incorporates narratives from Scripture and church theologians (including liturgical or devotional images) that illumine ways in which the resting of the Spirit on the Son at various events of his life gives us insight into our own human participation in the Spirit of the Son.”¹⁰⁶ Throughout Rogers’ Spirit Christology, there is an inseparability of the Spirit and matter. Following in the footsteps of Basil of Caesarea, who said, “The Lord was anointed with the Holy Spirit, who henceforth would be united with his flesh,”¹⁰⁷ Rogers argues that “the Spirit befriends matter” or that there is a distinct materiality of the Spirit.¹⁰⁸ A number of Rogers’ theses will be evaluated in chapter three.

Finally, this dissertation will also consider the work of Maarten Wisse. Wisse is a Reformed theologian who uses Spirit Christology to critique the theology of Calvin. He will

¹⁰³ Rogers, *After the Spirit*, 22–23.

¹⁰⁴ Rogers also notes a related problem with Barth’s pneumatological reductionism: “the Spirit has no gift to give the creature, which is not Christ, because the Spirit has no gift to give Christ.” Rogers, *After the Spirit*, 23.

¹⁰⁵ These events include resurrection, annunciation, baptism, transfiguration, ascension and Pentecost.

¹⁰⁶ Sánchez, *Sculptor Spirit*, 24.

¹⁰⁷ Basil of Caesarea, *On the Holy Spirit*, trans. David Anderson (Crestwood, NY: St. Vladimir’s Seminary Press, 1980), 65.

¹⁰⁸ Rogers, *After the Spirit*, 55–60.

receive more extensive treatment in chapter four, but has stood out in Reformed theology because of his use of Spirit Christology to account for the bodily presence of Jesus in the Sacrament. In his critical reflection on the Reformed understanding, specifically on Abraham Kuyper and Henry Bavinck to a lesser extent, he explores to what extent these theologians actually advocate for a pneumatological view of the Lord's Supper before offering his own conclusions.

Spirit Christology in Lutheran Theology

There has not been an abundance of work done with Spirit Christology in Lutheran theology. Leopoldo Sánchez has been the one prominent voice in Lutheranism advocating for Spirit Christology, as well as putting Spirit Christology to work for constructive use in systematic theology. His revised, published dissertation in Spirit Christology, *Receiver, Bearer, and Giver of God's Spirit*, offers a complementary, not competing Christology, to Lutheran theology (and its creedal Logos Christology), showing how the model can be productive for reflection in Trinitarian theology, Christology, and Christian practices such as proclamation, prayer, and sanctification.¹⁰⁹ Recently, Sánchez has followed up his initial proposal in a new book, *Sculptor Spirit*, where he develops a theology of sanctification from a Spirit Christology. These two works will be the focus of this section demonstrating how Lutherans understand Jesus' unique bearing and sharing of the Spirit, thus making Spirit Christology not only a viable framework, but a useful one for appreciating the Spirit's work throughout Lutheran theology.

Jesus as Receiver and Bearer of the Spirit

In his proposal to enrich the classic Logos-oriented Christology of the ecumenical councils,

¹⁰⁹ Sánchez, *Receiver, Bearer, and Giver*, 181–237.

Sánchez looks at the biblical narratives of Jesus with a pneumatic eye. A distinctive characteristic of church theologians (including, Lutheran) understanding of the Spirit in the life of Jesus has been to see the pneumatic moments of his mission as exemplary or revelatory. For example, Jesus' anointing in the Jordan has long been understood as revelatory of his divinity or as exemplary for the church's baptism. Although these interpretations have their place, Sánchez contends that in limiting the texts to them, the events where the Spirit is present and active in Jesus' earthly life are understood only as being *for others* but not necessarily as significant for the incarnate Son *himself*.¹¹⁰ His broader argument is that a Spirit Christology invigorates a Logos Christology because Spirit Christology helps see these biblical accounts of Jesus and the Spirit as not only exemplary or revelatory, but as *constitutive* for his own life and history in the work of redemption. Sánchez is able to accomplish a pneumatological reading of the life of Christ within the Trinitarian and incarnational logic of Nicaea and Chalcedon because his Spirit Christology is not a replacement for Logos Christology but complementary to it.¹¹¹ Sánchez notes how a stronger sense of the Holy Spirit's personal agency and activity in the mystery of Christ expands upon his identity as Son, Servant, and Lord, without taking away from the Father's own role in the economy of salvation. He explains: "In ontological terms, a Spirit-oriented reading of Jesus' story strongly highlights the dynamic and relational presence of the Spirit as an agent in its own right in the Son's human existence as obedient Son, suffering Servant, and risen Lord. *It*

¹¹⁰ Sánchez, *Receiver, Bearer, and Giver*, 30.

¹¹¹ Raniero Cantalamessa explains why, other than due to heresies, the prominence of the New Testament Spirit Christology slowly disappeared, making room for the Logos-oriented Christology. He suggests that part of the reason for the partial eclipse of Spirit Christology is because of the articulation of the mystery of the incarnation in the context of the Hellenistic world which is at home with ontological categories. Cantalamessa says of Greek culture: "That which counts, in everything, is that which exists from the beginning, the *arche* of things, i.e. their metaphysical constitution, not their becoming and their history. That which counts is essence, not existence." Raniero Cantalamessa, *The Holy Spirit in the Life of Jesus: The Mystery of Christ's Baptism*, trans. Alan Neame (Collegeville, MN: Liturgical Press, 1994), 8.

*does so while safeguarding the place of the Father as preeminent giver and source of the Spirit to and through his incarnate Son” (emphasis mine).*¹¹²

Reflection on Spirit Christology for Christology Itself

What does Sánchez’s Trinitarian Spirit Christology offer Christology itself? In short, he contends that it “invigorates classic Logos-oriented approaches to Christology with a dynamic (actualizing) and relational (ecstatic, social) orientation that places the question of Jesus’ identity in its broader soteriological and economic-Trinitarian trajectory.”¹¹³ As Malcolm puts it, Sánchez’s Spirit Christology proposal “deepens and expands our understanding of the theological theme of the Holy Spirit’s role in the humanity of the Son and his life and mission for us (in Christology and soteriology).”¹¹⁴ To show how Spirit Christology enriches a Logos-oriented approach to Christology, Sánchez demonstrates how Jesus, the eternal Logos, is the receiver of God’s Spirit in major moments of his mission.¹¹⁵ He avoids adoptionist tendencies by grounding his explanations in the Trinitarian formulations of the early church. By affirming these long-held Trinitarian and Christological confessions, Sánchez is able to speak more directly to the “new” moments when the Spirit was given to the incarnate Son in an economic sense without doing harm to the Son’s divinity or incarnation. He remarks; “A Spirit Christology reminds a Logos-oriented one that, despite its genuine ontological interest in preserving Jesus’ divine identity as God and personal identity as incarnate Logos, a robust biblical theology must still deal adequately with references to the Spirit in the life of Christ.”¹¹⁶ In other words, there is a

¹¹² Sánchez, *Receiver, Bearer, and Giver*, 31.

¹¹³ Sánchez, *Receiver, Bearer, and Giver*, 63.

¹¹⁴ Lois Malcolm, Review of *Receiver, Bearer, and Giver of God’s Spirit*, 163.

¹¹⁵ These moments include the conception, the anointing in the Jordan, and the exaltation.

¹¹⁶ Sánchez, *Receiver, Bearer, and Giver*, 38.

biblical tradition that speaks to Jesus receiving and bearing the Spirit in his life and ministry and the Logos-oriented Christology is not well-suited on its own to elaborate on that tradition as its concern is safeguarding the Logos' identity, mainly against Arian and Nestorian views of the Son.

Sánchez's Spirit Christology, as a complementary framework, takes into account the biblical tradition (especially in the Gospels) of Jesus receiving the Spirit in major moments in his life. The first example is Jesus' conception. Whereas a Logos-oriented Christology's concerns are ontological in nature, preserving Jesus' divine identity as God and his personal identity as the incarnate Logos, a Spirit Christology asks what the incarnate Logos does in the Spirit. Sánchez offers the following example from Luke's Gospel, where he shows how a Spirit-oriented reading of the text of the Annunciation clarifies the Holy Spirit's role in the life of Christ in a way that a classic Logos-oriented reading of the same text does not. He explains:

A Spirit Christology notes, for instance, that Luke's references to "the Holy Spirit" and "the power of the Most High" do not point to the Logos, but function as parallel terms referring to the Holy Spirit and his activity in the Christ child. Evidence for this claim lies in Luke's link between "Spirit" and "power" (see Luke 24:49, Acts 1:8 and 10:38). In Luke-Acts, the term "power" points to the Spirit in its work as the Father's creative eschatological presence in the life of Jesus and his disciples. The Holy Spirit is both inseparable united to God and set from God, yet distinct from the divine nature in general or the preexistent Logos in particular.¹¹⁷

Besides noting that the Spirit in the text is not a reference to the Logos, as we see in some pre-Nicene readings of "Spirit" in this text, Sánchez also wants to show that the Spirit's role at Jesus' conception is not merely accidental or instrumental. That is, the Spirit is a personal agent in its own right, who works in and through the man Jesus who is the incarnate Logos.¹¹⁸ John

¹¹⁷ Sánchez, *Receiver, Bearer, and Giver*, 38.

¹¹⁸ Of the conception, Sánchez says: "We may say that the Word alone *assumes* and *becomes* flesh, but he does so *in the Spirit*, namely, in a manner that the preexistent Son receives from his Father in the economy of salvation, and therefore for us, the Holy Spirit who creates and perfects in holiness what the Son at once assumes." Sánchez, *Receiver, Bearer, Giver*, 38–39.

O'Donnell describes the Trinitarian movement in the conception in the following way: "The active role is given to the Holy Spirit who effects the Incarnation. From the moment of the Incarnation, the Son expresses his identity as obedience by letting himself be led by the Holy Spirit. The Son obeys the Father's will by following the impulses of the Holy Spirit and this to the point of handing himself over in death to the Father in the power of the Holy Spirit."¹¹⁹

A second important moment in Jesus' life, where a Spirit Christology reading of texts can enrich a classic Logos-oriented Christology reading, is Jesus' baptism at the Jordan. Jesus' anointing at the Jordan has long been an intriguing event in the eyes of the church and of theologians. Why exactly was Jesus baptized? Did he simply pass through the waters as an example for Christians to follow after his death and resurrection? Why does the Spirit descend upon Jesus? Did he not have the Spirit already? Raniero Cantalamessa shows some of the conflict over the anointing's significance, especially if it is only considered through Logos-oriented Christological assumptions: "The baptism is now a Christological mystery only in the active sense (Christ operates in it) and not in the passive sense (it operates in Christ). Jesus' baptism in other words is important and efficacious for us, but not for him."¹²⁰ In what Sánchez calls an exemplary view of the Jordan, the anointing of Jesus did nothing for Jesus, but rather Jesus did something in his baptism for those who share in Christian baptism later. While there is a true soteriological point made in the exemplary move, seeing only this dimension of the event fails to account for the giving of the Spirit to the Son and what the baptism constitutes for Jesus himself in his life and mission. Cantalamessa proposes that the significance of the Spirit in Jesus' baptism is transferred to the earlier moment of his incarnation, when only a Logos-oriented

¹¹⁹ John O'Donnell, "In Him and Over Him: The Holy Spirit in the Life of Jesus," *Gregorianum* 70, no. 1 (1989): 28–29.

¹²⁰ Raniero Cantalamessa, *The Holy Spirit*, 8.

Christology is used as a lens to read the Jordan event. He explains:

The concept of Jesus' anointing as the work of the Holy Spirit does not disappear from theology, but is transferred from the baptism in the Jordan to the moment of the incarnation, eventually becoming identified, purely and simply, with the incarnation itself. The anointing loses its true Trinitarian character, which we have showed above; he who anoints is still and ever the Father, and he who is anointed is still and ever Christ's human nature, but the chrism with which he is anointed is no longer, properly speaking, the Holy Spirit but the Word himself. In Christ, the human nature is anointed, that is to say sanctified, by the divine nature, by the very fact of the hypostatic union.¹²¹

Cantalamesa's concern, which is a common concern among proponents of Trinitarian Spirit Christology, is that the Spirit plays no important, constitutive role in the anointing of Jesus. The entire work of the Spirit, with respect to the person of Jesus, is relegated to the incarnation of the Son. This not only fails to take into serious account what the Spirit does at Jesus' anointing, but also weakens the pneumatic dimension of Christology as a whole. That is, pneumatology's place, after the incarnation, is usually located after Christology rather than within it. Spirit Christology works to see the Spirit already in Christ rather than simply after him.

A Spirit Christology, according to Sánchez, helps make sense of the Spirit's anointing of Jesus. It constitutes him as the Suffering Servant of Yahweh. He distinguishes between the sanctification and anointing of Jesus: "The former event [conception] constitutes Jesus as "holy" child and messianic "Son" for us. The latter one [baptism] points to his anointing for mission as the faithful Son and Suffering servant."¹²² In this sense, Spirit Christology sheds more light on the identity of Jesus.¹²³ The Spirit's anointing of Jesus, in a Spirit Christology, helps show that Jesus is anointed to begin his prophetic ministry as the faithful Suffering Servant and establish

¹²¹ Cantalamessa, *The Holy Spirit*, 9.

¹²² Sánchez, *Receiver, Bearer, and Giver*, 39.

¹²³ "In a Logos-oriented Christology, Jesus' baptism often appears to be only an accidental event that affirms nothing new about his own identity." Sánchez, *Receiver, Bearer, and Giver*, 41.

his kingly rule: “By the anointing of the Father’s Spirit at the Jordan, the Son becomes, is made, or inaugurates his existence in God’s plan of salvation as the obedient Son and suffering Servant.”¹²⁴ A Logos-oriented Christology reading of the event tends to result in a view of the significance of Jesus’ baptism *for others* more than *for Jesus*. These are not mutually exclusive. But a Spirit Christology accents the significance of the event for Jesus, the identity of the Son as obedient and willing Suffering Servant. That being said, Spirit Christology does not need to deny that Jesus baptism is proclamatory or exemplary. Again, these theological accents can coexist with a Spirit Christology. What Spirit Christology does offer is “grounding these aspects of Christ’s anointing in the significance of the event for the incarnate Son himself.”¹²⁵ A Spirit Christology clarifies how the Son in his humanity takes on a human history characterized by special moments (*kairoi*), so to speak, for our sake. Cantalamessa describes Spirit Christology’s contribution to the anointing of Jesus as follows:

The Father’s call and Jesus’ response anticipate and succeed one another in an interpenetration of obedience and love between the human will and the divine will. The Holy Spirit comes to anoint (which in biblical language means to consecrate and invest) Jesus with the powers necessary for his mission, which is not simply a mission of saving the human race but of saving it in a particular way precisely laid down by the Father: the way of self-abasement, willing obedience, and expiatory sacrifice. To skip this moment in Jesus’ life would mean putting off his redemptive “fiat” until the night in Gethsemane, locating it only at the end and not also at the beginning of his messianic activity. At the moment of the incarnation, the unique, free consent of a creature to salvation is Mary’s “fiat”; but beginning with the baptism of and temptations in the wilderness, there is something new in salvation history: the free and human consent of a God!¹²⁶

The third major moment in the Son’s life where he received the Spirit is his exaltation:

¹²⁴ Sánchez, *Receiver, Bearer, and Giver*, 41. This is in contrast to the accent of a Logos-oriented Christology that tends to see the anointing of Jesus as a public confirmation of Jesus for others or as an example for Christian baptism in the future.

¹²⁵ Sánchez, *Receiver, Bearer, and Giver*, 45.

¹²⁶ Cantalamessa, *The Holy Spirit*, 11.

“Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear” (Acts 2:33). In other words, after his resurrection, the Spirit as an eschatological promise is given to Jesus by the Father so that he might then give his Spirit to others and bring them into his kingdom. There is, of course, an intimate link here between the receiving of the Spirit at his anointing and at his resurrection. The latter brings the former to fulfillment. In his baptism, Jesus was anointed for his eschatological mission, but it was at his resurrection (having completed his redemptive mission) that he receives “the ‘promise’ of the Spirit from the Father to gather the nations in the apostolic church through the Word and baptism in the name of Jesus.”¹²⁷

What then does a Spirit Christology offer the reception of the Spirit in Jesus’ exaltation? Again, in a Logos-oriented Christology reading, one sees the transference of the Spirit’s constitutive role to the conception. The exaltation of Jesus, like in the anointing, functions in a more proclamatory role: “In a Logos Christology, even if one speaks of the glorification of Christ’s humanity as risen Christ and Lord, the exaltation only confirms or proclaims to others the lordship that the Logos already had *in the flesh* from the time of his incarnation.”¹²⁸ In an effort to safeguard Jesus’ divine identity as God and his personal identity as the incarnate Logos, “a classic Lutheran Christology can say Christ was ‘elevated to the right hand of majesty’ according to the assumed flesh, not merely ‘through the exaltation or glorification’ but already ‘through the personal union.’”¹²⁹ At the exaltation, the Lord displays fully the divinity He already possesses since the personal union.

A Spirit Christology does not deny this reading, but asks further whether there is a sense in

¹²⁷ Sánchez, *Receiver, Bearer, and Giver*, 46.

¹²⁸ Sánchez, *Receiver, Bearer, and Giver*, 47.

¹²⁹ Sánchez, *Receiver, Bearer, and Giver*, 47–48.

which the Spirit's role at the exaltation adds something new to the Son's economy. What a Spirit Christology contributes, of course, must be considered as a complement to Logos Christology in order to avoid adoptionist views of the Son's exaltation (for instance, that he only received his divine power at that moment and did not have it before). Sánchez helps make sense of the importance of the complementary rather than substitutionary view of Spirit Christology as it relates to the Son's exaltation:

Although we can affirm that Christ is always Lord according to his divinity just as he is always Lord in his humanity throughout his earthly life because of the personal union, the biblical data still does not allow us to conclude that he has been exalted at God's right hand *as risen Lord* prior to his resurrection. We can say, however, that the preexistent Word's "lordship," communicated to his assumed flesh at conception in a *personal* way, also becomes actualized (in contrast to only revealed or unveiled) for us and thus in a *capital* way (i.e., as head of the church) by means of an act of God through his Spirit in and upon the incarnate word. These complementary formulations uphold the Logos-oriented concern for avoiding adoptionist views of the Son's glorification as a mere man's exaltation to godhood, while also giving full weight to the Son's exaltation in the flesh as a new pneumatological event in God's economy of salvation that touches his humanity and thus opens the way for our exaltation in and through him.¹³⁰

O'Donnell states the significance of the Spirit in the exaltation of Jesus in this way: "The Son is no longer passive to the Spirit's impulses but actively pours out the Spirit upon the Church. But even here we should not think of the Son as grasping. In the resurrection the Son lets himself be gifted by the life-giving Spirit so that he can bestow this Spirit on the world."¹³¹

Key to Sánchez's proposal is that Jesus also bears the Spirit. Whereas a Logos-oriented Christology would speak of the life and ministry of Jesus as the divine Son of God and the incarnate Logos, thus grounding his words and actions in the hypostatic union, a Spirit Christology looks at Jesus, the divine and incarnate Son, especially in terms of what he says and

¹³⁰ Sánchez, *Receiver, Bearer, and Giver*, 48.

¹³¹ O'Donnell, "In Him and Over Him," 38.

does throughout his life *in the Spirit*. The task Sánchez seeks to accomplish is describing the Spirit's presence and activity in the Logos's assumed humanity. He writes:

Even though the Spirit's indwelling in Jesus can be traced to his birth, I have also argued that the Spirit's place in the life of Christ is *dynamic*, oriented towards all the events in the course of Christ's human and thus historical existence. In assuming a human nature (hypostatic union, incarnation), the Son also assumes a human history that reaches its fulfillment in the resurrection (incarnating). To this affirmation, I have added that the character of the Spirit's presence in Jesus is *relational* or ecstatic. That is to say that, in the successive event of his eschatological ministry, Jesus bears the Spirit both in obedience to the Father and for the sake of the neighbor.¹³²

O'Donnell echoes Sánchez's thought: "I have argued that we should not conceive the indwelling of the Holy Spirit in Jesus as a static presence. Rather we should understand the bestowal of the Spirit upon Jesus in a dynamic, historical way. Jesus experienced the Spirit in his humanity in new and surprising ways. The Spirit was given at decisive *kairoi* of this life and ministry."¹³³ The life and ministry of Jesus is one that occurs *in the Spirit*, where Jesus is "being led" by the Spirit (Luke's account of the temptation) and filling Jesus to teach, minister and heal on the way to the cross. However, the main point raised earlier must not be forgotten. This mission is a *joint mission* of the Son and the Spirit. The Holy Spirit is certainly active "in, with, and under" Christ, but Christ is also the subject of his own actions and a personal agent in his own right.

In this reflection on Spirit Christology for Christology itself, we have demonstrated how a complementary proposal of Spirit Christology enriches Christology. Having maintained fidelity to the Christological propositions of the ancient church, a Spirit Christology has shown how Jesus, the divine Son of God and incarnate Logos, received the Spirit and bore the Spirit in unique ways that constituted something new in him without compromising his divine identity.

¹³² Sánchez, *Receiver, Bearer, and Giver*, 52.

¹³³ O'Donnell, "In Him and Over Him," 44.

All these events that are significant for the Son in his human life and mission are ultimately significant for us and for our salvation. The constitutive Christological aspect complements the exemplary and revelatory aspects. Sánchez successfully demonstrates how a Spirit Christology in Lutheran theology can productively accent Christology in an economic Trinitarian direction.

Reflection on Spirit Christology for Sanctification

With the Lutheran tradition, the additional application of Spirit Christology for constructive use has been on the doctrine of sanctification. Sánchez is at the forefront of this application of Spirit Christology as well. Often, there is a break in Lutheran theology, emphasizing a larger separation between justification and sanctification than there ought to be. To bridge the divide, sanctification is then explained as the result of justification. Sánchez acknowledges this tendency by noting that “the theology of sanctification has developed mostly around an apologetic tone and orientation, inquiring into how sanctification relates to justification and grace and sorting out the proper tension of divine agency vis-à-vis human response in holiness talk.”¹³⁴ The unintended consequence is that sanctification is negatively defined as not being justification, so that we never quite get to speaking about what sanctification actually entails. The challenge is to make sanctification come to live again, so to speak. The benefit of using Spirit Christology to reflect on what sanctification entails is that the focus remains on Jesus, who bears the Spirit for us in order to give the Spirit to us. In other words, a Spirit Christology invites reflection on the ways in which the Spirit shapes Jesus in and through us.¹³⁵ Thus Sánchez: “Because a Spirit Christology

¹³⁴ Sánchez continues: “Within these parameters, authors reflect considerably on the implications of the doctrine in relation to the reality of sin (old self) in the life of the believer (new self), the Word (including law and gospel, sacraments) and faith as a means of sanctification, and at times the place of theological virtues (faith, hope, and love) and the Holy Spirit in the life of the saints.” Sánchez, *Sculptor Spirit*, 4.

¹³⁵ Sánchez, *Sculptor Spirit*, 15.

points to Christ as the locus or privileged place of the Spirit, it gives us a variety of pictures of Christlikeness we can draw from to discern the Spirit's work of forming Christ in human persons." Sánchez's proposal shifts the conversation away from talk about life in the Spirit to being brought into the life of the Spirit, inviting "hearers of the Word to be brought *into* stories of the Spirit in God's economy of salvation that in turn address some of their spiritual yearnings, needs, and struggles."¹³⁶ The gift of the Spirit is thus oriented towards conformation to Christ, or forming persons in the likeness of Christ.

Using Spirit Christology, Sánchez proposes five models of sanctification.¹³⁷ Through these models, Sánchez shows how the Spirit functions like a sculptor sanctifying people, shaping Christ's image in people.¹³⁸ The Spirit does not work in only one, uniform way, but in distinct ways to shape Christ in Christians. The formative work of the Spirit in human lives is possible because the Spirit chooses to work through means in order to dwell in humans. Sánchez argues precisely for such a sacramental or incarnational approach to the theology of the Holy Spirit and sanctification. The Spirit that works in the history of salvation through material means, such as the Son's own human life and history, now works in believers in a variety of ways to make them holy. By grounding life in the Spirit in Christ's own life in the Spirit, a Spirit Christology is conducive to an incarnational pneumatology. Sánchez notes:

Such a pneumatology focuses on the identity of the *incarnate* Christ as the privileged locus of the Holy Spirit, as the bearer and giver of the Spirit of God. Over against a highly spiritualized view of "spirit" grounded in Greek philosophical dualism of spirit over matter, our sacramental pneumatology affirms the close association of the Holy

¹³⁶ Sánchez, *Sculptor Spirit*, 4.

¹³⁷ The five models are: 1. "Baptized into Death and Life: The Renewal Model," 2. Facing Demons through Prayer and Meditation," 3. "Sharing Life Together: The Sacrificial Model," 4. "Welcoming the Stranger: The Hospitality Model," and 5. "Work, Pray, and Rest: The Devotional Model."

¹³⁸ "A theology of the Spirit strives at fostering the sanctified life in others by making them participants by grace in the Spirit's manifold ways of forming persons after the "image" or "likeness" of Christ (Rom 8:29; 2 Cor 3:18)." Sánchez, *Sculptor Spirit*, xvi.

Spirit with the Son in his life, death, and resurrection. It is an incarnational pneumatology.¹³⁹

In this sense, the Spirit is not found only after Christ (the Spirit sanctifying the Christian), but already in Christ, in an inseparable link to Christ and his words. Jesus' own cruciform life in the Spirit then shapes the Christian's life in the Spirit. There is a continuity to the Spirit's work in Christ and in the Christian. Sánchez states that "while Christ's life in the Spirit is unique from that of the saints, there are still aspects or configurations of such life that are in continuity with the Spirit's work in Christ's saints. The Spirit whom Christ receives and bears in the flesh for our sake is the same Spirit whom Christ gives to his saints in order to shape or conform their lives after his own."¹⁴⁰ Thus a Spirit Christology yields models of life in the Spirit of Christ.

Jesus as Giver of the Spirit

In his Lutheran proposal for Spirit Christology, Sánchez not only highlights that Christ receives and bears the Spirit, but also that he gives the Spirit. The Paschal mystery forms the center of this aspect of Jesus' identity in the Spirit. Sánchez explains: "The Spirit whom the Son openly receives from his Father and possesses as his own inexhaustible fullness throughout his ministry is the same Spirit from the Father whom the Son pours out to others freely and out of love at the end of his earthly mission."¹⁴¹ The eschatological mission of the Son was initiated at the Jordan with the anointing of the Jesus. There the Spirit descended upon Jesus and the two began their joint mission until the Paschal mystery where Jesus pours out the Spirit of the Father to others. As Sánchez notes: "In the new creation, it is from the time of his resurrection, ascension, and session at the right hand of God onwards that this particular receiver and bearer of

¹³⁹ Sánchez, *Receiver, Bearer, and Giver*, 219.

¹⁴⁰ Sánchez, *Receiver, Bearer, and Giver*, 229.

¹⁴¹ Sánchez, *Receiver, Bearer, and Giver*, 65.

God's Spirit becomes the universal giver of the Spirit unto others. What the baptism in the Jordan becomes for Jesus, Pentecost becomes for the church.¹⁴²

In Sánchez's account of Jesus as giver of the Spirit, the bearing and giving of the Spirit to the church cannot happen apart from the cross. There is a cruciform nature to the reception, bearing, and giving of the Spirit in Jesus' life and ministry. Following John's Gospel, Sánchez highlights the importance of the cross, where Jesus "handed over the Spirit," (19:30–34) in a Spirit Christology.

In an economic sense, the Holy Spirit is the paschal fruit, the gift of the crucified Christ to the church. What follows from the painful cross is Jesus' breathing of the Spirit on the disciples as their risen Lord for the purpose of giving them the authority to forgive sins in the case of the penitent and withhold forgiveness from the impenitent (John 20:23). How can the Son breathe the Spirit upon the church to absolve the sins of others unless he first takes away the sin of the world on the cross? For this reason, the Son "handed over the Spirit" already from the cross.¹⁴³

Jesus 'In, With and Under' the Spirit: Introducing Spirit Christology as a Framework from Reflection on Sacramental Theology

Having reflected on the promise of Trinitarian Spirit Christology within Lutheran theology for economic reflection on Christology and life in Christ (sanctification), we have seen how an examination of Jesus' identity as the receiver, bearer, and giver of God's Spirit enriches our theology without undermining a classic Logos-oriented Christology. We have seen how reflection on various texts from a Spirit Christology has presented accents not previously appreciated about Jesus' own life in the Spirit and its significance for our salvation and sharing in his Spirit. The trajectory of this dissertation seeks to do the same and expand on previous research by asking what a Trinitarian Spirit Christology, that is, an account of Jesus as the

¹⁴² Sánchez, *Receiver, Bearer, and Giver*, 65–66. Central to this reality of Jesus as the giver of the Spirit is the cross. The anointing of Jesus by the Spirit orients Jesus to the cross and it is from the cross that the Spirit is dispensed.

¹⁴³ Sánchez, *Receiver, Bearer, and Giver*, 69.

receiver, bearer, and giver of God's Spirit, offers to and accents in sacramental theology, specifically the Lord's Supper.

The Soteriological Element

The primary distinctive accent of a Lutheran account of the theology of the Lord's Supper is the Words of Institution, the *verba dei*. Spirit Christology argues for a materiality of the Spirit which will be helpful for asking what the Spirit does in and through Christ's words spoken at the Supper. The Nicene tradition, while asserting the Holy Spirit's ontological distinction from humankind, is finally interested in the soteriological benefit of his sanctifying work on our behalf as the basis for confessing his divine equality with the Father and the Son. Sánchez notes this emphasis on the materiality of the Spirit: "In a creedal hermeneutic, an important shift is made from the immateriality to the materiality of the Spirit, from ontology to soteriology, which sets the stage for conceiving the Spirit's work through means in creation to bring about God's saving purposes."¹⁴⁴ A Trinitarian Spirit Christology that sees the Spirit as inseparably linked to Jesus' life and ministry will certainly highlight the Spirit's presence and action in the words of Jesus, which he spoke (and speaks today) over the bread and the wine. Chapter Three will offer a Spirit Christology reading of Christ's speaking in the Spirit in the Supper.

The Christological Element

Another distinctive accent of a Lutheran account of the theology of the Lord's Supper points us to the Christological assumptions behind such theology. While it can be asserted that the *verba dei* is the "big issue" for Lutherans with respect to the Supper, the Christological

¹⁴⁴ Leopoldo A. Sánchez M., "Life in the Spirit of Christ: Models of Sanctification as Sacramental Pneumatology," *Logia* 22, no. 3 (2013): 7.

foundations that align with the Supper are equally important.¹⁴⁵ Spirit Christology's emphasis on Jesus as the receiver, bearer, and giver of the Spirit is well-suited to ask about the Spirit's presence and activity in and through Jesus, who himself is present in his body and blood in the Supper. Chapter Four will thus explore Spirit's presence and activity in relation to Jesus' own presence in the Sacrament and offer a Spirit Christology reading of the Spirit's presence in Christ in the Supper.

The Ethical Element

The final distinctive of the Supper focuses on the benefits of Christ's body and blood given and shed for believers through their participation in the Sacrament. Sánchez argues: "If one wants to know what life in the Spirit looks like, it makes sense to look at the Son who has the Spirit without measure."¹⁴⁶ In the logic of Scripture, it follows that if the same Spirit who dwelled in Jesus throughout his life and mission now dwells in the Christian, then the Christian's life will look like Christ's. Sánchez describes a life in the Spirit as "a christoform life, one shaped after Christ's own life. For the same Spirit whom Christ bears, Christ has also given to us."¹⁴⁷ Chapter Five will trace the discontinuity and continuity between the Spirit in Christ and the Spirit in the saints, ultimately offering a Spirit Christology reading of the benefits of the Lord's Supper to see the Spirit's Christoformative work in the saints through the Supper.

¹⁴⁵ In the historical Lutheran tradition, Luther emphasizes the Words of Institution as that which brings about the Supper. Their importance is also highlighted in how the Formula of Concord lays out its articles, first speaking to the Words of Institution (article seven on the "Holy Supper") and then to Christology (article eight on the "Person of Christ"). In his *Enchiridion*, Chemnitz also prioritizes the Words of Institution before the Christological questions. Chemnitz, "The Lord's Supper," 31–36.

¹⁴⁶ Sánchez, "Pneumatology: Key to Understanding," 139.

¹⁴⁷ Sánchez, "Pneumatology: Key to Understanding," 139.

Conclusion

This chapter has considered how contemporary pneumatology, specifically focusing on the contemporary work expressed in Third Article Theology, relates to a Spirit Christology in general and to our project in particular. The viability of various theses of TAT were evaluated for theological reflection on pneumatology within a Lutheran context. Spirit Christology, which is considered the first major work of TAT, was our primary subject of investigation. The promise of a Trinitarian Spirit Christology was explored and differentiated from a non-Trinitarian Spirit Christology option in order to make the case for our own Trinitarian Spirit Christology as a viable methodological framework in Lutheran theology. The chapter then explored the Spirit Christology of Leopoldo Sánchez with respect to its contributions to Christology itself and sanctification (life in Christ), two distinct accents of this dissertation's intended trajectory in the theology of the Lord's Supper. As a result of our investigation, the foundation was laid for the constructive use of Spirit Christology in the rest of the dissertation in order to reflect upon Jesus' words and presence 'in, with, and under' the Sacrament, as well as the Spirit's shaping Christ in Christians through participation in the Sacrament.

In the next chapter, therefore, I will put Spirit Christology to work as a framework for considering the Spirit's relationship to the word, investigating Jesus speaking *in the Spirit*, in order to develop a Spirit Christology reading of the *verba dei*.

CHAPTER THREE

LOCATING THE SPIRIT 'IN, WITH, AND UNDER' THE WORD

Introductory Comments

As Raniero Cantalamessa notes, “since Jesus is the Word of God, the Spirit does not give Jesus the word which he is to announce. Rather the Spirit gives Jesus’ words power and efficacy.”¹ If Cantalamessa is correct and there is such an intimate relationship between Jesus’s words and the Spirit’s presence and activity in his mission, Lutherans do well to ask questions about Christ’s speaking through the word and in the Sacrament of the Altar in relation to the Spirit’s presence and activity therein. This chapter seeks to answer those questions by means of a Spirit Christology, asking what it means for Jesus, the receiver, bearer, and giver of the Spirit, to speak in the Spirit.

When speaking of the Spirit’s work through word and sacrament, reflection on the Spirit’s propensity toward matter (or the materiality/corporeality of the Spirit) is necessary. To do so requires inquiring into an incarnational pneumatology, while distinguishing between ontology and soteriology as it relates to the Spirit. The Spirit is distinct from the created, material world, and yet works through material means to sanctify human creatures. This dissertation confesses the ontological truths consistent with the historic Christian church as it relates to the divine person of the Holy Spirit. Thus, the focus of the discussion of the Spirit’s materiality or corporeality will be with respect to soteriological questions. Our goal is to demonstrate that the Spirit, in his works, befriends matter, and to reflect on the implications of this incarnational pneumatology for expressing the Spirit’s work in and through Christ’s speaking in word and sacrament. Having established the intimate relationship between the Spirit and matter, this

¹ O’Donnell, “In Him and Over Him,” 34.

chapter will thus discuss the relationship between the word and the Spirit in Christ's mission, offering a Spirit Christology reading of the words Jesus speaks at the table, the *verba dei*.

Incarnational Pneumatology

Eugene Rogers Jr. says of the Holy Spirit: "We cannot see the Spirit if we think only spiritually; we can see the Spirit only if we think materially."² Rogers is not asserting that the Spirit is a material being but that the Spirit really only makes his presence and activity known through material means. While Rogers is working with a distinct Spirit Christology that seeks to place the Spirit as close to the bodily as possible, this concept of the Spirit's materiality is not new. As Sánchez demonstrates, an incarnational pneumatology flows from a Nicene hermeneutic or approach to the doctrine of the Holy Spirit.³

Basil and Nicene Pneumatology

In his treatise on the Spirit, Basil the Great (ca. 330–379) speaks of the third person of the Trinity in two ways, namely, according to his divine nature and according to his grace toward humanity. Basil was dealing with the pneumatomachians ("Spirit-fighters" or "Spirit deniers"), who were known for subordinating the Spirit to the Father and the Son ontologically, arguing that the Spirit's nature was similar to that of a "ministering Spirit."⁴ Against the pneumatomachians, Basil argued that the Holy Spirit is not ontologically subordinated to the Father and the Son by showing that the Spirit shares the same dignity with the Father and the Son

² Eugene, F. Rogers Jr., "The Fire in the Wine: How Does the Blood of Christ Carry the Holy Spirit?," in *Third Article Theology: A Pneumatological Dogmatics*, ed. Myk Habets (Minneapolis: Fortress, 2016), 255.

³ Sánchez, "Life in the Spirit," 7–9.

⁴ "For if the Lord has handed down on as a necessary and saving dogma that the Holy Spirit is ranked with the Father, and if it does not seem so to them who instead divide and separate him [from the Father] and relegate him to a subservient nature" (emphasis mine). St. Basil the Great, *On the Holy Spirit*, trans. Stephen Hildebrand (Yonkers, NY: St Vladimir's Seminary Press, 2011), 56.

because he shares the same divine name with them. Basil appeals to Christian baptism to show the persons' sharing of the same divine name. Basil's opponents argue that "the Holy Spirit...must not be ranked with the Father and the Son, because he is different in nature and lacking in dignity."⁵ Citing Matthew 28:19 Basil responds that the Lord Christ "did not disdain communion with him [i.e., the Holy Spirit]."⁶ The controversy arose because of a particular doxology in use at the time in the churches under Basil's supervision: "Glory to the Father, with the Son, together with the Holy Spirit." As Sánchez notes, the pneumatomachians took issue with this doxology because they deemed it "an innovative liturgical rubric that should not be allowed in worship."⁷ Basil refuted their claims arguing that the doxology was not innovative but based upon the Lord's instruction on baptism as well as the church's historic practice of Trinitarian baptism. The pneumatomachians preferred the use of another doxology also used in the churches at the time, namely, "Glory to the Father, through the Son, in the Holy Spirit." However, they interpreted the prepositions (to, through, and in) in this doxology in classic Arian fashion, holding that the differences in prepositions communicated a dissimilarity in nature among the three persons.⁸

Basil allows for the use of both doxologies, noting that each accent something different about the Holy Spirit. The first doxology highlights the Spirit's divinity, speaking immanently. According to his divine nature, the Spirit is in communion with the Father and the Son. Basil

⁵ St. Basil the Great, *On the Holy Spirit*, 55.

⁶ Basil continues: "For if our Lord in handing on saving baptism clearly commanded the disciples to baptize all nations 'in the name of the Father and of the Son, and of the Holy Spirit' (Mt 28:19) and did not disdain communion with him, while at the same time those men say that he must not be ranked with the Father and the Son, then how do they not manifestly stand against the command of God?" St. Basil the Great, *On the Holy Spirit*, 55.

⁷ Sánchez, "Life in the Spirit," 8.

⁸ See St. Basil the Great, *On the Holy Spirit*, 30–31.

holds that the preposition *with* conveys the communion of the Spirit with God.⁹ Since the Spirit shares in the same divine nature with the Father and the Son, the Spirit is due worship together with them. Sánchez observes that Basil’s pneumatological approach is reflected in the creedal tradition: “In the Council of Constantinople’s (A.D. 381) expanded version of the third article of the Nicene Creed, the confession of divinity and lordship of the Holy Spirit, ‘who with the father and the Son together is worshiped and glorified,’ bears the marks of Basil’s teaching against the pneumatomachians.”¹⁰ In essence, this version of the creed extends the *homoousios* argument of the Son with the Father at Nicaea (A.D. 325) by asserting that the Spirit is worshipped with the Father and Son.

Despite the pneumatomachians’ Arian interpretation, Basil continued to use the second doxology, “Glory to the Father, through the Son, in the Holy Spirit,” which speaks more economically. This doxology accents what the Spirit does for humans in history according to the grace of adoption. Sánchez sums up the intent of Basil’s doxologies as follows: “If the first doxology points to the divine person of the Spirit in himself (*theologia* or immanent Trinity), the second one points to the works of the Spirit for our benefit (*oikonomia* or economic Trinity).”¹¹ Basil’s argument against the pneumatomachians is important because he is speaking about the Spirit in two distinct ways. When he is affirming the Spirit’s divinity (today, we would say, with respect to the immanent Trinity), Basil is showing the distinction between the Spirit and God’s creatures. Unlike the argument advanced by the pneumatomachians, Basil explains that the Spirit

⁹ “So, then, I have spoken of the meaning of both expressions [“in” and “with”], but I will say again how they agree with one another and how they differ. They do not differ as contraries, but each contributes its own proper sense to true religion. “In” better describes what concerns us, while “with” expresses the Spirit’s communion with God.” St. Basil the Great, *On the Holy Spirit*, 107.

¹⁰ Sánchez, “Life in the Spirit,” 8.

¹¹ Sánchez, “Life in the Spirit,” 8.

is not a “ministering” spirit but is instead the source of holiness. In this context, Basil refers to the Spirit as “immaterial,” for the God is Spirit and cannot be bound to time or space.¹² In this “immanent” trajectory, Basil seeks to safeguard the Holy Spirit’s divine nature, which is critical against the pneumatomachian heresy. While this argument is apologetically necessary, Sánchez argues that it is really a penultimate move, “for Basil is more interested in discussing the works of the Holy Spirit in our midst in order to lead us to the confession of his lordship.”¹³

The Nicene hermeneutic behind Basil’s arguments finds its foundation in Athanasius (ca. 296–373). Athanasius, in his feud with the Arians, contended that the Logos was not a human creature who having been anointed and exalted becomes deified. Athanasius says: “Therefore He was not a man, and then became a God, but He was God, and then became man, and that to deify us.”¹⁴ The Logos, who was with God, was anointed and exalted according to the flesh so that humankind might be exalted through him. Like Athanasius, Basil also espouses a theology from below, “which moves from the works of the Son and the Spirit in the economy of God’s salvation to a recognition of the divine nature they have in common with the Father.”¹⁵

Athanasius’ legacy includes the confession of the Son’s *homoousios* with the Father from below, that is, on the basis of the works he does for humankind. Likewise, Basil makes a similar move, arguing that knowledge, confession, and worship of the Spirit as divine follows from what the Spirit does on our behalf: “In Basil’s pastoral application of the Nicene hermeneutic to the Third

¹² “He is rightfully and properly called “Holy Spirit,” which is above all the name for *everything incorporeal, purely immaterial, and indivisible*” (emphasis mine). St. Basil the Great, *On the Holy Spirit*, 52–53.

¹³ Sánchez, “Life in the Spirit,” 9.

¹⁴ Following Athanasius, Rogers holds that deification does not mean “becoming God” by nature. He writes: “Deification does not mean that human persons become trinitarian persons. They become deified human persons, not persons of the deity. They are deified by grace or by adoption, not deity by nature. The relation between participant and participated is no more overcome than that between creature and Creator. The former always exists and participates only on account of the latter.” Rogers, *After the Spirit*, 47.

¹⁵ Sánchez, “Life in the Spirit,” 9.

Person, the soteriological move of the story of the Spirit in our sanctification—the desire to speak of what the Spirit does freely in time and space for us and for our salvation—drives the show.”¹⁶

Basil was concerned with the joint mission of the Son and the Spirit with the Father in the sanctification of believers. The unity of their deifying works reveals their communion with one another. The Spirit is at work in the mystery of the incarnation and in the lives of the saints. He is inseparably united to Christ: “With the coming of Christ, the Spirit comes forth, with his presence in the flesh, the Spirit is inseparable.”¹⁷ Christ also sends him to us, so that we might live in the Spirit. Reflecting on Basil’s pneumatology, Sánchez notes: “At the level of *oikonomia*, what matters most is the Spirit’s work in the life of Christ and his saints.”¹⁸ Already, in the work of the early church fathers, like Athanasius and Basil, there is an incarnational character to the Spirit or a materiality (or corporeality) in his work. As Rogers argues, in order to think of the Spirit, one must think materially and not just spiritually.

Eugene Rogers Jr. and the ‘Materiality of the Spirit’

As previously established, the use of the expression “materiality of the Spirit” is not to be understood ontologically but soteriologically. It simply means that the Spirit works through material means, including—as the previous section on Basil’s incarnational pneumatology clarified—“in Christ and in his saints.” Rogers explains it in this way:

To think of the Spirit, you have to think materially, because, in Christian terms, the Spirit has befriended matter. She has befriended matter for Christ’s sake on account of the incarnation. To reduce the Spirit to matter breaks the rule of Christian speech that God is not to be *identified* with the world; to divorce the Spirit from matter

¹⁶ Sánchez, “Life in the Spirit,” 9.

¹⁷ St. Basil the Great, *On the Holy Spirit*, 85.

¹⁸ Sánchez, “Life in the Spirit,” 9.

breaks the rule of Christian speech that God is not to be identified by simple contrast with the world.¹⁹

Rogers offers fifteen theses that guide his exploration of the Spirit befriending matter in his work *After the Spirit*. While they all do not need explanation, a few of them bear mentioning for the sake of our argument in this chapter. These theses are Rogers's attempt to move the discussion of pneumatology beyond an "unembodied" view of the Spirit, which he identifies as a problem in contemporary pneumatology studies.²⁰ His first thesis deals with the works of the Trinity, *opera trinitatis ad extra indivisa sunt*, which holds that the works of the Trinity toward creation are indivisible. Rogers deploys this thesis to highlight the Spirit's involvement throughout the Trinity's work in creation. Rogers writes: "That means that not only is the Father the Creator, but so is the Spirit; not only the Son is the Redeemer, but the Spirit also. This axiom gives us lots of scope to talk about the Spirit as the Creator God, the Redeemer God, and so on."²¹ This thesis gives Rogers the ability to explore further the Spirit's role with the Son in the restoration of creation, thus supporting his claim that the Spirit befriends matter—or, as we have put it, that the Spirit has an "incarnational" character.

In his second thesis Rogers describes the intratrinitarian life, the various interactions among the persons, as a dilating or opening which allows for human participation in the divine life—a participation in the Spirit who rests on humans just as the Spirit rested upon the Son during special moments of his life and mission.²² In the third thesis, Rogers continues this

¹⁹ Rogers, *After the Spirit*, 58. Even though the Greek word for Spirit is neuter, but carries masculine pronouns throughout the New Testament, Rogers insists upon using the feminine pronoun for the Spirit.

²⁰ "The Spirit had grown dull because unembodied, and bodily experience unpersuasive because un-Spirited." Rogers, *After the Spirit*, 3.

²¹ Rogers, *After the Spirit*, 11.

²² He identifies these moments occurring "at the annunciation, baptism, temptation, and crucifixion of Jesus, and at the institution of the Lord's Supper. Most important among them is the resurrection of Jesus as described in Romans 8" (emphasis mine). Rogers, *After the Spirit*, 11. About the resurrection according to Paul, Rogers says: "In Paul's version of the *resurrection*, all three Persons are present; indeed, the resurrection identifies them and their

participation theme, stating: “When the intratrinitarian relations are glimpsed because the Holy Spirit reveals them in Scripture, the Holy Spirit also manifests (1 Cor. 12:7) them in human beings as the conditions for the possibility of human participation in the trinitarian life.”²³

Central to Rogers’ underlying argument is the presence of the Spirit in Christ and his body.²⁴ Rogers does not see the Spirit only upon the physical body of Jesus, but also upon his body, the Church, especially in her worship life, as well as the baptized who are made his body by the Spirit’s work in the sacraments and the liturgy.²⁵ Sánchez sums up Rogers’ argument: “Because the Spirit ‘rests’ on the body of the Son, the Spirit also rests on the creature not only to inhabit the human nature but to do so ‘in excess of nature, or ‘paraphysically’...in a way that redeems, transfigures, elevates and exceeds’ human nature to bring it into communion with God.”²⁶

Rogers’ ninth thesis extends the image of the Spirit resting on the Son to the Spirit’s resting upon matter. Rogers writes: “The Holy Spirit rests on the begotten of the Father. For that reason, the Spirit does this not only in God but also in the world, hovering over the waters at creation,

relations, starting with the Spirit: ‘If the Spirit of the One Who raised Jesus from the dead dwells in you, the One Who raised Christ Jesus from the dead will give you life in your mortal bodies also through his Spirit which dwells in you (Rom. 8:11).’” Rogers, *After the Spirit*, 12.

²³ Rogers, *After the Spirit*, 13.

²⁴ Thesis five states: “The Spirit proceeds from the Father to rest on the Son. This happens (1) in the life of Jesus as recorded in the New Testament, (2) in the life of his body the Church, as recorded in the liturgy, and (3) in the bodies of his members, as they are liturgically constructed in the sacraments and prayers.” Rogers, *After the Spirit*, 14.

²⁵ Rogers quotes Richard Norris: “Christians do not ‘worship’ the Trinity in the sense that they stand, as it were, off from it and gawk reverently from a safe distance. On the contrary, their worship is a kind of participation in the relations among the members of the Trinity. Otherwise, what is to be made of the words of one reasonably representative eucharistic prayer, which has believers ascribe ‘all honor and glory’ to God the Father ‘through Christ and with Christ and in Christ’ and ‘in the unity of the Holy Spirit’?” Rogers, *After the Spirit*, 15; Richard Norris, “Trinity,” unpublished ms., quoting the Episcopal Church (USA), *The Book of Common Prayer* (New York: Church Hymnal Corporation and the Seabury press, 1979), 375.

²⁶ Sánchez, *Sculptor Spirit*, 23.

overshadowing the waters of the womb of Mary, and putting fire in the waters of baptism.”²⁷

Rogers desires to push past the anonymity of the Spirit in order to avoid the traps into which some Christian thinkers have fallen with respect to the Spirit, often treating it as an extra or “superfluous.”²⁸ He says of the incarnational character of the person of the Spirit:

In the world, the Spirit is not Person *or* thing, because the Spirit is Person *on* thing. And the Spirit is Person *on* thing *because* the Spirit is Person *on* Person. The Spirit rests on material bodies in the economy, because she rests on the Son in the Trinity. Because (at the undivided act of all three Persons) the Son takes a body, so too (at the undivided act of all three Persons) the Spirit rests on a body. It is the Son’s own gift that the Spirit crowns in the economy, because it is God’s other Person that the Spirit celebrates in the Trinity. The Spirit’s befriending of material bodies is her continual elaboration and crowning and consummation of the Incarnation, which is not the work of the Son only, but of the Father and the Spirit as well.²⁹

Rogers elaborates on the idea of the Spirit’s resting on the body of the Son by arguing that if the Spirit rested on the body of the Son, then the Spirit continues resting on the material: “Resting on the corporeal body is not the end of the Spirit’s distribution of gifts, but she rests there that she might rest also on the body of the Son in the Church, and on the body of the Son in the baptized, and on the body of the Son in the bread and the wine, and on the body of the Son in whatever other place she conceives it.”³⁰ Because the Spirit rests on the Son in the economy of salvation and in the divine life, the Spirit also rests on matter, on things. Rogers’ Christological reading of

²⁷ Rogers, *After the Spirit*, 15.

²⁸ Sánchez offers a succinct summary of this first section of Rogers’ argument: “As a rhetorical device, the author asks whether the Spirit is ‘superfluous’ by looking at two ways in which the third person has been rendered practically unnecessary. One is by way of seeing the Spirit as a ‘distance-crosser,’ the final bridge in God’s outreach to the human heart. At first, the image of ‘crossing the distance sounds good and pious until the Spirit is either replaced by Christ, who can cross the distance anyway, or replaced by the will of the person who makes a decision for Christ. The other way to make the Spirit superfluous is by way of ‘gratuitous incorporation,’ according to which the Spirit becomes the ‘what’ or thing that the Father gives through the Son (e.g., ‘grace as a quality’ in man). Otherwise stated, the Spirit becomes a ‘what’ and not a ‘who,’ and this in the end makes him less than a person and therefore an unnecessary step toward our gracious incorporation into the Father-Son relationship.” Sánchez, *Sculptor Spirit*, 25.

²⁹ Rogers, *After the Spirit*, 62.

³⁰ Rogers, *After the Spirit*, 62.

biblical narrative leads to his assertion that “the Spirit has befriended matter for Christ’s sake on account of the incarnation.”³¹ Thus, according to Rogers the Spirit has an incarnational, material, and sacramental trajectory.

It is the Spirit whom Christians call down to sanctify people and things: deacons, priests, believers, water, wine, oil, incense, churches, houses, and anything that can be blessed. Oil, water, bread, wine, the bodies of human beings to be baptized, married, or ordained: in many and various ways the matter of the world becomes the element of a sacrament. To think about the Spirit will not do to think “spiritually”: to think about the Spirit you have to think materially.³²

In an attempt to apply this materiality to the Spirit to the Sacrament, Rogers wrote an essay asking if the blood of Christ carries the Holy Spirit.³³ In his essay, Rogers puts his framework to the test by arguing his thesis that “the pneuma is in the blood,” and the antithesis he denies is that the blood works by magic.³⁴ He proposes instead that “because the Son became human and took the form of a creature, the Spirit, in giving the gift to the Son that honors the incarnation, would prefer human means.”³⁵ This essay is important as it is an attempt to talk about the Spirit’s role in the Lord’s Supper; however, the task is to evaluate whether Rogers does this well by locating the Spirit in the blood specifically.

Based upon a word study of blood, Rogers highlights the theological importance of the blood of Christ, especially in the New Testament.³⁶

The blood of Jesus is the blood of Christ; the wine of Communion is the blood of Christ; the means of the atonement is the blood of Christ; the unity of the church is in the blood of Christ; the kinship of believers is in the blood of Christ; the cup of salvation is the blood of Christ; icons ooze the blood of Christ; and the blood of

³¹ Rogers, *After the Spirit*, 58.

³² Rogers, *After the Spirit*, 56.

³³ See Rogers, “The Fire in the Wine” in Habets, 251–264.

³⁴ Rogers, “The Fire in the Wine,” in Habets, 251–52.

³⁵ Rogers, “The Fire in the Wine,” in Habets, 255.

³⁶ He notes: “The New Testament mentions the blood of Christ three times as often as his ‘cross,’ and five times as often as his ‘death.’” Rogers, “The Fire in the Wine,” in Habets, 253.

Christ is the blood of God. If the Holy Spirit characteristically rests on the body of Christ, how does she rest in his blood?³⁷

Furthermore, he argues that the Spirit and the blood belong together, referencing both the ancient theories concerning how blood carries life as well as the Eucharistic liturgies. He speaks rather ambiguously about *pneuma* and blood, and it is difficult to understand if Rogers is talking about the Holy Spirit in the actual blood or the essence of blood symbolizing life and fertility (spirit) in the Greco-Roman world.³⁸ For instance, in the middle of his essay, one loses track of what blood, *pneuma*, and Spirit mean all together.³⁹ He writes: “Greco-Roman *pneuma* circulates in the blood in a way that at first disturbed, then fascinated, and now comforts me. A nontranscendent *pneuma* animated blood, and because of blood, semen.”⁴⁰

Does Rogers go too far though? It seems that, in an effort to ground the Spirit materially in the wine, Rogers misses an important aspect of the Lord’s Supper. By overemphasizing the *pneuma* [spirit] in the blood, he fails to take into account Christ’s words, especially in the Supper. In a Lutheran approach to the Spirit’s work through material means, the *verba* requires a bit more of theological reflection in a pneumatic reading of the Sacrament. In an effort to communicate the materiality of the Spirit and his propensity toward the material, the Son may have become “superfluous” in Rogers’s proposal. It appears that in the flow of Rogers’ argument, the Son’s blood has become the means of the Spirit (*pneuma* animating the blood) and the Son’s words have, in fact, faded into the background. Furthermore, beyond linking the Spirit’s materiality to the Son’s words in his Supper, there are two other issues I find problematic

³⁷ Rogers, “The Fire in the Wine,” in Habets, 254.

³⁸ Both Rogers’ style of writing and his use of symbols and images makes understanding his argument a bit tricky. While this may be part of his rhetoric, it nonetheless complicates the reading and makes seeing how exactly the Spirit is in the blood and/or in the Sacrament more difficult.

³⁹ See especially, Rogers, “The Fire in the Wine,” in Habets, 256–57.

⁴⁰ Rogers, “The Fire in the Wine,” in Habets, 255–56.

with Rogers' argument. The first relates to the constituting or "creating of Christians," as Rogers puts it in his article with respect to the Spirit and Romans 8. Paul uses the word "adoption."⁴¹ Rather than defining more precisely in the biblical language how the Spirit's resting on Christians relate to their adoption, Rogers' driving image to get at this is the somewhat ambiguous use of *pneuma*, blood, and semen for that which "creates children" or Christians. The second issue deals more properly with the Sacrament of the Altar, specifically the implications of Rogers's argument about asking if the idea of the *pneuma* and blood can be applied to the wine [of the Supper] for understanding the Spirit's identity.

First, let us look at the problem of using a metaphor of mixed Spirit and blood to describe the Spirit's creating of Christians through adoption. As Rogers unpacks his thesis about "the *pneuma* is in the blood," he understands *pneuma*, according to Late Ancient Greek, as fluid *stuff*, not as transcendent God. For instance, he writes that "it [*pneuma*] animated or circulated in blood and semen, and this has everything to do with Paul's metaphors of the Holy Spirit creating "children" of God (literally sons, or children who inherit)."⁴² Paul, however, does not use a metaphor of the Spirit "creating children of God" as Rogers states. The Spirit brings about adoption, but he understands this reality in terms of the image of adoption proper, which expresses a participation by grace in Christ's sonship.⁴³ Michael Middendorf writes the following with respect to adoption in Romans 8:

"Adoption" (υιοθεσία, Rom 8:15) is an objective genitive used by Paul here to define one of the primary benefits "you received" from the Spirit. "The Spirit...brings about adoption, uniting men with Christ [the Son] and so making them sharers in His sonship." It is proper to call "adoption" a metaphor in that it communicates the truth

⁴¹ See Rom. 8:1–30 for Paul's discussion on the Spirit.

⁴² Rogers, "The Fire in the Wine," in Habets, 256.

⁴³ "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!' The Spirit himself bears witness with our spirit that we are children of God" (Rom. 8:15–16).

of God's Good News with an earthly and understandable word picture. Nevertheless, it expresses a reality. It *is* one outcome of the efficacious action of God's Spirit received by us.⁴⁴

Moreover, the adoption of the Spirit does not happen by means of the blood (or semen), but rather through water. Traditionally, Christianity has understood the sacrament of Holy Baptism as that material means which the Spirit uses to bring about adoption. The Lord's Supper is not understood as the place where God makes Christians. Baptism is. The Supper is that means through which the Spirit sustains the adopted. In baptism, while there is an allusion to blood, it is to Christ's death proper (Romans 6). Paul does not speak to adoption here, but rather a dying to sin with Christ. Paul speaks of baptism as that which unites the baptized to Christ's death saying that those who are baptized in Christ are baptized into Christ's death (Rom. 6:3–11). Paul's focus is the participation of the baptized with Christ in his bloody sacrifice on the cross.⁴⁵ Apart from the implicit mention of blood in Romans 6, there are only three uses of the word in the book of Romans—none of which relate to Rogers' theory of the fluidity of the Spirit nor his working in the blood.⁴⁶ Middendorf later notes that Paul's use of adoption carries with it memories of Old Testament Israel, God's adopted son. Middendorf writes,

The underlying concept is rooted in the OT and in Judaism. "Adoption" is one of the privileges of Israel (Rom. 9:4), and Israel, as we have seen is, is regularly characterized as God's "son" or in the OT and Judaism. ...Once again then, Paul has

⁴⁴ Michael P. Middendorf, *Romans 1–8*, Concordia Commentary (St. Louis: Concordia, 2013), 642.

⁴⁵ The request of James and John in Mark 10 is similar. At the petition to sit at Jesus' right and left hands: "Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am to be baptized?' And they replied, 'We are able.' And Jesus said to them, 'The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized.'" (Mk 10:38–39). Here again we have reference to baptism and allusion to the blood (cup), but both, again, are not references to the Spirit but rather to participation in Christ's sacrifice.

⁴⁶ Rom. 3:15; Rom. 3:25; Rom. 5:9. In fact, of the ninety-one uses of the word in the New Testament, apart from John 19:34, "...and at once there came our blood and water," none of the references speak to the blood of Christ and the Spirit.

taken a term that depicts Israel's unique status as God's people and "transferred" it to Christians.⁴⁷

If the adoption of the Israelites in Exodus is examined, it is not by "means" that the adoption or the constitution of the people as God's son occurs.⁴⁸ It seems that adoption, in this sense, is declarative. Moses writes:

The Lord called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.' (Exodus 19:3–6)⁴⁹

It is difficult to establish a precedence, based upon the biblical narrative, for the coming of *pneuma* and blood as that which creates Christians by means of adoption. Beyond that, of the occurrences of blood in the New Testament, none of the occurrences are explicitly tied to the Spirit and adoption. In John's Gospel there is an explicit mention of blood and an implicit mention of the Spirit as water in John 19:34 which brings the Spirit and blood into the same conversation; however this does not refer to adoption, but instead the Spirit's being poured out at the Son's glorification. Bruce Schuchard's discussion on the Spirit, the blood, and the water in 1 John 5:6–8 also assists us in understanding the relationship between the blood and the Spirit in Johannine literature.⁵⁰ Concerning the first mention of "water" and "blood" in the text,

⁴⁷ Middendorf, *Romans 1–8*, 643.

⁴⁸ Unless, of course, the Red Sea is considered the means by which the children are saved. But even then, it was after the crossing that God declares Israel to be his children (Exodus 19).

⁴⁹ In the subsequent chapter, at the giving of the Decalogue, Yahweh prefaces the commandments with the statement, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Exod. 20:2).

⁵⁰ "This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is truth. For there are three that testify: the Spirit and the water and the blood; and these three agree" (1 John 5:6–8).

Schuchard writes that they “describe both the means and the manner of the coming of the man Jesus, the Christ/Son of God, so that we might live through him.”⁵¹ Here the words refer to the Son’s coming in the flesh (blood) and the Son’s role as the Christ (water, which is the Spirit [John 7:37–39]). The second mention of the “water” and the “blood” stresses the bloody sacrifice Jesus would make on the cross: “For John, however, no life-giving or life-altering supply of heavenly water, no later and greater baptism, is possible apart from the blood of Jesus’ person that was shed on the cross.”⁵² The Son’s coming with water and with the blood was necessary for salvation. Schuchard further explains that there is a grounding of the Son’s person in the incarnation with the focus on not only who he *was*, but also what he came *to do* (die as atonement for sin). Schuchard writes: “Three witnesses [the Spirit, the water, and the blood] offer threefold testimony to the summing significance of the person and the work of the coming one. The Spirit, the water, and the blood mark so as to inform a necessary understanding of Jesus’ person. They mark so as to inform a necessary understanding of Jesus’ suffering and death.”⁵³

The other notable mention of the blood and the Spirit comes in the book of Hebrews. In a section concerning redemption through the blood of Christ, the author of Hebrews links the Spirit and blood throughout Hebrews 9: “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, 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” (Heb. 9:13–14). However, here, as in other examples in the New Testament, the blood refers to Christ’s sacrifice on the

⁵¹ Bruce G. Schuchard, *1–3 John*, Concordia Commentary (St. Louis: Concordia, 2012), 530.

⁵² Schuchard, *1–3 John*, 531.

⁵³ Schuchard, *1–3 John*, 535.

cross which he does *in the Spirit* as well as the Spirit's role in establishing the covenant by giving God's people a new heart (Heb. 10:15–18). As John Kleinig notes, the Spirit is not necessarily *in the blood* as Rogers argues, but the Son offered himself as the blood sacrifice *through* the eternal Spirit. Kleinig writes:

Christ, the High Priest who was anointed with the Spirit, “offered himself” as a totally unblemished victim to God through the eternal Spirit. “Through the eternal Spirit” his human nature was consecrated in the personal union with his divine nature, so that despite his close association with sinners, whose sins he bore, he was and is truly “undefiled” (7:26). On the other hand, since Christ has performed this act of divine service, his blood “shall,” through the same eternal Spirit, “purify our conscience,” so that we may join with him in the eternal service of the living God. That happens here and now in the Divine Service. In the blood of Christ, the Priest and King anointed by God's Holy Spirit, keeps on cleansing the conscience. Unlike the blood of a dead animal, it is the life-giving, Spirit-filled blood of the living Christ, who has the power of indestructible life (7:16). By his self-offering and his blood, Christ shares his eternal Spirit with us, so that we now have the same high-priestly calling (3:1), statues (2:11), and power 6:4–5).⁵⁴

Kleinig understands this discussion of blood and the Spirit as a reference to the Day of Atonement and what the Son does through the Spirit for salvation.⁵⁵ For Kleinig, it is *through* the Spirit that the Son works and saves. The Spirit is not separated from the Son, but rather does his material work through the incarnate Son.

By Rogers' own admission, his application of his image to explain adoption is no sure thing.⁵⁶ Rogers eventually arrives at articulating baptism as the place where Christian adoption actually occurs; however, in doing so, the issue of the Son's salvific role through the material means by which the Spirit works rises again. Rogers writes,

⁵⁴ John W. Kleinig, *Hebrews*, Concordia Commentary (St. Louis: Concordia, 2017), 430.

⁵⁵ “We have then in 9:6–14 a typological interpretation of the two parts of the tabernacle based on the ritual for the Day of Atonement. As the outer shrine of the tabernacle is to the inner shrine, so the earthly tent is to the heavenly tent, the old age is to the new age, and the purity of the flesh for the participation in the service of the old covenant is to the purity of the conscience for God-pleasing service in the new covenant.” Kleinig, *Hebrews*, 431.

⁵⁶ He asks, “Is there a *pneuma* theory for adoption? Can it [*pneuma*] animate the air or circulate in the household? Certainly: but my application to adoption is an inference; so far as I have no sources to tell me so directly.” Rogers, “The Fire in the Wine,” in Habets, 259.

In it [baptism] we find both sacrifice—by drowning—and birth done better, in the womb of the font. The Spirit, a fluid, extends by *kraxis*, or mixing, into the water. So it extends all the more readily into the sacrifice in which the Son makes brothers by sharing his blood, into that mixed substance that the modern Greek calls *krasi*, the wine: which celebrates the wedding feast that a father throws for his son, where the son says to his spouse, “this is my body, given for you.”⁵⁷

What does Rogers mean exactly then with these mixed metaphors? They set the stage for Rogers’ thesis that the Spirit acts “paraphysically” in a way that he works in and alongside of the material, but exceeds the material by sanctifying it. Thus, he concludes this part of his essay by saying: “Paul’s ‘Spirit of adoption’ also works paraphysically, expanding in nature according to Greco-Roman adoption theory, where the father’s *pneuma* is not just “spirit,” but seminal fluid. *Somehow*, it causes both biological and adoptive children to resemble him.”⁵⁸ At this point, one wonders whether or not Rogers pneumatology is too separated from Christology because it seems as if the soteriological baton has been handed off to the Spirit completely as the “adoption” seems more like a mission of only the Spirit and not of the joint mission of the Spirit and the Son. Moreover, what of the word in a theology of the Spirit’s works through means? It is not as if baptism is just water mixed with the Holy Spirit. The word and promise of Christ are essential in the Sacrament of Baptism (and the Lord’s Supper). This lack of attention to the Son’s words is also an issue with Rogers’s speculation about the *pneuma* and the blood as it relates to the Supper.

Let us now look at the second problem with Rogers’ material pneumatology, which deals with the Supper more properly. Having made the case for the use of the image of the *pneuma* animating blood and creating Christians in adoption, he now asks if this image can be applied to

⁵⁷ Rogers, “The Fire and the Wine,” in Habets, 259.

⁵⁸ Rogers, “The Fire and the Wine,” in Habets, 260.

the Supper.⁵⁹ Now, Rogers never gets around to answering this question; rather, he leaves it open ended, but we will take up this question for the sake of following the trajectory of Rogers' argument. In the second half of the paper, he argues against a kind of magic operating in the wine. The wine is not the actual blood of Jesus *in* the cup, but the blood *in* the wine. He fights against medieval practices that emphasized the preserved blood of Christ over and against the blood of the eucharist.⁶⁰ Rogers correctly argues that what is important is not the participation in the actual reliquary blood of the crucified Jesus, preserved specially from the time of the crucifixion, but the sacramental blood in the Supper.

Rather than connecting the Spirit directly to the blood in the Supper, we ask a question we raised earlier, namely, "What of the Word?" Christian churches, including the Lutheran church, that confess the Real Presence of Christ in the Sacrament, as opposed to the Supper being symbolic, understand the importance of Christ's speaking with respect to the celebration of the Lord's Supper. In other words, of primary importance in the celebration of the Sacrament of the Lord's Supper are the words Jesus speaks at the Supper's institution. Rather than asking about the *pneuma* in the wine directly, a Lutheran pneumatology first asks about the relationship between the Spirit and Christ's word. The Spirit Christology of Rogers' *After the Spirit*—the Spirit Christology which as Sánchez notes, argued in part that "the Spirit's resting on the Son has a goal, namely, the Son's return to the Father and our return to the Father through the Son"—seems to have disappeared and instead has given way to a material pneumatology that sees the

⁵⁹ "Shall we apply this analysis also to the wine, which is the blood of the community: *pneuma* animates the blood, and therefore wine? (The spirit in the wine is not the alcohol: it comes from the blood.)" Rogers, "The Fire and the Wine," in Habets, 256.

⁶⁰ In the *Dauerwunder* of late medieval Germany, pilgrims regarded the substance in certain reliquaries as real, human blood miraculously kept fluid and red since the crucifixion." Rogers, "The Fire in the Wine," in Habets, 261.

Spirit more in the material as such than in Christ primarily.⁶¹ In other words, Rogers' focus on the material character of the Spirit could at times become a principle in and of itself that may or not be linked more specifically to a Christological reading of biblical narrative.

Again, the principle of materiality at times seems to advance a pneumatology divorced from (or at the very least "separated from") Christology. Thus, materiality asks about the Spirit mixed with water and the Spirit mixed in the wine without necessarily hearing how biblical narrative links the Spirit to Christ's words in relation to the water and the wine. Perhaps what is needed then is not so much a "materiality" of the Spirit that sees the Spirit's locus primarily in physical means as ends in themselves, but an *incarnational materiality* of the Spirit that sees the privileged locus of the Spirit in the means of the incarnate Word, beginning with his words.

Regin Prenter on Luther and the *Incarnational Materiality* of the Spirit

As seen previously, there is danger in looking for the Spirit in means without seeing the Spirit primarily in the incarnate Word and his words. The focus now turns to an *incarnational materiality* of the Spirit, one that sees the shape of the Spirit's presence and activity in the incarnation of the Son and through the words of the incarnate Son. Sánchez writes:

Because the Holy Spirit is inseparably united to the Word made flesh *and his words*, and therefore to his Scripture, absolution, baptism, and Supper, we can posit the materiality and incarnational character of the Spirit and thus a sacramental view of the Spirit of Christ. If Christ is the privileged locus of the Spirit, the definitive bearer and giver of the Spirit, then, we must also look to Christ to know what the Spirit looks like in our lives (emphasis mine).⁶²

What Sánchez communicates in this quote is the closeness of the Spirit to the Son. He calls their work "inseparable" and a "joint mission." Moreover, Sánchez highlights the importance of the

⁶¹ For the citation, see Sánchez, *Sculptor Spirit*, 29.

⁶² Sánchez, *Receiver, Bearer, and Giver*, 228.

unity of the Spirit and Christ's words, something for which Rogers does not account sufficiently in his essay. Thus, this section of the chapter will explore Regin Prenter's evaluation of Luther's understanding of pneumatology. While there is not sufficient space to treat all of Prenter's (and Luther's) work on the Spirit, the relationship on the Spirit and the word will be the focus.

Prenter says that, for Luther, the means of the Spirit is the word.⁶³ However, Prenter raises a question with respect to this understanding: "Are they so connected with each other that the Spirit is always present where the Word is? Or is it possible for the Word to be without the Spirit or may the Spirit work independently of the Word?"⁶⁴ While it may be possible for the Spirit to work independently of the Word because the Spirit has the freedom to do so as a person in the Godhead, he nevertheless chooses to be the "revealing Spirit." Reflecting on Prenter, Sánchez writes: "Luther's pneumatology acknowledges that the Holy Spirit cannot be bound to the spoken, sacramental, or written forms of the word. The Holy Spirit cannot be manipulated through the mere human performance of rites (Lat. *ex opere operato*), as if he were our personal possession or could be reduced to being a mere instrument of the Word."⁶⁵ Ontologically, the Spirit has his own existence in the eternal glory of God away from the Word and apart from our world. Economically, the Spirit, as the revealing Spirit, comes freely and out of love through the Word for humanity's sake. This is why Prenter affirms the Spirit's intimate connection with the Word:

But as the revealing Spirit, as the Spirit which comes to us, he cannot be without the Word. For it is the Spirit's work to make risen Christ real and present among us. And the risen Christ can only be present among us in his humanity. But the risen Christ's

⁶³ Prenter, *Spiritus Creator*, 101.

⁶⁴ Prenter, *Spiritus Creator*, 101.

⁶⁵ Sánchez, *Receiver, Bearer, and Giver*, 226.

humanity in our midst now is the Word, a contemporary and sacramental Word, which gives Christ as gift, and in which he is the acting subject.⁶⁶

In fact, Luther understood the word to be the instrument of the Spirit and goes on to say that “the outward Word is *the incarnation of the Spirit*, and that it corresponds to the Spirit as the voice corresponds to man’s breathing, or as the rays of the sun correspond to the warmth of the sun” (emphasis mine).⁶⁷ Yet on the other hand, Prenter highlights how Luther maintained the sovereignty of the Spirit over the Word. In other words, the word (written or proclaimed) and the visible word (sacraments) become God’s living word only when the Spirit uses it as an instrument to make Christ a present reality. In this sense, the word is gospel, or effective as a life-giving word that creates faith. Prenter explains: “It is the Spirit that causes Christ to be truly present in the Word and that makes it a gospel which kindles faith and supports it.”⁶⁸ Or more simply stated, it is the Spirit that carries the word and Sacrament, and it is the Spirit alone that realizes it in the experience of the Christian.⁶⁹

However, one notices a tension in Luther’s understanding of the relationship between the word and the Spirit. Is it the word or is it the Spirit that is effective? What of the apparent priority of word and then Spirit or the seeming gap that exists between the two? How can this be if the Spirit is “sovereign”? Prenter explains: “The Word may be without the Spirit, but not as the Word of God; and the Spirit may be without the Word, but not as the revealing Spirit.”⁷⁰ The tension is thus resolved not by logic, but by waiting from the Spirit to fulfill what the word

⁶⁶ Prenter, *Spiritus Creator*, 122–23.

⁶⁷ Prenter, *Spiritus Creator*, 103.

⁶⁸ Prenter, *Spiritus Creator*, 161.

⁶⁹ “It is the Spirit that makes the Word the gospel of God and the sacrament God’s sign of confirmation.” Prenter, *Spiritus Creator*, 166.

⁷⁰ Prenter, *Spiritus Creator*, 124.

promises.

The thought which we emphasized about the Spirit's *necessarily* following the outward Word is not to be construed as taking back that which was just said about the sovereignty of the Spirit and the insufficiency of the outward Word. It is to be understood as underscoring the fact that the outward Word even in its insufficiency *promises* the coming of the Spirit, and that he who believes this promise and prays about the Spirit will not be disappointed.⁷¹

For Luther, the outward word is analogous to the humanity of Christ present among us in a saving way by the work of the Spirit. Prenter writes: "The Holy Spirit works in such a way that Christ is present in the outward Word just as he once was present in the flesh of Jesus."⁷² The apparent "gap" between the spoken word and the sovereign Spirit is resolved in the time "between promise and fulfillment, between prayer and the answer to prayer."⁷³

Prenter highlights that in the discussion of the Spirit's work in the oral word (*verbum vocale*) there seems to be little importance given to the sacraments.⁷⁴ Early on, Luther wanted to ground the Spirit's work in the spoken word to fight against a medieval understanding of the sacraments (*ex opere operato*), but this focus did not mean that the sacramental word was not also a place of the Spirit's efficacious work. Prenter details how in Luther's battle against the enthusiasts, the reformer did maintain the Spirit's work in and through the sacramental word: "When the enthusiasts wanted to separate the granting of the Holy Spirit from the external sign, the Word and the sacrament, it was because they placed the Spirit in sharp contrast to all things

⁷¹ Prenter, *Spiritus Creator*, 126.

⁷² Prenter, *Spiritus Creator*, 111.

⁷³ Prenter, *Spiritus Creator*, 126.

⁷⁴ Luther says that "[the sacraments] seem almost to have disappeared from the horizon. We constantly spoke about the Word and the Scriptures made alive in *verbum vocale* while we merely touched upon the sacraments in passing. That the sacraments in some way belonged to the Word was suggested, but the relation between the Word and the sacrament was left undefined. The strong emphasis on the *verbum vocale* almost seemed to make the sacraments more problematic." Prenter, *Spiritus Creator*, 130.

visible. It was the Spirit's own essence to belong to the world of the invisible."⁷⁵ This was not so for Luther. He consistently held that wherever the Spirit works *pro nobis*, he works visibly. The Spirit's work through visible means critiques a certain spiritualism of the Spirit that disconnects him from all things visible: "Against that Luther strongly maintains that the Spirit, where he performs his comforting and life-giving work, always manifests himself in visible and outward signs."⁷⁶ Prenter says that for both young and old Luther, the word was a tool of the Spirit, "or the Spirit was given in, by, through, and with the Word."⁷⁷ That is, the shape of the Spirit is the word—whether it be the Word made flesh, the spoken word or the sacramental word.

Now the Word is seen as an instrument in the hands of the Spirit by which the merits of Christ are given or the church sanctified, and then it is seen as an instrument in the hand of the Triune God by which the Spirit is given. Thus in the one case the Spirit is *over* the Word, and in the other case the Spirit is *in* the Word. And in the last case "in the Word" sometimes indicates an instrumental relation, the Spirit comes *by* the Word, and sometimes an accompanying relation, the Spirit comes *with* the Word (or the Word brings the Spirit with it). Sometimes illustrations are used which seem to partake both the concept of instrument and of the idea of accompanying. This is the case when we say that the Word is a vehicle of the Spirit. It is the door or the window on which he moves.⁷⁸

While Luther is working to maintain the Spirit's freedom from the material in the sense that the Spirit is God and thus not confined to means, he demonstrates that in the economy of salvation the Spirit is word-shaped. Prenter explains how Luther's understanding of the Spirit and the visible word is the result of a difference between anthropocentric and theocentric approaches to pneumatology. For Luther, the Spirit's work was not to be understood from the perspective of man's way upward to God, but from God's way downward toward man.⁷⁹ Instead

⁷⁵ Prenter, *Spiritus Creator*, 254–55.

⁷⁶ Prenter, *Spiritus Creator*, 255.

⁷⁷ Prenter, *Spiritus Creator*, 255.

⁷⁸ Prenter, *Spiritus Creator*, 256.

⁷⁹ "The work of the Spirit was not understood as a part of man's pious endeavors but as a part of an unbroken

of an anthropocentric understanding of the Spirit, Luther understood the Spirit theocentrically, namely, that the Spirit's work "is seen exclusively as a part of an unbroken act of God."⁸⁰

For Luther, "because the work of the Spirit is to mediate the reality of the *bodily incarnated* Christ, therefore the Spirit has a special affinity to the outward and the visible."⁸¹ However, we must note that Luther's confession of the Spirit's work through the outward Word is not just a reaction against the enthusiasts, "but an approach to pneumatology that assumes *first* the Spirit's inseparable connection to Christ and his words of life"⁸² Luther's pneumatology is incarnational at its core.

Prenter and Luther do not operate with a Spirit Christology per se, but they bring the discussion of the Spirit and the material into Lutheran theology. In doing so, they give clearer shape to the materiality of the Spirit, particularly showing its link to the word. In short, the revealing Spirit works in, with, and through the Word (Incarnate, spoken, and sacramental).

Sacramental Pneumatology

Prenter and Luther demonstrate how the Spirit's relationship with the material is not arbitrary, but instead takes a specific shape. It could be said that the Holy Spirit is Jesus-shaped. This reality of the closeness of the Spirit to the incarnate Son also indicates the trajectory of the Spirit's work. It is soteriological. Sánchez describes the work of the Spirit of Christ as a

act of God in behalf of man." Prenter, *Spiritus Creator*, 258.

⁸⁰ Prenter, *Spiritus Creator*, 259. "At no time does Luther lose sight of the fact that the Spirit, which manifests itself by the outward means of grace, is the sovereign, living God acting personally." Prenter, *Spiritus Creator*, 259.

⁸¹ Prenter, *Spiritus Creator*, 273. John O'Donnell describes the Spirit's affinity to the visible in the following manner: "But because the Spirit always has a Christological face, it is the nature of the Spirit to become bodily." O'Donnell, "In Him and Over Him," 42.

⁸² Sánchez, *Receiver, Bearer, and Giver*, 227.

“sacramental pneumatology.”⁸³ By means of this pneumatology, Sánchez advances the discussion of the relationship between the Spirit and the material by looking at the presence and activity of the Spirit primarily in the incarnate Son. He specifically argues for a sacramental pneumatology in the development of models for the sanctified life, such as returning to one’s baptism through death and resurrection (baptismal or renewal model) or serving neighbors in eucharistic thanksgiving to God for his gifts in the Supper (eucharistic or sacrificial model). Yet a general evaluation of his work will further direct reflection on the materiality of the Spirit toward the goal of this chapter, namely, inquiring about the Spirit at work in the words of the incarnate Son at the table.

The word sacramental is understood in both broad and narrow senses.⁸⁴ Sánchez defines the broad sense of sacramental as “the Spirit’s work in salvation history through material means in creation—above all, through the Son’s own *human* life and history. Such a pneumatology focuses on the identity of the *incarnate* Christ as the privileged locus of the Holy Spirit, as the bearer and giver of the Spirit of God.”⁸⁵ This sacramental pneumatology pays special attention to the presence and activity of the Spirit in the Son’s life, death, and resurrection.⁸⁶ Sacramental pneumatology, as Sánchez identifies it, finds a natural place in the discussion of the Sacrament of the Altar. Throughout the liturgy of the Service of the Sacrament the connection is made

⁸³ He writes about this in a variety of articles and publications, but his published dissertation is the earliest this idea occurs in his writings on the Holy Spirit. See Sánchez, *Receiver, Bearer, and Giver*, 219.

⁸⁴ Prenter says of the two senses: “The word ‘sacramental’ ... may be understood in the narrow sense and simply mean the two sacraments, baptism and the Lord’s Supper. And it may be understood in the broader sense as the designation of a fundamental religious view, which seeks to find God, not in pure spiritual ideas, but in the small outward things of the world which are used by God as a means of manifesting himself in the visible and physical world.” Prenter, *Spiritus Creator*, 152.

⁸⁵ Sánchez, *Receiver, Bearer, and Giver*, 219–37.

⁸⁶ Sánchez also operates with a narrow sense of the term sacramental referring “to God’s work through instituted means of grace such as baptism and the Lord’s Supper. The Holy Spirit dares to work through ordinary and seemingly insignificant means or signs in creation (such as water, or bread and wine) to deliver God’s word of forgiveness, life, and salvation to a broken world.” Sánchez, *Receiver, Bearer, and Giver*, 219–20.

between the Sacrament and the death of the incarnate Word. In Settings One and Two of the Divine Service, the Prayer of Thanksgiving notes the close connection between the death of Jesus and the Sacrament.⁸⁷ Right after the Words of Institution, Settings One and Two include the Proclamation of Christ, which reads: “As often as we eat this bread and drink this cup, we proclaim the Lord’s death until He comes” (*LSB*, 162, 179). The liturgical connections between the Sacrament and the sacrifice of Jesus on the cross open the door for exploration of the Spirit’s work in Jesus in the Sacrament. Moreover, the Prayer of Thanksgiving petitions for the benefits of the Supper, which are the work of the word and the Spirit.

According to Sánchez, a sacramental pneumatology finds its foundation in a Spirit Christology. Beginning with Christ as the locus of the Spirit means that, “one does not only look to the Spirit who comes *after* Christ but sees the Spirit already *in* Christ.”⁸⁸ An example of this incipient Spirit Christology in the early church is found in Basil’s understanding of Jesus’ anointing at his baptism. Basil remarks: Who would deny that the accommodations made for man by ‘our great God and savior Jesus Christ’ according to the goodness of God are accomplished through the grace of the Spirit?⁸⁹ Basil sees the Spirit as not only active in Christian baptism *after* Jesus, but already *in* Jesus’ own incarnate life and mission.⁹⁰ Even prior to Basil,

⁸⁷ “...and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross. Gathered in the name and the remembrance of Jesus, we beg You, O Lord to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament...” *LSB*, 161, 178.

⁸⁸ Sánchez, *Receiver, Bearer, and Giver*, 220.

⁸⁹ St. Basil the Great, *On the Holy Spirit*, 73.

⁹⁰ Basil notes how the Spirit is involved throughout the life of the incarnate Word: “First he is joined to the very flesh of the Lord as his anointing, and he is inseparably present to him, as it is written, ‘The one on whom you see the Spirit coming down and remaining on him, he is my Son, my beloved’ (John 1:33; Lk. 3:22). And, ‘Jesus of Nazareth, whom God anointed with the Holy Spirit’ (Acts 10:38). Then, his every work was performed in the presence of the Spirit. The Spirit was present when he was tempted by the Devil. ‘Jesus,’ says Scripture, ‘was led into the desert by the Spirit to be tempted’ (Mt 4.1). The Spirit was inseparably present to him as he worked miracles. ‘If I,’ he says, ‘cast out demons in the Spirit of God’ (Mt 12.28). Further the Spirit is not left out of his resurrection of the dead, for what did the Lord say when he renewed man and restored again the grace of God’s

Athanasius highlights the pneumatological link between Jesus' baptism and that of the Christian. His basic argument was that the incarnate Word was anointed with the Spirit at his own baptism so that Christians might receive the baptism through him (the Word) in their baptism. Sánchez sums up Athanasius's point: "The Word receives the Spirit in the flesh in order to give the Spirit to humanity. The Spirit's presence in Christ has a sacramental trajectory."⁹¹ Sánchez mentions further that early Lutheran theologians point to this Christ-shaped Spirit in "the pneumatological continuity, shape, and function of the proclamation of the word from Christ to the Church."⁹² He cites a section of the Formula of Concord that highlights the Spirit's identity as the "Spirit of Christ" and speaks of Christ's obtaining the Spirit for the purpose of sending him to us through the word:

Therefore, the *Spirit of Christ* must not only comfort but through the function of the law must also 'convict the world of sin' [John 16:8]. Thus, in the New Testament, the Holy Spirit must perform...an alien work—which is to convict—until he comes to his proper work—which is to comfort and to proclaim grace. *For this reason Christ obtained the Spirit for us and sent him to us* (italics by Sánchez).⁹³

Sánchez continues: "Because the Holy Spirit is inseparably united to the Word made flesh and his words, and therefore to his Scripture, absolution, baptism, and Supper, we can posit the materiality and incarnational character of the Spirit and thus a sacramental view of life in the Spirit of Christ."⁹⁴ This sacramental view of pneumatology focuses on the incarnate Word's

inbreathing which man had lost-what did he say when he breathed onto the faces of his disciples? 'Receive the Holy Spirit. Whose sins you forgive are forgiven, and whose sins you bind, are bound' (John 20.22–23). Was not the founding of the Church accomplished clearly and undeniably through the Spirit? For he himself gave the Church, Scripture says, 'first Apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, governments, diversities of tongues' (1 Cor 12.28). This very order has been ordained according to the distribution of the gifts of the Spirit." St. Basil the Great, *On the Holy Spirit*, 73–74.

⁹¹ Sánchez, *Receiver, Bearer, and Giver*, 226.

⁹² Sánchez, *Receiver, Bearer, and Giver*, 228.

⁹³ FC, SD V. 11 in Kolb and Wengert, 583.

⁹⁴ Sánchez, *Receiver, Bearer, and Giver*, 228.

giving of the Spirit. The Spirit who first descended and rested upon the Son is the same Spirit that is given by the Son. In the same way that sacramental pneumatology sees the Spirit not *after* Christ, but already *in* Christ, it also encourages the hearing of the Spirit not *after* Christ, but already *in* Christ's own speaking.⁹⁵ Before considering the Spirit 'in, with, and under' the *verba*, a more thorough consideration must be given of the relationship of the words of the incarnate Word and the Spirit in the biblical narrative.

The Spirit and Jesus's Words According to the Gospel of John

Thus far we have traced the Spirit's affinity to the material, namely, the incarnate Word. We have also argued that a sacramental pneumatology holds that what is true of the Spirit's presence and activity in the incarnate Son's life and mission is also true of the Spirit's presence and activity in the incarnate Son's words (and speaking). For Jesus explicitly states in John 6:63 that his words are "Spirit and life." Later, Jesus also explicitly and repeatedly states in his Paraclete sayings in John 14–16 that when Paraclete comes it will do the work that it must do through the revelatory word of Jesus. Our task in this section turns to evaluating how John's Gospel understands the relationship between Jesus' speaking and the presence and activity of the Spirit in him.

The biblical narrative shows the intimate connection of the Spirit and the Word. Sánchez shows how the Spirit and the Word have been working together since the beginning; "...the Scriptures permit us to say that God creates by means of his Spirit and his word: 'The earth was a total chaos, the darkness was covering the deep, and the Spirit of God (*ruah elohim* in Hebrew,

⁹⁵ Sánchez discusses how there is a tendency in the Lutheran tradition to see the Spirit after Christ: "When we speak about the Holy Spirit, our first inclination is to speak of him as the one who leads us to faith in Christ through the preaching of the gospel. When we make that confession, the Holy Spirit is placed *after* Christ, so that only after the work of Christ is finished, we proceed to speak about the Spirit's proclamation and application to us of Christ's redeeming work." Sánchez, *Receiver, Bearer, and Giver*, 168.

pneuma theou in Greek) was moving about [coming and going] over the surface of the waters. And God said: ‘Let there be light! And the light came to be’ (Gn 1:2–3).”⁹⁶ Sánchez argues that Genesis 1 contributes two important points in articulating pneumatology. The first is the association between water and the creative action of the Spirit of God. This association helps see the baptism of Jesus in the New Testament as a special pneumatic event for him as well as for the Christian. Referring to the Spirit’s descent on Jesus in the Jordan waters, he writes: “But now, however, the language of Genesis helps us to anticipate the identity of the Spirit as *Spiritus Creator* in the new creation in Christ from his moving about the waters of the first creation.”⁹⁷

The second point deals with the creative power of the word and the Spirit as a prominent biblical theme. Sánchez notes how the creation came into being by means of the creative word of God (Gen. 1:3): “The fact that the will of God is able to be spoken and at the same time is able to create, is another theme repeated over and over again in the Sacred Scriptures.”⁹⁸ The Word of God is living, active and creative, achieving its purpose (cf. Isa. 55:11). The baptism of Jesus in the Jordan crystalizes this biblical theme. According to John’s Gospel, John the Baptist witnesses the Spirit descend from heaven and remain on Jesus, reaffirming that it is on Jesus, the creative and incarnate Word, that the Spirit descends and remains: “And John bore witness: ‘I saw the Spirit descend from heaven like a dove, and *it remained on him*. I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see *the Spirit descend and*

⁹⁶ “...las Escrituras nos permiten decir que Dios crea mediante su Espíritu y su palabra: ‘La tierra era un caos total, las tinieblas cubrían el abismo, y el Espíritu de Dios (*ruah elohim* en hebreo, *pneuma zeou* en griego) iba y venía sobre la superficie de las aguas. Y dijo Dios: ‘¡Que exista la luz! Y la luz llegó a existir’ (Gn 1:2–3). Leopoldo A. Sánchez M., *Pneumatología: El Espíritu Santo y la Espiritualidad de la Iglesia* (St. Louis: Editorial Concordia, 2005), 79. Translation mine.

⁹⁷ “Por ahora, sin embargo, el lenguaje de Génesis nos ayuda a anticipar la identidad del Espíritu como *Spiritus Creator* en la nueva creación en Cristo a partir de su ir y venir sobre las aguas de la primera creación.” Sánchez, *Pneumatología*, 79. Translation mine.

⁹⁸ “El hecho de que la voluntad de Dios pueda ser hablada y a la vez pueda crear, es otro tema que se repite una y otra vez en las Sagradas Escrituras.” Sánchez, *Pneumatología*, 80. Translation mine.

remain, this is he who baptizes with the Holy Spirit.’ (John 1:32–33, emphasis mine). More broadly, Sánchez summarizes John’s overall Christological presentation of the biblical link between the creative Spirit and the creative word in the following way:

The Gospel of John invites us further to consider the Holy Spirit who, moving about over the waters of the Jordan (characteristic of the *Spiritus Creator* in Gen. 1:2), descends and remains on the incarnate Word to accompany it in the mission of salvation or new creation to which his Father sent him (John 1:32; 3:17). As the incarnate Word of God the Father, the Son communicates his divine will (like the creative word in Genesis), but he does so because “God himself has given him his Spirit without restriction” (John 3:34). From his glorification, the Son will baptize others with the Spirit that dwells in him (John 1:33b). As the puff or breath of life that proceeded from the mouth of God in the first creation and constantly renews the face of the earth (Gen. 2:7; Ps. 104:29–30), the Son will breathe upon his disciples the Spirit of new life that proceeds from the Father (see John 20:22; 15:26). Identifying the Spirit as a *Paraclete* or “Defender,” John gives him a personal character. The *Paraclete* accompanies the church in a world hostile to God, testifying of the Son and teaching it his words (John 14:16–17, 26; 15:26).⁹⁹

In John’s Gospel, as Sánchez notes, the giving of the Spirit is also tied to the glorification of Jesus which occurs at the cross.¹⁰⁰ The giving of the Spirit by the glorified Son, who bears the Spirit, is anticipated in earlier texts, such as the narrative already cited. Sánchez sees the same dynamic at work in John 3:34, where he interprets the Son as the object of God’s giving of the Spirit without ruling out the possibility of theologically including those who believe in the Son as objects of the same Spirit.¹⁰¹ Be that as it may, Sánchez’s ultimate interest lies in seeing Jesus

⁹⁹ “El evangelio de Juan nos invita además a contemplar al Espíritu Santo que, yendo y viniendo sobre las aguas del Jordán (característica de *Spiritus Creator* en Gn 1:2), desciende y permanece en la Palabra encarnada para acompañarla en la misión de salvación o nueva creación a la que su Padre lo envió (Jn 1:31; 3:17). Como la Palabra encarnada de Dios Padre, el Hijo comunica la voluntad divina (como la palabra creadora en Génesis), pero lo hace porque “Dios mismo le da su Espíritu sin restricción” (Jn 3:34). A partir de su glorificación, el Hijo bautizará a otros con el Espíritu que mora en él (Jn 3:33b). Como sopro hálito de vida que proviene de la boca de Dios en la primera creación y renueva constantemente la faz de la tierra (Gn 2:7; Sal 104:29–30), el Hijo soplará sobre sus discípulos el Espíritu de nueva vida que procede del Padre (véase Jn 20:22; 15:26). Al identificar el Espíritu con el *Paráclito* o Defensor, Juan le da un carácter personal. El *Paráclito* acompaña a la iglesia en un mundo hostil a Dios, testificándole del Hijo y enseñándole sus palabras (Jn 14:16–17, 26; 15:26).” Sánchez, *Pneumatología*, 81. Translation mine.

¹⁰⁰ “The apostle highlights the pneumatological link between Jesus’ death on the cross, the resurrection, and giving of the Spirit.” Sánchez, *Receiver, Bearer, and Giver*, 67.

¹⁰¹ He writes: “The Son receives the Spirit *from God* “without measure” (Jn 3:34). Could this affirmation also

as the receiver, bearer, *and* giver of the Spirit in John's overall approach to the Spirit in the Gospel. While it is helpful to see John's Gospel describe the identity of Jesus as the giver of the Spirit early in the Gospel and connect his actual giving of the Spirit especially to his glorification, we want to draw attention at this point to Jesus' bearing of the Spirit for his mission of proclamation. This aspect of John's Spirit Christology, so to speak, best highlights the Son's speaking in the Spirit (or the Spirit working 'in, with, and under' Jesus' words). If in bearing the Spirit, the Spirit is intimately involved in Jesus's ministry (the actions, miracles, etc.), then it logically follows that in bearing the Spirit, the Spirit is intimately involved in Jesus's speaking.

Felix Porsch traces the Spirit's role in John's Gospel, giving special attention to the relationship between the word and the Spirit. He does so by drawing Johannine themes together such as water, word, and Spirit. With respect to John 7, he first notes that water in John's Gospel is a symbol of the law and the word of God in the Old Testament:

For the pious Israelite the word and the law of God are also a fountain of life (cf. Ps. 119:25, 37, 93, 107, 116; Deut. 32:47). Thus, it is not surprising that they might be spoken of equally by using the symbol of water or the fountain (cf. Sir 24:25–27, 30–33; Prov. 14:27; 13:14; 16:22; 18:4; 20:5). In the scrolls of Qumran the investigation of the Scripture is compared to digging a well, which symbolizes the law (CD, 3:16 with 6:4). On the contrary, with respect to the false doctrines, they are called, "waters of lies" (CD 1:15). To these ideas corresponds the insistent invitation that wisdom makes to come and drink from her (Sir 24:19–21; cf. Prov. 9:3–6; Is. 55:1). With the extra that is drunk, wisdom gives "the water of intelligence" (Sir 15:13), knowledge

apply to the reception of the Spirit *from the Son* by those who believe in him (v. 36a)? John writes, "For the one [i.e., the Son] whom God (*ho theos*) sent speaks the words of God, for not by measure does he give (Gk. *didōsin*) the Spirit" (translation mine). The question is: Who gives (*didōsin*) the Spirit? God the Father or his Son? A number of manuscripts state that "God gives the Spirit" (*ho theos didōsin to pneuma*). If God is the Spirit giver, then the Son receives and bears it. This give-and-take is consistent with the statement that immediately follows: "The Father loves the Son and has given (*dedōken*) all things in his hands" (v. 35, translation mine). But what if the Son is also the Spirit *giver* in this passage, the one whom God sent to speak his words and give the Spirit without measure to whoever believes in him? Does the text reveal a case of intentional ambiguity, in which the author points to two complementary aspects of Jesus' pneumatic identity both in relation to his Father and to us? If so, then John makes a remarkable theological statement that anticipates and is consistent with a reading of his Gospel from a Spirit-oriented angle. In John 3, the apostle intimates that the Father gives to his Son the Spirit whom the Son gives to the church. The Son's identity as bearer and giver of the Spirit is announced at the beginning of the Gospel (1:33), and fulfilled at the end of the story and in the glorified breathing of the Spirit whom he received from the Father upon the disciples (20:22)." Sánchez, *Receiver, Bearer, and Giver*, 67.

and wisdom, that is to say, accurately speaking, it gives itself. (cf. Sir 24:19–34). It is undoubtable that by means of the invitation to drink made in John 7:37, Jesus needed to awaken in the hearers the memory of this call to wisdom. It is all the more surprising that the evangelist expressly adds: ‘This was said by the Spirit...’¹⁰²

Porsch sees a connection in the Old Testament between water and the law or word of God.

Through a mixture of citations from wisdom literature and some extra biblical sources, he shows how the word of God is likened to water. While he does not make an explicit connection to the water and the word in John’s Gospel, the concept of being invited to drink should, as he argues, waken to memory Old Testament images of drinking in wisdom.

In the next section, Porsch unpacks the biblical use of water in Old Testament prophets as a symbol for the Spirit. While he admits that there is no explicit connection between “living water” (active, moving) and the Spirit per se, he does show how the Old Testament prophetic use of water purifies in the same way that the Spirit purifies:

To the central effects that water has, which we have mentioned before, are attributed the comparison of water with the Spirit, who also purifies and gives life (Isa. 32:15; 44:3; Ezek. 39:29; Joel 3:1; Zech. 12:10). Of course, there is no quote from the Old Testament that expressly speaks of “living water” (that is, fresh, running water from the source) comparing it to the Spirit. What is ordinarily spoken about is purifying water. This is also true of the famous text of Ezekiel 36:25–37, where the radical change of the old man into a new one is described in three phases: “I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a

¹⁰² “Para el israelita piadoso la palabra y la ley de Dios son también una fuente de vida (cf. Sal 119, 25. 47. 93. 107. 116; Dt 32, 47). Así no sorprende el que se hable de ellas echando mano igualmente del símbolo del agua o de la fuente (cf. Sir 24, 25–27. 30–33; Prov. 14, 27; 13, 14; 16, 22; 18, 4; 20, 5). En los rollos de Qumran se compara la investigación de la Escritura con cavar un pozo, que simboliza la ley (CD 3, 16 con 6, 4). A las falsas doctrinas se las llama, por el contrario, “aguas de mentira” (CD 1, 15). A estas ideas les corresponde la insistente invitación que la sabiduría hace de que se venga a ella a beber (Sir 24, 19–21; cf. Prov. 9, 3–6; Is. 55, 1). Con el sobro que se toma, la sabiduría da “el agua de inteligencia” (Sir 15, 3), conocimiento y sabiduría, es decir, hablando con toda exactitud, se da a sí misma (cf. Sir 24, 19–34). No se puede dudar de que con la invitación a beber hecha en Jn 7, 37 Jesús tenía que despertar en los oyentes el recuerdo de esta llamada de la sabiduría. Por eso sorprende todavía más que el evangelista apostilla expresamente: ‘Esto lo dijo del Espíritu...’” Félix Porsch, *El Espíritu Santo, defensor de los creyentes: La actividad del Espíritu Santo según el evangelio de san Juan*, trans. Severiano Talvero Tovar (Salamanca: Secretariado Trinitario, 1983), 29–30. Translation mine.

heart of flesh” (cf. Jer. 31:31–34). It must be thought then that the evangelist must have been the first to use the expression “living water” applied to the Spirit.¹⁰³

Baptismal allusions are observable in Porsch’s interpretation of the concept of water in the prophets, especially with the Ezekiel passage speaking of the sprinkling of clean water for purification.

Finally, Porsch connects the Spirit and the word by means of the image of “living water,” which as he argued earlier alludes to both the word of God and the Spirit.

In applying the term “living water” to the Spirit, the evangelist has closely associated, at the same time, the Spirit and the word, that is, the revelation of Jesus. This is so because, as previously mentioned, in the Old Testament, water is primarily and principally a symbol of the word, the law, and the revelation of God. In the New Testament Jesus brings the Old Testament to its climax. His invitation implies, first of all, the demand that he is listened to, that his word be accepted, that is, that one believe in him and his word (cf. 6:35). But such faith is only possible thanks to the action of the Spirit (cf. 3:3–8; 6:60ff). Until the Spirit acts, faith in the full sense of the term is not possible. So, since the not-yet-there-Spirit corresponds to the still-not of faith (cf. the reaction of the disciples before Easter: 2:19ff; 12:16; 13:17; 20:9). Later experience has thus taught the evangelist that to come to fully and deeply know the Word, the truth of Jesus, and the corresponding complete faith, the action of the Spirit is needed. Starting from this experience is how the evangelist applied the expression of “rivers of living water” to the Spirit, which is, as it were, “the power of the word.” He is the one who “opens” the words of Jesus and who “introduces them into the fullness of truth” (cf. 16:13).¹⁰⁴

¹⁰³ “A los efectos centrales que el agua tiene y que antes hemos mencionado se deben las comparaciones del agua con el Espíritu, que también purifica y da vida (Is 32, 15; 44, 3; Ez 39, 29; Joel 3, 1; Zac 12, 10). Claro que no hay cita ninguna del antiguo testamento que hable expresamente de “agua viva” (o sea, agua fresca y corriente de la fuente) comparándola con el Espíritu. De lo que se habla siempre es de agua purificadora. Esto vale también del famoso texto de Ez 36:25–27, donde se describe con tres frases el cambio radical del hombre viejo en uno nuevo: “Derramo sobre vosotros agua pura para que os purifiquéis. Os purificaré de todas vuestra inmundicias y de todos vuestros ídolos. Os daré un corazón nuevo y os infundiré un espíritu nuevo. Os sacaré de vuestro pecho el corazón de piedra y os daré un corazón de carne” (cf. Jer 31:31–34). Habrá que pensar, pues, que debe de haber sido el evangelista el primero que empleó la expresión “agua viva” aplicada al Espíritu.” Porsch, *El Espíritu Santo*, 30. Translation mine.

¹⁰⁴ “Al aplicar el evangelista lo de “agua viva” al Espíritu, ha asociado estrechamente, al mismo tiempo, el Espíritu y la palabra, o sea, la revelación de Jesús. Ello es así porque, como ya se dijo, en el antiguo testamento el agua es primaria y principalmente símbolo de la palabra, la ley, y la revelación de Dios. En el nuevo testamento Jesús lleva a su culmen esta revelación veterotestamentaria. Su invitación implica, en primer lugar, la exigencia de que se le escuche, de que se acepte su palabra, es decir, de que se crea en él y su palabra (cf. 6, 35). Pero tal fe solamente es posible gracias a la actuación del Espíritu (cf. 3, 3–8; 6, 60 ss). Hasta tanto este Espíritu no actúe, no es posible la fe en el pleno sentido del término. Así que al no-haber-todavía Espíritu le corresponde también el todavía-no de la fe (cf. La reacción de los discípulos antes de pascua: 2, 19ss; 12, 16: 13, 17; 20, 9). Experiencia posterior

The Spirit in John's Gospel, according to Porsch, opens the words of Jesus. There is the sense that the Spirit who comes with Jesus' words is the one who actualizes them for the hearer. Thus, Porsch notes that "the Spirit makes it possible to correctly hear the words of Jesus, which for the believer are "words of life" (6:68)."¹⁰⁵

There is something more at work in John's Gospel with respect to Jesus' words and the Spirit. Weinrich notes a theme in John between Jesus' words and the Spirit, namely, that Jesus' voice is the voice of the Spirit. He offers the following translation of John 3:8: "The Spirit breathes where he wills, and you hear his voice, but you do not know from where he comes and where he goes. So is everyone who is begotten from the Spirit."¹⁰⁶ In his commentary on the grammar for John 3:8, Weinrich notes some of the options with respect to the translation of important words. The noun for *pneuma* can be understood as either "wind" or "spirit," the verb *pneo* can mean either "blow" or "breathe," and the noun *fone* can refer to a "sound" or to a "voice." Despite the apparent variety in options with the various Greek words, Weinrich argues that there is more clarity in the grammar than ambiguity.

However, throughout this section *pneuma* has always referred to the "Spirit," and there is no reason to expect a different referent here. John 3:8 is the only occasion in the NT where the verb *pneo*, "breathe; blow" occurs with *pneuma*. Elsewhere in the NT the verb always refers to the "blowing" of the wind, and the accompanying noun for "wind" is not *pneuma* but instead *anemos* (Mt 7:25, 27; John 6:18; Rev 7:1) or *notos* ("south wind," Lk 12:55), or the verb's participle (without a noun) denotes the blowing wind (Acts 27:40). *Therefore Jesus is not making an analogy or speaking a parable.* The conversation remains focused on the confrontation between Nicodemus, and so the singular "you" of the verb *akoueis*, "you hear," is not the generalizing

enseñó, pues, al evangelista que para llegar a conocer plena y profundamente la palabra, la verdad de Jesús, y para la correspondiente fe plena se necesita la actuación del Espíritu. Partiendo de esta experiencia es como el evangelista aplicó la expresión de los "ríos de agua viva" al Espíritu, que es, por así decirlo, "la fuerza de la palabra". El es quien "abre" las palabras de Jesús y quien "introduce en la plenitud de la verdad" (cf. 16, 13)." Porsch, *El Espíritu Santo*, 30–31. Translation mine.

¹⁰⁵ Porsch notes that "el Espíritu hace posible escuchar rectamente las palabras de Jesús, que para el creyente son "palabras de vida" (6, 68)." Porsch, *El Espíritu Santo*, 131. Translation mine.

¹⁰⁶ Weinrich, *John 1:1–7:1*, 356.

“you” of a parable but a reference to Nicodemus himself. *Nicodemus hears the “voice” of the Spirit in the voice of Jesus, the Christ (cf. John 3:29; 5:25, 28; 10:3–5, 16, 27)*. Thus, these words of Jesus do not merely suggest the idea that the work of the Spirit is incomprehensible. They refer to the freedom of God in his work of mercy and grace. The life-giving work of the Spirit has no natural cause, nor can it be obligated by the merit of any person. As in the beginning God created *ex nihilo* out of the freedom of his will to create (cf. “water” and “the Spirit” in Gen 1:2), so the renewal of man comes by grace alone in the event of Baptism. It is a gift, and as such it can only be received, that is, received through faith. *The words of Jesus are inspired speech, not as any poet, but as he who is the Word of God and so whose words “are Spirit” and “life” (John 6:63) (emphasis mine).*¹⁰⁷

Continuing with the idea of the voice of the Spirit and also demonstrating some agreement with Porsch on the matter, Weinrich writes: “One begotten from the Spirit hears the voice of the Spirit in the words of Jesus and knows that he is the Son sent from the Father.”¹⁰⁸ Following Weinrich’s referents of the voice of the Spirit in the voice of Jesus, he offers the following translation of John 5:25, 28: “Amen, amen, I say to you, an hour is coming and now is when the dead will hear the voice of the Son of God, and those who hear will live...Do not wonder at this, that an hour is coming when all who are in the tombs will hear his voice.”¹⁰⁹ In this text Jesus speaks of “hearing” and “living” and “hearing” and “coming out” [of the tombs – new life]. The voice of the Spirit in the voice of Jesus concerns himself with life and new life [resurrection]. Similarly, D. A. Carson says of John 5:25: “It is the voice of the Son of God (or his word: *cf. v. 24; 6:63, 68; 11:43*) that calls forth the dead, *and those who hear (cf. notes on v. 24) will live*. Such a voice, such a life-giving word, is nothing other than the voice of God (*cf. Is. 55:3*), whose vivifying power mediates the life-giving Spirit (*cf. 3:3, 5; 7:37–39*) even to dry bones.”¹¹⁰ While Carson is willing to say that the voice of Jesus mediates the Spirit, he is not as willing to see the

¹⁰⁷ Weinrich, *John 1:1–7:1*, 394–95.

¹⁰⁸ Weinrich, *John 1:1–7:1*, 395.

¹⁰⁹ Weinrich, *John 1:1–7:1*, 570.

¹¹⁰ Carson, *The Gospel According to John*, 256.

voice of Jesus as the voice of the Spirit (as Weinrich does). Later in John 5:28 Carson understands the voice as the Son's without reference to the Spirit: "The voice of the Son is powerful enough to generate spiritual life now; it will be powerful enough to call forth the dead then."¹¹¹ However, in John 6:63–65 Carson sees a much stronger connection between the words Jesus speaks and the Spirit. He first establishes the connection between the Spirit and Jesus in John:

In this Gospel, we have already been introduced to the Spirit's role in the new birth (John. 3); there the contrast between flesh and spirit is no less sharp. So here: *The Spirit gives life*. Strictly speaking, the Spirit does not come upon the disciples until after Jesus' ascension (7:37–39); but already Jesus himself is the bearer of the Spirit (1:32f.), the one to whom God gives the Spirit without limit and who therefore speaks the words of God (3:34). That is why Jesus can now say, *The words I have spoken to you are spirit (i.e. they are a product of the life-giving Spirit) and they are life (i.e. Jesus' words rightly understood and absorbed, generate life – cf. 5:24.*¹¹²

Carson calls the words of Jesus the product of the life-giving Spirit. In John 6:63 these words are active and consistent with the work of the Spirit who gives life. Carson makes a connection between this text and Jer. 15:16: "When your words came, I ate them; they were my joy and my heart's delight" (cf. also Ezek. 2:8–3:3; Rev. 10:9–11). He compares Jeremiah's assessment of God's word to Jesus' assessment of his own word as follows: "One cannot feed on Christ without feeding on Christ's words, for truly believing Jesus cannot be separated from truly believing Jesus' words (5:46–47). Human beings live by every word that proceeds from the mouth of God (Dt. 8:3). The identical claim is now made for the words of Jesus, precisely because he is the Word incarnate (1:1–18; cf. 5:19–30)."¹¹³ While there is certainly a clear

¹¹¹ Carson, *The Gospel According to John*, 258.

¹¹² Carson, *The Gospel According to John*, 301–02. Sánchez also brings out the Spirit's coming upon the disciples after Jesus' ascension in his discussion of the Spirit in John's Gospel. Sánchez, *Receiver, Bearer, and Giver*, 68–70.

¹¹³ Carson, *The Gospel According to John*, 302.

understanding that in John's Gospel, Jesus does not give the Spirit until his glorification, all he does occurs in the Spirit because the Spirit has descended and rested upon him (1:33). All Jesus says is in the Spirit or of the Spirit because he bears the Spirit who rests on him even as he speaks.

John 10:3–5, 16, and 27 again deal with the hearing of the voice of Jesus.¹¹⁴ In these verses the hearing of the voice of Jesus is associated with knowing the Good Shepherd, or having faith, which is exactly what the Spirit brings about. From the beginning of John's Gospel, the Spirit's presence is closely tied to the Son. Throughout the Gospel, the Spirit and the Son are understood as inseparable: "the Spirit works through the message of Christ, and the message of Christ is effective because the Spirit makes it so."¹¹⁵

One additional Spirit text in John bears mentioning. After Jesus's resurrection, he appears to the disciples and gives them the Spirit by breathing on them.

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them, "Peace be with you. As the Father has sent me, even so I am sending you." *And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them if you withhold forgiveness from any, it is withheld."* (John 20:19–23, emphasis mine)

There is perhaps no closer association of the Spirit and the mouth/breath/words of Jesus than this particular text where Jesus breathes out the Spirit upon the disciples. In addition to demonstrating that the incarnate Word is the Lord of the Spirit and full of the Spirit by breathing

¹¹⁴ "To him the gatekeeper opens. The sheep *hear his voice*, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for *they know his voice*. A stranger they will not follow, but they will flee from him, for *they do not know the voice* of strangers...And I have other sheep that are not of this fold. I must bring them also, and *they will listen to my voice*. So there will be one flock, one shepherd...My sheep *hear my voice*, and I know them and they follow me" (John 10:3–5, 16, 27, emphasis mine).

¹¹⁵ Koester, *The Word of Life*, 139.

it upon/giving it to the disciples, a soteriological connection is made by John in this text. Carson writes:

The Christian witnesses proclaim and declare, and, empowered by the Spirit, live by the message of their own proclamation; it is God who *effectively* forgives or retains the sin. Thus Christian ministry is a continuation of Jesus' ministry (*cf.* notes on v. 21): through the gift of the Spirit the authority that Jesus exercises in, say, John 9, is repeated in their lives. Jesus there gave both sight and faith to the one who knew he was blind; to those who claimed to see, he declared, 'Your guilt remains' (9:41). Thus the retention of their sin was both description and condemnation. And the Paraclete who is given as a gift to Jesus' followers (v. 22) continues the same two-edged work through them (*cf.* notes on 15:26–27; 16:7–11).¹¹⁶

Spirit Christology Reading of Christ Speaking in the Spirit in the Supper

This chapter has explored the historical and systematic developments of the Spirit and the incarnate Word's joint mission. The unifying thread has been exploring the Spirit's intimate connection with the material world. While preserving the Spirit's ontological reality, Basil and the Nicene tradition gave the pneumatological discussion a soteriological direction.

Contemporary theologian, Eugene Rogers Jr. applied that tradition to seeing the Spirit resting upon Jesus's own physical body as well as the body of the Church. Rogers' material pneumatology has sought to locate the Spirit as close to the material world as possible.

In *After the Spirit*, Rogers develops an argument for the Spirit resting on Jesus in the womb of Mary in his chapter on the Annunciation.¹¹⁷ His point is to drive home not only the Spirit's importance in the narrative but to bring awareness to the Spirit's presence and activity in the mundane, material world. Rogers makes it abundantly clear that the Spirit's work in and through

¹¹⁶ Carson, *The Gospel According to John*, 656.

¹¹⁷ "In the annunciation the Spirit rests on the Son in the waters of the womb of Mary. Her womb becomes the locus of excess, a happy opening, where consummation and contingency coincide. In the Annunciation it becomes manifest that the Spirit does this elsewhere in both the Trinity and therefore in the world. Paraphysically she accompanies, befriends, and exceeds the physical. The Spirit dilates: she opens, she takes time. At the Annunciation the Spirit seals her resting on the Son antecedently in the womb of the Father and anticipates her resting on the Son in the womb of his side. In these she keeps faith with her hovering over the waters already at creation." Rogers, *After the Spirit*, 98.

Mary in childbirth demonstrates how the Spirit can work through other physical/material means to accomplish the will of God.¹¹⁸ Rogers writes: “Newness of life is conceived by the Spirit, ‘the Lord, the Giver of Life,’ who pours out on all flesh; new life is conceived in the Father by the Spirit’s resting, or meditating, on the Father’s Word; it is conceived in Mary by the Spirit’s resting on the Son; it is conceived in the font by the Spirit resting on those who will be baptized.”¹¹⁹ Rogers draws a connection between the work of the Spirit and the idea of the “womb,” both that of Mary who birthed the Son and the Church, who through her means, births Christians. For Rogers, “womb” carries the idea of new life. Since the Spirit is the “Lord and Giver of life,” Rogers sees a logical link between the womb and the Spirit.

Rogers, citing Syrian Fathers, furthers the idea of the Spirit and the womb by then focusing on the “womb in Christ’s side.” He explains: “The Spirit comes to rest on human beings as it rests on the body of the Son because they are said to enter into Trinity by the womb of his side.”¹²⁰ In other words, it is by means of the death of Jesus that fellowship with the Trinity is possible. New life for the sinner begins in the “womb in Christ’s side.” Rogers compares the wound of the crucified Christ to that womb of Mary:

Thus it comes as no surprise that Christ also opens. Like his Mother, Christ opens to the Spirit, this time as a dove nesting in a cleft in the rock, in such a way that other believers, too, can take refuge there, so that the Spirit, in resting on Christ, rests also on them. The dove that flies into a cleft or hides in an opening is the dove of the Song of Songs 2:14: ‘O my dove, in the clefts of the rock, in the covert of the cliff’ – and always also the Spirit resting on Christ the Rock.¹²¹

The final application in Rogers argument is that the Spirit rests on the Son in the womb of

¹¹⁸ Rogers helps dispel the Spirit’s adversity to the material. If the Spirit worked through childbirth, then he works through other ordinary means such as bread and wine. For a more colorful description of the Spirit’s work in the womb of Mary see Rogers, *After the Spirit*, 111–14.

¹¹⁹ Rogers, *After the Spirit*, 118–19.

¹²⁰ Rogers, *After the Spirit*, 119.

¹²¹ Rogers, *After the Spirit*, 122–23.

the wine, “As the Spirit rests on the historical body of Christ in the waters of the womb, so she comes to rest also on the churchly body of Christ in the wine of the sacrament.”¹²² Ephrem the Syrian sums up the work of the Spirit and Christ with the Annunciation and the Eucharist: “In the womb that bore you are Fire and Spirit, Fire and Spirit are in the river where you were baptized, Fire and Spirit are in our baptism too, and in the Bread and Cup are fire and Spirit.”¹²³ Rogers’ use of the triple womb idea demonstrates the use of his principle of material pneumatology to see the Spirit’s presence and activity in the material world, such as the baptismal font and the Lord’s Supper. What is lacking still is the relationship between what Jesus says and the Spirit’s presence and activity in him. Without a Spirit Christology proper, the Spirit’s presence in these various wombs tends to overshadow his presence in the Son proper.

We see this same problem occurring in yet another discussion for Rogers, namely, the epiclesis. The Son seems like an extra or of lesser importance than the Spirit especially in relation to the Supper. For the East, as Rogers notes, the Annunciation and the epiclesis are two sides of the one relationship between the Spirit and matter: “For bread and wine, representatives of the material world, to take on their new vivifying and sanctifying role as the Body and Blood of Christ, the priest as representative of the faithful has to involve the Holy Spirit.”¹²⁴ The epiclesis is necessary to affect the Supper. The epiclesis is the part of the eucharistic liturgy where the Spirit is invoked to actualize the Supper, in a sense. Brock continues:

There is thus a striking complementarity between the Annunciation and the epiclesis in the Eucharist. To bring out the point, one could put the matter in somewhat bizarre fashion and say that for God to become part of the material world and to take on flesh

¹²² Rogers, *After the Spirit*, 125.

¹²³ Sebastian Brock, “Mary and the Eucharist: An Oriental Perspective,” *Sobornost* 1 (1979): 51.

¹²⁴ Rogers, *After the Spirit*, 125.

and blood, the Holy Spirit has to invite—one could almost say ‘invoke’—Mary for her cooperation.¹²⁵

Rogers believes that Brock has discovered a Marian/eucharistic version of the Athanasian understanding that God became human so that humans might become divine.¹²⁶ For Brock the Spirit invokes a human being, the conception of Mary, so that a human being might invoke the Spirit, the eucharistic epiclesis. This brief discussion on the epiclesis has again shown that without a Spirit Christology proper, the relationship between the Son and the Spirit is not properly addressed. If the Spirit needs to be invoked to actualize the Supper, then what are we to make of the Son’s words concerning the meal? Are they not sufficient enough? An epiclesis, in this sense, again does not see the Son and the Spirit as inseparable companions but more as two persons whose presence and activity come together at certain moments.

While this development is a way to speak about the Spirit and the Sacrament, it seems that for Brock (and for Rogers) the Spirit has taken center stage. Lutheran liturgies of the Lord’s Supper have not included a eucharistic epiclesis historically. The Spanish hymnal *Cantad al Señor* comes close with the following words after the Words of Institution:

And so, Father, those who have been redeemed by him and made a new people by means of water and of the Spirit, we offer our sacrifice of praise and thanksgiving. We beg you to send your Holy Spirit over us to make us holy, and so be able to participate in your holy life. Unite us to your Son in his sacrifice, so that we are acceptable by means of him. In the fullness of time, subject all things to your Christ and bring us to our heavenly home so that we participate, with all of your saints, in the eternal heritage that you have prepared for us; through Jesus Christ, our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.¹²⁷

¹²⁵ Brock, “Mary and the Eucharist,” 55. Cited in Rogers, *After the Spirit*, 125.

¹²⁶ Rogers, *After the Spirit*, 126.

¹²⁷ “Y así, Padre, los que hemos sido redimidos por él y hechos un pueblo nuevo por medio del agua y del Espíritu, te ofrecemos nuestro sacrificio de alabanza y acción de gracias. Te suplicamos que envíes tu Espíritu Santo sobre nosotros para santificarnos, y así poder participar en tu vida santa. Únenos a tu Hijo en su sacrificio, a fin de que te seamos aceptables por medio de él. En la plenitud de los tiempos, sujeta todas las cosas a tu Cristo, y llévanos a la patria celestial, para que participemos, con todos tus santos, en la herencia eterna que nos has preparado; por Jesucristo, nuestro Señor, el primogénito de toda la creación, la cabeza de la Iglesia y el autor de nuestra salvación.”

In this eucharistic prayer, the Spirit is invoked not to sanctify the elements of the Supper, effecting the *Real Presence*, but to fall upon and sanctify God's people. Generally speaking, as explained in chapter one, the Words of Institution form the heart of the theology of the Lord's Supper in Lutheran theology. For there to be any fruitful conversation of the presence and activity of the Spirit in the Supper, it will not serve us to propose the addition of an epiclesis because the Spirit is already present in the Son's own presence and activity. Rather than adding something to the eucharistic liturgy to account for the Spirit, we must look to the Spirit already in Christ, specifically in what Christ says at the Supper. As we will see next, the Spirit must be considered in the Words of Institution. A Spirit Christology makes this possible.

Rogers's/Brock's approach of linking the Spirit to the Supper via the idea of the womb or the blood is not compatible with a Lutheran theology of the Supper that prioritizes the words of Jesus. This does not render the work of Rogers and Brock useless. Their efforts in tying the Spirit to the material has been an important link in seeing the Spirit materially. However, to engage a Lutheran theology of the Sacrament that holds the words of Jesus as essential, a Spirit Christology is better suited to articulate the Spirit's presence and activity in Jesus's words. A Spirit Christology helps us to show the link between the Spirit and Jesus' words in a way that is not evident in a Logos Christology. As Sánchez notes, in the Lutheran tradition, a Logos-oriented Christology rightly "highlights the Logos's communication of the divine majesty to his assumed humanity (i.e. the *genus maestaticum*). But this "genus of majesty" does not yet deal with the Holy Spirit's communication of itself to the humanity of the Logos."¹²⁸ The Eastern-Alexandrian tradition of the Logos as the subject of his own actions does well in combating the

Cantad al Señor (St. Louis: Editorial Concordia, 1986), 21. Translation mine.

¹²⁸ Leopoldo A. Sánchez M, "Sculpting Christ in Us," in Habets 305.

problem of Nestorianism, but does not deal with the Spirit's active role in the Logos's humanity. Sánchez explains: "There is a tendency in the Alexandrian school to speak of the Spirit as one who reveals the Son's divinity or glory to others through his human life, but not as the Spirit who dwells in, works through, and fashions the Son in his life and mission."¹²⁹ A Spirit Christology complements a Logos Christology by clarifying that Jesus, who is the creative Logos, speaks words of life in the Spirit because God's Spirit rests or remains on him. A pneumatology of the Lord's Supper will link the *verba dei* to the Son's giving of the Spirit through the word in the Sacrament.

Sánchez has developed a pneumatic genus to Lutheran Christology, a *genus pneumatikon*, which he describes as "a way of speaking about the incarnation that highlights the role of the Holy Spirit in making the humanity of the Logos a suitable instrument for the latter's work of salvation and for our sharing in the gift of his Spirit."¹³⁰ Instead of thinking of the Spirit in Jesus only as a revelation *for others* in his identity as God the Logos, a Spirit Christology will focus on the constitutive presence and activity of the Spirit in the life of Jesus *himself*. This soteriological angle shows how the Spirit's presence in the Logos perfects or brings to fulfillment His human life and history for our sake. That fulfillment includes his death and resurrection, but also his giving of the Spirit to us.

Christ who received and bears the Spirit gives the Spirit in word and baptism, but also in the giving of his own body and blood in the Supper. This type of Spirit Christology helps us avoid the risk of Rogers's material pneumatology, which sometimes sees the Spirit's presence

¹²⁹ Couple this Christological tradition along with the Lutheran emphasis on the *verba* and speaking of the Spirit in the Supper in a Lutheran theology of the Supper is difficult. Sánchez, "Sculpting Christ in Us," in Habets, 304.

¹³⁰ Sánchez, *Sculptor Spirit*, 38–39. For more on this proposal see Sánchez, *Receiver, Bearer and Giver*, 170–80.

more ambiguously in matter as opposed to in Christ. A Spirit Christology provides us with a more solid Christological framework and ground for speaking of the presence and activity of the Spirit in and from Christ for the sake of the world.

Chemnitz states that the doctrine of the Supper “has its true and proper foundation in the words of institution.”¹³¹ A Spirit Christology helps us see the Spirit in, with, and under those words of Jesus. If there is an inseparability between the *verba* and the Sacrament, then there must be an inseparability between the Spirit and the Sacrament because where Jesus speaks, the voice of the Spirit is also heard. Jesus is the receiver, bearer, and giver of the Spirit as the economy of salvation demonstrates. John’s Gospel especially explains how the Spirit is united to the Son in his mission, words, and glorification. When Jesus speaks his words in the Supper, we hear the Spirit’s voice, and they unite the celebration of the Sacrament to the Son’s upcoming passion.

Gifford Grobien explains this reality as follows:

Scripture serves as the structuring language which gives meaning to the embodiment of the sacraments and the testimony of the embodied Christian life. In this threefold structure, the body becomes the new location of the letter of Scripture, the place that bears the “marking” or “character” of the Word of God. The Spirit inscribes the Word of the cross—the Word which is Jesus Christ, yet especially as that separation and nothingness of the crucifixion—into the body of the believer. Because this Word is embodied, it is also lived out. This interconnection and empowerment to live in the body according to the Word of God is accomplished by the Spirit, the grace of the Word and the sacraments offered to the believer in worship.¹³²

A Spirit Christology reading of the Words of Institution actually leaves no room for a Eucharistic Epiclesis. If, as I have argued, the Spirit rests upon the material, on bodies, and in particular, on the body of the Son already (and by extension in his words), then the presence and activity of the Holy Spirit already comes in/by his speaking. The Spirit need not come *after* the

¹³¹ Chemnitz, “The Lord’s Supper,” 31.

¹³² Gifford A. Grobien, *Christian Character Formation: Lutheran Studies of the Law, Anthropology, Worship, and Virtue* (Oxford: Oxford University Press, 2019), 163.

Son's words (Eucharistic epiclesis *after* the Words of Institution) because a Spirit Christology sees the Spirit already *in* the Son and his speaking words of life. The Spirit is already at work in and through the words of Jesus, making the atoning sacrifice of Jesus a reality for those that eat and drink of his body and blood. To hear the Words of Institution is to hear the voice of the Spirit who brings forgiveness, life, and salvation.

CHAPTER FOUR

SEEING THE SPIRIT ‘IN, WITH, AND UNDER’ CHRIST’S OWN PRESENCE

Introductory Comments

Having “heard” the Spirit ‘in, with, and under’ the Word, specifically the Words of Institution, the present task now focuses on seeing the Spirit ‘in, with, and under’ Christ’s own presence in his Supper. While Christology is not the primary issue for Lutherans with respect to a theology of the Lord’s Supper, it is important and logically flows from the previous chapter’s discussion of the Words of Institution in a Lutheran theology of the Lord’s Supper.¹ This chapter will explore the Christology behind the Lutheran theology of the Lord’s Supper, giving special consideration to the Alexandrian tradition.

Christology is an important aspect of Luther’s theology with respect to the Supper. In his discussion on Christ as the external sign of God’s revelation, Prenter says that the humanity of Christ as revelation can only be received in the faith which is given by the Spirit.² Prenter notes: “Everywhere the description of the sign of revelation corresponds to Luther’s Christology. Or rather, the description of the sign of revelation is an indispensable part of Luther’s Christology.”³

¹ Pieper shows the priority of the Words of Institution: “It is one thing if God is present and quite another if He is present for you. For you He is there only if He adds His promise and binds Himself to it, saying: Here you shall find Me... Since Christ’s humanity is at God’s right hand, and now also is present in and above all things according to the mode of God’s right hand, you will not eat and drink Him as you do the cabbage and soup that is on your table [Luther here quotes the people that had been aroused fanatically by the ‘enthusiasts’] unless He so wills it. He has now become intangible, and you will not detect Him, though He is in your bread, unless He binds Himself to it for you, invites you to a special table through His Word, and Himself through His Word points out the bread in which you are to eat Him, as He indeed does in the Lord’s Supper saying: ‘This is My body.’ This is as if He were telling you: At home you may also eat bread, to which I am indeed very close; but this is the right “this,” namely, “This is My body.” If you eat this, you eat My body, but not otherwise. Also in this matter the Lutheran Church shows how closely it clings to the principle that Scripture is the only sources and norm of faith and life (*Schriftprinzip; principium cognoscendi*); for it declares that the presence of the body and blood of Christ in the Lord’s Supper rests upon His words of institution and must not be deduced from other doctrines, specifically not the doctrine of Christ’s Person.” Pieper, *Christian Dogmatics*, 2:194–95.

² Prenter, *Spiritus Creator*, 266.

³ Prenter, *Spiritus Creator*, 266–67.

For Luther, Christ as God incarnate was the real sign of revelation. Prenter argues that the main point of Luther's Christology may be found in two Scripture passages, Col. 2:9 and John 14:9.⁴ He explains: "The humanity of Christ is God's sign of revelation under whose protective majesty is near as God to us. Therefore the way of the humanity of Christ as God's way to us is also the rejection of every way from man to God. The way of speculation and work is blocked by the humanity of Christ."⁵ Luther best demonstrates this by focusing on the child in the cradle (and the crucified One) when he speaks of the humanity of Christ: "The child in the cradle does not mean humanity in its highest development or moral and religious ability pointing toward God. It means humanity in its total impotence and humility as a cover for the majesty of God, the humanity, 'the flesh' as an expression of God's self-humiliation on his way to us."⁶

This is most clearly seen in the doctrine of the Supper which Luther in can only be understood as a part of his Christology. The substance of the Supper, the Body and Blood of Christ, is the human nature of Christ. *Here*, if any place, it is possible to see what Luther understands by the humanity of Christ. Therefore, it is no doubt correct, when, in recent studies, the central importance of Luther's writings about the Supper has been emphasized in the understanding of Luther's Christology.⁷

The turn toward the Christology of the Lord's Supper, while secondary to the Words of Institution, is of no less importance for articulating a theology of the Sacrament. How Christ's body and blood can be truly present in, with and under the bread and the wine was an important issue with which Luther wrestled both against the Roman Catholic Church and especially the Sacramentarians. Lutherans affirm that Christ comes in his humanity in the Lord's Supper, a *real presence*. In contrast to the Lutherans and the Catholics, the Sacramentarians did not teach or

⁴ "For in him the whole fullness of deity dwells bodily" (Col 2:9); "Jesus said to him, 'Have I been with you so long, and you still do not know me, Philip? *Whoever has seen me has seen the Father*. How can you say, 'Show us the Father'?" (John 14:9, emphasis mine).

⁵ Prenter, *Spiritus Creator*, 267.

⁶ Prenter, *Spiritus Creator*, 268.

⁷ Prenter, *Spiritus Creator*, 268.

confess a physical or corporeal presence of Christ in the Supper. The Words of Institution were understood as “signifying” the body and not taken literally. A devout participant received and enjoyed only the spiritual presence of Christ.⁸ Dutch humanist Cornelius Hoen wrote concerning the Supper: “‘is’ in Christ’s Words of Institution must mean ‘signifies’ because Christ’ body, following the ascension, is at the right hand of the Father. The sacrament of the Altar was instituted by Christ to be a visible pledge that would remind his followers of his promise to be with them.”⁹

While plenty of ink has been spilled on the Lutheran position against both Rome and the Enthusiasts, this chapter will interact more with the modern Reformed position on the Lord’s Supper which does hold to a real presence of Christ but not in the same manner as Lutherans, for whom Christ’s body and blood are consumed orally. Instead, the Reformed believe that the manner of eating is spiritual. The body and blood of Christ are communicated to the participant in a spiritual manner. Recently, there has been some constructive work in the Reformed position with respect to the Lord’s Supper as Maarten Wisse has sought to explain Christ’s presence in the Supper by means of the Holy Spirit. While this Reformed example (Wisse) tends more toward using pneumatology to explain how Christ is present in the Lord’s Supper, ultimately, Christ is not bodily present in the Sacrament. Lutherans, on the other hand, confess that Christ is truly, and bodily present in the Supper not just his Spirit, but do not speak much to the Spirit’s presence in Christ. Therefore, the goal for the chapter is to look at the Spirit’s presence and

⁸ The Formula states: “When with his thorough argumentation Dr. Luther defended the true, essential presence of Christ’s body and blood in the Supper against the sacramentarians on the basis of the Words of Institution, the Zwinglians countered by saying that if the body of Christ is present at the same time both in heaven and on earth in the Holy Supper, then it cannot be a genuine, true human body. For such majesty belongs only to God; the body of Christ is incapable of such presence.” SD VII. 2 in Kolb and Wengert, 616.

⁹ Cited in Nafzger et al., eds., *Confessing the Gospels*, 2:873.

activity in the incarnate Son to answer questions on how the Spirit is present in the Lord's Supper because of the joint mission of the Son and the Spirit.

Lutheran Christology draws heavily from the Alexandrian tradition which confesses the *hypostatic union* [personal union] of Christ. The incarnate Son is divine, of the same substance as the Father begotten of the Father from eternity and also true man, conceived by the Holy Spirit and born of the Virgin Mary. What is not discussed in Alexandrian tradition as appropriated by Lutherans is how the Holy Spirit fits into the Christological picture. In light of this question, this chapter will look at the Eastern Christological tradition to see how Cyril of Alexandria and others spoke about Christ and the Spirit. This will not provide a full treatment of Eastern Christology, but a general summary of the tradition with special eye toward pneumatic elements in the Christological formulations. The purpose is to evaluate how the Eastern tradition understood the presence and activity of the Holy Spirit in the presence and activity of the incarnate Son.

Lutheran Christology also has a western side, which speaks of the presence of habitual gifts in the humanity of Christ. Through interaction with the Western tradition, this chapter will pick up on Sánchez's proposal for the *genus pneumatikon*, which he presents as a way to talk about the Spirit's presence in Christ's humanity and in his saints, in order to explore the Spirit's presence in the Sacrament.

Since significant material from the eastern tradition on the Gospel of John has become available, this chapter will investigate and evaluate John's "another Paraclete," paying special attention to Cyril of Alexandria's exegesis in order to make a proposal for a Spirit Christology reading of the Spirit's presence and activity in Christ's presence and activity in the Lord's Supper.

Reformed Christology and the Lord's Supper

Before turning to reflection on Eastern Christology, it serves us well to consider some of the critical and reflective work of the Reformed tradition as it relates to the Spirit and the Supper. It seems counterintuitive to reflect upon the Reformed position when it has often been described as opposite to a Lutheran Christology.¹⁰ However, the Reformed author with which this chapter will initially interact seeks to accomplish a similar task of that of this dissertation, asking of the Spirit's presence and work in the Lord's Supper.

Reformed and Lutheran Christology at Odds

It is no secret that Lutherans and Reformed theologians find Christology a central dividing issue. With respect to the Lord's Supper, the Reformed position holds that Christ cannot be truly, bodily present because He has ascended into heaven and sits at the right hand of the Father.¹¹ Pieper describes the Reformed problem in this position as one that hinges on the principle that the finite is not capable of the infinite (*finitum non capax infiniti*), which affects not only the doctrine of the Lord's Supper, but also of the incarnation and the vicarious atonement.¹² Pieper contends that if this principle were applied consistently, it would "destroy the foundation of the Christian faith."¹³ It is not consistently applied though, as Pieper notes especially in the Reformed position against Socinianism saying: "...it must be acknowledged also that Reformed theology, especially against Socinianism or Unitarianism, teaches both the incarnation of the Son

¹⁰ Pieper holds that the Reformed position is a teaching that "injures the Christian faith." Pieper, *Christian Dogmatics*, 2:271.

¹¹ Pieper's overall critique of the Reformed is "use of rationalistic axioms" to make sense of theology. Pieper, *Christian Dogmatics*, 2:271.

¹² "Luther saw that in the fanatics' vain appeal to rationality in order to explain the Lord's Supper they also put in jeopardy the very birth of Christ by separating the two natures to the point that one nature could be present apart from the other." Brandon Koble, "From the Velvet Cushion to the Altar: Luther's Theology of the Lord's Supper and Its Relationship to His Christology," *Logia* 29, no. 3 (2020): 11.

¹³ Pieper, *Christian Dogmatics*, 2:271.

of God and the infinite value of Christ's merit."¹⁴

The primary issues between the Reformed and the Lutheran views of Christology as it relates to the Lord's Supper revolve around the understanding of the communion of natures (*realem naturarum communionem*). The Lutheran "kind," the *genus maiestaticum* which posits the communication of the divine attributes to the human nature of Christ, as well as the *genus apotelesmaticum* which explains the communication of the divine official acts to the human nature of Christ, are both rejected in Reformed theology. According to Pieper, Reformed theology holds "that the finite human nature of Christ is capable of neither communion with His infinite divine nature nor of the communication of His divine attributes and acts."¹⁵ Thus, in a Reformed theology of the Lord's Supper there is simply bread and wine, since the body and blood of Jesus cannot be present in a saving way in the Supper.¹⁶

Lutherans are able to speak about the finite being capable of the infinite because of the communication of attributes in Christology. Thus, Lutherans can consider a text such as 1 John 1:7, "The blood of Jesus his Son purifies us from all sin," and say that the Son's purifying from sin is a divine attribute that is received according to and communicated through his human nature (*genus maiestaticum*).¹⁷ The incarnation makes this communication a reality. With respect to the Lord's Supper, the *genus maiestaticum* permits Lutherans to say that forgiveness of sins and life

¹⁴ Pieper, *Christian Dogmatics*, 2:273.

¹⁵ Pieper, *Christian Dogmatics*, 2:272.

¹⁶ "Zwingli held that it was not fitting for the almighty God to lower himself to bread and wine and allow himself to be used by human hands." Koble, "From the Velvet Cushion," 11.

¹⁷ The Formula of Concord speaks about the *genus maiestaticum* and its understanding of 1 John 1:7 in the following manner: "In accord with Scripture, we should and must believe that Christ received all this according to his human nature and that all this was given and imparted to the assumed human nature in Christ. But, as it is stated above, because the two natures in Christ are so united that they are not mixed with one another, nor is one transformed into the other, and because each retains its natural, essential characteristics in such a way that the characteristics of one nature never become the characteristics of the other nature, this teaching must be correctly explained and diligently defended against all heresies." FC SD VIII.60 in Kolb and Wengert, 627. For a fuller treatment see FC SD VIII.49–63, 624–628.

are possible because the divine nature of Christ gives his flesh and blood those attributes.

Luther took serious issue with the Reformed position on the Lord's Supper and thought it ridiculous, as Norman Nagel explains: "If Christ thought of honor as men do, he would, said Luther, mocking the Swiss, have stayed at God's right Hand, seated upon a velvet cushion, having the angels entertain him, and giving no thought to coming down and getting involved in our mess."¹⁸ Yet, Christ does get involved in our mess as the incarnation and crucifixion demonstrate, and as the Lord's Supper continues to proclaim. Against Luther and the Reformers, the Sacramentarians argued that "nothing should be ascribed to the human nature in the person of Christ that transcends or opposes its natural, essential characteristics."¹⁹

In article eight of the Formula of Concord, "Concerning the Person of Christ," the Lutherans set the record straight with respect to Christ's two natures and refute the faulty understandings during the time that held Christ was not physically present according to both natures in the Lord's Supper. Here the Lutherans argued that the biblical evidence supported a Christology where the human nature of Christ shares in the divine attributes so that Christ, according to both natures, is present everywhere, even under the bread and the wine of the Lord's Supper. Luther says:

Instead, it is nothing other than the almighty power of God, which fills heaven and earth. Christ has been installed in this power of according to his humanity *realiter* (that is, in fact and in truth) *sine confusione et exaequatione naturarum* (that is, without mixing or equating the two natures) in their essence or in their essential characteristics. On the basis of the communicated power, he can be and truly is present with his body and blood in the Holy Supper according to the words of his testament, to which he has directed us through his Word. This kind of thing is impossible for any other human being. For no other human being is united in this manner with the divine nature or has been installed in the exercise of divine, almighty majesty and power through and in a personal union of the two natures in Christ, as Jesus, the Son of Mary, has been. In him the divine and human natures are personally

¹⁸ Norman Nagel, "Luther on the Lord's Supper," *The Springfielder* 27, no. 3 (1963): 46–47.

¹⁹ SD VII. 4 in Kolb and Wengert, 616.

united with each other, so that in Christ “all the fullness of the deity dwells bodily” (Col. 2[:9]).²⁰

Luther’s understanding of Christ’s presence in the Sacrament finds its basis in his understanding of the personal union (*unio personalis*), which brings together the human and divine natures in the one person of Christ, after which the two natures cannot be mixed or separated. The *genus apotelesmaticum*, which is also denied by the Reformed, teaches that everything that Christ, the incarnate Word does, he does by using both natures. Thus, when Jesus gives us his body and blood in the Lord’s Supper, both natures are at work. Of the Institution according to Matthew’s Gospel, Chemnitz says:

For all these words, both individually and collectively, teach and confirm the simple and natural meaning which these words indicate to any ordinary reader or hearer freely and of themselves—that the substance of the Lord’s Supper in the first portion consists not only of bread but at the same time also of the body of Christ, so that in the external distribution there is offered to us and received orally not only the bread but also at the same time the body of Christ.²¹

In a Lutheran reading of this text [Matt. 26:26–29], Jesus’ giving of his own flesh and blood are attributes according to his human nature, whereas the forgiveness of sins communicated through his flesh and blood is an attribute of the divine nature.²²

Ultimately, what drove the Reformed tradition’s confession about the person of Christ was the effort to preserve the true humanity of Christ; thus, it was not possible for Christ to be truly present in the Lord’s Supper. Koble notes: “Luther’s opponents thought that they were protecting

²⁰ SD VIII. 28–29 in Kolb and Wengert, 621.

²¹ Chemnitz, “The Lord’s Supper,” 96.

²² Now as they were eating, Jesus took bread and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom” (Matt. 26:26–29, emphasis mine).

the humanity of Christ through their view of the Lord's Supper by not attributing to it anything that was not there according to its nature."²³ Luther, on the other hand, permitted tensions to remain. Where Jesus said "This is my body" while holding bread, Luther appealed to faith and obedience to the scriptures to confess the real presence of Christ in the Sacrament. The close proximity (and union) of the physical and the spiritual is an important component of Lutheran theology. To argue that the *real presence* is not plausible raises other issues in Christianity where the spiritual and physical meet, such as the incarnation. Nagel comments on the importance of the relationship of the physical and spiritual as it relates to the incarnation of Christ: "Scripture confronts us with Mary's Son; in Mary's Son, we are confronted by God. Remove one of these, and we are lost, for then God is lost to us."²⁴ To take the spiritual (divine) component from the incarnation would leave Jesus a mere man. To remove the physical component of the incarnation would greatly disconnect Jesus from humanity. Even as Luther conceded that God becoming flesh and blood in the incarnation through the Virgin Mary was unreasonable, he did not build his theology on reason.²⁵ So while the personal union of the Christ seemed unreasonable, Luther still confessed it as the scriptures did because this truth has implications in theology, especially the Lord's Supper.

The interaction or interpenetration of the two natures in the personal union of Christ is called the communication of properties (*communicatio idiomatum*). When Luther applies the *communicatio idiomatum* to the Supper he is able to articulate what he called the sacramental union (*unio sacramentalis*). The *unio sacramentalis* (sacramental union) is the teaching that both

²³ Koble, "From the Velvet Cushion," 11.

²⁴ Normal Nagel, "The Incarnation and the Lord's Supper in Luther," *Concordia Theological Monthly* 29, no. 9 (1953): 630.

²⁵ Koble, "From the Velvet Cushion," 11.

the bread and wine as well as the body and blood of Christ are present in the Lord's Supper.²⁶ In other words, the sacramental union teaches that "with the bread Christ's body is received, and with the wine Christ's blood; and that this is a union occurring only in the Lord's Supper."²⁷ In opposition to the Reformed position according to which Christ is present but reception of him is spiritual (not physical because Christ has ascended and is seated at the right hand of the Father), the Lutheran understanding of the sacramental union sees Christ bodily present in, with, and under the bread and the wine.

The Reformed Self-Critique on Christology

Maarten Wisse wrote an essay for a book dedicated to Reformed theologian Cornelis van der Kooi.²⁸ In his essay Wisse offers a critique of the Reformed position on the Sacrament held by Abraham Kuyper. What is most insightful from Wisse's essay is that he notes that even in the Reformed tradition, there is a propensity to focus on the Christological perspective of the Sacrament. Wisse remarks concerning Kuyper's overall theological understanding of the Supper: "Kuyper notes that the mode of Christ's presence in the Lord's Supper is a pneumatological one, but he pays rather little attention to this and, as we will see, speaks about the real presence primarily from a Christological perspective."²⁹ It seems that, even in a Reformed tradition that is much more willing to speaking about the Spirit or *spiritual presence*, more emphasis is placed on

²⁶ Pieper, *Christian Dogmatics*, 3:295.

²⁷ Pieper, *Christian Dogmatics*, 3:295. Luther's *Small Catechism* plainly teaches the sacramental union: "It is the true body of our Lord Jesus Christ under the bread and wine, instituted by Christ himself for us Christians to eat and to drink." SC, *The Sacrament of the Altar*. 1–2 in Kolb and Wengert, 362.

²⁸ Gijsbert van den Brink, Eveline van Staalduine-Sulman and Maarten Wisse, eds., *The Spirit is Moving: New Pathways in Pneumatology* (Boston, MA: Brill, 2019).

²⁹ Maarten Wisse, "Christ's Presence through the Spirit in the Holy Supper: Retrieving Abraham Kuyper" in Gijsbert van den Brink, Eveline van Staalduine-Sulman and Maarten Wisse, eds., *Finding the Spirit: New Pathways in Pneumatology* (Boston, MA: Brill, 2019), 334.

the Christological perspective with respect to the Sacrament of the Altar than on the pneumatological one. In this, Lutherans and Reformed are more similar than they realize.

Wisse recalls how, even though Kuyper stresses a Trinitarian character of God's activity in the sacraments, he laments that the doctrine of the Lord's Supper itself was not formulated from a Trinitarian perspective. In Kuyper's *E voto*, the work of the Father, the Son, and the Holy Spirit in the Lord's Supper is discussed in three different chapters. Wisse summarizes how Kuyper speaks extensively on the work of the Father in creation, which relates to the Sacrament because the sacraments are signs which are taken from the creation. The chapter on the work of the Son receives the most attention. Wisse observes: "It is already present in the discussion of the work of the Father, who sends the Son. A separate chapter is devoted to the Son, and, in the same way, the pneumatological chapter is not so much a discussion of the work of the Spirit as it is a discussion of the mode of Christ's presence in the Supper."³⁰ In other words, while there is consideration of the pneumatological view of Christ's presence, it is done through a Christocentric view of the Lord's Supper "where the *unio mystica* with Christ takes center stage."³¹

In Kuyper's *Dictaten dogmatiek*, where the discussion of the Trinity is part of the doctrine of the sacraments, Kuyper gives even less attention to the work of the Spirit.³² In Wisse's evaluation, the prominent work of the Spirit is Christ's presence in the community of faith as well as the individual believer. To round out his evaluation of Kuyper, Wisse adds that even in Kuyper's major work on the Holy Spirit, he gives no attention to the Spirit in the sacraments which Wisse argues "further reinforces the impression of a pneumatological deficit in Kuyper's

³⁰ Wisse, "Christ's Presence," 335.

³¹ Wisse, "Christ's Presence," 335.

³² Wisse, "Christ's Presence," 335.

doctrine of the sacraments.”³³

Wisse brings Herman Bavinck, another neo-Calvinist, into the conversation. While Wisse acknowledges that Kuyper and Bavinck are similar in their approach, he also concedes that they are not always in agreement, proposing “that they are [theologically] further from each other than their close cooperation might lead us to expect.”³⁴ While there is general consensus on the significance of Calvin’s pneumatological approach to Christ’s presence for a Reformed understanding of the Supper, there is little agreement beyond that between Bavinck and Kuyper. As Wisse highlights, a central point of importance in Kuyper’s doctrine of the sacraments is the role of the Trinity, which is absent in that of Bavinck.³⁵ Wisse says of Kuyper’s Trinitarian use that “he operates within a classical Trinitarian frame of reference, in which the incomprehensibility of God and the strict indivisibility of the works of the persons in the Trinity, *ad extra*, have a decisive role.”³⁶ Yet the most important difference, according to Wisse, between Bavinck and Kuyper lies in their views of the relationship between the Word and sacrament.³⁷

Bavinck understands a hierarchy between Word and sacrament. The Word is that which produces faith. For Bavinck, the sacrament without the Word is nothing whereas the Word without the sacrament still produces faith and brings salvation. In his dogmatics text, Bavinck holds that God gives nothing in the sacraments that he could not give otherwise.³⁸

The relationship between the Word and the Spirit are key for understanding Bavinck’s

³³ Wisse, “Christ’s Presence,” 335.

³⁴ Wisse, “Christ’s Presence,” 336.

³⁵ Wisse, “Christ’s Presence,” 336.

³⁶ Wisse, “Christ’s Presence,” 336.

³⁷ Wisse continues... “and, in close connection with this, the relationship between Word and Spirit.” Wisse, “Christ’s Presence,” 337.

³⁸ Wisse, “Christ’s Presence,” 337.

argument: “Bavinck acknowledges that the Spirit needs to join the Word for the Word to effectively unite us with Christ preached in the Gospel, but he is very insistent to bind the Spirit as tightly as possible to the Word of God. The Word is never without the Spirit, even when the Spirit does not always use the Word to the same purpose.”³⁹ In other words, wherever the Word is, with the sacraments or without, there the Spirit is also working.⁴⁰

Kuyper, on the other hand, demonstrates a less strict relationship between the Word and the Spirit in his theology, but aligned with the doctrine of grace.⁴¹ Wisse points out that for Kuyper, with respect to the gift of grace, the Spirit is always primary and ordinarily unmediated.⁴² Kuyper, too, argues that God may use means, but that he is not bound by means. Kuyper is more in line with Zwingli in that when God acts salvifically, it is ordinarily apart from human actions. As Wisse observes, Kuyper disagrees that the Word is what works faith while the sacraments only strengthen faith.⁴³ He explains that Kuyper’s “conviction is that neither the Word nor the

³⁹ Wisse, “Christ’s Presence,” 337–38.

⁴⁰ Wisse does note that Bavinck at least “acknowledges the possibility of God working salvation through the Spirit *without* the Word, but he does not want to give this insight any substantial significance.” Wisse, “Christ’s Presence,” 338.

⁴¹ Kuyper says: “The confession of God’s free sovereignty (*vrijmachtige souvereiniteit*) did not permit that the work of God would be bound to the service of humans. And this is why one [the Reformed lay people in Kuyper’s time] could not be led away from this confession that there were means of grace that the Holy Spirit uses in the work of grace, but that what is worked through these means, was by no means the whole of the work of the Holy Spirit; that the Holy Spirit *also* works without means, and that particularly the recreation from death to life, like creation itself, excluded every use of means.” Wisse, “Christ’s Presence,” 338.

⁴² Kuyper writes, “In this, we have to hold on to the view that the Holy Spirit, insofar as he uses means of grace, is bound to them only to the extent as God has ordained this, so that we do not exclude or restrict the direct working of the Holy Spirit next to the mediated one. This statement has to be made explicit, because not a few think they can derive from precisely this question [and answer] 65 that also the Reformed church denies the direct and unmediated work of the Holy Spirit. If namely, so they reason, the whole of salvation depends on a sincere faith and it stated here that the Holy Spirit works and strengthens this, but in such a way that he brings it about through the means of grace of the Word and strengthens it through the use of the Sacraments, then it is clear that here too, everything happens in a mediated way. This misunderstanding has to be precluded right away. Th Catechism clearly states that the Holy Spirit works faith, *not* in an unmediated way through the proclamation of the holy Gospel, and afterwards strengthening this faith through the use of the Sacraments.” Wisse, “Christ’s Presence,” 338–39.

⁴³ Wisse, “Christ’s Presence,” 339.

sacraments produce faith.”⁴⁴ It is only God that can bring forth faith, not the means of grace.⁴⁵

Wisse adds: “Kuyper uses the scholastic distinction between the habit and the act of faith to explain the nature of faith. As to the seed of the habit of faith, the Word and the Sacraments cannot give this. Means of grace only function as just that: means through which the God-given seed can be brought to growth and flourishing. But the means of grace cannot give us the seed of faith.”⁴⁶

As Wisse explains, Kuyper has departed from a strict distinction between the saving work of God and the work of humans to use the means to grow in faith. Since neither the Word nor the sacraments bring salvation (this is the work of God alone), Kuyper makes possible a discussion of the sacraments having a role as a specific means of grace, apart from the Word.⁴⁷ Both the Word and sacraments, which do not cause faith as previously established, strengthen faith in different ways. This is not possible for Banvick because the Word determines the function of the sacraments, but for Kuyper the sacraments are separated from the question of salvation. In Kuyper’s framework, the Spirit works faith independently from means.

As the conversation turns toward the Supper specifically, we see two perspectives in the Reformed tradition emerge. Banvick and Kuyper each have their own way of thinking through the theology and the spirituality of the Lord’s Supper. Banvick’s concern was more theological with respect to the Roman Catholic, Lutheran, and Zwinglian ‘errors’ concerning the mode of

⁴⁴ Wisse, “Christ’s Presence,” 339.

⁴⁵ Kuyper writes: “From the Holy Spirit, who implants the power to believe in us in regeneration, and evokes the conscious act of faith in our hearts through the proclamation of the holy Gospel; in the same way, [the Holy Spirit] confirms the implanted power to believe through the Sacrament of infant baptism, and strengthens conscious faith through the Baptism of adult persons, and through the Sacrament of the holy Supper.” Wisse, “Christ’s Presence,” 340.

⁴⁶ Wisse, “Christ’s Presence,” 340.

⁴⁷ Wisse, “Christ’s Presence,” 340.

Christ's presence. His view of the Supper "is primarily concentrated around an appraisal of Calvin's notion of real presence and mystical union with Christ. What exactly the specific role of the sacraments is in strengthening this union and what the differences are between the sacraments and the Word of God, remains unclear."⁴⁸ And while Bavinck did not attempt to rethink the relationship between the Word and Spirit in an effort to keep them as close as possible, he was forced to admit that the saving work of God's Spirit is distinct from the Word.⁴⁹

Kuyper, on the other hand, had some of those concerns dealing with the Roman Catholics, Lutherans, and Zwinglians as well, but they were not primary. For Kuyper, the practical issues revolve around the neglect of the sacrament among believers. Wisse explains that Kuyper sought to bring Word and sacrament to a more equal level as means of grace in a more creative and radical way.⁵⁰ Not only does Kuyper follow the Reformed tradition, but he also assesses its strengths and weaknesses:

He diagnoses that the relationship between the Word and Spirit is a problem in the Reformed tradition. The efficacy of the Word depends on the work of the Spirit, who remains free to give grace to whom God wants. This opens the possibility that there will be hearers of the Word who will not receive grace, and also, it opens up the possibility that some will receive grace who never heard the Gospel. Thus, Word and Spirit cannot be held together to the extent in which the Reformation sometimes suggested them to be, and as Bavinck upholds. He also sees the problematic consequences of this in the doctrine of the sacraments, and he proposes a way ahead from a more consistent point of view.⁵¹

Wisse believes that Kuyper took steps to rethink Reformed sacramentology's understanding of the relationship between Word and sacrament. Wisse argues: "He [Kuyper] rightly concluded that this idea is not fully consistent with the Reformed doctrine of grace, in

⁴⁸ Wisse, "Christ's Presence," 342.

⁴⁹ Wisse, "Christ's Presence," 342.

⁵⁰ Wisse, "Christ's Presence," 342.

⁵¹ Wisse, "Christ's Presence," 342.

which God alone can save so that means of grace can only be necessary for us but not for God.”⁵²

In this way, Wisse sees Kuyper as developing his own view of the sacrament.

He astutely sees that the Reformed scholastic distinction between the habit and act of faith helps to construe a consistent relationship between divine and human activity. Within the realm of our actions, the sacraments can be perceived as ways in which believers grow in the community with Christ and one another through bodily dimensions of the Lord’s Supper and the coming together of believers in the church.⁵³

Wisse then offers a critique of Kuyper. He argues that in line with Kuyper’s distinction between God’s saving work and man’s use of the means of grace to grow in faith, “then we can say that our communion with Christ in the Lord’s Supper is bodily real but not in the sense that Christ is bodily present in a way that jeopardizes his being in heaven according to his human nature.”⁵⁴ He continues by saying that in the sacrament God is present in a bodily way that is different than the word as participation in the supper is not linked to salvation.⁵⁵ “Bodily present” in Wisse’s thinking is understood in the following manner: By participating in the sacrament, God permits man to grow in faith through bodily means, by eating and drinking [sacrament] instead of hearing [Word]. This bodily presence, as Wisse describes, “makes us grow in faith and justice through the Spirit.”⁵⁶

So, for Wisse “bodily presence” does not signify the real presence of Christ in the sacrament, but rather “the nature of the means through which God makes us flourish and grow in faith.”⁵⁷ That is, it is through these bodily signs (eating and drinking) and through performing this sacrament that people enjoy communion with God in Christ, “because it is the Holy Spirit

⁵² Wisse, “Christ’s Presence,” 342–43.

⁵³ Wisse, “Christ’s Presence,” 343.

⁵⁴ Wisse. “Christ’s Presence,” 343.

⁵⁵ He argues that the salvation is the divine perspective and man’s perspective is that he grows in faith.

⁵⁶ Wisse, “Christ’s Presence,” 344.

⁵⁷ Wisse, “Christ’s Presence,” 344.

who decided to strengthen us in this particular way, a way which fits particularly to our bodily existence.”⁵⁸ While Wisse concedes that Christ is present in the Supper, his response to whether Christ is bodily present is a bit more nuanced. He responds: “Yes, in a way, in the sense that he is present according to bodily means, through which means the Holy Spirit unites us more and more with him and with one another.”⁵⁹

Wisse’s critique has not only demonstrated the importance of the sacraments in relation to the Word but has also continued the theological thinking of notable Reformed thinkers to arrive at a point where he can affirm Christ’s “bodily” presence in the Supper, albeit, in a more disembodied way. That does not take away from the fact that even in the Reformed tradition, there is thinking on the Spirit and Christ and what that means for sacramentology. Ultimately, for this chapter and for this dissertation, Wisse does not further the thesis, but he does demonstrate what constructive thinking about the Spirit and the Supper looks like in the Reformed tradition by using a pneumatological angle to describe how Christ is bodily present.

Lutheran Christology and the Lord’s Supper via the Eastern Tradition

Reflecting on Eastern Christology

While a bit of an oversimplification, it is generally accepted that there were two schools of theological thought from which Christology developed and was refined. The first was that of Alexandria in Egypt which can be best described as a “Logos-flesh” Christology. The second was that of Antioch in ancient Syria (modern-day Turkey) which can be best described as a “Logos-anthropos” [man] Christology. As Richard Norris Jr. details in his work, both schools

⁵⁸ Wisse, “Christ’s Presence,” 344.

⁵⁹ Wisse, “Christ’s Presence,” 344.

earnestly believed that salvation itself was at stake in their teachings.⁶⁰ While this section will not offer a thorough treatment on the issues at stake in both Christological approaches, a brief introduction to the topic is necessary as background to help explain the way(s) in which the Lutheran tradition understands Christology and thus speaks about Christ's *real presence* in the Supper. Another important aspect of this brief survey is to demonstrate that while the Christology of the Alexandrian tradition is confessed in the Lutheran tradition, the pneumatology that is linked to such Christology is not. This section will thus ask further about the pneumatic elements of both the Alexandrian and Antiochene traditions to see if there is anything useful in them for a complementary pneumatic understanding of the Lord's Supper.

Alexandrian Logos-flesh Christology

Alexandrian Christology or "Logos-flesh" Christology developed out of the tradition's concern to emphasize the union of the human and the divine nature in the one person of Christ [*unio personalis*]. Athanasius and others understood the human problem of sin that resulted in a separation from God, who is the source of life, as one resulting in humanity's being plagued with dissolution, decay, and death.⁶¹ As Douglas describes, the solution to this problem is a "reestablishment of the lost unity with God. In His incarnation, death, and resurrection, Jesus Christ reestablished that unity and opened the door to salvation for us. Because the divine and human natures are united in Him, we, too, can have our relation to God restored."⁶² Picking up on Cyril of Alexandria's contribution, Thomas Weinandy adds: "Echoing his predecessors Irenaeus and Athanasius, Cyril argued that the Son of God must become man so that humankind

⁶⁰ Richard A. Norris Jr., ed. and trans., *The Christological Controversy* (Philadelphia: Fortress, 1980).

⁶¹ Douglas W. Johnson, *The Great Jesus Debates: 4 Early Church Battles about the Person and Work of Jesus* (St. Louis: Concordia, 2005), 106.

⁶² Johnson, *The Great Jesus Debates*, 106.

might become divine.”⁶³ In his commentary on John, Cyril writes:

There was no other way for humanity, being of a perishable nature, to escape death except to be returned to that original grace and to participate once again in God, who holds all things in existence and who gives life through the Son in the Spirit. So he came to share in flesh and blood, that is, he became a human being, even though the only begotten Word of the Father is life by nature and is begotten of him who is life by nature, that is, God the Father. He did this so that by ineffably and indescribably uniting himself to the flesh that was perishing (at least as far as its own nature is concerned) as only he knew how to do, he might raise it to his own life and make it a partaker of God the Father through himself...And he likewise has us in himself in that he bore our nature, and our body is called the body of the Word. “The Word became flesh,” as John says. He bore our nature and thus fashioned it in conformity with his life. And he himself is in us, since we have all become partakers in him, and we have him in ourselves through the Spirit. Therefore we have become partakers in the divine nature and we are called children, since we have the Father himself in us through the Son.⁶⁴

While Cyril is concerned with confessing that Christ had to be man, he is equally concerned in his anti-Arian polemic with confessing that he is also truly God. Weinandy highlights that Cyril remains consistent with his predecessors (like Athanasius) in affirming “the soteriological principle that the Son must be truly God, *homoousion* (one in being) with the Father, for only he who is truly God is able to save humankind and so allow it to partake of the divine nature.”⁶⁵ Cyril states the soteriology at work in Christology in this way: “the Only Begotten, though he was God from God by nature, became a human being for these reasons: to condemn sin in the flesh, to kill death by his own death, and to make us children of God, giving new birth in the Spirit to those on earth, thus elevating them to a dignity beyond their nature.”⁶⁶

⁶³ Thomas G. Weinandy, “Cyril and the Mystery of the Incarnation,” in *The Theology of St Cyril of Alexandria: A Critical Appreciation* eds. Thomas G. Weinandy and Daniel A. Keating (London: T&T Clark, 2003), 24.

⁶⁴ Cyril of Alexandria, *Commentary on John*, vol. 2, Ancient Christian Texts ed. Joel C. Elowsky (Downers Grove, IL: InterVarsity Press, 2015), 188.

⁶⁵ Weinandy, “Cyril and the Mystery,” 25.

⁶⁶ Cyril of Alexandria, *Commentary on John*, vol. 2, 186. The volume’s translator, David R. Maxwell, includes the following clarification in footnote 267 on the same page: “Note that here elevation to a dignity beyond human nature is equivalent to the restoration of humanity to its original condition. Divinization for Cyril, then, does not entail literally transcending human nature but rather returning to the original human condition of Gen 2:7, where

Christ, the divine Word, became fully human (flesh) in order to save (deify) humanity (flesh).

If the flesh is not assumed, then it is not saved. Cyril thus understood that the flesh that the Word assumed was that of the fallen race of Adam, the flesh that was also subject to sin and corruption.⁶⁷ The Word needed to actually come to exist as a man (in the flesh) in order to restore humans to the fullness of life in communion with God. A merely moral union between the Word and the man Jesus would not suffice to accomplish this. Against later Antiochene accusations, Cyril was not arguing that in the union (incarnation) the Word of the Father changed or transformed into the nature of man, nor, conversely, that the flesh of the man Jesus changed into the divine Word. Each nature (divine and human) remains what it is by nature, and the incarnate Son is one person in two natures. Cyril was able to maintain the tension between the person and natures against theological extremes through his understanding of the personal union and the communication of attributes. Weinandy states: “Since it was truly the eternal Son of God, who became and is man, then all those attributes that pertain to his divinity or humanity are predicated of one and the same Son.”⁶⁸

Antiochene Logos-man Christology

Antiochene Christology or ‘Logos-man’ Christology developed in part out of a concern for emphasizing a proper distinction between the humanity and the divine person of Jesus Christ. Antiochene theologians’ understanding of the human predicament informs their view of Jesus

humanity possesses life and the Holy Spirit.”

⁶⁷ Weinandy writes, “Moreover, the humanity that was affected by sin and corruptibility must be restored by ‘having the fallen body united in an ineffable manner with the Word that endows all things with life. And it is necessary that when the flesh had become his own flesh it should partake of his own immortality.’ The Son did not merely appear to be man, nor was his life a mere fiction, but being truly born of a woman, he experienced ‘every human characteristic except sin alone.’ Weinandy, “Cyril and the Mystery,” 26–27.

⁶⁸ Weinandy, “Cyril and the Mystery,” 28.

what he accomplished on humanity's behalf: "As they [Antiochene theologians] saw it, our problem is a deep-seated moral weakness or perversity of the will. Having turned away from God, we have become incapable of being either happy or good. It is therefore imperative that a real human being should come and restore the goodwill that was lost in Adam."⁶⁹ Thus it was the need to preserve the humanity of Jesus that led to an overt distinction of Christ's natures. Jesus needed to make human decisions, so to speak. While the divine nature was present, it could not be present in a way that affected the human nature of Jesus or humanity's problem would not be remedied. Johnson says of the unity of Christ in the Antiochene tradition: "Therefore the unity of God and man in Jesus Christ must not be of a kind that would cancel out His full human nature. Some distance between the two must be maintained."⁷⁰ Saying that the Logos indwelt a real human being who grew in maturity and wisdom eventually resulted in some Christological heresies that did not properly account for the personal union.

Theodore of Mopsuestia (c. 350–428) is well-known as the "Father of Nestorianism."⁷¹ There is some controversy as to whether or not Theodore has been fairly judged as some of his lost works have been recently discovered.⁷² There are two primary critical trends in the interpretations of Theodore's Christology. The first one concerns the tendency toward the

⁶⁹ Johnson, *The Great Jesus Debates*, 109.

⁷⁰ Johnson, *The Great Jesus Debates*, 109.

⁷¹ For a fuller treatment on the Council of Constantinople's accusations against Theodore, see Frederick G. McLeod, *The Roles of Christ's Humanity in Salvation: Insights from Theodore of Mopsuestia* (Washington, D.C.: The Catholic University of America Press, 2005), 205–14. McLeod says of Theodore: "[he] was a preeminent exegete of the School of Antioch as well as one of the most respected theologians of his day. His fame, however, was short-lived. Within a few years of his death, he was denounced as the teacher of Nestorius. One hundred and twenty-five years later in A.D. 553 his Christological writings and person were condemned at the Second Council of Constantinople as impious and heretical." Frederick G. McLeod, "Theodore of Mopsuestia Revisited," *Theological Studies* 61 (2000): 447.

⁷² There is not ample space to evaluate the controversy shrouding Theodore of Mopsuestia. For a more detailed treatment, see Francis A. Sullivan, *The Christology of Theodore of Mopsuestia*, *Analecta Gregoriana* 82 (Rome: Gregorian University, 1956), 18–33. A more recent theological assessment of Theodore up to 1960, see Richard A. Norris Jr., *Manhood and Christ* (Oxford: Clarendon, 1963), 246–62.

separation of Christ's human and divine natures—a problem noted earlier. While Marco Conti holds that part of the problem lies in that a more concrete definition of the unity of Christ's natures was established after Theodore's death, one must also account for the fact that Theodore was actually writing against the Apollinarists.⁷³ Theodore, in Conti's opinion, is typically Antiochene because of his excessive attention to the humanity of Christ, resulting in a separation of the human nature from the divine Word.⁷⁴ In Christological terms, Theodore would not affirm the *genus idiomaticum*, which holds that both the divine and human natures (as well their respective attributes) contribute to or are attributed to the person of the incarnate Logos.

The second trend argues that Theodore is largely orthodox in his Christology, since he is still aware of the need to uphold the mystery of the unity of Christ, even though his starting point is to consider the natures as concrete realities. Theodore's Christology can be difficult to grasp, given the way certain Christological vocabulary is interchangeable in his writing. For example, because of his understanding of "nature" as a complete reality, the divine nature of Christ is often interchangeable with the Word and the human nature of Christ is synonymous with Christ as a "man."⁷⁵ McLeod notes:

Theodore's understanding of nature as concrete and complete led him to regard nature rather than the person as the source and subject of the Word's and the "man's" free activity. Since person and nature are identified in every case except for Christ and the Trinity, the problem arises only here. Because there are two complete real natures in Christ, Theodore is forced to speak of the two natures (or their equivalents, the Word and the "man") as two sources of activity of the will—which is then interpreted as being indicative of two sources of unity and therefore of two real "persons" and thus as heretical by his Orthodox and Catholic adversaries. But for Theodore both of these activities of the will become one in the prosopic union. This is expressed in the usually carefully way that he refers not to Jesus as such but to the *homo assumptus* (the assumed man) and to the Word as the *Verbum assumens* (the

⁷³ Theodore of Mopsuestia, *Commentary on the Gospel of John*, trans. Marco Conti, Ancient Christian Texts (Downers Grove, IL: InterVarsity Press, 2010), xxvi.

⁷⁴ Theodore of Mopsuestia, *Commentary on the Gospel*, xxvi.

⁷⁵ McLeod, "Theodore of Mopsuestia Revisited," 453.

assuming Word). He did this, so it seems to avoid the impression that the two complete natures or their equivalents, the Word and the “man,” can be conceived as two individuals acting freely in separate ways from one another. The “man” is always from the beginning of conception the one who has been assumed, and the Word is the One who has assumed “him” and his nature.⁷⁶

Mining for Pneumatic Aspects of Cyril and Theodore’s Christologies

Cyril of Alexandria did not write a separate treatise on the Holy Spirit, but that does not mean that he did not appreciate the Spirit or have a developed pneumatology. The fourth century actually produced substantial material on the Spirit. The Third Article of the Nicene Creed was expanded from the Council at Nicaea (AD 325), “we believe in the Holy Spirit,” to we believe “in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, and who with the Father and Son together is worshiped and glorified, who spoke by the prophets” at the Council at Constantinople (AD 381). In between these councils a number of treatises on the Holy Spirit appeared, written by Alexandrians (Athanasius and Didymus the Blind) and the Cappadocian fathers (Gregory of Nazianzus, Gregory of Nyssa, and Basil of Caesarea). While each treatise has its own argumentation and nuances, the common thread that runs through them is the defense of the divinity of the Holy Spirit against those who wanted to subordinate the Spirit to the status of a creature between humans and God.

Cyril does have a pneumatology that is visible in his Trinitarian theology as well as his concept of divinization. Brian Daley in his essay on Cyril’s pneumatology states: “In many passages of his works, Cyril speaks of the Spirit’s role in the saving presence and activity of God in creation in somewhat impersonal, even abstract terms. Concerned above all to insist that the Spirit is not simply God’s created instrument for the sanctification of other creatures.”⁷⁷ Cyril’s

⁷⁶ McLeod, “Theodore of Mopsuestia Revisited,” 453–54.

⁷⁷ Brian E. Daley, “The Fullness of the Saving God: Cyril of Alexandria on the Holy Spirit,” in *The Theology of St. Cyril of Alexandria: A Critical Appreciation* eds. Thomas G. Weinandy and Daniel A. Keating (London: T&T Clark, 2003), 130.

concern in these passages is to affirm the Spirit's divinity, like those who wrote treatises on the Spirit before him. The Spirit cannot be a creature because creatures actually partake of the Spirit in being made holy.⁷⁸ According to Daley, the Spirit, in Cyril's perspective, is most properly understood as "the way in which God acts intimately within creatures; for this reason, the Spirit himself must be fully divine."⁷⁹

Cyril occasionally uses the image of fragrance wafting from a perfume to distinguish the Spirit from the Father and the Son while also showing his unity with them. Cyril writes in his *Commentary on John*:

After all, the Spirit is always wise and powerful, or rather he is wisdom and power itself, not by participation in anyone but by nature. We would say that the aroma of fragrant herbs entering our nostrils is different than the herbs themselves, at least in thought, but it is understood to proceed from the herbs in no other way than by receiving the power of what it originates from in order to demonstrate it, and it does not have a different nature because it is from them and in them. Something like this, or rather transcending this, is how you should think of the relation between God and the Holy Spirit. The Spirit is like a living distinct fragrance of his essence that conveys what comes from God to creation, which implants through itself the participation in the highest essence of all. If the aroma of fragrant herbs imparts its own power to garments and in a way transforms what it enters into itself, how could the Holy Spirit not be strong enough, since he is from God by nature, to make those whom he enters share the divine nature through himself.⁸⁰

Daley holds that this idea of the distinctive role of the Spirit, in addition to the image of the unity-in-distinction theme, is more intimately present in the experience of the people God calls to salvation than is the Father or the Son. Or more simply put, the Spirit is the point of contact between God and man, "the active means by which the whole Trinity dwells in us."⁸¹ For Cyril,

⁷⁸ Cyril writes: "And if this is true (and it is true), the Spirit is God and from God, just as we said. Nothing that exists will escape the classification of being created except only the one who is by nature God, from whom the Holy Spirit ineffably proceeds and dwells in us, just as the Father from whom he comes." Cyril of Alexandria, *Commentary on John*, vol. 2, 194.

⁷⁹ Daley, "The Fullness of the Saving God," 131.

⁸⁰ Cyril of Alexandria, *Commentary on John*, vol. 2, 260.

⁸¹ Daley, "The Fullness of the Saving God," 132.

this role of the Spirit of making present the Trinity to creatures influences the manner in which he understands the relationship(s) of the three persons in the intradivine life.

Unlike the Father and Son, whose very names provide the believer with some concrete image of their mode of existence, the Holy Spirit is for us at one more anonymous and less personal, precisely because he is so immediately present to us as our means of experiencing and sharing in the divine being. Yet the fact that it is in the Holy Spirit that humans come to know Father and Son—that the Spirit is, in Gregory Nazianzen’s terms, the ‘light’ in which we see Son and Father as ‘light from light’—itself suggests the Spirit’s distinctive personal role, within the history of salvation and even within the inner life of God, as being ‘the one who brings the Trinity to its completion (συμπληρωτικόν).⁸²

The manner of speaking of the unity of the three persons and then the distinctive role of the Spirit as “the Paraclete” means that where the Spirit dwells, there also dwells the Son. There is an inseparability to the Son and the Spirit in the economy of salvation.⁸³

Another pneumatological element to Cyril’s theology deals with the relationship of the Spirit to the Father and the Son. While Cyril is careful to be consistent with the Cappadocian use of the language of procession for the Spirit’s coming forth from the Father, he frequently says that the Spirit also comes from or is poured forth by the Father through the Son.⁸⁴ There is in his Trinitarian discussion an idea of the Son being the giver of the Spirit because the Son is one in essence with the Father. The Spirit proceeds from the Father *through* the Son in the economy. Thus the incarnate Son who received the Spirit and bore the Spirit also gives the Spirit. Cyril explains:

The Spirit belongs to God the Father, but he no less belongs to the Son as well. However, they are not one and another, and neither is the Spirit understood to subsist

⁸² Daley, “The Fullness of the Saving God,” 132–33.

⁸³ Daley says: “It is the most distinctive personal characteristic of the Spirit, it seems, in the eyes of these Alexandrian theologians, that he should make the differentiated but substantial unity of all three persons present and palpable in the experience of the saved.” Daley, “The Fullness of the Saving God,” 133.

⁸⁴ Cyril writes: “The Holy Spirit is one, and sanctification is one and perfect, supplied from the Father through the Son by nature. Therefore, the one who has the same activity as the perfect Father is not inferior to him. He has the Spirit of the one who begat him, a good of his own nature, living and hypostatic, just as the Father has.” Cyril of Alexandria, *Commentary on John*, vol. 1, 14.

divisibly in another, nor does he actually do so. Rather, since the Son is from the Father and in the Father by nature, as the true fruit of his essence, the Spirit, who belongs to the Father by nature, is brought up to us. He is poured out from the Father and supplied to creation through the Son, not in the manner of a servant or as an underling but, as I just said, proceeding from the very essence of God the Father, poured out on those who are worthy to receive him through the Word, who comes from the Father and is of the same substance with him. He manifestly exists on his own. Since he always remains and exists in him, he exists in unity and at the same time separately, as it were. We maintain that the Son has his own subsistence, but he also exists in his begetter, and his begetter has him in himself. The Spirit of the Father is clearly the Spirit of the Son, and when the Father sends promises to provide him to the saints, the Son bestows him as his own on account of the identity of essence that he has with the Father.⁸⁵

Cyril's argument is that the Spirit is not less proper to the Son than he is to the Father, and thus nor should the origin of the Spirit be sought only in the Father apart from the Son. Daley explains what is at work in Cyril's thought:

Cyril's understanding of the distinct, yet substantially unified relationship of the Spirit to both Father and Son seems to be rooted not so much in abstract reasoning, or in the tradition he inherited from his Alexandrian and Cappadocian predecessors, as it is in a few key New Testament scenes to which he repeatedly returns: scenes which function for him as icons that reveal the dynamic relations of Father, Son and Spirit with the drama of the life of Jesus.⁸⁶

One of these scenes is the anointing of Jesus in the Jordan river. In an effort to avoid adoptionist tendencies such as the Son becoming "more divine" because of the descent of the Spirit upon him, Cyril remains fixed on the soteriological trajectory of the event for us. Thus, Cyril notes that "as one of us, as the new Adam, the Son receives the Spirit in his assumed humanity, so that the 'prophetic Spirit' once possessed by the first Adam but lost in the fall might be bestowed on the human race again at the beginning of its renewal."⁸⁷ In a reflection on John 7:39, Cyril demonstrates the trajectory of the Son's reception of the Spirit in his baptism

⁸⁵ Cyril of Alexandria, *Commentary on John*, vol. 2, 296.

⁸⁶ Daley, "The Fullness of the Saving God," 136.

⁸⁷ Daley, "The Fullness of the Saving God," 136.

ending in the giving of the Spirit to the saints:

But he received it in what sense? The statement demands investigation. Did he receive as one not having? We say no, by no means! The Spirit is the Son's own. He is not supplied from the outside, like the things of God that come to us from the outside; rather, the Spirit is naturally in the Son, just as he is in the Father, and he proceeds through the Son to the saints, apportioned by the Father to each one as is fitting. The Son is said to have received insofar as he has become human, and receiving is fitting for a human. In the same way the Son, being of God the Father and begotten of his substance even before the incarnation, or rather even before all ages, is not at all distressed that God the Father says to him when he has become human, "You are my Son; today I have begotten you." The Father says that he who is God before time, begotten of him, has been begotten today so that in him the Father may receive us into adoption, since all of humanity is in Christ because he is human. Thus, he is said to give the Spirit to the Son, who has the Spirit as his own, so that in him we may obtain the Spirit.⁸⁸

The critique that some of the church fathers do not speak to the Spirit's descent on Jesus as constitutive for Jesus himself does not necessarily mean that they argued against the Son's receiving the Spirit in order to give the Spirit.⁸⁹ That the Spirit joins the Son on his mission in the Jordan to ultimately be given by the Son is a significant pneumatological accent of Cyril.

The other major New Testament scene for Cyril is the logical fulfillment of his baptism, namely, the risen Son's giving of the Spirit.⁹⁰ Daley says the following about Cyril's thought concerning the events in the locked room on the first Easter:

The significance of Jesus' gesture on that first Easter night, for Cyril, was not only to show the holiness and prophetic power with which the Apostles were necessarily

⁸⁸ Cyril of Alexandria, *Commentary on John*, vol. 1, 309.

⁸⁹ Sánchez sees this tendency in Athanasius in *Receiver, Bearer and Giver*, 21–27. It is the fear of adoptionism or Arianism, but the reception of the Spirit in Jesus' anointing is frequently understood as "for the sake of others" and not constitutive for Jesus himself. Yet Sánchez notes that this tendency in Athanasius does not take away from the ecclesial significance of the event for us: "At the Jordan, the divine Word sanctifies others in him with the same Spirit with whom he previously sanctified himself in his humanity from birth. The anointing at Jordan per se does not seem to touch the Word in his own humanity. Strictly speaking, therefore, the Holy Spirit does not descend upon the incarnate Son at the Jordan in a *new* way. For Athanasius, it is enough to point to the presence of the Spirit in the Son already from the moment of the incarnation. . . . Yet Athanasius's soteriological description of the church's participation by grace in the anointing of Christ through Christian baptism offers a vital link between Christology and ecclesiology, and invites further reflection about the place of the Holy Spirit in an account of our salvation in and through Christ." Sánchez, *Receiver, Bearer, and Giver*, 29.

⁹⁰ Cyril focuses on John 20:19–23 where the risen Jesus appears in the midst of his shocked disciples and breathes the Holy Spirit upon them.

endowed in order to carry out their mission, nor simply to anticipate the bestowal of the Spirit on people of every nation, through the Apostles' witness, at Pentecost, but also *to reveal that the risen Jesus is himself the giver of the Spirit, breathing from his own transformed flesh the divine Spirit who eternally 'belongs' to him as divine Son, who 'comes forth' from him because of their shared divine nature.*⁹¹

Given his polemic against Arianism, Cyril's main concern in his discussion of the Spirit's relationship to the Father and the Son lies in demonstrating the natural and substantial unity with both the Father and the Son. But the ultimate point of such Trinitarian concern is soteriological. In terms of the Spirit in the economy, Cyril wants to highlight "the consequent ability of Jesus, as the Son of God who has 'emptied himself' to take on human 'flesh' and assume substantial unity with the whole of humanity, to bestow the Spirit in fullness as belonging to him."⁹² He explains:

He is God and a human being in the same person so that by uniting in himself, as it were, some things that are very different by nature and essentially distinct from each other he may make humanity share and participate in the divine nature. The communion and abiding presence of the Holy Spirit extended to us, beginning through Christ and in Christ first, when he became human like us and was anointed and sanctified—even though he is by nature God, in that he arose from the Father—and sanctified his own temple by the Holy Spirit along with all creation, which came to be through him and to which sanctification applies. The mystery of Christ, then, has become a beginning and a way for us to attain participation in the Holy Spirit and

⁹¹ Daley, "The Fullness of the Saving God," 139. Emphasis mine. Cyril also argues against the Nestorians that Jesus is a divine person because of his ability to give the Spirit to his disciples not by measure but in fullness as would be capable only of the divine. Cyril writes: "For he was God by nature, and his Spirit was not alien to him. So we say that the activity of the Spirit was not given to him from without, or as something added to him, as it is in our case or indeed in that of the holy Apostles. For Christ 'gave them authority over unclean spirits' (Matt. 10:1), so that they might drive them out, and he commanded them to heal all kinds of disease and weakness in the people. But his Spirit belongs to him and comes to him. A clear proof of this would be his power to bestow the Spirit on others, 'and not by measure', as the blessed Evangelist says. For the God of all things measure out grace to the saints through the Spirit, and gave to one 'the word of wisdom, and to another the word of knowledge' (1 Cor. 12:8), and to another the gift of healing. And I think this is what it means to say that those who share this activity have power 'by nature.' But our Lord Jesus Christ, sending forth the Spirit 'from his own fullness' (John 1:16) just as the Father himself does, gives him 'not by measure' to those worthy to possess him." *St. Cyril, Archbishop of Alexandria: Five Tomes Against Nestorius, Scholia on the Incarnation, Christ in One, Fragments against Diodore of Tarsus, Theodore of Mopsuestia, the Sunousiasts*, trans. P. E. Pusey (Oxford: James Parker, 1881), 181.

⁹² Daley, "The Fullness of the Saving God," 141.

union with God. We are all sanctified in him in the way that has already been explained.⁹³

With respect to the Sacraments, Cyril speaks much more frequently of the Spirit in relation to baptism than in relation to the Supper. That, however, does not mean that Cyril did not understand the Spirit's presence and activity in the Supper. In his commentary on the Gospel of John, there are two texts that make passing reference to the Eucharist. The shorter text is his commentary on John 17:3, which allows Jesus to be called God. Cyril remarks, regarding his commentary on this verse [17:3], that the Son is still true God even though he calls the Father, 'the one true God.'⁹⁴ Toward the end of his comments on the text, Cyril refers to how knowledge of God plays a role in understanding God: "Knowledge is life because it is pregnant with the full power of the mystery and it brings in the mystical blessing by which we are joined to the living and life-giving Word."⁹⁵ Later on, he says that "knowledge, then, is life that also brings the blessing of the Spirit."⁹⁶ Cyril might be speaking more generally about the blessing of the Spirit associated with faith in Christ, which would not be immediately helpful for this dissertation. However, if he is continuing the thought from a few lines prior, where he refers to the Eucharist as "the mystical blessing" then he has given a brief testimony to the activity of the Spirit in the Lord's Supper.

John 6 is the longer eucharistic passage where Cyril reflects explicitly on the Supper. While there might be some hesitation today in reading John 6 as eucharistic (John's Gospel has neither an institution nor celebration of the Sacrament), Cyril had no issue seeing the connections

⁹³ Cyril of Alexandria, *Commentary on John*, vol. 2, 303–04.

⁹⁴ Cyril of Alexandria, *Commentary on John*, vol. 2, 273.

⁹⁵ Maxwell notes that "Mystical blessing" is to be understood as "Eucharist." Cyril of Alexandria, *Commentary on John*, vol. 2, 274.

⁹⁶ Cyril of Alexandria, *Commentary on John*, vol. 2, 274.

between Jesus's words in John 6 and the Lord's Supper.⁹⁷ In John 6:53 and 6:56 Cyril affirms that man is united to the flesh of Christ through the Eucharist just as, in the incarnation, the flesh is united to the Logos.⁹⁸ While the general context of the passage (John 6:51–63) leads toward and understanding that Jesus is talking about the Supper here, thus indicating that the true bread is part and parcel of the gift of the Spirit, the end of the passage speaks of the “right faith in Christ to travel on the royal road” which, without specific reference to a particular part of life, may be an allusion to baptism (the “gift of the Spirit”) and the Eucharist (the “true bread”).⁹⁹

Significantly, Cyril speaks about the life-giving Spirit in his comments on the “Bread of Life” narrative. In his commentary on John 6:63 (“It is the Spirit that gives life; the flesh is of no help at all. The words that I have spoken to you are spirit and life”), he speaks of the nature of the incarnation, specifically the body of Jesus being united to the life-giving Spirit. Cyril writes: “The entire explanation to you was about the divine Spirit and eternal life. That nature of the flesh does not render the Spirit life-giving, but the power of the Spirit makes the flesh life-giving. ‘The words,’ therefore, ‘that I have spoken to you are spirit’ (that is, spiritual and concerning the Spirit) ‘and life’ (that is, life-giving and concerning him who is life by nature).”¹⁰⁰ Cyril's writing becomes a bit opaque here as, on the one hand, it appears that the person of the Spirit is the one who gives life to the flesh of the Word; yet on the other hand, a few lines later Cyril explains that it is the Word (*Logos*) that makes the flesh life-giving. Is Spirit interpreted to mean the divinity

⁹⁷ Lutherans have argued for both a eucharistic and non-eucharistic interpretation. See James W. Voelz, “The Discourse on the Bread of Life in John 6: Is it Eucharistic?” *Concordia Journal* 15, no. 1 (January 1989): 29–37. Weinrich, *John 1:1–7:1*, 740–53. and David P. Scaer, “Once More to John 6,” *Concordia Theological Quarterly* 78, no. 1–2 (January–April 2014): 47–62. These three agree that while the text is not only a eucharistic text, one cannot read the text and not think eucharistically. For a non-eucharistic interpretation see R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Peabody, Massachusetts: Hendrickson Publishers, 1998).

⁹⁸ See Cyril of Alexandria, *Commentary on John*, vol. 1, 236, 239.

⁹⁹ Cyril of Alexandria, *Commentary on John*, vol. 1, 245.

¹⁰⁰ Cyril of Alexandria, *Commentary on John*, vol. 1, 247.

of the Word? Or is Spirit the person of the Holy Spirit? Putting the precise interpretation of the term Spirit aside, does the flesh of Christ refer primarily to his incarnation or Eucharist? While it appears that Cyril is stating that the Spirit is involved with the Supper by making the flesh of Christ life-giving, it is unclear if Cyril is speaking more generally to the incarnation of the Logos or more specifically in reference to his presence in the Supper. Given the eucharistic understanding that Cyril has thus presented, it is appropriate to see the Spirit being involved in the Supper in Cyril's theology even if it is unclear as to what the Spirit is doing exactly. Cyril clearly shows the Logos' role in the Lord's Supper, but his understanding on the Spirit and the Supper is less clear, as previously demonstrated.

The focus now turns to a representative of the Antiochene tradition, Theodore of Mopsuestia, to see what insights he has on the Spirit's role in the Lord's Supper. The pneumatology of Theodore of Mopsuestia, especially as it relates to the Lord's Supper, is found primarily in lectures on catechesis. His lectures provide detail on his understanding of the epiclesis and what it brings about. Theodore writes:

But by virtue of the sacramental actions, this [epiclesis] is the moment appointed for Christ our Lord to rise from the dead and pour out his grace upon us all. This can take place only by the coming of the grace of the Holy Spirit, but which the Holy Spirit once raised Christ from the dead...Accordingly, the bishop is obliged by the liturgical rules to entreat God that the Holy Spirit may come and that grace may descend from on high on to the bread and wine that have been offered, so showing us that the memorial of immortality is truly the body and blood of our Lord...Just as our Lord's body was clearly revealed as immortal when it had received the Spirit and his anointing, so too in the liturgy the bread and wine that have been offered receive at the coming of the Holy Spirit a kind of anointing by grace that comes upon them. From this moment we believe that they are the body and blood of Christ.¹⁰¹

Theodore does not use language of transformation (of the elements), but he does

¹⁰¹ Edward Yarnold, S.J., *The Awe-Inspiring Rites of Initiation: The Origins of the R.C.I.A* (Collegeville, MN: Liturgical Press, 1994), 233–34.

specifically refer to an epiclesis of the Spirit upon the gifts. In other words, the grace of the Holy Spirit makes the gifts to be the body and blood of Christ. Soon thereafter, Theodore also describes the epiclesis on the gathered saints:

The bishop also prays that the grace of the Holy Spirit may come upon all the assembly. The new birth has made them grow into a single body; now they are to be firmly established in the one body by sharing the body of our Lord, and form a single unity in harmony, peace and good works. Thus we shall look upon God with a pure heart; we shall not incur punishment by communicating in the Holy Spirit when we are divided in our views, inclined to arguments, quarrels, envy and jealousy, and contemptuous of virtue. By our harmony, peace and good works, and by the purity of heart with which our soul looks upon God, we shall show that we are awaiting to receive the Holy Spirit. In this way, but communion in the blessed mysteries, we shall be united among ourselves to be, and through whom we ‘become partakers of the divine nature.’¹⁰²

Here Theodore focuses on the work of the Holy Spirit in the transformation of the saints, those who faithfully eat and drink, into the one body of Christ in the world. In his pneumatological interpretation of the epiclesis, Theodore offers a way to approach the Supper from a pneumatic angle that addresses in part both the Spirit’s presence in the Supper and in the lives of the saints who partake of the Supper.

In his article on using Spirit Christology as a theological framework for interpreting John 7:37–39, Sánchez compares and contrasts Cyril’s and Theodore’s interpretations of the Spirit’s presence in the Son and their attempts to integrate both Logos- and Spirit-oriented aspects of the identity of Jesus in their theologies. Sánchez sums up the contrast as coming down to the Christological question of “whether the incarnate Logos has the Spirit as ‘his own’ or by *nature* because he is God in the flesh (Cyril’s position), or whether the Logos, precisely because he is impassible, has the Spirit only as a *human* temple and thus by *grace* like the rest of us

¹⁰² Yarnold, *The Awe-Inspiring Rites*, 234.

(Theodore's position)."¹⁰³ In Cyril's reflection on the Son's giving of the Spirit, it is the personal union that stands more prominently. Therefore, the Logos is understood as the subject of his own actions who speaks and works through his Spirit-anointed flesh in order to make the saints participants in the divine life by the same Spirit. On the other hand, Sánchez posits that Theodore's interpretation of the Spirit's presence in Christ is not as strong on the unity of the person of Christ, but may be more pneumatologically dynamic in its account of the grace of the Spirit at work throughout the human life and history of the Logos.¹⁰⁴ Sánchez writes:

Through the grace of the Spirit dwelling in the Logos's human temple, such humanity is fit for union with the Logos, is made free from sin for our sake, and is thus capable of being shared in by other humans through baptism into Christ's death and resurrection. Theodore's Christology has a robust and defining pneumatic progression, even if his disjunctive view of the hypostatic union does not account fully for the divine Logos as the personal subject of his Spirit-indwelt human life and history.¹⁰⁵

In both Cyril and Theodore, we see their Christologies impacting the way they think pneumatologically. With respect to the Supper, there is a tension in Cyril's thought where he wants to uphold the personal union and stress the Son's giving of his own flesh for forgiveness. Yet he also speaks about the Spirit making the flesh life-giving as well. But as we asked above, is "Spirit" a reference to the Logos or to the person of the Holy Spirit? Or can it be both? Despite a potential ambiguity in the use of the "Spirit" in this context, Cyril invites us to reflect further

¹⁰³ Sánchez, "The Holy Spirit and the Son's Glorification," 87.

¹⁰⁴ Sánchez, "The Holy Spirit and the Son's Glorification," 87. He does have an interesting footnote that bears mentioning here as well (footnote 50): "It remains to be seen, however, if – as [Daniel] Keating argues – the grace of the Spirit is given from Christ to the saints proposed by Theodore of Mopsuestia amounts to a full communication of the Spirit to the saints and thus to a full sharing in the divine life. In his reading of John 7:39, for instance, Theodore argues that 'the term 'Holy Spirit' does not often indicate the *person* of the Holy Spirit, but its work and *grace*'" (emphasis added). Theodore of Mopsuestia, *Commentary on the Gospel*, 75. For more on Keating's argument see: Daniel A. Keating "'For as Yet the Spirit Had Not Been Given': John 7:39 in Theodore of Mopsuestia, Augustine, and Cyril of Alexandria" In *Studia Patristica* 39, edited by F. Young, M. Edwards and P. Parvis, 233–38. Leuven: Peeters, 2006.

¹⁰⁵ Sánchez, "The Holy Spirit and the Son's Glorification," 88.

on the role of the Holy Spirit in the flesh of the Son, both in his incarnation (including his life and mission) and in his Supper. Theodore does not see the same connection with the Spirit and the Logos' flesh. In contrast to Cyril, the Spirit for Theodore is only received by the flesh as "grace," but not in himself as "person/nature."¹⁰⁶ The Spirit is linked to the flesh, but only as a gift external to his own person. Similarly, in the Supper, the Spirit is not connected to the flesh of Christ as such. As reflected in his catechesis, the Spirit is to be invoked to make the body and blood known to the saints and to work transformation in the saints gathered around the altar. Strictly speaking, there is no divine Spirit working through the flesh in order to enliven it and give life through it for our sake.

Alexandrian Christology and the Lord's Supper in the *Book of Concord*

The *Catalog of Testimonies* in the *Book of Concord* shows that the church fathers sometimes seemingly used the word "Spirit" ambiguously to refer to the divine Logos and not necessarily to the person of the Holy Spirit. Cited texts of Cyril of Alexandria illustrate this point and will be of primary focus in this section. For example, Cyril of Alexandria writes: "He has shown that His entire body is full of the life-giving energy of the Spirit, not because it has lost the nature of flesh and has been turned into Spirit, but because it is united with the Spirit, it has acquired the entire power to make alive."¹⁰⁷ This quote reads as if it is the Holy Spirit who has given the flesh of Christ the power to make alive is united to him. Or is this a reference to the Logos, whose "Spirit" (divinity) is united to his flesh (humanity)? Earlier in the *Catalog of Testimonies*, Cyril remarks: "If anyone does not confess that the flesh of the Lord makes alive,

¹⁰⁶ On this point, see Sánchez's engagement with Daniel Keating on the contrast between Theodore and Cyril. Sánchez, "The Holy Spirit and the Son's Glorification," 81–83.

¹⁰⁷ Appendix A, Catalog of Testimonies, VIII in Paul T. McCain et al, ed., *Concordia: The Lutheran Confessions. A Reader's Edition of the Book of Concord* 2nd ed (St. Louis: Concordia, 2006): 644.

because it was made the Word's own flesh, who makes everything alive, let him be anathema."¹⁰⁸

The logical conclusion seems to be that Cyril at times uses "Spirit" in the pre-Nicene sense to refer to the divinity of the preexistent Logos.

In other places, Cyril speaks quite clearly that it is the divine nature united to the flesh that gives the flesh life-giving power. In his commentary on John, he writes: "The body of Christ makes alive because it is the body of Life itself, retaining the power of the Word, no incarnate. It is full of the power of Him by whom all things exist and continue to live."¹⁰⁹ Cyril also states: "Because the Savior's flesh was joined to the Word of God, who is by nature Life, it was made life-giving."¹¹⁰ Cyril clearly demonstrates that the Word (Logos) makes everything alive through His flesh saying, "Christ's flesh is not holy in and of itself. It is transformed by the union with the Word into the power of God. It is the cause of salvation and sanctification to those who partake of it. Therefore, we say that that divinity works effectively through the flesh, not because of the flesh, but because of the Word."¹¹¹ While Cyril certainly affirmed the attributes of the divine nature that are given to the flesh (*genus maiestaticum*)—attributes that give the flesh life-giving qualities—it is as if the Holy Spirit is of no consequence in these texts. Again, it appears that Cyril sometimes uses "Spirit" in reference to the divine Logos. This does not mean, however, that in the context of his overall theology, Cyril fails to speak of the Spirit's presence in the incarnate Son.

Ultimately, in the passages noted above, the *Catalog of Testimonies* more directly points to the Christological teaching of the *unio personalis*, especially as expressed in the *genus*

¹⁰⁸ Appendix A, Catalog of Testimonies, III in McCain, 636.

¹⁰⁹ Appendix A, Catalog of Testimonies, V in McCain, 640.

¹¹⁰ Appendix A, Catalog of Testimonies, V in McCain, 640.

¹¹¹ Appendix A, Catalog of Testimonies, V in McCain, 640.

maiestaticum. Notwithstanding the somewhat ambiguous identification of Spirit and Logos in the Alexandrian tradition, fathers such as Athanasius and Cyril also understood the Holy Spirit's important role in the Trinity and in the person and work of the incarnate Son. Because both theologians acknowledge that the incarnate Son received the Spirit in the flesh so that he could later give the Spirit to the flesh (humanity), there is precedence for investigating the Spirit's sanctifying presence and work in the incarnate Son and in the Son's flesh and blood given in his Supper. A balance needs to be maintained, however. The Eastern Christology is critical for a Lutheran theology of the Lord's Supper, so any constructive place where the Spirit fits in the Lord's Supper must be complementary to the historical tradition. Before asking about the person of the Spirit's communication to the humanity of the Logos and its theological implications, we will first look at the different ways in which Lutheran Christology traditionally speaks about the communication of attributes in the one person of Christ (including its understanding of the *genus maiestaticum*).

The Necessity of Maintaining the *Genus Maiestaticum*

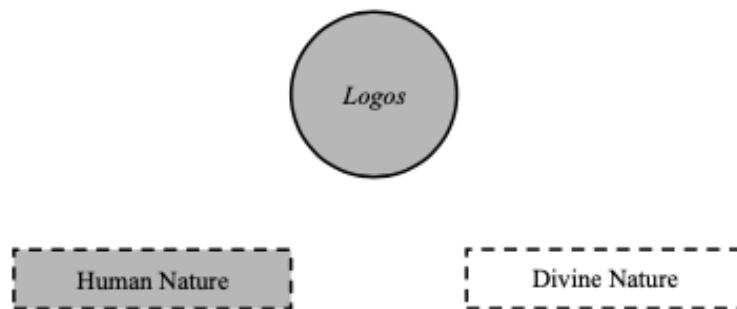
As previously discussed, Lutherans distinguish three classes or 'kinds' of communication of attributes in the person and work of Christ.¹¹² Pieper says of the *genera*: "This order we, too, shall observe. In this natural order the first place is given to the *ιδιοπαίησις*, or appropriation [*genus idiomaticum*], the second to the *μεταποίησις*, or communication of majesty [*genus maiestaticum*], and the third to the *χοινοποίησις*, or *χοινωνία ἀποτελεσμάτων*, the communication of official acts [*genus apotelesmaticum*]."¹¹³ These three *genera* of communication of attributes are ways of talking about the kinds of sharing that occurs between

¹¹² FC SD VIII.1–87 in Kolb and Wengert, 616–63.

¹¹³ Pieper, *Christian Dogmatics*, 2:134.

Christ's natures and person. While the *genus maiestaticum* is the *genus* of greater importance for this particular section, it serves us well to briefly articulate Lutheran Christology as a whole. A Lutheran Christology holds that Christ, the incarnate Word (*Logos*), is one person in two natures, the divine and the human. A Lutheran Christology could be illustrated with the following figure:

Figure 1. Lutheran Christology

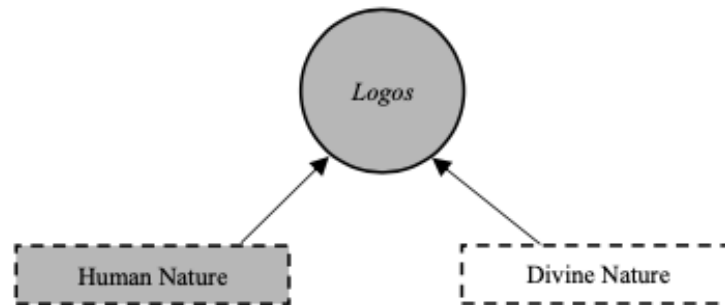


Source: David R. Maxwell, "Christology Illustrated," *Concordia Theology*, January 2011, accessed on October 23, 2020, <https://concordiatheology.org/2011/01/christology-illustrated-from-the-ct-vault/>.

The diagram shows that the *Logos* (with a solid-lined circle) is the only acting subject in Christ. In contrast to a Nestorian Christology, there is no assumed man that acts independently of the *Logos*. The incarnation means that the *Logos* is a man. Hence the gray colored shading. The two natures in the one person of Christ are differentiated as rectangles with dotted lines. The dotted lines indicate that neither nature has any existence independent of the incarnate *Logos* demonstrated by the solid-lined circle. For the sake of distinction and explanation of the three *genera* the two natures of the *Logos* are represented by the two rectangles. The *genus*

idiomaticum is the *genera* of communication that shows that attributes from both natures are attributed to the Logos's person.

Figure 2. *Genus Idiomaticum*



Source: Maxwell, "Christology Illustrated."

In this diagram, the human nature of the incarnate Christ communicates the attributes such as the ability to grow (Luke 2:40, 52), the ability to suffer and die (Luke 23), and spatial location (Luke 2:7). The divine nature of the incarnate Christ communicates the attributes of omniscience, omnipotence, and omnipresence. This *genus* demonstrates that the Logos, the God-man, has both sets of attributes. The importance of this *genus* is combatting Nestorian error in Christology. Nestorius has notoriously been critiqued for logically separating the person of Christ because of his driven concern for separating the passible human nature from the impassible divine nature. Pieper details how Nestorius denied Mary the title of *theotokos* because he could "not worship a God who was born, put to death, and buried."¹¹⁴ Christ's virgin birth,

¹¹⁴ Pieper, *Christian Dogmatics*, 2:135.

suffering, and death were not attributed to the Son of God (Logos) because for Nestorius that would have signified changing God into a man. As Pieper puts it: “He stated that Christ’s birth of a virgin and His suffering and death must not be referred to the λογος Himself, but only to the humanity which the λογος used as His dwelling.”¹¹⁵ Nestorianism, to its extreme, teaches that instead of one person of Christ with two natures, there are two Christs, a human Christ and a divine Christ.

The *genus idiomaticum* presents a way of speaking about the attributes of both natures at work in the one person of Christ, the incarnate Logos, by use of the qualifier “according to.” In this *genus* “according to” indicates which nature gives a particular attribute to the *Logos*. With respect to Jesus’ death, the *genus idiomaticum* permits us to say that Christ “dies according to the human nature.” Contrary to Nestorius, this does not mean that only the human nature dies.¹¹⁶ Consider, for instance, the apostle Paul’s statement, “They would not have crucified the Lord of Glory” (1 Cor. 2:8). The *genus idiomaticum* helps make sense of what Paul is saying. Paul does not understand that a human Jesus apart from the Logos was crucified. Instead, Paul is saying that the Lord of Glory himself was crucified. In other words, Paul argues that the Logos was able to suffer and be crucified according to the human nature. Thus, the Logos suffers and dies.

Luther’s overall criticism of Nestorius was not harsh, as Pieper notes: “Summed up, it amounts to this: Nestorius did not desire to dissolve the personal union...Luther regarded Nestorius as an example of those who in the confusion and fury of strife say yes and no at the

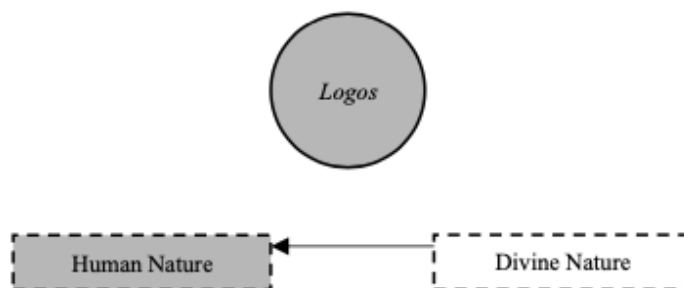
¹¹⁵ Pieper, *Christian Dogmatics*, 2:135.

¹¹⁶ Nestorius would argue that the human nature functions independently and thus the human nature dies, but not the Son of God. Zwingli and Calvin are in the Nestorian camp with a similar type of separation of the natures: “As Zwingli, so also Calvin completely separates the Son of God from the suffering and death of the human nature, for he declares that Christ’s merit, as that of a man, has no intrinsic worth, but receives its value from the predestination of Christ as the Savior.” Pieper, *Christian Dogmatics*, 2:137.

same time, without being aware of it.”¹¹⁷ In Luther’s perspective, Nestorius’ desire to say both yes and no led him into the waters of heresy: “This obtuse, unlearned man did not see that he was proposing the impossible when he seriously held Christ to be God and man in one Person, and at the same time refused to ascribe the properties of the two natures to the Person of Christ.”¹¹⁸ Zwingli and the other Reformed theologians may be interpreted as having a Nestorianizing Christology. They desired to say that the incarnation and atonement were true but asserted that it was impossible for the infinite to be in the finite with respect to the Lord’s Supper.

The second *genus* is the *genus maiestaticum*, which is also known as the “majestic genus” as it demonstrates the communication of the divine majesty from the Logos’ divine nature to his human nature. The following illustration diagrams what the *genus maiestaticum* looks like:

Figure 3. *Genus Maiestaticum*



Source: Maxwell, “Christology Illustrated.”

The *genus maiestaticum* is of particular importance for the theology of the Lord’s Supper.

¹¹⁷ Pieper, *Christian Dogmatics*, 2:147.

¹¹⁸ Pieper, *Christian Dogmatics*, 2:148.

As spoken in the Divine Service, the bread and the wine of the Lord's Supper are the body and blood given and shed for the forgiveness of sins. The *genus maiestaticum* helps explain this as the attribute of forgiveness of sins is communicated to the human nature. Thus, when St. John says, "The blood of Jesus his Son purifies us from all sin" (1 John 1:7), he argues that the purification from sin (from the divine nature) is communicated to the blood of Jesus (to the human nature). The Logos purifies from sins because the human nature has received this divine attribute due to the incarnation.

The same qualifier of "according to" is used also for the *genus maiestaticum*, but in a different sense. Maxwell offers clarity on its use:

In the first *genus*, it refers to the nature which *gives* the attribute. In this *genus*, it refers to the nature which *receives* it. For example, when we say that Christ received divine power "according to his human nature" (*genus maiestaticum*) we mean that his human nature received the power. However, when we say that Christ died "according to his human nature" (*genus idiomaticum*), we mean that the human nature provided the attribute of mortality.¹¹⁹

In the Lord's Supper, the body and blood of the Logos are attributes of his human nature, but the Scriptures clearly attribute divine power to his body and blood ("for the forgiveness of sins"). Jesus says as much in John's Gospel, "If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world" (John 6:51). The *genus maiestaticum* helps make sense of such biblical statements and their implications for Christology.

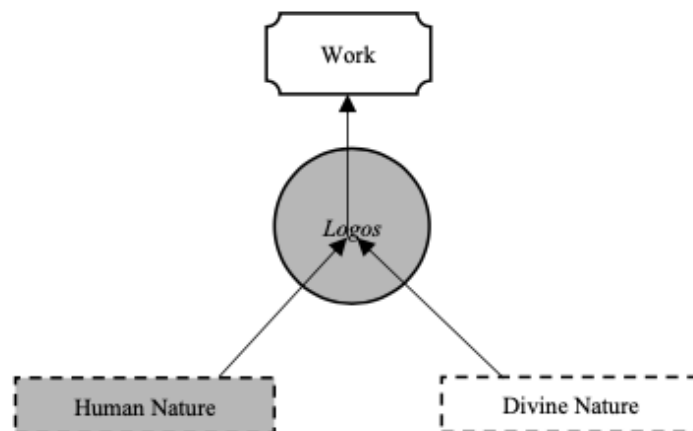
The Reformed position themselves against the *genus maiestaticum* with the principle *finitum non capax infinitum*. The Reformed mind finds it inconceivable that the human nature of Christ is capable of sharing in his divine properties. Thus, in the Lord's Supper, the bread is

¹¹⁹ David R. Maxwell, "Christology Illustrated."

simply bread and the wine is simply wine. Pieper calls this line of thinking “theological suicide.”¹²⁰ He explains: “In the human nature of Christ, because of its finiteness, is incapable of the divine attributes of omnipotence, omniscience and the like, then also it is incapable of the divine Person of the Son of God, who is no less infinite than is His omnipotence, omniscience, omnipresence, and the like.”¹²¹

The third *genus* is the *genus apotelesmaticum* which focuses on the natures of the Logos in his work rather than his person. The follow diagram illustrates this *genus*:

Figure 4. *Genus Apotelesmaticum*¹²²



Source: Maxwell, “Christology Illustrated.”

This *genus* contends that everything that the incarnate Logos does, he does by both natures. In other words, Jesus does not turn off his human nature to do miracles by the divine nature nor

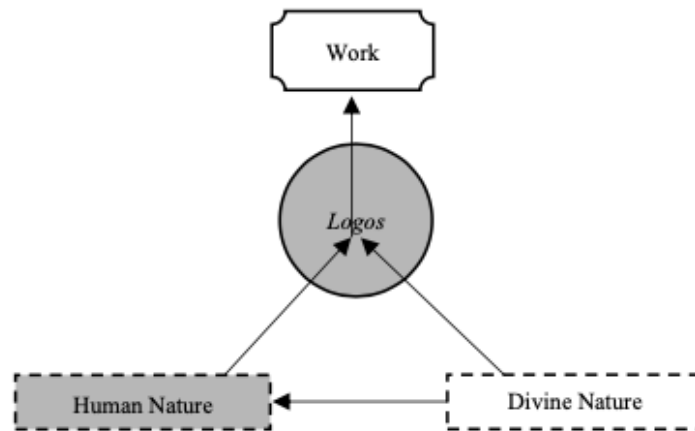
¹²⁰ Pieper, *Christian Dogmatics*, 2:154.

¹²¹ Pieper, *Christian Dogmatics*, 2:154.

¹²² David R. Maxwell, “Christology Illustrated.”

does he turn off the divine nature to that he can die by the human nature. Using the text from 1 John 1:7 previously offered as an example for the *genus maiestaticum*, “The blood of Jesus his Son purifies us from all sin,” the *genus apotelesmaticum* shows how both natures are working together in this work of the incarnate Logos. The purification is done by means of Jesus’ blood (human nature) which has the power to forgive or purify from sins (divine nature).

Figure 5. The *Genera* Together



Source: Maxwell, “Christology Illustrated.”

In a Lutheran Christology grounded significantly in the Alexandrian tradition, the *genera* remain non-negotiable stalwarts in any contemporary conversation about the Holy Spirit and Christology. In keeping with our methodology, even though we will be asking about the Spirit’s presence and activity in the person and work of Jesus, the objective is not to replace or downplay the Logos Christology of the church expressed in the teachings of the communication of attributes and the personal union of Christ. As the orthodox, creedal Christian tradition has faithfully confessed the person and work of Jesus in this manner so it ought to continue to do so.

Shortly, we will consider another sort of *genus*, which speaks to the presence of the Holy Spirit in Christ's humanity and thus offers a way to reflect on the Spirit's presence in the Lord's Supper. This *genus pneumatikon*, which Sánchez has proposed in his studies on Spirit Christology, should not be understood as a substitute for the *genus maiestaticum*. The *genus maiestaticum* is necessary in a Lutheran Christology and essential for the theology of the Lord's Supper. Without it, the body of Christ cannot give life and the blood of Jesus cannot purify from sin rendering the Lord's Supper of no benefit to those who partake of it. However, the *genus maiestaticum* still does not directly account for the presence and activity of the Holy Spirit in Jesus's presence and activity in the Lord's Supper. Which is an important question in the field of Spirit Christology generally, and for our research in particular. None of the *genera* account for the place of the Spirit in the mystery of the incarnation because they were not intended to. Yet in contemporary theology a Spirit Christology has been proposed in dialogue with a Logos-oriented Christology, and in our research such framework toward integration must be established in order to explore further the pneumatic aspects of the Lord's Supper.

Lutheran Christology and the Lord's Supper via the Western Tradition

As established previously, a challenge for pneumatology in Christian theology has been seeing the Spirit *after* Christ instead of already *in* Christ. Sánchez notes: "When we speak about the Holy Spirit, our first inclination is to speak of him as the one who leads us to faith in Christ through the preaching of the Gospel."¹²³ There is precedence for this in Lutheran confessional documents. Consider Luther's catechetical teaching on the Spirit:

The work is finished and completed; Christ has acquired and won the treasure for us by his sufferings, death, and resurrection, etc. But if the work remained hidden so that no one knew it, it would have all been in vain, all lost. In order that this treasure

¹²³ Sánchez, *Receiver, Bearer, and Giver*, 168.

might not remain buried but be put to use and enjoyed, God has caused the Word to be published and proclaimed, in which he has given the Holy Spirit to offer and apply to us this treasure, this redemption.¹²⁴

It is not surprising that Luther speaks this way as he tended to think about the Trinity economically rather than immanently. For Luther, his concern with Trinitarian theology was soteriological, dealing with the Father who creates, the Son who redeems, and the Spirit who sanctifies *pro nobis*. Sánchez notes this accent in Luther's theology: "it is at this point, as the third person in the order of the divine missions, of Trinitarian self-giving and salvation, that the Holy Spirit descends and comes to us freely and out of love through the Word and baptism in order to bring us the benefits of Christ's redeeming work."¹²⁵ This manner of speaking has been consistent in the Christian church even before the time of Luther and has served the church well.

While this emphasis is not necessarily a theological problem, it does tend to clip the Spirit's wings. As Sánchez explains, it creates a pneumatological deficit: "Oddly enough, placing the Spirit *after* Christ in order for the Spirit to bring us *to* Christ does have the tendency to disconnect the Spirit from the life of Christ. We speak of the Spirit after Christ, but do not see the Spirit already *in* Christ, in Christ's own human life and history."¹²⁶ Speaking of the Spirit *after* Christ without a full appreciation of the Spirit *in* Christ is not unique to Luther or the manner in which Christians speak today. Sánchez details how some church fathers did not speak consistently in the strongest terms about the Son's reception of the Spirit.¹²⁷

The important question is whether or not there is a way of speaking of the Spirit in the life of Christ in Lutheran Christology. At first glance, this seem unlikely because of the strong

¹²⁴ LC, Third Article, 38–39; 31–62 in Kolb and Wengert, 436; 439.

¹²⁵ Sánchez, *Receiver, Bearer, and Giver*, 168.

¹²⁶ Sánchez, *Receiver, Bearer, and Giver*, 169.

¹²⁷ For a discussion of Justin Martyr and Athanasius on this point, see Sánchez, *Receiver, Bearer, and Giver*, 4–12, 21–27, 169–70.

Alexandrian Logos-oriented approach to Lutheran Christology which has been demonstrated in the previous section.¹²⁸ This Christology is far too important to jettison, so caution must be exercised when thinking about the Spirit in a Lutheran Christology. But the biblical witness to the Spirit's role in the life of Christ invites a further look at the Lutheran tradition on this point.

Sánchez ultimately looks to Chemnitz, who also confesses a strong two-nature, Logos-oriented Christology, for a potential way for reflecting on the place of the Spirit in Christ. Along the lines of the Western scholastic tradition and its category of habitual gifts, Sánchez notes that “Chemnitz speaks of ‘supernatural gifts’ (*hyperphysica*) that inhere in the assumed humanity of Christ.”¹²⁹ These gifts are not attributes of his divine nature such as omnipresence or omniscience, yet neither are they proper to the human attributes of the *Logos* which are shared with the rest of humanity such as being born or dying.¹³⁰ Thus, as Sánchez argues, they neither belong in the conversation of the *genus idiomaticum* nor *genus apotelesmaticum* since these two *genera* refer to human attributes proper and not supernatural gifts that inhere in the human nature. Furthermore, Sánchez notes that, strictly speaking, these supernatural gifts do not belong in the conversation of the *genus maiestaticum* either since this *genus* speaks of the Logos's divine attributes communicated to his assumed human nature.

As Sánchez describes, what makes Chemnitz's supernatural gifts tough to categorize is that they do not fit well with the current *genera*, nor does Chemnitz always speak the same way about

¹²⁸ Sánchez writes, “It is difficult at first to see how the Holy Spirit may be located in an account that focuses on the two natures (and communication of attributes) in the one person of the Son. Where does another person of the Trinity fit into this system?” Sánchez, *Receiver, Bearer, and Giver*, 171.

¹²⁹ Sánchez, *Receiver, Bearer, and Giver*, 171–72.

¹³⁰ In his initial proposal for the *genus pneumatikon*, Sánchez says the following: “Some of these supernatural qualities, such as the sinlessness of Christ's humanity, are not only attributed to the Holy Spirit's special or unique operation in the Son's human nature but also distinguish the Son from the saints. But other qualities such as the anointing of the Son with gifts to be our servant or the perfecting (in the sense of reaching or fulfilling a goal) of His humanity at the resurrection may also be seen as supernatural. These other supernatural qualities still distinguish the Son from the saints, but also may be said to be transferable unto them.” Sánchez, “Pneumatology,” 137.

such supernatural gifts. Sánchez explains how sometimes “Chemnitz speaks of these supernatural gifts as the created effects of the Logos’s divine majesty—instead of uncreated attributes of his divine majesty as such—that inhere in or shine through his assumed humanity.”¹³¹ Chemnitz distinguishes them from the essential attributes of the Logos’ divine nature as such:

But these gifts which have been conferred on the saints through the gracious indwelling are not themselves the essential, uncreated and infinite attributes of the Deity, which are given to the saints in such a way that they inhere in them formally, habitually, and subjectively, and in this way they differ in their nature and are distinct from the essential attributes of the divine nature.¹³²

More significant to our project, Sánchez highlights that Chemnitz also speaks of these supernatural gifts by referring to texts that highlight the Spirit’s activity in the life of Christ, instead of using the language of created effects of the Deity on display in the Logos’s assumed human nature. Sánchez observes that Chemnitz’s association of supernatural created gifts with created effects of the Logos’s deity, which in any case are common to all persons of the Trinity, does not yet account properly for the person of the Holy Spirit in the Logos’s human nature.¹³³

¹³¹ Sánchez, *Receiver, Bearer, and Giver*, 172.

¹³² Martin Chemnitz, *The Two Natures in Christ*, trans. J. A. O. Preus (St. Louis: Concordia, 1971), 247. Chemnitz continues: “But on the other hand these infused gifts are not actually the *essential* attributes of the divine nature. Rather, they are His workings outside the divine nature which are infused into the human nature of Christ in such a way that they inhere in it, as they say in the schools, formally, habitually, and subjectively, by the very humanity (ἄνθρωπότης) of Christ in itself and according to itself is formed and perfected, so that it can be an instrument characteristic of, suitable for, and properly disposed for the deity, through which and in communion with and in cooperation with which the divine power of the Logos can exercise and carry out the workings of His divine majesty. These gifts, like the substance of the human nature itself, to which they formally inhere, are in themselves created and finite.” Chemnitz, *The Two Natures in Christ*, 248.

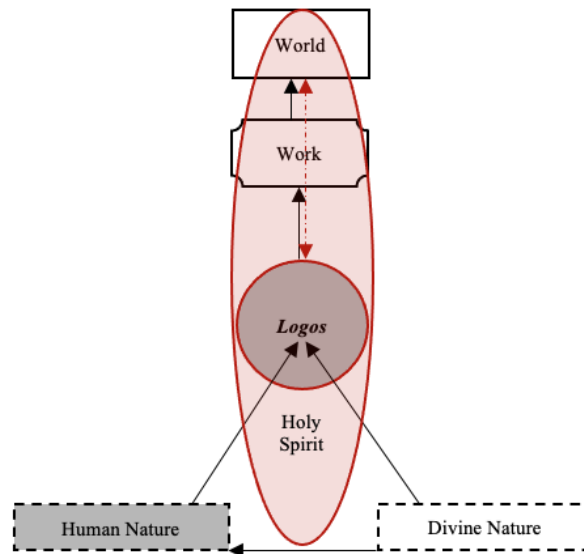
¹³³ Sánchez argues that “the presence of the Holy Spirit in Christ cannot be spoken ultimately in terms of the Logos’s created effects in his human nature. There are at least two reasons for this contention. First, the Holy Spirit is a divine person, not the created effect of the Logos’s divine majesty in his assumed humanity. Second, created effects are in any case common to all three persons of the Trinity, whose works in creation are indivisible (Lat. *opera ad extra indivisa sunt*). Therefore, the scholastic category of created and finite effects does not yet allow for an account that distinguishes and relates the persons of the Trinity according to what is proper to each (*proprium*) in the mystery of the incarnation. Because of these two special considerations, the scholastic language concerning the Logos’s created effects in his assumed humanity must give room to the biblical reality of the indwelling of the uncreated person of the Holy Spirit itself in Christ’s own humanity. The gifts of the Spirit may still be seen as created and finite, but not the Spirit himself.” Sánchez, *Receiver, Bearer, and Giver*, 173–74.

But it could. Sánchez explains:

While Chemnitz does not do so explicitly, his use of the distinction between the uncreated (essential) divine properties and created (finite) gifts may be used, in a broader Trinitarian framework, to hold a corresponding distinction between the Logos's own presence and activity in and through his assumed humanity (Logos Christology) *and* the Holy Spirit's presence and activity in the same humanity (Spirit Christology).¹³⁴

Since Chemnitz does not have a way to account for the person of the Spirit's activity in, with, and through the Son's assumed humanity, Sánchez puts forward the *genus pneumatikon* as a "way of speaking about the incarnation that would highlight the pneumatological trajectory of the divine Son's life and mission."¹³⁵ The *genus pneumatikon* may be illustrated in the following way:

Figure 6. *Genus Pneumatikon*



¹³⁴ Sánchez, *Receiver, Bearer, and Giver*, 173.

¹³⁵ Sánchez, "Pneumatology," 139.

In the Figure 6. *Genus Pneumatikon* diagram, the three *genera* remain, honoring the tradition of Lutheran Logos Christology. The box for the world and the burgundy shapes and arrows have been added to think through the presence of the Spirit in Christ that complements his identity as the incarnate Logos. The burgundy oval that overlaps the Logos is the Holy Spirit whom the incarnate Logos receives, bears, and gives. The oblong shape seeks to reflect the Spirit that not only was involved in the conception of Jesus but abided with the incarnate Jesus in his life and ministry and then extends beyond the circle that represents the *Logos* through his work and to the world in order to show the Spirit's continual work in being sent by the incarnate Logos to the world. This oval is fairly transparent to demonstrate the Spirit's presence in and with Christ, while also showing that the incarnate Logos still acts as his own subject in the personal union and in his continuing work. Additionally, the arrow from the divine nature to the human nature has been retained to show that the *genus maiestaticum* has not been discarded. In the personal union the divine nature of the person of the Logos is still communicated to his human nature as a result of the communication of attributes, not because the person of the Holy Spirit makes this possible. The circle which represents the Logos now a red line around it to account for the Spirit's presence and activity in the mystery of the incarnation that helps show more clearly the identity of the incarnate Logos as the receiver, bearer, and giver of God's Spirit. The red line around the circle is unbroken because the presence and activity of the Spirit in the Logos (in the incarnation) is unrepeatable and nontransferable to the saints, to show discontinuity of the Spirit in Christ from the Spirit in the saints.¹³⁶

The two-headed, dotted, red arrow alongside of the black arrow linking the Logos to the

¹³⁶ Sánchez writes: "The divine Logos allows the Holy Spirit to sanctify and perfect his humanity, to make it holy, so that it may be the Logos's instrument of salvation for all humanity. In more biblical language, the Holy Spirit orients the whole work of Christ as God's faithful Son and anointed servant toward his death and resurrection, and therefore toward our redemption from sin, death and the devil." Sánchez, *Sculptor Spirit*, 39–40.

world demonstrates how this framework shows the Holy Spirit as the link between the life of Christ and the life of Christians, bridging Christology and ecclesiology.¹³⁷ This arrow returning to Christ gives a way for Christians to speak “of the Holy Spirit in their lives in a Christ-shaped way, in terms of how the Holy Spirit shapes their lives after Christ’s own life.”¹³⁸ The red arrow also runs parallel with the black line to show that all that Jesus does in his life and ministry he does ‘in, with, and under’ the Spirit.

Sánchez’s contribution in Spirit Christology of the *genus pneumatikon* gives a way to comprehend the Spirit’s presence and activity already in Christ without obscuring the incarnate Word’s own unique presence and activity in his assumed humanity. Figure 6 is an attempt to visualize Sánchez’s proposal. Sánchez reflects on the challenge of seeing these Christologies as complementary:

If a Spirit Christology is incorporated under a Logos-oriented framework, care must be taken so that an account of the incarnation and person of the Son can retain its dynamic and relational trajectory. On the other hand, if a Logos Christology is set in the context of a Spirit Christology, care must be taken so that the static and individual dimensions of the incarnation and the person of the Son also remain.¹³⁹

Ultimately, the use of *genus pneumatikon* is really broader for Sánchez than the category of a Christological *genus* because it also deals with the presence and activity of the Spirit in humans—in Christ and his saints. It only applies to Christology in interacting with the field of Spirit Christology because one of the questions raised in the field concerns the shape of the Spirit in the Logos’s humanity. But because Christ receives and bears the Spirit in biblical narrative and in the patristic tradition in order to give the Spirit to others, a Spirit Christology also speaks to the presence of the Spirit of Christ in the saints. This *genus* is not intended to be a replacement

¹³⁷ Sánchez, *Receiver, Bearer, and Giver*, 167.

¹³⁸ Sánchez, *Receiver, Bearer, and Giver*, 168.

¹³⁹ Sánchez, *Receiver, Bearer, and Giver*, 149.

of the *genera* nor a call that they are insufficient in and of themselves. One could also say, indirectly, that this *genus* is a move to have pneumatology's Christological foundation more firmly established. In any case, since the Spirit is the inseparable companion of the Son of God, this *genus* provides, within the Lutheran tradition reflected by Chemnitz's use of the Western category of habitual gifts, a way to speak about the incarnation that highlights the pneumatic trajectory of the Logos's human life and mission.

Having explored and explained Sánchez's proposal for a *genus pneumatikon* in Lutheran theology, as well as illustrating it visually in a diagram, attention now turns to an exploration of the practical implications of such a *genus pneumatikon* for Christians and for the Lord's Supper.

Genus Pneumatikon and the Discontinuity Between the Spirit in Christ and Christians

There is an aspect of the Spirit's sanctifying presence and activity in the incarnate Logos that is unique to him, since the Son alone is our Savior. Sánchez says:

Since the divine Logos freely sanctified his humanity through the Spirit for our sake, or allowed the Spirit to sanctify his humanity for us from the time of the personal union, the Son's humanity becomes not only 'a' but 'the' suitable instrument for our salvation. In that sense, the presence of the Spirit in Christ is qualitatively different from ours, and there is a pneumatic discontinuity between Christ and us.¹⁴⁰

Alluding to various biblical texts, the Formula of Concord also highlights this discontinuity, noting how Christ alone has the fullness of the Spirit's gifts: "God the Father has given his Spirit to Christ, his beloved Son, according to his assumed humanity (therefore he is also called Messiah, that is, the anointed one), in such a way that he has not, like other saints, received the gifts of the Spirit with limits."¹⁴¹ The Fall into sin means that holiness or sanctification is not an

¹⁴⁰ Sánchez, *Sculptor Spirit*, 40.

¹⁴¹ FC, SD VII. 72 in Kolb and Wengert, 630. The Formula continues: "Because according to the deity Christ the Lord is one essence with the Holy Spirit; the 'spirit of wisdom and understanding, of counsel and might, and of knowledge' [Isa. 11:2; cf. Isa. 61:1 and Luke 4:16–21] rests upon him. According to the assumed human nature this does not occur in such a way that he, as a human being, knew and could do certain things as other saints could know

proper attribute that humans share. Christ is different. This distinction is not simply because he is God, but also because “the Holy Spirit sanctified his humanity and made it holy from the moment of the personal union, making it not only ‘a’ but ‘the’ suitable instrument for our salvation.”¹⁴² In addition to being the divine Logos and therefore having a special holiness, the incarnate Son also bears the Holy Spirit in his humanity like no other human. Chemnitz explains: “Therefore, Christ, according to His human nature and insofar as this nature is personally united with the Logos, differs from the other saints not only by reason of His gifts, which by comparison excel the others in number and degree, but also by reason of the union He differs totally from the saints.”¹⁴³ What both Chemnitz and Sánchez point out is that the *genus maiestaticum* (the communication of the divine majesty to the assumed humanity) makes the incarnate Logos ontologically distinct from others in whom the Spirit dwells.¹⁴⁴ Sánchez states that “a Logos Christology that highlights the *genus maiestaticum* is more useful to speak of an ontological difference between the one who is Son by nature and the sons who are adopted by

and act through God’s Spirit, who alone endows them with created gifts. Instead, because according to his deity Christ is the second person of the Holy Trinity and because the Holy Spirit proceeds from him as he does from the Father (and therefore he is and remains forever the Spirit of Christ and of the Father, never separated from the Son of God), the entire fullness of the Spirit (as the *patres* [Fathers] say) is imparted to Christ according to the flesh because it is personally united with the Son of God through the personal union. This fullness demonstrates and reveals itself spontaneously and with all power in, with, and through his human nature. The result is not that he knows some things while not knowing other things, or that he can do some things while not being able to do others, but that he knows and can do all things. On him the Father poured out the Spirit of wisdom and power without limit, so that as a human being, through the personal union, he has received all knowledge and all might in fact and in truth. Therefore, ‘in him are hidden all the treasures of wisdom’ [Col. 2:3], to him ‘all power is given’ [Matt. 28:18], and ‘he sat down at the right hand of the Majesty’ and power of God [Heb. 1:3].” FC SD VIII. 72–74 in Kolb and Wengert, 630.

¹⁴² Sánchez, *Receiver, Bearer, and Giver*, 177.

¹⁴³ Chemnitz, *The Two Natures in Christ*, 263.

¹⁴⁴ Chemnitz says further that “in the human nature of Christ because of the union there are not only natural attributes which result in the constitution of human nature, nor are there only particular and finite gifts which inhere formally in the humanity and are more numerous and more excellent in degree than those which come from the indwelling of the Holy Spirit in the saints, but also because of this union the human nature in Christ not only has the whole fullness of the deity dwelling in it personally, but at the same time, according to the Scripture, it receives the divine majesty which has been given and communicated to it along with divine power, wisdom, life and other divine qualities.” Chemnitz, *The Two Natures in Christ*, 83–84.

grace (or by the Spirit).”¹⁴⁵ Pneumatologically speaking, one can assert that the incarnate Logos’s bearing of the Spirit in his humanity is unique with respect to degree insofar as Christ bears the fullness of the Spirit’s gifts; moreover, what is also distinct is that the incarnate Logos alone (with the Father) is the giver of the Spirit and his gifts to the saints.¹⁴⁶

Genus Pneumatikon and the Continuity Between the Spirit in Christ and Christians

The *genus pneumatikon* also shows a continuity that exists between the Spirit in Christ and Christians. It is the soteriological considerations of this *genus* that permit conversation about the continuity between the Spirit in Christ and Christians. The incarnate Logos receives the Spirit and bears the Spirit for humans in a unique manner so that he might give them the Spirit by grace. Sánchez puts it this way: “Christ is the *unigenitus*, the only-begotten Son of God, but also the *primogenitus* (the firstborn among many) as the unique eschatological bearer and giver of God. The Spirit who comes to us *after* Christ is ours because Christ first received that Spirit *in* his human life and history for our sake.”¹⁴⁷

There are a number of different ways in which this continuity between the Spirit in Christ and the Spirit in Christians can be explored. One direction is that of sanctification. Sánchez notes that “in view of sanctification that sees the Christian life in terms of faithfulness and service, the same Spirit with whom Christ was anointed by the Father to be the obedient Son and suffering Servant is also given to the disciples of Christ so that their lives in the Spirit might reflect their Lord’s faithfulness to the Father and service to the neighbor.”¹⁴⁸ Another potential direction is

¹⁴⁵ Sánchez, *Receiver, Bearer, and Giver*, 177.

¹⁴⁶ Sánchez explains that “the Son is surely unlike the saints in that He has the fullness of all gifts and is the source of them all.” Sánchez, “Pneumatology,” 137–38.

¹⁴⁷ Sánchez, *Receiver, Bearer, and Giver*, 177. He speaks elsewhere of the Son as “the firstborn among many brethren who makes possible our anointing and resurrection through His Spirit.” Sánchez, “Pneumatology,” 138.

¹⁴⁸ Sánchez, *Receiver, Bearer, and Giver*, 178. For a more thorough treatment on the topic of the Spirit and

proclamation. Picking up on Christ as the bearer and giver of the Spirit, “one could show that the Son who receives the Holy Spirit without measure from the Father in order to proclaim words of eternal life also hands over the same Spirit to the disciples so that they might absolve people of their sins.”¹⁴⁹ The other important direction is sacramental. The link in baptism is more apparent as it has some basis in the historic Christian tradition. As noted earlier, Athanasius understood the baptism of Jesus as the sanctification and the anointing of the Spirit in his humanity for the purpose of sanctifying others through the same Spirit in the waters of baptism. The sacramental trajectory of greater interest to us is that of the Lord’s Supper. Sánchez suggests: “One could also show how the same Spirit who is inseparably united to Christ in his flesh is given to us with its gifts through Christ’s own body and blood in the Supper.”¹⁵⁰ Ultimately, as Sánchez explains, the same principle is at work in all of these directions: the same Spirit who dwelled in Christ is also the Spirit who shapes Christ in others.¹⁵¹ Spirit Christology as a systematic framework makes the exploration of this aspect of the *genus pneumatikon*, namely, the continuity between the Spirit in Christ and in Christians, possible more than a classic Logos Christology on its own. Generally speaking, a Logos Christology more readily makes note of the discontinuity between Christ (natural sonship) and Christians (adoptive sonship). We now turn to a consideration of the Spirit’s presence in the Son, focusing on John’s Gospel, as a way to reflect further on the sacramental trajectory of Spirit Christology, namely, the presence of the Spirit in, with, and

sanctification, see Sánchez, *Sculptor Spirit*.

¹⁴⁹ Sánchez also notes that this trajectory is not without precedence in the Lutheran Church. “Although briefly, the Lutheran confessors suggestively place the teaching of law and gospel in the context of Christ’s bearing and sending the Spirit through the Word.” Sánchez, *Receiver, Bearer, and Giver*, 178. See also FC, SD V. 11 in Kolb and Wengert, 583.

¹⁵⁰ Sánchez, *Receiver, Bearer, and Giver*, 178.

¹⁵¹ More will be said of the Christoformative work of the Spirit in the Lord’s Supper in chapter five. For now, it is sufficient to draw attention briefly to this formative work of the Spirit as a way to show the continuity between the Spirit in Christ and in those who come after Christ.

under Christ in his own Supper.

Another Paraclete According to the Gospel of John

In Sánchez's proposal for the *genus pneumatikon*, he notes that this pneumatic kind of speaking about the incarnation will not only help the church see the Holy Spirit in the mission of the Son, but also will help see the Son in the mission of the Holy Spirit. While this theological proposal works systematically, the question of whether there is scriptural evidence for such a proposal must be evaluated. Can we speak of the Spirit and the Son as inseparable companions? As with the previous chapter on seeing the connection between the Spirit and the Word and the Spirit and the Word's words, this chapter will now take up the task of seeing the Word's presence together with the Spirit's in John's Gospel as a way to assist us in articulating the Spirit's presence in Christ' *real presence* in the Lord's Supper.

Myk Habets, an important pneumatologist working in the field of Spirit Christology, notes how John uses the same essential vocabulary for the Spirit as he does for Christ in the Gospel, which shines light on a Spirit Christology or a Christology from below.¹⁵² Habets notes that there are two important connections between Jesus and the Spirit in John. The first is that the Spirit is the counterpart of Christ, he is the other Paraclete (John 14:16).¹⁵³ While the Spirit is the other Paraclete or helper, he is still a separate person. Habets explains it this way, "he fulfills the same role as Christ (or at least continues the role of Christ after his ascension)."¹⁵⁴ The second connection is that of motifs that are first seen in descriptions of Jesus in the Gospel and then later seen in descriptions of the Spirit. The motifs are that of "truth" and "life" which are first applied

¹⁵² Habets, *The Progressive Mystery*, 76.

¹⁵³ "And I will ask the Father, and he will give you another Helper, to be with you forever" (John 14:16).

¹⁵⁴ Habets, *The Progressive Mystery*, 76.

to Jesus in the prologue. John writes: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. *In him was life*, and the life was the light of men” (John 1:1–4, emphasis mine). The motif of life is later repeated with the motif of truth in one of the great “I am” statements: “I am the way, *the truth*, and *the life*” (John 14:6, emphasis mine). These same motifs are also used with reference to the Spirit. In Jesus’s conversation with Nicodemus, for instance, Jesus explains that the Spirit is life: “Truly, truly, I saw to you, unless one is born again he cannot see the kingdom of God... Truly, truly I say to you, unless one is born of the Spirit, he cannot enter the kingdom of God. That which is born of flesh is flesh, and that which is born of Spirit is spirit” (John 3:3, 5–6). John also explains how the Spirit is truth as well (or the revealer of truth): “When the *Spirit of truth* comes, he will guide you into all *truth*, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come” (John 16:13, emphasis mine).¹⁵⁵ This connection of motifs is helpful as it shows a similarity in economic identity between the Son and the Spirit within a biblical narrative.

John’s discourse on “another Paraclete” is ultimately of more immediate importance for this project. Jesus says: “And I will ask the Father, and he will give you *another Helper*, to be with you forever, even the *Spirit of truth*, whom the world cannot receive, because it neither sees him nor knows him. You know him, for *he dwells with you and will be in you*” (John 14:16, emphasis mine). Habets asks how the expression “another helper” ought to be understood:

¹⁵⁵ See also John 14:17: “even the *Spirit of truth*, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you” (emphasis mine), John 15:26: “But when the Helper comes, whom I will send to you from the Father, the *Spirit of truth*, who proceeds from the Father, he will bear witness about me” (emphasis mine), and John 16:13: “When the *Spirit of truth* comes, he will guide you *into all the truth*, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come” (emphasis mine).

“While various interpretations have been suggested (advocate, exhorter, helper, counsellor, comforter), it is notoriously difficult to find an example parallel in secular Greek.”¹⁵⁶ Ultimately, Habets identifies the Spirit as Paraclete, who is Jesus’s successor and substitute presence.¹⁵⁷ His reasoning for this identification is the grammar. The word for “another” in John 14:16 is (ἄλλος) which ordinarily carries the meaning of “another of the same kind,” whereas the other Greek word for “another” (ἕτερος) ordinarily means “another of a different kind.” John uses ἄλλος here when talking about the Paraclete.¹⁵⁸ Habets says, “Both come from, and are sent by, the Father, both are called Holy; and as already pointed out, are identified with the truth; and perform a teaching function, along with convicting the world. By comparing the parallel functions of Christ and the Spirit we can see how the Spirit is ‘another Paraclete.’”¹⁵⁹ Craig Koester similarly says

¹⁵⁶ Habets, *The Progressive Mystery*, 76–77. Habets further states that many people have identified the Spirit as Jesus or as an angelic being (just a spiritual being), or as John himself, or as any of the other disciples. Raymond E. Brown provides a summary of these various positions in “The Paraclete in the Fourth Gospel,” *NTS* 13/2 (January 1967): 125, 128–129.

¹⁵⁷ Habets, *The Progressive Mystery*, 77.

¹⁵⁸ D. A. Carson says that John’s use of this term forbids too much weight to be put on this interpretation, but he does not provide much reasoning for why. In his own words, Carson agrees with Habets’ overall interpretation: “Nevertheless ‘another Paraclete’ in the context of Jesus’ departure implies that the disciples already have one, the one who is departing. Although Jesus is never in the Fourth Gospel explicitly referred to as a *paraklētos*, the title is applied to him in 1 John 2:1 (NIV ‘one who speaks...in our defense’). That means that Jesus’ *present* advocacy is discharged in the courts of heaven; John 14 implies that *during his ministry* his role as Paraclete, strengthening and helping his disciples, was discharged on earth. ‘Another Paraclete’ is given to perform this latter task.” Carson, *The Gospel According to John*, 500.

¹⁵⁹ Habets, *The Progressive Mystery*, 77. Cyril of Alexandria describes it in this way: “‘Another Paraclete,’ however, is what he calls the Spirit who is from the essence of the Father and from his own essence. The definition of the essence is the same in the case of both, not excluding the Spirit but granting that the manner of his distinctness is to be understood only in the fact that he is and subsists in his own person. The Spirit is not the Son, but we will accept in faith that he truly is and subsists personally as that which he is, since he is the Spirit of the Father and of the Son. Since the Son knows that he himself is also truly a Paraclete and is called that in the divine Scriptures, he calls the Spirit ‘another Paraclete.’ He is not implying that the Spirit can effect something in the saints, let’s say, besides what he can do. The Spirit is and is called his Spirit. That the Son also is called a Paraclete, John will testify when he says in his writings, ‘I am writing these things to you so that you may not sin. But if anyone does sin, we have a Paraclete with the Father, Jesus Christ the righteous one; and he is the atoning sacrifice for our sins.’ So he calls the Spirit ‘another Paraclete,’ willing him to be conceived of his own hypostasis, but *having such likeness to the Son and having such power to do exactly the same things as the Son himself might do, that he seems to be none other than the Son. The Spirit is the Son’s Spirit, after all.* For example, he called him “the Spirit of truth,” while he also says in the discourse before us that he is the truth” (emphasis mine). Cyril of Alexandria, *Commentary on John*, vol. 2, 178–179.

the following about the expression “another Paraclete”: “Jesus calls the Spirit ‘another’ Advocate, which assumes that Jesus himself is already an Advocate (14:16). Giving Jesus and the Spirit the same distinctive title means they share some of the same functions. The Spirit will keep doing the work that Jesus began on earth after Jesus’ return to the Father.”¹⁶⁰ While Habets wants to show that the Spirit is another Paraclete, he is cautious not to confuse the Spirit as another Christ or as a replacement for Christ. Habets states:

Within John’s pneumatology the Christian church is provided with a significant understanding of both the Person and work of the Holy Spirit. The work of the Holy Spirit is uppermost for John, the Spirit is “another Paraclete” who will continue the ministry of Jesus by providing charismatic wisdom, declaring the things that are to come, convicting the world of sin through the disciples and other believers, and welling up within the believer to eternal life by creating community with both Jesus the Son and the Father.¹⁶¹

Cyril of Alexandria, in his commentary on the Gospel of John, also echoes a similar concern about not confusing the Spirit with Jesus when he says, “The Holy Spirit is not understood to be foreign to the essence of the Only Begotten, but he proceeds naturally from that essence and is not something else besides him, as far as the identity of essence is concerned, even though he should be understood somehow to exist in his own person.”¹⁶² The Spirit is a unique hypostasis who proceeds from the Father and (through) the Son. He is not simply a different form of the Son. Koester also affirms that the Son and the Spirit are distinct persons so that the latter does not replace the former but discloses his presence in the church:

Yet calling the Spirit ‘another Advocate’ does not mean he is ‘another Jesus.’ The Spirit continues Jesus’ work without taking Jesus’ place. As the Word made flesh,

¹⁶⁰ Koester, *The Word of Life*, 147–48.

¹⁶¹ Habets, *The Progressive Mystery*, 78.

¹⁶² Cyril of Alexandria, *Commentary on John*, 256. From the Antiochene tradition, Theodore of Mopsuestia says “He says *another Paraclete*, that is another instructor, referring to him as the *Paraclete*, meaning the comforter who will teach in times of tribulation, because the Spirit, through his grace, will lighten the sufferings inflicted upon them by humanity as he consoles them, through his gifts, and enables them to endure their afflictions, which is what actually happened.” Theodore of Mopsuestia, *Commentary on the Gospel of John*, trans. Marco Conti, *Ancient Christian Texts* (Downers Grove, IL: InterVarsity Press, 2010), 125.

Jesus reveals God through the life he lives and the death he dies. But the Spirit does not become incarnate and is not crucified for the sin of the world. The Spirit will disclose the truth about Jesus' life, death, and resurrection, but will not replicate those events. After Jesus' return to the Father, the Spirit remains with the disciples; but this does not mean the Spirit replaces Jesus. Rather, the Spirit discloses the presence of the risen Jesus and his Father to the community of faith.¹⁶³

Beyond the danger of confusing the Spirit as a form of the Son, Cyril also raises an interesting point about the inseparability of the Son and the Spirit in the church's speaking and doing: "Since he is my Spirit and my mind, as it were, he will surely speak my thoughts. Furthermore, the Savior says this not so that we may think that the Holy Spirit is an underling, as some ignorantly suppose, but rather he wants to assure the disciples that his Spirit will speak and act and will nothing other than he would."¹⁶⁴ Cyril works to maintain the uniqueness of the Spirit as a person yet also show the similarities in his character and mission in relation to that of the Son. There is thus an inseparability of the Paraclete and "another Paraclete" in God's economy of salvation.¹⁶⁵ Overwhelmingly, John's Gospel and the history of the interpretation of the Gospel shows the joint mission of the Spirit and the Son or the Paraclete and "another Paraclete." This is an important biblical insight to keep in mind as we reflect on the inseparability of the Son and the Spirit in his Supper.

Spirit Christology Reading of the Spirit's Presence in Christ in the Supper

A treasure of a Lutheran theology of the Lord's Supper is the doctrine of the *Real*

¹⁶³ Koester, *The Word of Life*, 148.

¹⁶⁴ Cyril of Alexandria, *Commentary on John*, 256.

¹⁶⁵ Cyril says, "He says that the most perfect and precise revelation of the mystery to us will take place through the Paraclete, that is, the Holy Spirit sent from the Father in his name (I mean the Son's name). *His Spirit is in us functions as Christ*. That is why he says, 'He will teach you all that I have said to you.' Since he is the Spirit of Christ and the mind of Christ, as it is written—which is nothing other than him, at least when it comes to the identity of nature—even though he is understood to exist and does exist personally, he knows all that is in him" (emphasis mine). Cyril of Alexandria, *Commentary on John*, 197.

Presence, that is, that ‘in, with, and under’ the bread and the wine is the body and blood of Jesus himself given and shed for the forgiveness of sins. Against the Sacramentarians, the Lutheran Reformers wrote: “We believe, teach, and confess that in the Holy Supper the body and blood of Christ are truly and essentially present, truly distributed and received with the bread and the wine.”¹⁶⁶ Rejected then is the understanding that only the bread and wine are received or that the body of Christ is only received spiritually by faith: “[we reject...] the body of Christ in the holy sacrament is not received orally with the bread, but only bread and wine are received by mouth; the body of Christ, however, is received only spiritually, through faith. That the bread and wine are only representations, similes, and symbols of the far-distant body and blood of Christ.”¹⁶⁷ The Reformers, in the Lutheran Christological tradition, argue that the body and blood of Jesus are present in the Supper because of the communication of attributes in the hypostatic union.

As I have argued in this chapter, some in Reformed circles are beginning to critique their own tradition in order to account for Jesus’ bodily presence in the Sacrament. Wisse uses the Spirit as a lens for doing so. Lutherans, on the other hand, already celebrate the bodily presence of Jesus in the Supper, yet through the newly acquired pneumatological lens of a Spirit Christology, can certainly enrich their eucharistic theology. Rather than using the Spirit to find the bodily presence of Jesus in the sacrament, a Trinitarian Spirit Christology shows that the Spirit is already present and active in the bodily presence of Jesus in the Sacrament because the Spirit is inseparably united to Christ in the flesh.

In terms of the pastoral function of Lutheran theology, the uniqueness of seeing the Spirit

¹⁶⁶ FC Ep VII. 6 in Kolb and Wengert, 505. Moreover, Christ is truly present not just to those who believe or are worthy, Christ is truly present for all who partake: “...and received by mouth all those who avail themselves to the sacrament—whether they are worthy or unworthy, godly or ungodly, believers or unbelievers...” FC Ep VII. 2 in Kolb and Wengert, 504.

¹⁶⁷ FC Ep VII. 26, 28 in Kolb and Wengert, 507.

already ‘in, with and under’ the *Real Presence* of Jesus in the Supper lies in the sense of ‘double comfort’ the Christian receives through participation in the Supper. That is, if as John argues, the Spirit is “another Paraclete” sent to continue and carry out the life-giving ministry of Jesus, then the life-giving ministry at the Table of the Lord by means of the Supper is that of the two Paracletes, so to speak. The *genus maiestaticum* of a *Logos*-oriented Christology confesses that the divine nature communicated to the human nature gives the flesh and blood of Jesus the purifying power to forgive sins. Those who eat and drink from the Table of the Lord thus receive this living-giving benefit from God himself because of the communication of attributes in the incarnate Logos. The Logos himself purifies us from sin through his own flesh. But what of the Spirit that rests upon the incarnate Son? Is it impossible to comment on the Spirit’s presence and activity in the incarnate Son? The Christological tradition has emphasized the effects of the Word’s life-giving flesh and understandably so given the Christological controversies raging in the fourth and fifth centuries. For example, Weinandy writes:

Addressing the life-giving effects of Christ’s eucharistic flesh, Cyril commented on his ability to raise the dead. When Jesus raised the dead he ‘is seen to be operating not by word alone, nor by commands such as befit God, but he firmly insisted on using his holy flesh as a kind of co-worker, that he might show it to be capable of giving life and already one with him. For it really was his own body and not that of another.’ Being his own body he not only commanded the daughter of the synagogue ruler to arise, but he also ‘took her by the hand.’ Thus, ‘while giving life as God by his all-powerful command, he also gives life by the touch of his holy flesh, demonstrating through both that the operation was a single and cognate one.’ The operation was one act for it was the Son of God acting as man, and thus within this one act, both his divinity and humanity were equally engaged.¹⁶⁸

Yet in light of our study of Spirit Christology, we can add that the incarnate Son, whose flesh gives life, is also the one upon whom the Spirit descended and rested (John 1:32).

Presumably then all that the incarnate Son does in his flesh, he does as the one upon whom the

¹⁶⁸ Weinandy, “Cyril and the Mystery,” 29–30.

Spirit descended and rested. Weinandy posits an interesting example about the relationship of the Son of God, his humanity, and the Spirit. In an explanation of the raising of Lazarus, he writes: “It was indeed the Son of God who raised Lazarus from the dead, but he did so as a man through the power of the Holy Spirit. The action was not the Son of God performing a divine action *in* a man, but the Son of God performing a divine action *as* a man, and thus the action was the one action of the incarnate Son.”¹⁶⁹ While John 11 does not say that the Son as a man raised Lazarus by the power of the Holy Spirit, the text does demonstrate that Jesus raised Lazarus by simply speaking.¹⁷⁰ Having established in the previous chapter the association of the Spirit and Jesus’s speaking words of God (John 3:34), Weinandy’s scenario of the Son raising Lazarus by his word “as a man through the power of the Holy Spirit” is not implausible. Clearly, the life-giving nature of the flesh of the incarnate Son has been established. Yet a Spirit Christology reading of the Jesus and his work in John’s Gospel also permits us to posit the Spirit’s presence and activity ‘in, with, and under’ the life-giving flesh and words of the incarnate Son. Jesus, who is the divine Word and Son, speaks the words of God because the Spirit of God dwells in him. While the Alexandrian tradition represented by Cyril, and thus the Christological tradition that affirms the communication of attributes in the personal union, safeguards the Son’s two natures in the unity of his person, more can be said to account for John’s testimony concerning the incarnate Son upon whom the Spirit rests and remains and from whom the Spirit is given. Cyril himself picks up on a tradition of interpretation, which sees the glorified Christ’s breathing of the Spirit to the

¹⁶⁹ See footnote 21 in Weinandy, “Cyril and the Mystery,” 30.

¹⁷⁰ “And Jesus lifted up his eyes and said, ‘Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me.’ When he had said these things, he cried out with a loud voice, ‘Lazarus, come out.’ The man who died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, ‘Unbind him, and let him go’ (John 11:42–44).

church in terms of the return of the Spirit lost by Adam in the Fall back to human race.¹⁷¹ Cyril writes: “Therefore, Christ restores his own Spirit to his disciples as the first fruits of a nature renewed to incorruption and glory and in the divine image. In addition, we must—must—understand that he is the supplier and giver of the Spirit.”¹⁷² A Spirit Christology helps connect John’s testimony concerning Jesus’ identity as the one upon whom the Spirit remains and through whom the Spirit of life is given, *and* John’s testimony to Jesus as the Bread of Life whose flesh is life-giving. Cyril also leaves room for thinking about the Spirit giving life through the flesh of Christ in his commentary on John 6:63: “The nature of the flesh does not render the Spirit life-giving, but the power of the Spirit makes the flesh life-giving.”¹⁷³ We say that Cyril leaves room for thinking about the Spirit in this case because he often speaks about the Spirit in a number of ways (not only to signify Christ’s divinity but also the person of the Holy Spirit). For instance, writing about the same verse (John 6:63) he says:

See, in this passage, after he has shown that the Spirit of God dwells in us, he says that Christ himself is in us. The Spirit of the Son is indistinguishable from the Son at least by reason of their identical nature, even though the Spirit would be understood to have individual existence. Therefore, he often makes no differentiation, sometimes naming the Spirit and sometimes naming himself.¹⁷⁴

A Spirit Christology helps to bring together these aspects of Jesus’ identity in an articulation of the joint mission of the Spirit and the Son.

Consequently, if the Spirit and the Son are inseparable companions in their mission, as a Spirit Christology argues, then the Spirit who is present and active in the *verba* (in the Son’s words and, by extension, in the Words of Institution) is also present and active in the body and

¹⁷¹ For a discussion of this interpretation in Irenaeus and Basil, see Sánchez, *Sculptor Spirit*, 43–47, 52–53.

¹⁷² Cyril of Alexandria, *Commentary on John*, vol. 2, 369.

¹⁷³ Cyril of Alexandria, *Commentary on John*, vol 1, 247.

¹⁷⁴ Cyril of Alexandria, *Commentary on John*, vol. 1, 247–248.

blood of Son given at the altar. When seen as a complement alongside the *genus maiestaticum*, the use of a *genus pneumatikon* to speak of the Spirit's communicated gifts to and through the flesh of the Son for our sake in his life and Sacrament strengthens the theology of the Lord's Supper so that it accounts more fully for the joint mission of the Son and the Spirit in salvation. The incarnate Logos and the Spirit, as inseparable companions in the incarnation, are inseparable in the celebration of the Sacrament.

Additionally, while the *genus pneumatikon* holds in tension the discontinuity and continuity of the Spirit in Christ and the Spirit in the Christian, the celebration of the Sacrament eases that tension. Certainly, the incarnate Son has the Spirit without measure and, in that sense, there exists a discontinuity between the Spirit in Christ and the Spirit in the Christian. Yet on the other hand, the Spirit into which the Christian is baptized is the same Spirit that anointed Christ in the Jordan, so a continuity also exists. It is the same Spirit in both the Son and the adopted sons (daughters). When the incarnate Son, who has the Spirit without measure and is perfected by the Spirit in his own flesh, gives his flesh and blood in the celebration of the Supper, the incarnate Son who receives, bears, and gives the Spirit is gifted to the participant in the Supper. The Spirit comes with the Son, and vice versa, in their differentiated unity. The Christian does not have the Spirit in the same way as Christ, so the discontinuity remains; however, the unique Son who is 'in, with, and under' the Spirit is given to the Christian, and so also his Spirit. In the context of a theology of the Lord's Supper, one might say that the end or aim of the mission of the inseparable Son and Spirit is the individual Christian himself at the rail.

Just as a Logos-oriented Christology on its own is insufficient in highlighting the presence and activity of the Holy Spirit in the presence and activity of the incarnate Son, so a Spirit Christology on its own is also insufficient in highlighting the dynamics of the Son's own

presence in his flesh in the Supper. It cannot tell us, for instance, how Christ himself is present and efficacious in the Sacrament as the subject of his own works. The hypostatic union and the communication of attributes demonstrates this. A complementary Spirit Christology helps us see “in full” what is happening in the Lord’s Supper, namely, that the Son who promised to send “another Paraclete” after he departed has already in his own flesh and blood given, and continues to give, that other Paraclete. To use Johannine language, the Lord’s Supper seen through a Spirit Christology accents that the Lord’s Supper is the realm and activity of the two Paracletes: the incarnate Son of God and his Holy Spirit who remains upon him and is given by him to others.

CHAPTER FIVE

SHAPED BY THE SPIRIT 'IN, WITH, AND UNDER' THE SACRAMENT OF THE LORD'S SUPPER

Introductory Comments

The previous two chapters considered elements that are constitutive of a theology of the Lord's Supper, namely, the *verba dei* and the *real presence* of Christ. The task was not only to locate the Spirit 'in, with, and under' Christ and his words, but also to see the Spirit 'in, with, and under' Christ's own presence in the Lord's Supper. This chapter focuses more on that which the Supper does for the Christian by investigating how the Spirit who is 'in, with and under' the *verba dei* and the *real presence* of Christ works in the Christian who partakes of Christ in his Supper. 1 John 3:2, states: "Behold, we are God's children now, and what we will be has not yet appeared; but we know that when he appears *we shall be like him*, because we shall see him as he is" (emphasis mine). Seeing the Spirit already in Christ, and in the Supper, helps show that even as Christians await the day Jesus will be made manifest (1 John 3:1), the Spirit is already shaping Christ in the Christian in this foretaste of the feast to come.

Therefore, this chapter will first investigate the nature of Christoformative pneumatology, that is, seeking to understand how the Spirit's work is Christ-shaped. There is ecumenical interest in the question of Christoforation. Referring especially to Irenaeus, Catholic theologian Ralph Del Colle says the following concerning the Son and the Spirit as the two hands of God in forming believers:

As Nissiotis has commented: "Christ can never be separated from the Spirit of God. His Incarnation and Resurrection are the work of the Giver of Life, the Paraclete." In another vein, this time in correlation with the understanding of salvation as deification, L. Gillet can refer to the Christian life as not only Christocentric (by, with, and in Christ) but also as an act of Christification, an indication of the pneumatic dimensions of Christology that may be summarized by identifying Christ as "of the Spirit," as well as its "bearer" and "sender" in the works of redemption. In

this respect, our original Irenaean theme (“the two hands of God”) is thoroughly played out in Orthodox Christology and pneumatology. Neither hand is subordinate to the other and neither replaces the other. The Spirit was present in the Son’s incarnation, baptism, ministry, death, and resurrection and because of this is now sent by the risen and exalted Christ. The Pentecostal Spirit, however, is neither a substitute for Christ (an extreme pneumatocentrism) nor merely the instrument of his presence (an extreme christocentrism). Rather, the Holy Spirit is the person of the trinity who *forms Christ within us and renders him present to us*, and by preparing us for Christ “achieves in us the Parousia, the eternal coming and Presence of Jesus Christ the Lord.”¹

Lutherans have begun to speak to this topic as well, and in this chapter, we will apply these insights to a theology of the benefits of the Supper. First, Luther’s pneumatology will help shape our discussion through Prenter’s *Spiritus Creator*, where Luther sees the activity of the Spirit in the believer as a sharing in the death and resurrection of Jesus. Two additional Lutheran theologians writing on Christof ormation or Christlikeness in the Christian life will be evaluated. Jordan Cooper and his work, *Christification*, lays out an argument for a Lutheran understanding of theosis or a way of thinking about salvation not specifically as an event, but as a process. Cooper’s work is not a Spirit Christology nor does it engage pneumatology proper, but his argument concerning the Christian becoming *like* God (Christ) especially through the sacramental life of the church will be important as I ask further about the shape of the Spirit’s work of forming believers through the Supper.

Leopoldo Sánchez will provide the explicit Spirit Christology framework for our investigation—primarily, through his work *Sculptor Spirit*. In this book, Sánchez deploys his latest thinking on a Spirit Christology as a basis for articulating five models of sanctification. The Spirit’s work is formative, shaping Christ in the believer, as presented in his models-based scheme. Sánchez’s use of Spirit Christology, specifically focusing on the Spirit’s sculpting Christ

¹ Del Colle, *Christ and the Spirit*, 26–27.

in and through the saints, will be useful in this chapter's constructive work of articulating the Spirit's sculpting work sacramentally through the Lord's Supper.

This chapter will then attempt to account for Cooper's and especially Sánchez's arguments on Christoforation, by offering a proposal for thinking about the sculpting Spirit's work through the Lord's Supper from a more explicit Spirit Christology angle. Specifically, a Spirit Christology will be deployed to reimagine the traditional benefits of the Lord's Supper, which we categorize as internal (toward God, in the sphere of faith) and external (toward the neighbor, in the sphere of love) benefits. Although the Spirit's activity is often seen *after* Christ (*after* the Supper, in a sacramental context), a Spirit Christology, instead, sees the Spirit already *in* Christ (*through* the Supper, in sacramental context). The same principle ought to be applied to a conversation about the Spirit's work through the Supper.

The Lord's Supper and Character Formation

There is precedence among Lutherans for asking about the ethical or "character formation" implications in a theology of the Lord's Supper. Even though he does not approach the topic pneumatologically, Gifford Grobien does make a case for character formation through the Lord's Supper: "God's work in the Lord's Supper also can be seen to form the church as a particular way of speaking and living."² In his chapter on formation in Christian worship, Grobien notes how worship does not merely interrupt life, but demonstrates a discontinuity with life outside the sanctuary.

This discontinuity does not contradict life in the world, but calls the worshipper to understand ordinary life differently, through the eyes of faith. It announces a new judgment about the world and calls the worshipper to assent to this, God's judgment.

² Grobien, *Christian Character Formation*, 167.

Such an assent teaches, instills and develops a new kind of ethos, forming and structuring the lives of worshipping Christians.³

Grobien is arguing that the question of Christian ethics is not one of transfer (worship to Christian life), but “the real effect the experience of worship has for the experience of the Christian in everyday life.”⁴ In other words, participation is critical for the formation of character.

With respect to the Lord’s Supper specifically, Grobien highlights two accents that touch upon the formation of character: love and return-gift. He highlights Luther’s emphasis on the fruit of love in the Sacrament.⁵ In his 1519 treatise, “The Blessed Sacrament of the Holy and True Body of Christ, and the Brotherhoods,” Luther connects the sacrament, the union with Christ and other communicants as well as the resultant sharing of each other’s burdens.⁶ Grobien describes how Luther saw that the fellowship in the sacrament is compared “to becoming a member of Christ’s body, or being recognized as a citizen of a city, with the rights and recognition of that citizenship. In this body or citizenship, all members share in common the property, goods, benefits, maladies, infirmities and losses attributable to the common life.”⁷ As members of Christ’s body, there is a sharing in the life and suffering of Jesus as well as the life and sufferings of fellow believers. Luther understands this union coming through participation in the Supper.⁸ Luther speaks more extensively on the union of the communicant with Christ:

³ Grobien, *Christian Character Formation*, 168.

⁴ Grobien, *Christian Character Formation*, 168.

⁵ “Luther likewise recognizes love as a necessary fruit of the Lord’s Supper.” Grobien, *Christian Character Formation*, 170.

⁶ Martin Luther, “The Blessed Sacrament of the Holy and True Body of Christ, and the Brotherhoods (1519),” in *Word and Sacrament I*, eds. Jaroslav Pelikan and Helmut T. Lehmann, vol. 35, *Luther’s Works* (St. Louis and Philadelphia: Concordia and Fortress, 1961).

⁷ Grobien, *Christian Character Formation*, 170.

⁸ Luther says, “I am the Head, I will be the first to give himself for you. I will make your suffering and misfortune my own and will bear it for you, so that you in your turn may do the same for me and for one another,

Christ with all the saints, by his love, takes upon himself our form, fights with us against sin, death, and all evil. This enkindles in us such love that we take on his form, rely upon his righteousness, life, and blessedness. And through the interchange of his blessings and our misfortunes, we become one loaf, one bread, one body, one drink, and have all things in common... Again through this same love, we are to be changed and to make the infirmities of all other Christians our own; we are to take upon ourselves their form and their necessity, and all the good that is within our power we are to make theirs, that they may profit from it. That is real fellowship, and that is the true significance of this sacrament. In this way we are changed into one another and are made into a community by love. Without love there can be not such change...

For just as the bread is changed into his true natural body and the wine into his natural true blood, so truly are we also drawn and changed into the spiritual body, that is, into the fellowship of Christ and all the saints and by this sacrament put into possession of all the virtues and mercies of Christ and his saints.⁹

Grobien makes three important points about this special union, made possible by the

Supper: “(1) [union] is the most intimate union that can be experienced by a human being; that it is (2) a partaking in Christ’s righteousness which bears fruit in righteousness and love toward others; and that it (3) grounds the person in the life and virtue of Christ, which then becomes the person’s possession to use in her own life.”¹⁰ He notes that, as Luther’s opponents with respect to the Supper changed throughout his life, his emphasis on unity and love as a fruit of the sacrament remained. Toward the conclusion of this section, Grobien explains how the sacrament accomplishes this: “Thus, the exercise of the sacrament and the Word with the grace of the Holy Spirit works the particular virtues of Christ in each person, so that there is an ethic which springs from worship through grace and regular use.”¹¹ What role the Spirit plays exactly in the character formation remains unclear and can benefit from a Trinitarian Spirit Christology.¹²

allowing all things to be common property, in me, and with me.” Luther, “The Blessed Sacrament,” in *LW* 35:54–55.

⁹ Luther, “The Blessed Sacrament,” in *LW* 35:58–60.

¹⁰ Grobien, *Christian Character Formation*, 172.

¹¹ Grobien, *Christian Character Formation*, 177.

¹² To be fair, Grobien is attempting to argue for Christian character formation from a justification by grace

The second accent Grobien discusses is that of eucharistic sacrifice and the return gift. In a careful outline of Melanchthon in article twenty-four of the Apology of the Augsburg Confession, Grobien outlines the reformer's understanding of the eucharistic sacrifice as "a ceremony or work that we render to God in order to give him honor."¹³ Use of "sacrifice" with "eucharistic" is not understood as the Supper being a sacrifice for God for the atonement for sin. While that is one way to understand sacrifice, Grobien demonstrates how Melanchthon understood eucharistic sacrifices as "expressions of thanksgiving for something God has given to the one who offers."¹⁴ Eucharistic sacrifices are defined by Melanchthon in the following manner:

Now the rest are eucharistic sacrifices, which are called "sacrifices of praise," namely, the preaching of the gospel, faith, prayer, thanksgiving, confession, the afflictions of the saints, and indeed, all the good works of the saints. These sacrifices are not satisfactions for those who offer them, nor can they be applied to others so as to merit the forgiveness of sins or reconciliation for others *ex opere operato*. They are performed by those who are already reconciled.¹⁵

In his summary of Melanchthon's argument, Grobien highlights how the sacrament and sacrifice become so interconnected that the celebration of the Supper may be called a sacrament and a sacrifice.¹⁶ Thus there is an ethical component or character formation in how a participant relates to God (say, in prayer, praise, and thanksgiving) and to his or her neighbors (say, in good works). Grobien explains the concept of "return-gift" which is much like the idea of "paying it

framework so by nature, his discussion is more focused on Christ rather than the Spirit. However, as Sánchez has demonstrated, a Spirit Christology in Lutheran key would be helpful to see the mission of the Son and the Spirit in Christian formation.

¹³ Grobien, *Christian Character Formation*, 177.

¹⁴ Grobien, *Christian Character Formation*, 178.

¹⁵ Ap. XXIV. 25 in Kolb and Wengert, 262.

¹⁶ He writes, "The sacrament and the sacrifice are so intertwined, that they cannot be separated. Because the sacrament has the effect of making alive, the Christian who receives the sacrament in faith, and thereby promised benefits, is also enlivened and inspired to respond with thanksgiving. The response of thanksgiving is not merely subsequent to the sacrament." Grobien, *Christian Character Formation*, 180.

forward.”¹⁷ As a communicant has richly received from the Lord, the response then manifests itself in an overflowing of love to the neighbor, and “in many circumstances, the return-gift is given by the recipient to a third party, a way of passing on the graciousness of the original giver.”¹⁸ Grobien concludes this section summing up the relation of the return-gift to the Supper:

These two elements of the concept of return-gift—that there will be a return gift (not out of coercion, but out of the new nature of the Christian), and that the return-gift may be offered to a third party—closely parallel Melanchthon’s argument regarding sacrifice. In the first place, the sacraments evoke thanksgiving, praise, and other good works—the return-gift for the grace of the Holy Spirit and righteousness of Christ. Secondly, these good works need not be directed toward God. They could be, in the form of prayer, thanksgiving, and praise; or they could also be directed toward others in the form of service, charity, mercy, and standing with someone in affliction.¹⁹

This treatment of the ethical component (character development) of the Lord’s Supper is by no means exhaustive, but it has provided a good summary of the Lutheran tradition’s understanding of the role of the Lord’s Supper in the life of the church and the Christian. While Grobien’s argument, admittedly, is from the perspective of developing character from a stance of justification by grace, and thus not a treatment of the Spirit in the role of developing character, the Spirit has, nonetheless, become an extra. While Grobien would certainly not claim that the Spirit is on the sidelines, he has allotted little room for the Spirit in this discussion, apart from the statement that much of what happens is “by the grace of the Holy Spirit.” Christology and pneumatology are not fully integrated in an account of Christian formation. In other words, the

¹⁷ While this vocabulary is not used by Luther or Melanchthon, Grobien sees the similarities between it and sacrifice. See Grobien, *Christian Character Formation*, 182.

¹⁸ Grobien, *Christian Character Formation*, 171. Grobien is also careful not to make this “return-gift” an obligation: “Furthermore, we should distinguish the sociological obligation described by Chauvet from the theological effect. God’s gifts of salvation to the Christian does not depend on reciprocal works of love by the Christian, even an acknowledgement of gratitude. That is, God does not revoke salvation due to a person’s failure to thank him. God is bound, so to speak, to his promise, the testament and work of Christ in earning salvation for people, and the bestowal of that salvation through the means of grace. He is not bound to or dependent upon the response of a Christian.” Grobien, *Christian Character Formation*, 181–82.

¹⁹ Grobien, *Christian Character Formation*, 182.

Spirit is seen more *after* Christ than already *in* Christ. Later on, we will see how Sánchez's early work in Spirit Christology, using some of the same texts Grobrien appeals to, already articulates a eucharistic model of sanctification. The purpose of this chapter will be to see the presence of the Spirit *in* Christ as the basis for the Spirit's activity in Christians, as well as the implications of a Spirit-oriented Christology of the Lord's Supper for articulating the Spirit's work through the Lord's Supper on behalf of believers.

The Spirit's Christoformative Work

Christoformative Pneumatology

As previously evaluated, an incarnational pneumatology (or a 'sacramental pneumatology') sees the incarnate Christ as the privileged locus of the Holy Spirit, and is grounded in Christ as receiver, bearer, and giver of the Spirit. That is, there is an inseparable connection between the Holy Spirit and Christ's own flesh (the incarnate Word's life and ministry). This pneumatology does not seek the Spirit *after* Christ, but already *in* Christ. If the Spirit and the incarnate Son share an inseparable connection, then what the Spirit does will look like or take the shape of the Son.²⁰ Sánchez argues, "If one wants to know what life in the Spirit looks like, it makes sense to look at the Son who has the Spirit without measure."²¹ Logically, it follows that if the same Spirit that dwelled in Jesus throughout his life and mission now dwells in the Christian, then the Christian's life will look in some ways like Christ's. Sánchez describes a life in the Spirit as "a christoform life, one shaped after Christ's own life. For the same Spirit whom Christ bears,

²⁰ "Because the Holy Spirit is inseparably united to the Word made flesh and his words, and therefore to his Scripture, absolution, baptism, and Supper, we can posit the materiality and incarnational character of the Spirit and thus a sacramental view of the Spirit of Christ. If Christ is the privileged locus of the Spirit, the definitive bearer and giver of the Spirit, then, we must also look to Christ to know what the Spirit looks like in our lives." Sánchez, *Receiver, Bearer, and Giver*, 228.

²¹ Sánchez, "Pneumatology: Key to Understanding," 139.

Christ has also given to us.”²² That is, the Spirit is about the Son’s business. Prenter says, “that the Spirit is the real divine sphere in which Christ is truly present and in which alone empirical piety can live.”²³ What does a christoform life look like? It is a life with Christ at its center looking toward the cross and its fruits as well as looking out to one’s neighbors in love and service. In reference to the Sacrament, Rogers speaks of such life in the Spirit by observing that “[the Spirit]...does not give the effects of Communion without molding the intention of the believer to her own.”²⁴ Following the conclusions of a Spirit Christology, the intentions of the Spirit for us would be none other than the intentions of the Son.

For Luther, the Spirit is much more than a person that works through means. Luther believed that the Christian was dominated by the Spirit and his work: “Within the sphere of the Spirit, Christ is present, the Word is gospel, and the sacrament is the unity of promise and confirmation, and we ourselves by the prayer of faith are constantly moving toward Christ as our alien righteousness. From him we reach out to our neighbor in works of love.”²⁵ Luther describes the Spirit as the *spiritus creator*, the personally present God in man’s distress. This Spirit, according to Prenter, manifests itself in the incarnate Christ: “the Spirit is the real divine sphere in which Christ comes out of the remoteness of history and becomes a living, present reality or, as Luther likes to state it: experience.”²⁶

The Spirit Brings Christ to Us

As the inseparable companion of the incarnate Son in his life and mission, the Spirit’s work

²² Sánchez, “Pneumatology: Key to Understanding,” 139.

²³ Prenter, *Spiritus Creator*, 101.

²⁴ Rogers, “Fire in the Wine,” in Habets, 264.

²⁵ Prenter, *Spiritus Creator*, 168.

²⁶ Prenter, *Spiritus Creator*, 197.

now in the life and mission of the saints is to bring Christ to them and them to Christ. Prenter, in his evaluation of Luther's pneumatology, saw this link between the Son and the Spirit. For Luther, the work of the Spirit always means a relationship with the living and present Christ.²⁷ Prenter writes: "The love which is infused by the Holy Spirit is not an element in the soul but a real relationship to the truly present crucified and risen Christ."²⁸ In his discussion of Luther's understanding of the relationship between faith in Christ and conformity to Christ, Prenter sees that the Spirit's work as *spiritus creator* is precisely what makes the Christian conform to Christ. For Prenter, this is indicative of the following reality: "The Holy Spirit makes the crucified and risen Christ such a present and redeeming reality to us that faith in Christ and conformity to Christ spring directly from this reality."²⁹ In the most fundamental way, this is the work of the Spirit, to quicken humans to faith. Christ is received as our alien righteousness because the Spirit makes the crucified and resurrected Christ and living and redeeming reality.³⁰

Luther holds that the Spirit is God himself who is near and struggling in us right in the midst of our condemnation and death. He is near in the sense that he takes the crucified and risen Christ out of the remoteness of history and heavenly glory and places him as a living and redeeming reality in the midst of our life with its suffering, inner conflict, and death.³¹

What Luther demonstrates is that he cannot conceive of the Holy Spirit's work, except as a Christ-centered reality. In other words, the Spirit always works by making Christ a present reality to us and in us. Luther articulates this while also maintaining the Spirit's uniqueness. The Spirit is not a second Christ or even Christ himself. The Spirit is the third person of the Trinity,

²⁷ Prenter, *Spiritus Creator*, 27.

²⁸ Later Prenter adds, "There is therefore an insoluble relationship between the real presence of the Holy Spirit and the presence of the crucified and risen Lord." Prenter, *Spiritus Creator*, 28.

²⁹ Prenter, *Spiritus Creator*, 52–53.

³⁰ "But it is the work of the Spirit to realize this real presence of Christ." Prenter, *Spiritus Creator*, 53.

³¹ Prenter, *Spiritus Creator*, 53–54.

but in the Son's receiving and bearing of the Spirit in his life and mission, the Spirit's ministry then is about making the Son's life and mission present, by means of his own presence and activity in the lives of the saints. As Prenter puts it, "without the work of the Spirit, Christ is not a redeeming reality. Without the work of the Spirit, Christ remains an example and faith a historical faith."³²

In addition to the Spirit making the crucified and risen Jesus a present reality, the Spirit makes that Jesus a Jesus *pro nobis*, and so, "that experience and the Holy Spirit may be used interchangeably means that only the Holy Spirit is able to take all that which is proclaimed and heard of Christ from the sphere of idealism into the palpable reality."³³ In describing this experience of the Spirit, there is a distinction made between faith and knowledge. Only the Spirit is able to make the distinction between knowledge and genuine justifying faith, "only the Holy Spirit can make the message about Christ into gospel."³⁴ For apart from the Spirit's bringing the living Christ to us in the gospel, Christ remains a mere idea and thus law. For this reason, Prenter is able to say of Luther:

Thus the connection between the work of the Holy Spirit and the real presence of Christ is the fact that there can never be a real presence of Christ except in and by the work of the Spirit. Without the work of the Spirit, Christ is only present as an idea. That which without the work of the Spirit may call itself the real presence of Christ in contrast to a mere idea of Christ is not Christ himself but mysticism's mistaken substitution of "a life in Christ" for Christ himself.³⁵

In essence, according to Luther, there can be no "real Christ" *pro nobis* apart from the Spirit.³⁶ Luther would not permit a separation between Christ and the Spirit for he knew no other

³² Prenter, *Spiritus Creator*, 54.

³³ Prenter, *Spiritus Creator*, 57.

³⁴ Prenter, *Spiritus Creator*, 58.

³⁵ Prenter, *Spiritus Creator*, 61.

³⁶ "All other talk about the presence of Christ outside this sphere [Spirit] is either spiritualistic mysticism of

spirit apart from the Spirit of Christ, “that Spirit in which the living Christ is with us. And the living Christ manifests himself to us only in the Spirit; there is no other living Christ.”³⁷

The Cruciform Work of *Spiritus Creator*

Key to Luther’s understanding of the Spirit is the concept of *Spiritus creator* or creator Spirit. As Yahweh created the universe from nothing, so the work of the Spirit is also a miracle creating life out of death. Prenter explains how humans are completely dead in their trespasses and incapable of anything effective, yet the Spirit raises them from death to a new creation.³⁸ Other activities of the Spirit such as *consolatio* (comforting), *sanctificatio* (sanctifying), and *illuminatio* (enlightening), are, for Luther, ascribed to the Spirit as *spiritus creator*.³⁹ That is, within each of these activities, Luther sees a cruciform shape to the Spirit’s work—that is, the creative Spirit working to create life out of death.

The activity of the Spirit as counselor (*consolatio*) deals with humans’ inner conflict and Luther sees the Spirit’s activity here as identical to that of his creative and life-giving work.⁴⁰ In other words, the Spirit’s work in inner conflict is not rehabilitation but raising to life the one who is dead. The same can be said for Luther’s understanding of the Spirit’s activity of sanctification.

Christ or moralistic imitation of Christ.” Prenter, *Spiritus Creator*, 61.

³⁷ Prenter, *Spiritus Creator*, 62.

³⁸ Prenter writes: “When the Gospel says that no one can enter the kingdom of God without the new birth of water and the Spirit it simply means that the old man must be destroyed totally. The old man must become as the earth which was waste and void before the first creation so that God the Holy Spirit can create the new man out of nothing. Very often the word from Romans 8:26 about the Holy Spirit as comforter and interceder in the inner conflict is used in connection with Genesis 1:1 where the Spirit moved upon the waters at the first creation. And by creative Word the Spirit brings life and light into the darkness of the deep. This is an allegorical interpretation but it is not *mere* allegorizing. It is the same Spirit and the same work described in both cases. There is in reality no difference between the first and the second creation because in both cases it is actually a creation out of nothing.” Prenter, *Spiritus Creator*, 185.

³⁹ Prenter, *Spiritus Creator*, 183.

⁴⁰ “The Spirit know no other form for comfort than the one in which man is brought through death into life.” Prenter, *Spiritus Creator*, 186.

Prenter writes:

That which is sanctified is that which is separated from profane use and dedicated to a holy and divine use. Especially when death and hell surround man in inner conflict is he set aside, separated, and consecrated to God. This consecration is the work of the Spirit. The consecration, the separation from the world, and the dedication to God takes place through death and resurrection, through God's *opus alienum* and *opus proprium*.⁴¹

Consequently, Luther's understanding of the Spirit's activity, *illuminatio*, also bears a cruciform shape. The illuminating work of the Spirit does not raise the human person to know God in his own essence, but instead is a conforming of the mind and will to know Christ. The mind and will is conformed to Christ and put to death, and the mind and will of God is then created anew or raised in its place. Prenter says,

Enlightenment is not a special operation of the Spirit outside of the mediative work of Christ by the Spirit. It is not a direct or an immediate inspiration in the soul but is identical with the work by which the Spirit makes Christ a present reality and in the motion of faith and love, the work by which he makes us conform to Christ in his death and resurrection. The enlightenment is the knowledge of the will of God created by this reality which is found in the truly present Christ.⁴²

Overwhelmingly, Prenter demonstrates not only Luther's affinity to the Spirit as *Spiritus creator*, but also Luther's connection of the Spirit's work to the death and resurrection of Jesus. In the three primary activities of the Spirit—consoling, sanctifying, and enlightening—Luther saw the Spirit's activities inseparably from the conformation of the believer in the likeness of the incarnate Son's death and resurrection. While Luther did not operate with a Spirit Christology per se, he did understand the Spirit and the Son as inseparable companions in the believer's spiritual formation. Prenter notes:

In the name *spiritus creator* we not only find the nature of the work of the Spirit creating something out of nothing in contrast to idealistic ideas about the perfecting of the most noble in man. This name also expresses clearly who the Spirit is. The

⁴¹ Prenter, *Spiritus Creator*, 186.

⁴² Prenter, *Spiritus Creator*, 186–87.

Spirit is the third person of the Triune God. Therefore the work of the Spirit cannot be isolated from the work of the Father and the Son. The work of the Trinity is outwardly indivisible. The Triune God has really only one work to accomplish just as he himself is only one true God. That is his eternally life-creating and life-saving work. And this is the one work into which he as the creative spirit draws us, away from the destruction of sin, death and hell.⁴³

A distinct shape of *Spiritus creator* begins to take place in those in whom he dwells. In addition to keeping the saint in the true faith, the saint is also oriented in love and service to the neighbor. This shape is that of Christ who remained obedient to God in his faith and in love and devotion to him, but also served and sacrificed for humankind. Prenter writes: “Within the sphere of the Spirit this constant rhythm in motion of faith toward, and the motion of love from, the living Christ is a progress toward the eternal life.”⁴⁴ The work of *Spiritus creator* moves in two directions as the Son’s imputed righteousness leads the believer to look in faith to the Lord himself and take refuge in him, but also as love for the neighbor, in which case the believer is the instrument for the risen Christ’s love. To use Prenter’s language again, conformity to Christ assumes the following: “... within the sphere of the Spirit the constant rhythm of the motion of faith toward Christ and the motion of love from Christ...”⁴⁵

The Christoformative Spirit in the Lord’s Supper

It is not difficult to see the importance of the passion of Christ in the celebration of the sacrament. The Words of Institution bring to minds the connection between the Supper and the crucifixion.⁴⁶ Luther saw this connection as well and kept both sacraments close together because

⁴³ Prenter, *Spiritus Creator*, 192.

⁴⁴ He also continues saying, “These thoughts express the reality of the Spirit. The risen Christ is truly present by the Spirit in the Word and sacrament, and our faith and love are truly embodied in God’s saving, eschatological act.” Prenter, *Spiritus Creator*, 199.

⁴⁵ Prenter, *Spiritus Creator*, 199.

⁴⁶ “Take and eat. The Body of Christ given into death for you. Take and drink. The Blood of Christ poured out for you for the forgiveness of sins.”

they both speak to this reality. Baptism changes a person's life by drowning the old Adam and being united to the death of Jesus through the word of promise and the water. The Supper then is considered food for the journey into which baptism sets Christians until they are united with Christ through his own death in expectation of a sharing in his resurrection at the Parousia. Prenter sums up the Supper in the following manner: "The Lord's Supper is a bridge, a door, a ship, which leads from this life over to the life to come."⁴⁷ In other words, there is a closeness and continuity to the sacraments. Baptism initiates faith and connects the participant to the cross, "dying with Christ," and the Lord's Supper preserves that faith and reality until through the participant's own death he is united to Christ in glory.⁴⁸ Prenter explains:

The symbol of the Lord's Supper can only be understood against the background of baptism. While baptism brings our life under the symbol of the death and resurrection and thereby condemns our whole old man to death and promises resurrection in Christ, the Lord's Supper comes to us with the Body and Blood of Jesus as the bread of life to use on this way of death.⁴⁹

If the sacrament of Baptism is the sacrament of initiation into life in Christ, which by means of his death and resurrection of Jesus gives the baptized life in his name, then the Lord's Supper is the sacrament of sustenance in this life as it serves as a lifeline and a foretaste of the life that is to come. Prenter describes the relationship between the two sacraments and the way they deal with death and life in the following: "Baptism attaches death to the living in order to lead them through death into life. The Lord's Supper gives life to the dying so that through life they may be led into death."⁵⁰ For Prenter, of course, being led into death with Christ includes his sharing in Christ's resurrection glory, in accordance with the Spirit's work of conformation.

⁴⁷ Prenter, *Spiritus Creator*, 148.

⁴⁸ Prenter says it this way: "Baptism leads us into a new life here in the world while the Lord's Supper leads us to death to life eternal." Prenter, *Spiritus Creator*, 148.

⁴⁹ Prenter, *Spiritus Creator*, 148.

⁵⁰ Prenter, *Spiritus Creator*, 151.

More will be said on the Spirit and the Supper, but for now it is sufficient to point out the intimate connection between the sacraments and the crucified and resurrected Christ. It is the Holy Spirit that makes that crucified and risen Christ a present reality in the sacraments, and it is through the Spirit that Christ is formed (his death and resurrection) in those who partake in the sacraments.

Becoming Like Christ

Jordan Cooper's *Christification* frames the discussion of Lutheran soteriology in terms of process. Arguing that Lutheran soteriology, ordinarily, finds itself in the realm of event, he proposes that a Lutheran understanding of justification (event) can coexist with a patristic understanding of theosis (process). Clarifying that theosis is not 'becoming God' ontologically, he offers Norman Russell's definition of the term: "Theosis is our restoration as persons to integrity and wholeness by participation in Christ through the Holy Spirit, in a process which is initiated in this world through our life of ecclesial communion and moral striving and finds ultimate fulfillment in our union with the Father—all within the broad context of the divine economy."⁵¹ Cooper clarifies early on, since theosis is not normal Lutheran vocabulary, that theosis needs to be differentiated from apotheosis. Apotheosis is a pagan notion that teaches that a human becomes a unique divine entity. This is certainly not what Athanasius intended when he said, "God became man so that man might become God."⁵²

As Cooper notes, there are certain strands of Orthodox soteriology where theosis is actually grounded in the incarnation of the second person of the Trinity. For instance, Panayiotis Nellas

⁵¹ Cited in Jordan Cooper, *Christification: A Lutheran Approach to Theosis* (Eugene, OR: Wipf & Stock: 2014), 1.

⁵² Saint Athanasius, Patriarch of Alexandria, *On the Incarnation: The Treatise de Incarnatione Verba Dei* (London: Mowbray, 1953), 54, quoted in Cooper, *Christification*, 1.

asserts: “Deification must not remain a general spiritual category but must acquire a specific anthropological content, which in the language of the Fathers means a content at once anthropological and Christological: that is to say, it must be understood again as Christification.”⁵³ This strand of theosis bears a certain correspondence to a Spirit Christology that grounds the Spirit’s presence in the believer in the Spirit’s presence in incarnation of the second person of the Trinity. However, theosis as described by Nellas and others often seems to be grounded more immediately in a participation in the incarnation of the second person of the Trinity (rather than mediated through the Spirit). Be that as it may, Cooper finds room in Lutheran soteriology for a salutary appropriation of theosis: “This notion of Christification, as expounded upon by Nellas, exemplifies the patristic and biblical approach to soteriology that is so desperately needed in the contemporary church and which is commensurate with the Christocentric nature of Lutheran theology.”⁵⁴ What is particularly helpful with Nellas’ point is the understanding that all theology is related to Christology. Christ in the flesh, the incarnation, stands at the center of this strand of theosis. Cooper writes: “Human participation in redemption occurs through participation in the person of Christ, primarily within the ecclesiastical community. Redemption is initially received by baptism, where the process of Christification begins.”⁵⁵ The sacraments are integral to the doctrine of theosis.⁵⁶ Cooper notes: “Christ’s resurrection initiates the Christian’s own resurrection through which the believer participates in

⁵³ Panayiotis Nellas, *Deification in Christ*, 40. Cited in Cooper, *Christification*, 16.

⁵⁴ Cooper, *Christification*, 16.

⁵⁵ Cooper, *Christification*, 18. Nellas says of baptism: “Through baptism, man’s biological being actually participates in the death and resurrection of Christ. Baptism is literally a new birth in Christ and in this sense a new creation of man. This new creation, however, is not brought into existence *ex nihilo*, nor as in the case of the first man, out of pre-existing biological life, but out of the pre-existing biological being of man.” Nellas, *Deification in Christ*, 121, quoted in Cooper, *Christification*, 18.

⁵⁶ St. Paul demonstrates this in Rom. 6:1–4.

the new humanity as a new creation. This act changes both the human person and the human nature as Christ becomes another self to his people. Through baptism, the Christian is united to Christ, forgiven of sin, and recreated.”⁵⁷ While baptism is foundational for understanding deification, Cooper contends that deification as a process is also a eucharistic act.⁵⁸ Nellas believes that through the Eucharist the union with Christ is complete and full.⁵⁹ The believer is strengthened through participation and Christ transforms humanity to be like himself. Cooper clarifies that Lutheranism cannot fully adopt Nellas’s theology of deification; however, Nellas’s Christological emphasis and sacramental theology are both, in a sense, friendly to Lutheran theology. Lutherans understand that all of God’s blessings come through reception of Christ and his benefits, which is the sense in which Christification can be brought into Lutheran thinking. Cooper maintains that Christification is not a replacement of forensic justification, but a complementary teaching.⁶⁰

In Lutheran theology, justification is understood as an event of the past and present. Highlighting Pauline theology, Lutherans preach that God’s eschatological verdict of “righteous” is placed upon people through faith. However, this is not the only way Lutherans speak soteriologically. Cooper argues that “the Lutheran Confessions are also willing to speak of a

⁵⁷ Cooper, *Christification*, 18.

⁵⁸ Cooper, *Christification*, 18.

⁵⁹ Nellas, *Deification in Christ*, 127, quoted in Cooper, *Christification*, 18.

⁶⁰ Cooper, *Christification*, 19. His argument for a more prominent soteriology of process as a complement and not a replacement of the classic Lutheran soteriology of event mirrors the argument this dissertation has made in that Spirit Christology is not intended to replace a Logos-oriented Christology, but serve as a complement. As Cooper works toward a synthesis of justification (event) and theosis (process), he defines ‘Christification’ in the following way: “Christification is the ontological union of God and man, initiated through the incarnation, which the Christian partakes in through faith. Through this union, that which belongs properly to Christ—namely divine incorruptibility and immortality—is transferred to the believer by faith. This union is increased and strengthened as the Christian participates in the sacramental life of the church, and it is demonstrated through growth in personal holiness.” Cooper, *Christification*, 19.

soteric process by which union with God is increased and the believer progresses in holiness.”⁶¹

A brief overview of Cooper’s findings in the Lutheran confessions will serve as a good basis for us to establish further the Spirit’s own Christoformative work in the Supper—a matter that gets little attention in Lutheran approaches to sanctification.

Within Luther’s contributions to the Lutheran Confessions some of the prominent “theosis” themes that occur are participation in the divine life of the Holy Trinity, the contention that salvation involves a progressive element, and the union with God through the sacraments.⁶² In the Large Catechism, Luther shows that his idea of salvation is not as clear cut a legal transaction divorced from participation with God. Concerning the Creed, Luther writes,

For in all three articles God himself revealed and opened to us the most profound depths of his fatherly heart and his pure, unutterable love. For this very purpose he created us, so that he might redeem us and make us holy, and, moreover, having granted and bestowed upon us everything in heaven and on earth, he has also given us his Son and his Holy Spirit, through whom he brings us to himself.⁶³

While the forgiveness of sins is part of salvation, it is not the sum of salvation. For Luther, fellowship with God is. Luther focuses in on God’s self-giving in Christ which is essential to God’s character. What Luther is articulating is that the Creed does not just explain something about God but reveals his identity as the one who redeems and restores out of his goodness: “The believer then receives from God everything in heaven and on earth, which ultimately involves the reception of the Son and the Holy Spirit.”⁶⁴ As Luther speaks about the Creed, he does not

⁶¹ Cooper, *Christification*, 2. Cooper says that the topic of theosis is also evident in the Lutheran dogmatic tradition as well under the rubric of “mystical union.”

⁶² Cooper, *Christification*, 21.

⁶³ LC II. 64 in Kolb and Wengert, 439.

⁶⁴ Cooper, *Christification*, 21. Luther goes on to demonstrate this union with the three persons of the Trinity: “But the Creed brings pure grace and makes us righteous and acceptable to God. Through this knowledge we come to love and delight in all the commandments of God because we see here in the Creed how God gives himself completely to us, with all his gifts and power, to help us keep the Ten Commandments: the Father gives us all creation, Christ all his works, the Holy Spirit all his gifts.” LC II. 68 in Kolb and Wengert, 440.

simply say that the gifts of the Trinity are given, but that the Trinity itself is given, God himself is given. Cooper says, “Luther does not fall into the false dichotomy espoused by much of the Post-Reformation church, which divorces God from his gifts by arguing that Christ’s righteousness is imputed apart from his person... Grace includes the presence of God himself, through which unmerited gifts and favor are granted to the recipient.”⁶⁵

In Luther’s theology of baptism, one can also see his theology of deification. Through baptism a Christian becomes holy and is also incorporated into God. Luther says concerning the first petition of the Lord’s Prayer:

But what is it to pray that his name may become holy? Is it not already holy? Answer: Yes, in its essence it is always holy, but our use of it is not holy. God’s name was given to us when we became Christians and were baptized, and so we are called children of God and have the sacraments, through which *he incorporates us into himself* with the result that everything that is God’s must serve for our use.⁶⁶

Since, for Luther, Christ’s gifts are never separate from his person, a person baptized receives forgiveness, life, and salvation, but also receives the Trinity itself. Luther writes: “Christians always have enough to do to believe what baptism promises and brings—victory over death and the devil, forgiveness of sin, God’s grace, the entire Christ, and the Holy Spirit with his gifts.”⁶⁷ Because Luther argues that the whole Christ along with the Spirit is received at baptism, Cooper argues that it initiates the process of theosis, “because through baptism, the new Christian receives the indwelling of Christ and the Holy Spirit. This makes the Christian a new creature and gives the freedom of will to seek out the good.”⁶⁸ Luther understood baptism as more than a punctiliar event, seeing it as a lifelong event, a process by which the Christian’s

⁶⁵ Cooper, *Christification*, 22.

⁶⁶ LC III. 37 in Kolb and Wengert, 445 (emphasis mine). Cooper argues that “this is a clear express of participation in divinity that is fully compatible with the Athanasian view of theosis.” Cooper, *Christification*, 24.

⁶⁷ LC IV. 41 in Kolb and Wengert, 461.

⁶⁸ Cooper, *Christification*, 25.

sinful nature is drowned and the Christian comes to obey God's commandments through the indwelling of Christ.⁶⁹ Cooper notes: "It is baptism that grants the power of Christification, wherein the Christian is continually brought to conform to the image of the indwelling of the Savior through participation with him through faith."⁷⁰

Luther's theology of the Lord's Supper also demonstrates a flare of theosis. The primary blessing given in the Supper is the forgiveness of sins, which comes through the body and blood of Christ. Perhaps here, more so than baptism, Luther's assertion that God does not give his gifts apart from his very presence is evident. Like baptism, the Supper *does* two things, namely, granting the forgiveness of sins *and* also protection against sin so that the Christian would flee the devil and live in holiness.⁷¹

Cooper contends that Luther teaches theosis throughout the Large Catechism without using the terminology. For Luther, the Christian life is a process of becoming holy, which he also concedes is a life that is in constant struggle with sin. While the hallmark teaching of the

⁶⁹ Luther writes: "These two parts, being dipped under the water and emerging from it, point to the power and effect of baptism, which is nothing else than the slaying of the Old Adam and the resurrection of the new creature, both of which must continue in us our whole life long. Thus a Christian life is nothing else than a daily baptism, begun once and continuing ever after. For we must keep at it without ceasing, always purging whatever pertains to the old Adam, so that whatever belongs to the new creature may come forth...Now, when we enter Christ's kingdom, this corruption must daily decrease so that the longer we live the more gentle, patient, and meek we become, and the more we break away from greed, hatred, envy, and pride." LC IV. 65–67 in Kolb and Wengert, 464–65.

⁷⁰ Cooper, *Christification*, 26. Cooper also includes a quote from the Large Catechism stating that baptism is also a pneumatological reality: "in baptism we are given the grace, Spirit, and strength to suppress the old creature so that the new may come forth and grow strong." LC IV. 76 in Kolb and Wengert, 466. While Cooper is weak on the pneumatic angle of Christification, he is strong on elaborating on the process of *becoming like Christ*. The purpose of this chapter is ultimately to argue that it is the Spirit who shapes Christ in the Christian or makes the Christian like Christ.

⁷¹ Luther writes, "Therefore, it is appropriately called food for the soul, for it nourishes and strengthens the new creature. For in the first instance, we are born anew through baptism. However, our human flesh and blood, as I have said, have not lost their old skin. There are so many hindrances and attacks of the devil and the world that we often grow weary and faint and at times even stumble. *Therefore the Lord's Supper is given as a daily food and sustenance so that our faith may be refreshed and strengthened and that it may not succumb in the struggle but become stronger and stronger. For the new life should be one that continually develops and progresses*" (emphasis mine). LC V. 23–25 in Kolb and Wengert, 469.

Reformation, *justification* and *the forgiveness of sins* are always central to Luther's theology, one can also see Luther's concern for personal holiness and growth in Christ. Cooper points out that "in Luther's works we also find a sense of a real-ontic union with God. This union is given in baptism, received through faith, and strengthened by the Eucharist."⁷²

Cooper continues that though not as explicit as Luther, Melancthon's writing also has themes that are conducive to a theology of theosis. As Cooper notes, Melancthon is careful to use both forensic (event) and participatory (process) language when speaking soteriologically:

Instead, we maintain that, properly and truly, by faith itself we are regarded as righteous for Christ's sake, that is, we are acceptable to God. And because 'to be justified' means that out of unrighteous people righteous people are made or regenerated, it also means that they are pronounced or regarded as righteous. For Scripture speaks both ways. Accordingly, we first want to show that faith alone makes a righteous person out of an unrighteous one, that is, it alone receives the forgiveness of sins.⁷³

Cooper explains that justification is a forensic reality because it includes not just the imputation of Christ's righteousness but is another way of expressing regeneration.⁷⁴ The Christian not only receives righteousness but is made righteous.⁷⁵ Melancthon's point is that salvation also includes a process of holy living that is lifelong. By means of the blessings and presence of Christ and the Spirit, "the keeping of the law must begin in us and then increase more and more. And we include both simultaneously, namely, the inner spiritual impulses and the outward good works."⁷⁶

Later in Lutheran orthodoxy "mystical union" became a more common way to speak about

⁷² Cooper, *Christification*, 27.

⁷³ Ap IV. 72 in Kolb and Wengert, 132.

⁷⁴ Cooper, *Christification*, 28.

⁷⁵ Faith "receives the forgiveness of sins, justifies us, and makes alive." Ap IV. 62 in Kolb and Wengert, 130.

⁷⁶ Ap IV, 136 in Kolb and Wengert, 142.

Luther's emphasis on the union a Christian has with God.⁷⁷ Adolf Hoenecke, a nineteenth-century American Lutheran theologian defined the mystical union as:

The mystical union of believers with God consists in that the triune God through the Holy Spirit essentially is graciously present in believers, through which those thus united with God not only blessedly rejoice and are filled with comfort and peace but are also made constantly more certain in grace, strengthened in sanctification, and preserved for eternal life.⁷⁸

While Hoenecke asserts that this doctrine has been taught consistently in the Lutheran tradition, it is more fully explored in the later dogmatic tradition. He describes the union which occurs when God indwells the heart of the Christian which happens through faith. This is also called the spiritual union. Hoenecke argues against a union of will or purpose, but for a real union between God and man. Cooper states that Hoenecke's mystical union shares similarities to Eastern Orthodoxy's approach to theosis.⁷⁹

Another Lutheran dogmatician evaluated by Cooper is Heinrich Schmid who like Hoenecke sees the mystical union taking place when a person is justified "at the moment when man is justified and regenerated."⁸⁰ Schmid also argues against any idea that the union is

⁷⁷ Pieper says the following: "But in any event we must maintain, as did Quenstedt and Baier, that not only God's gifts, but the Triune God Himself mystically dwells in the believers (John 14:23)." Pieper, *Christian Dogmatics*, 1:445. According to Pieper, the mystical union is the dwelling on not just the gifts of the Triune God in the Christian, but also the Triune God himself.

⁷⁸ Adolf Hoenecke, *Evangelical Lutheran Dogmatics*, vol. 3, (Milwaukee: Northwestern, 2003), 385, quoted in Cooper, *Christification*, 35.

⁷⁹ Cooper, *Christification*, 36. Hoenecke writes: "According to these passages the essence of the mystical union is that God, according to his substance, in a miraculous way is close to the substance of humans and permeates their substance with his essence (John 17:21–23), and dwelling in believers, he so works in them that they are filled with knowledge and all the fullness of God (Eph 3:17–19). When we describe the mystical union as the presence of the divine substance with the substance of humans, we express its intimacy. Two intimate friends cannot be so closely united. With the substance of their souls they are near each other; but God and the believers are in each other. The substance of both touches each other most closely; indeed the divine permeates the human. But self-evidently, every thought of an essential partaking of the believer in the substance of God, every mixing of God and man, every pantheistic notion of deification is far from this." Hoenecke, *Evangelical Lutheran Dogmatics*, 3:386.

⁸⁰ Heinrich Schmid, *The Doctrinal Theology of the Evangelical Lutheran Church Exhibited and Verified from the Original Sources*, Trans. by Henry Eyster Jacobs and Charles A. Hay (Philadelphia: Lutheran Publication Society: 1876), 495, quoted in Cooper, *Christification*, 37.

anything less than a union with the substance of God.⁸¹ The union with believers is special, different from God's presence in the rest of creation. Schmid takes caution to avoid the accusation of apotheosis:

As we are unable to give a more specific representation of the manner of this union, we limit ourselves to the removal of the erroneous views of it. It would be wrong to suppose that in this union the two substances, the divine and the human, are united in such a manner that the two substances become one, or that the one is absorbed in the other; or, as if out of the two persons, God and man, one person would be constituted, as in the case of the two natures in Christ. The mystical union is therefore not a substantial and not a personal union.⁸²

In addition to the mystical union, sanctification or renovation is another doctrine in which a believer becomes holy. While sanctification will be more closely examined in dialogue with Sánchez's Spirit Christology as a part of the next section, "Christ Becoming in Us," Cooper's understanding helps show the "becoming like God" accent in a Lutheran understanding of sanctification. While there are broad and narrow senses to sanctification, it is the narrow sense that is of importance for this discussion.⁸³ Cooper says that this narrow sense of sanctification, "demonstrates that growth in holiness and renewal in the image of God is essential to Lutheran soteriology."⁸⁴

Sanctification is understood as a growth in holiness or a process because sin still clings to the flesh. The Christian life is thus a life of struggle. Since the old Adam needs to be daily put to death, salvation cannot simply be understood as an event in the past, outside of us, "but also as

⁸¹ He writes: "...the union of the substance of God with the substance of man, in consequence of which God pours out the fullness of his gracious gifts upon the regenerate." Schmid, *Doctrinal Theology*, 496, quoted in Cooper, *Christification*, 37.

⁸² Schmid, *Doctrinal Theology*, 496, quoted in Cooper, *Christification*, 37.

⁸³ Hoenecke writes about the narrow sense, "that activity of the appropriating grace of the Holy Spirit by virtue of which the justified person day by day lays aside the sinful nature still clinging to him." Hoenecke, *Evangelical Lutheran Dogmatics*, 3:395, quoted in Cooper, *Christification*, 41.

⁸⁴ Cooper, *Christification*, 41.

something that is continually happening inside of us, as God's Spirit is active in killing and raising the new Christian life."⁸⁵ Ultimately, Cooper sees sanctification and the mystical union as closely related realities. The good works a Christian does, and holiness are a gift of God given through his divine indwelling, for God does not give his gifts alone, but with them, his very presence: "The imagery of a temple is commonly used in discussions of the mystical union. Just as God fills the believer with himself, so also does he fill the believer with good works and grace. Thus as God's presence increases, indwelling sin and evil decreases."⁸⁶

Cooper's survey of Lutheran thinking and writing has helped show the ways in which Lutherans have spoken about the concept of theosis, becoming like God. Process, participatory language, and daily growth in holiness are part of the Lutheran confessional and dogmatic tradition. What is most helpful from Cooper's project is his highlighting of the Christological and sacramental focus, "because this union occurs as a result of Christ's incarnation and the benefits of redemption that are received through Word and Sacrament."⁸⁷ While this dissertation is not arguing for theosis understood as Christification (or viceversa) in and through the Supper, the centrality of the incarnation in the *Christification* argument lends itself to conversation with Spirit Christology, which grounds the Spirit's presence and activity in the believer in the incarnate Son as the receiver, bearer and giver of the Holy Spirit. Indeed, there is also a way to talk about *becoming like God* (Christ) through participation in the Lord's Supper. Not only are the Lord's gifts of forgiveness, life and salvation given to the participant, but Christ himself is also given to the believer. A Spirit Christology accents that Christ's indwelling in the believer, or

⁸⁵ Cooper, *Christification*, 44–45. In this section on sanctification, the Spirit takes a more prominent role in Cooper's theology than previously.

⁸⁶ Cooper, *Christification*, 46.

⁸⁷ Cooper, *Christification*, 47.

the believer's union with Christ through faith must be seen in conjunction with his Spirit whom he bears and gives to the believer. The indwelling Spirit, who is 'in, with, and under' Christ's word and presence, is thus given to the believer.

Christ Becoming in Us

Sánchez's work in *Sculptor Spirit* explicitly uses Spirit Christology as a framework to think through sanctification in the life of the saints. Spirit Christology is well suited to answer the question of what the Spirit does in the Christian through the Lord's Supper. Sánchez argues, "If one wants to know what life in the Spirit looks like, it makes sense to look at the Son who has the Spirit without measure."⁸⁸ Logically, it follows that if the same Spirit that dwelled in Jesus throughout his life and mission now dwells in the Christian, then the Christian's life will look in some ways like Christ.

By seeing the Spirit not only *before* and *after* Jesus, but also *in* Jesus, a Spirit Christology embraces the fleshly existence of the Son as the privileged locus of the Spirit and thus avoids a flight of the Spirit away from the created, incarnate, and embodied life. The Spirit is "self-effacing" and "faceless" as such, but due to "its close association with the incarnate Word," the Spirit takes form in Christ and then takes the form of Christ in his saints. Jesus becomes the public face of the Spirit par excellence, the definitive receiver and bearer of the Spirit in God's world. And this means that the Holy Spirit is not afraid to "get his hands dirty," so to speak, embracing human and material means to sanctify God's creation.⁸⁹

The important point that Sánchez is making is that the Spirit's work of formation in the lives of Christians looks like Christ's own life in the Spirit because the same Spirit who dwelled in Christ is given by him to others to be shaped in his image. The Spirit truly does "sculpt Christ" in the Christian.⁹⁰ The Spirit sculpts a "christoform life" in the lives of those in whom he dwells.

⁸⁸ Sánchez, "Pneumatology: Key to Understanding," 139.

⁸⁹ Sánchez, "Sculpting Christ," in Habets, 298.

⁹⁰ "Jesus, the receiver and bearer of the Spirit, also gives, pours out, or breathes his Spirit upon others whose lives are shaped after his. The Spirit is passed on from Jesus to others. The Spirit is handed over to the saints *with Jesus' imprint or image on it so that they may be like Jesus for the sake of the world*. We can speak of the faces of

Sánchez describes a life in the Spirit as “a christoform life, one shaped after Christ’s own life. For the same Spirit whom Christ bears, Christ has also given to us.”⁹¹ What does a christoform life look like? It is a life with Christ at its center, looking toward the cross and its fruits as well as looking out to one’s neighbors in love and service. Rogers speaks of such life in the Spirit, by noting that “[the Spirit]...does not give the effects of Communion without molding the intention of the believer to her own.”⁹² Sánchez says that in order to know what life in the Spirit looks like for the saints, “we must first look to Jesus’ own life in the Spirit.”⁹³ Following the conclusions of a Spirit Christology, the intentions of the Spirit would be none other than the intentions of the Son.

In his article for *Third Article Theology*, Sánchez introduces what he will further develop in his book, *Sculptor Spirit*. He lays out various models for sanctification that are informed by a Spirit Christology and says of them “...[they] describe how the Spirit marks Jesus himself, and through Jesus, marks and shapes us.”⁹⁴ The Spirit shapes Christ in the Christian, through the word, by killing the Christian and making him alive again. The Spirit also orients the Christian outward. This outward trajectory is an important aspect that Lutherans often struggle to define for fear of mixing up sanctification and justification. A Spirit Christology allows an understanding of the conversation in a different light and permits conversation about the shape of Christ for the neighbor that the Spirit creates in the Christian. Sánchez writes about this outward trajectory: “Similarly, when it comes to holiness, sanctification, vocation, or the Christian life,

the Spirit of Jesus in us” (emphasis mine). Sánchez, “Sculpting Christ,” in Habets, 298.

⁹¹ Sánchez, “Pneumatology: Key to Understanding,” 139.

⁹² Rogers, “Fire in the Wine,” in Habets, 264.

⁹³ Sánchez, “Sculpting Spirit in Us,” in Habets, 299.

⁹⁴ Sánchez, “Sculpting Christ in Us,” in Habets, 306.

the Holy Spirit does not point us to ourselves, does not draw great attention to His presence in us, but rather points the saints to another one, namely, to the neighbor whom God has placed in our midst.”⁹⁵

What is important about Sánchez’s contribution for this chapter is the bi-directional work of the Spirit in forming Christ in the Christian. Sánchez writes: “If the Son of God freely undergoes a self-abasement to be our servant and to redeem us from our sins, the Spirit of God freely undergoes a self-effacement to make us holy through faith in the Son and through good works of service on behalf of the neighbor.”⁹⁶ Sánchez is referring to the behind-the-scenes nature of the Spirit’s work and does so by talking about how the Son willingly experiences a sort of self-abasement for our sake. His conclusion is again that if the Son, who was in the Spirit, did this for us, our life will look like Jesus’ in this respect because that same Spirit dwells within us. Sánchez gives the following example: “By conforming us to Christ crucified and risen, the Holy Spirit shapes in us the face of renewal. The waters of baptism act as a mirror against which we see our sins, but also as a means of renewal through which we are refreshed with God’s forgiveness.”⁹⁷ A keyway to understand the Spirit’s work in sanctification is not to see sanctification divorced from Christ. By means of a Spirit Christology, Sánchez has steered the topic of sanctification away from a foundation of the Spirit’s work *after* Christ by grounding such work in the Spirit’s presence already *in* Christ.

The Christ-Shaped Spirit According to the Gospel of John

As a way to show how a Spirit Christology gathers insights from biblical narrative to posit

⁹⁵ Sánchez, “Pneumatology: Key to Understanding,” 123.

⁹⁶ Sánchez, “Pneumatology: Key to Understanding,” 124.

⁹⁷ Sánchez, “Sculpting Christ in Us,” in Habets, 309.

an incarnational pneumatology that links the Spirit's presence in the Son to his incarnation and glorification, as well as to the church's sharing in his mission, we turn to the Gospel of John. In John's Gospel, the giving of the Spirit is especially seen in connection to the cross. For instance, in his Spirit Christology, Sánchez writes that, for John, "the cross is the entry point into the mystery of Christ's glorification and handing over of the Spirit to his disciples. The apostle highlights the pneumatological link between Jesus' death on the cross, resurrection, and giving of the Spirit."⁹⁸ It is only in the Son's glorification that the Spirit is given, that is, the pouring out of the Spirit begins at the passion of Jesus (John 19:34). The life-giving mission of the incarnate Son for the world is accomplished on the cross, and in doing so the Spirit, who rested upon the Son, is now given to others. It is thus the incarnate Son who, in his glorification, gives the Spirit to the church.

John 3:34, says, "He whom God has sent speaks the words of God, for he gives the Spirit without measure." Sánchez notes that there is some ambiguity with respect to who is giving the Spirit in the text. Is it God the Father or his Son that gives the Spirit? Some contend that the Father gives the Spirit: "If God is the Spirit giver, then the Son receives and bears it. This give-and-take is consistent with the statement that immediately follows: 'The Father loves the Son and has given all things in his hands.'"⁹⁹ However, Sánchez goes on to ask if, in light of the whole Gospel, it is possible that the Son is also portrayed as a giver of the Spirit in this passage: "But what if the Son is also the Spirit *giver* in this passage, the one whom God sent to speak his words and give the Spirit without measure to whoever believes in him?"¹⁰⁰ Weinrich sees this as a possible interpretation of John 3:34. In his commentary on this verse he speaks of Jesus as "the

⁹⁸ Sánchez, *Receiver, Bearer, and Giver*, 67.

⁹⁹ Sánchez, *Receiver, Bearer, and Giver*, 67.

¹⁰⁰ Sánchez, *Receiver, Bearer, and Giver*, 67.

Christ, *the Spirit-bearer*, he is the human Truth of that which all the baptized are called to be as those begotten as children of God through the Spiritual waters of their Baptism” (emphasis mine).¹⁰¹ He further notes how some scholars say that the ambiguity is intentional with respect to who the “he” is. Referring to Edwyn Hoskyns, Weinrich explains how the text is richer if it is understood as the Father giving the Spirit to Jesus and then to the giving of the Spirit by Jesus.¹⁰² Ultimately, Weinrich renders the text with “God” being the subject of “gives” but leaves open the possibility of Jesus giving the Spirit: “Yet, it is evident from John 1:33–34 that the reception of the Spirit by Jesus at his Baptism is prototypical of the gift of the Spirit which Jesus will bestow on those who are baptized in his name. In receiving the Spirit, the Christ receives as well his task and vocation, namely, to give the Holy Spirit for the purification from sin.”¹⁰³ While there is no absolute certainty as to whether Jesus gives the Spirit in this text or just the Father, the Gospel read pneumatically as a whole certainly opens that possibility. More than that, what Weinrich highlights is that in the incarnate Son’s reception of the Spirit, the Son has received his mission and vocation, to give the Spirit for a specific purpose, the purification of sins. This pneumatic understanding of Christ’s identity in John’s Gospel highlights the evangelist’s interest in the Christ-shaped Spirit life of the church.

In John’s overall structure and pneumatological thematic, there is no bearing and giving the Spirit apart from the cross. The incarnate Son and the Spirit are inseparable companions on the way to the Son’s glorification. Thus Sánchez:

From a pneumatic angle, the Gospel acquires an orientation towards Jesus’ coming glorification, which in turn is the condition for his giving of the Spirit to the church: ‘[F]or as yet there was no Spirit, because Jesus was not yet glorified.’ John brings together Jesus’ death, resurrection, and breathing of the Holy Spirit on the disciples

¹⁰¹ Weinrich, *John 1:1–7:1*, 450.

¹⁰² Weinrich, *John 1:1–7:1*, 450.

¹⁰³ Weinrich, *John 1:1–7:1*, 450.

under one grand theological conception, that of the glorified Son's identity as giver of the Spirit.¹⁰⁴

Jesus finally breathes out the Spirit upon the disciples as the resurrected Lord (John 20:22). Even in his being given, the Spirit's work remains Christ-shaped because the Son breathes the Spirit upon the disciples so that they might forgive and remit sins as people sent by the Son himself.

Yet in John's Gospel, Jesus has already given his Spirit, namely, when he breathed his last on the cross or "handed over of the Spirit" (John 19:30), even if its eschatological fulfillment is seen in Jesus' giving of the Holy Spirit to the disciples (John 20:22) and explained further in terms of the Paraclete sayings (John 14–16). Sánchez writes of John's twofold meaning in this text: "If this double sense of *pneuma* constitutes a case of intentional ambiguity, then John has brilliantly brought together anthropological and Christological notions of *pneuma* under one theological vision."¹⁰⁵ In his pneumatic use of John's Gospel for articulating a Spirit Christology, Sánchez notes how there are four primary texts that speak of the Spirit being given (John 4:14; 7:37–39; 20:22; 19:34). "Water" is used as an image for the Spirit in the first two passages; however, it is the John 7 text that specifically details how the water would not be given until Jesus' glorification. In the third passage (20:22), after Jesus' death, Jesus gives his Spirit to the disciples for the purpose of sending them out to proclaim the forgiveness of sins, which is the fruit of the cross. The fourth text (19:34) details how one of the soldiers pierces Jesus' side with a spear, which resulted in blood and water coming out. The blood (the cross), his sacrifice on the cross as the Lamb of God, and the water (Spirit) which flows from him, are united, thus fulfilling Jesus' words in John 7. Sánchez notes: "Between the first two and the last two passages, we find

¹⁰⁴ Sánchez, *Receiver, Bearer, and Giver*, 68. For a fuller treatment of the Spirit in John's Gospel, see Sánchez, *Receiver, Bearer, and Giver*, 67–70.

¹⁰⁵ Sánchez, *Receiver, Bearer, and Giver*, 68.

the text where Jesus is said to have “handed over” his *pneuma* from the cross (19:30). At a symbolic level, John can point to the inseparable connection between the cross (blood) and the gift of the Spirit (water).¹⁰⁶

John’s presentation of the Holy Spirit ties the Spirit inseparably to the incarnate and glorified Son. In the first half of the Gospel, the Son and the Spirit are united proclaiming the word of the Lord and performing signs and wonders. The incarnate Son received and bore the Spirit with the anticipation of giving that Spirit at his glorification. The climax of the narrative of the Son and the Spirit is the cross, where the Spirit is then given by the Son, but not to do something new or remarkably different. The Spirit is Christ-shaped in both Christ’s and his disciples’ mission of proclamation, speaking words of eternal life that lead to belief in the Son (cf. John 3:34 and John 20:21–23). The Spirit’s identity is described in a Christlike way. Before passages dealing with his giving of the Spirit toward the end of the Gospel, Jesus had already explained that the Spirit that he would send would be “another Paraclete” (John 14:16ff).¹⁰⁷

Economically speaking, as Sánchez explains, the Holy Spirit in John’s Gospel is “the paschal fruit,” the gift that the crucified Christ gives to the church:

What follows from the painful cross is Jesus’ breathing of the Spirit on the disciples as their risen Lord for the purpose of giving them the authority to forgive sins in the case of the penitent and withhold forgiveness from the impenitent (John 20:23). How can the Son breathe the Spirit upon the church to absolve the sins of others unless he first takes away the sin of the world on the cross? For this reason, the Son “handed over the Spirit” already from the cross. Yet we approach Christ’s words, “It is finished,” in light of the whole paschal mystery, which includes his resurrection and the giving of the Holy Spirit to the church. Without the resurrection and the bestowal of the Holy Spirit, Jesus’ death on the cross remains unfulfilled for us and we are left with no hope in the forgiveness of sins or the fulfillment of Christ’s comforting

¹⁰⁶ Sánchez, *Receiver, Bearer, and Giver*, 68.

¹⁰⁷ “From this angle, the apostle seems especially eager to see the event as a constitutive one for Christ’s giving of the Spirit to the church out of his self-sacrificial love, or as the Lamb of God who bears and baptizes with the Spirit to take away the sin of the world.” Sánchez, *Receiver, Bearer, and Giver*, 69.

promises concerning the Paraclete's teaching and defense of the church in the world.¹⁰⁸

For Sánchez, the Spirit is thus inseparably linked to the incarnate and glorified Son, in his mission, his words of life, and his cross. Such Spirit is then also given by the Son to the church so that she might share in his cross and mission for the sake of the world. Having seen that the Spirit has a distinct Christ-like shape in his mission with the Son and in his mission after the Son's glorification among his disciples, this dissertation now considers the Christ-shaped work of the Spirit in the Lord's Supper.

The Fruit of the Spirit's Work 'In, With, and Under' Christ's Words and Presence in the Lord's Supper

In his classic fantasy trilogy, "The Lord of the Rings" J.R.R. Tolkien wrote about a bread created by the elves living in the words of Lothlorien that would give strength and lift the spirits of those who ate it.¹⁰⁹ Just a little bit of elvish-made bread would fill the stomach of a wayward traveler giving them strength to continue on their journey. Indeed, it was by means of this bread that Frodo Baggins and Samwise Gamgee were able to complete their perilous journey into the fires of Mount Doom. Consumption of this elvish bread strengthened, lifted countenance and changed perspectives of those who partook of it.¹¹⁰

What of those who partake in the Lord's Supper? What can be said of the Supper's effects on those who eat and drink? This section will consider the Spirit's Christoformative work through the Lord's Supper offering a pneumatic reading of the benefits that are traditionally taught in a Lutheran theology of the Lord's Supper. Care must be taken in this section so as not

¹⁰⁸ Sánchez, *Receiver, Bearer, and Giver*, 69.

¹⁰⁹ Lembas bread

¹¹⁰ J. R. R. Tolkien, *The Lord of the Rings Part I: The Fellowship of the Ring* (New York: Ballantine Books, 1955), 436.

to lose the uniqueness of the Son's work in the Supper. The *genus maiestaticum* tells of the communication of the divine attributes to the human nature of Christ, which makes the body and blood of the Lord in the Supper able to forgive sins. The constructive work of the Spirit in the Supper must be seen as complementary to that of the Son.

The Benefits of the Lord's Supper

Concerning the Lord's Supper, Luther says the following: "The words 'given for you' and 'shed for you for the forgiveness of sins' show us that forgiveness of sin, life and salvation are given to us in the sacrament through these words, because where there is forgiveness of sin, there is also life and salvation."¹¹¹ The primary benefit of the Lord's Supper is Jesus himself and his Spirit, who come to us in the forgiveness of sins. Luther also clarifies that wherever there is forgiveness of sins there is also life and salvation. Albrecht Peters, in his commentary on Luther's Catechisms, says of the Supper: "As a food for the soul of the new man, the Lord's Supper achieves one of its central functions; it provides for us daily strengthening for our eschatological battle against the forces that drag us down (old man, flesh and blood, world, the devil)."¹¹² While Peters ultimately sees the forgiveness of sins at the central benefit of the sacrament, he accents the sacrament's function of strengthening the faith of the participant as well as preparing the participant for the eschatological battle. Peters likely picks up on this strengthening theme from Luther's Large Catechism where Luther talks about how the Supper is food for the soul and nourishment for the new creature.¹¹³ Although a main benefit of the Lord's

¹¹¹ SC V. 5–6 in Kolb and Wengert, 362.

¹¹² Albrecht Peters, *Commentary on Luther's Catechisms: Baptism and Lord's Supper*, trans. Thomas H Trapp (St. Louis: Concordia, 2012), 189.

¹¹³ "Therefore, it is appropriately called *food for the soul, for it nourishes and strengthens the new creature*. For in the first instance, we are born anew through baptism. However, our human flesh and blood, as I have said, have not lost their old skin. There are so many hindrances and attacks of the devil and the world that we often grow weary and faint and at times even stumble. Therefore *the Lord's Supper is given as daily food and sustenance so*

Supper is the forgiveness of sins, other benefits flow from the forgiveness of sins. In the catechetical tradition, such benefits include the strengthening of the participant for the daily struggles and battles against the devil and the sinful flesh as well as a sharing in Christ's immortality.

The liturgy of the Sacrament of the Altar is rich with imagery and references to the benefits with the Lord's Supper. Like the catechetical tradition, the liturgical tradition maintains the forgiveness of sins as the central benefit. In addition to the Agnus Dei being sung prior to the distribution,¹¹⁴ the words that a pastor says while distributing the Sacrament plainly highlight this chief benefit:

Take, eat; this is the true body of our Lord and Savior Jesus Christ, *given into death for your sins*. Amen.

Take, drink; this is the true blood of our Lord and Savior Jesus Christ, *shed for the forgiveness of your sins*. Amen.¹¹⁵

The liturgy also demonstrates that the Supper strengthens faith and is eschatologically oriented. In the dismissal of the communicants, the pastor speaks: "The body and blood of our Lord Jesus Christ *strengthen and preserve you in body and soul to life everlasting*. Depart in peace. Amen. (emphasis mine).¹¹⁶ In Divine Service, Setting Two, three Post-Communion Collects are offered, each highlighting different benefits of the Lord's Supper. The first sees the

that our faith may be refreshed and strengthened and that it may not succumb in the struggle but become stronger and stronger. For the new life should be one that continually develops and progresses. But it has to suffer a great deal of opposition. The devil is a furious enemy; when he sees that we resist him and attack the old creature, and when he cannot rout us by force, he sneaks and skulks about at every turn, trying all kinds of tricks, and does not stop until he has finally worn us out so that we either renounce our faith or lose heart and become indifferent or impatient. For times like these, when our heart feels too sorely pressed, *this comfort of the Lord's Supper is given to bring us new strength and refreshment*" (emphasis mine). LC V 23–27 in Kolb and Wengert, 469.

¹¹⁴ The Agnus Dei: "Lamb of God, You take away the sin of the world; have mercy on us. Lamb of God, You take away the sin of the world; have mercy on us. Lamb of God, You take away the sin of the world; grant us peace, grant us peace." *LSB*, 180.

¹¹⁵ *LSB*, 171.

¹¹⁶ *LSB*, 181.

Supper as a refreshing meal that strengthens the faith of those who participate but also strengthens love toward one another:

We give thanks to You, almighty God, that you have refreshed us through this salutary gift, and we implore You that of Your mercy *You would strengthen us through the same in faith toward You and in fervent love toward one another*; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever (emphasis mine).¹¹⁷

The second prayer focuses on the forgiveness of sins and the peace that participants have with God by means of the Sacrament with a plea that by the Spirit participants may faithfully serve the Lord:

O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake *You have given us pardon and peace in this Sacrament*, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled to constantly serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever (emphasis mine).¹¹⁸

The third collect highlights the eschatological dimension of the Lord's Supper calling it a foretaste of the feast to come, as well as drawing attention to the Supper's benefits of strengthening faith and encouraging the participant in the journey of the Christian life:

Gracious God, our heavenly Father, you have given us *a foretaste of the feast to come in the Holy Supper* of Your Son's body and blood. *Keep us firm in the true faith throughout our days of pilgrimage* that, on the day of His coming, we may, together with all Your saints, celebrate the marriage feast of the Lamb in His kingdom which has no end; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever (emphasis mine).¹¹⁹

This prayer also highlights the corporate nature of the sacrament as the first-person plural pronouns are used. The church is given a foretaste of the feast to come even now, and as the

¹¹⁷ *LSB*, 183.

¹¹⁸ *LSB*, 183.

¹¹⁹ *LSB*, 183.

church looks forward to Christ's second coming there is a corporate petition that "we" celebrate together in eternity. The Supper provides even now a real taste of and partaking in the feast that is to be fully celebrated at the consummation. The Prayer of Thanksgiving also highlights the participation of the whole church in the sacrament, that this is not just an individual Christian and personal Jesus moment, but a truly corporate moment.

Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant *us faithfully to eat His Body and drink His blood as He bids us to do in His own testament*. Gather us together, we pray, from the ends of the earth to celebrate with all of the faithful marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever. Amen. (emphasis mine).¹²⁰

The Proper Preface, as well as the Seasonal Proper Prefaces, spoken or chanted before the Sanctus all conclude with the same line: "Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying..."¹²¹ This sacrament is not a private meal. It is corporate expression of the communion of the church catholic, including the other saints present at the local rail, as well as saints around the world and the whole host of heaven.

Generally speaking, under the primary benefit of the forgiveness of sins, the other benefits of the Lord's Supper for the participant might be categorized internally and externally. The internal benefits focus more on the participant's relationship with the Lord through the renewal

¹²⁰ *LSB*, 178.

¹²¹ Commission on Worship of The Lutheran Church—Missouri Synod, *Lutheran Service Book: Pastoral Care Companion* (St. Louis: Concordia, 2007), 44. For the list of the Seasonal Proper Prefaces, see pages 49–55.

he has through the forgiveness of sins. The future-oriented benefit of immortality also finds its place in the internal benefits. The external benefits focus on the participant's orientation outward. These benefits concern the public faith and life of the participant in the church militant as well as the participant's membership in the community of faith that partakes of the Supper together. Succinctly stated, we are able to organize the benefits of the Supper by internal and external categories. The internal benefits of the Supper are summed up with "faith" (towards God) and the external benefits of the Supper are summed up with "love" (towards the neighbor). Included in the internal benefits are the forgiveness of sins as well as the sharing in the immortality of Christ.¹²² These benefits in terms of the Sacrament may be described as "food for renewal" and "food for the future." Included in the external benefits is the unity with the saints as well as the strengthening of faith. These benefits in terms of the Sacrament may be described as "food for celebration" and "food for battle."

Grobein, Prenter, and Cooper have each shown the process of Christification as it relates to the sacramental life of the church. That by means of the Supper (in particular) the participant is made like Christ. Having argued that the Spirit who rested upon Christ in his life and mission also rests upon the saints, I will now propose the use of a Spirit Christology to more fully explore the internal and external benefits of the Lord's Supper as the Spirit shapes Christ in those who partake in the Supper internally in faith and externally in love.

Internally—Faith Towards God

Sánchez's *genus pneumatikon* asks of the Spirit's presence and activity in Christ and in

¹²² Chemnitz summarizes Irenaeus on this particular benefit of the Supper: "...he is speaking of the existence, the nourishment, and the strengthening of regeneration, incorruption, salvation, and eternal life not only of the soul but also of our flesh itself, which through this participation in the body and blood of the Lord is called back from its weakness to the place where it belongs, that is, it is re-formed for life eternal, it is brought back to incorruption, and it ascends to life and immortality." Chemnitz, "The Lord's Supper," 169.

Christ's saints. In Christ's own life, he received the Spirit to do the will of his Father in heaven and to be the sacrifice for sin on the cross, thus renewing humankind (John 1:29, 32–33). The bearing of the Spirit in this sense is unique to the incarnate Son as the saints are unable to renew anything. However, the saints who partake in the Lord's Supper are renewed by the Son and his Spirit. In eating and drinking the body and blood of Christ their sins are forgiven. They are made right with God and have peace with him. The Spirit heard in the *verba* of the Son and the Spirit who is also with the Son's own body and blood brings renewal through the Sacrament by the forgiveness of sins. The joint mission of the Son and the Spirit in the Lord's Supper makes the sacrament "food for renewal." The words "given and shed for you for the forgiveness of sins" bring renewal to the participant in the participation of the Supper. By means of the forgiveness of sins won on the cross by the incarnate Son and worked in the saints by means of the Spirit, the Son and the Spirit in the Lord's Supper make the sacrament "food for renewal." St. Paul shows the unity that those who partake in the Supper have with Christ whose blood was shed for the forgiveness of sins. He writes, "The cup of blessing that we bless, *is it not a participation in the blood of Christ?* The bread that we break, *is it not a participation in the body of Christ?* (1 Cor. 10:16, emphasis mine). Chemnitz writes: "...when in the Supper we receive the body and blood of Christ, we are most intimately joined together with Christ Himself through that nature which He has inseparably and hypostatically united to Himself, and through Christ we are united with the Father."¹²³ Citing Augustine and other early Church Fathers, Chemnitz makes the point that the bread eaten in the Supper is the bread that hung on the cross and the wine consumed from the

¹²³ Chemnitz continues: "For through the bread we are united with the body of Christ, and through the body with Christ Himself, and through Christ with the Father. Thus we are made partakers (κοινωνοί) with the Father, the Son and the Holy Spirit. These things are the results of the salutary communion (κοινωνία) of the body and blood of the Lord in the Supper." Chemnitz, "The Lord's Supper," 143.

cup is actually that which flowed from Christ's side.¹²⁴ The life-giving sacrifice of the cross is realized for the participant in each celebration of the Supper. Chemnitz continues:

Surely this is a worthy and appropriate sign and guarantee that Christ with all His merits and benefits is ours, so that as in those examples which Paul cites, so likewise in the Supper of the new covenant the same victim which was sacrificed to God for our sins is also given to us in the Lord's Supper and shared in by the communicants, so that through this participation in this same victim we are joined to Christ and made partakers of all His merits.¹²⁵

Additionally, the Christoformative work of the Spirit through the Lord's Supper makes the saints more like Christ. The "other Paraclete" which Jesus promised to send in John's Gospel is the one that makes partakers in Christ's Supper *like* Christ. As the privileged giver of the Spirit, Christ's giving of the Spirit in the Supper is for the sake of making the saints like him, the one who also bore the Spirit. The shape of the Spirit in the saints then is the shape of the Son. Through the renewal of the forgiveness of sins, the saints are made righteous, blameless and holy because of the Son's all-atoning sacrifice. The application of the forgiveness of sins dresses the saints in the righteousness of Christ (2 Cor. 5:21). As the resurrected Christ, upon whom the Spirit also rested, breathed the Spirit onto his disciples to administer the forgiveness of sins, so also with the *verba* of the Christ in his *real presence* the Spirit comes forgiving sins and making those who hear the Son and receive the Son also hear and receive of the Spirit.

Another internal way to speak about the Supper is as "food for the future" as the saints' lives begin to take a Christ-like shape as well especially with respect to immortality. The same Spirit that abided in Christ and accompanied him to be the obedient Son of the Father even to the cross now abides in the saints. As St. Paul explains, the Spirit also raised Christ to new life: "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from

¹²⁴ See Chemnitz, "The Lord's Supper," 154–55.

¹²⁵ Chemnitz, "The Lord's Supper," 146.

the dead will also give life to your mortal bodies through his Spirit who dwells in you” (Rom. 8:11). In the great resurrection chapter of first letter to the Corinthian church, St. Paul writes:

Behold! I tell you a mystery. We shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For the perishable body must put on the imperishable, and this mortal body must put on immortality. Then the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written “Death is swallowed up in victory.” “O death, where is your victory? O death, where is your sting?” (1 Cor. 15:51–55).

The saints will share in Christ’s immortality through the resurrection. Chemnitz picks up on this sharing in the body of the risen Christ already when he speaks about the body of the ascended Christ and the Supper. His argument is against those who say that the body and blood of Christ cannot be present because Christ has risen and ascended into heaven where he is reigning with the Father. However, the point that those who partake in the Supper have union with the resurrected Christ and thus a connection [or sharing] in the immortality of Christ cannot be missed: “...therefore it is useful to observe that the ancients recognized and confessed that it is a stupendous miracle that the one and the same body of Christ which is in heaven is as at the same time, although in a different mode, present also on earth in all those places where the Lord’s Supper is celebrated...”¹²⁶ The same Spirit that raised Christ to new life, now also raises the saints to new life by means of the body and blood of the incarnate Son, the receiver, bearer and giver of God’s Spirit. Chemnitz refers to the writings of Chrysostom:

Christ ascended, not only to the visible heaven above but to the very highest throne; there He conveyed His body, this very body which He gives to us to take and to eat, because of His great love... This mystery makes for you a heaven on earth. Fly to the gate of heaven, yes to the heaven of heavens, and look around. You will then see the things which have been said (that is about the Eucharist) ... You will not only touch, but also eat, having received it you will return home.¹²⁷

¹²⁶ Chemnitz, “The Lord’s Supper,” 157.

¹²⁷ Cited in Chemnitz, “The Lord’s Supper,” 157.

The eschatological element of the Supper is a product of the eschatological, resurrecting work of the Son's Spirit. In this sense, the Supper is properly understood as "food for the future" or a "foretaste of the feast to come" as the liturgy notes.

Externally – Christ-like Love Towards Others

As Sánchez argued in his proposal for a Spirit Christology reading of sanctification, the Spirit sculpts Christ in the Christian in several ways. According to one of the models, in the sanctifying work of the Spirit, Christ is shaped in the saints for love, service and sacrifice to the world. In the eucharistic model of sanctification, Sánchez shows an important link between the Lord's Supper and the Christian life. In his discussion on a sacramental approach to a theology of the Spirit (sacramental pneumatology), and following Prenter, he uses the term 'sacramental' in two senses. The first way is a broad sense speaking "of the Spirit's work in salvation history through means in creation—fundamentally, through the Son's own *human* life and history."¹²⁸ The narrow sense of 'sacramental' refers to the Lord's working through instituted means of grace, which Sánchez then discusses in terms of its effects in the Christian's life. Sánchez writes: "The Holy Spirit works through ordinary means or signs in creation (that is, water, bread, and wine) not only to deliver God's word of forgiveness, life, and salvation to us now but also to shape our lives after Christ's own life in the Spirit."¹²⁹

By linking life in the Spirit to the Spirit's work through means, Sánchez lays out a basis for thinking of sanctification in a sacramental framework. Drawing from the Apology to the Augsburg Confession's article on the Mass, Sánchez's 'Eucharistic Model' of sanctification portrays the Christian life as the believer's response of thanksgiving (eucharistic sacrifice) for

¹²⁸ Sánchez, "Life in the Spirit," 7.

¹²⁹ Sánchez, "Life in the Spirit," 7.

Christ's atoning sacrifice and its benefits on his behalf. He develops this eucharistic model of the Christian life in a number of writings.¹³⁰ He argues that a eucharistic life in Christ will look like Christ in service and sacrifice to the neighbor. He writes: "Just as Christ's entire cruciform life in the Spirit may be seen as a living sacrifice and pleasing worship to the Lord for the sake of the world, so also Christians are shaped by the Spirit to be living sacrifices unto the Lord for the sake of the neighbor (Romans 12)."¹³¹ Sánchez continues by describing what Christians do in their service to the neighbor as spreading the aroma of Christ throughout the world or, to keep with the emphasis in this section, Christians in their faithful witness and good works *imprint* Christ throughout the world. This life in Christ and the Spirit is more than simply imitation. Sánchez notes: "It is not simply a matter of imitating the visible works of the Servant by means of our proper efforts, but that Christ be formed internally, or in our hearts, by the action of the Spirit."¹³² Since, as has already argued for in this dissertation, the Spirit works materially (through means) to shape God's people, there is an obvious link between the sacraments and the Christian life. The link between the Spirit and baptism is more obvious, but what of the link between the Spirit and the Supper? Sánchez helps show the link in the 'Eucharistic' model of sanctification:

The Eucharist model adapts well then to the rhythm of the liturgy or Sunday worship service, and in particular to the rhythm of the sacramental offering at the Lord's Supper, where God first gives us his gifts and then his people respond gratefully through the faith in his promises, prayer, and works of all kinds that overflow from the church to everyone in need and in pain.¹³³

¹³⁰ For example, Sánchez, *Teología de la santificación*, 127–47; and shorter summaries in English in "Life in the Spirit," 13–14; and *Receiver, Bearer, and Giver of God's Spirit*, 234–35. Grobien does not seem to be aware of Sánchez's work in this area, which precedes and has an affinity with his.

¹³¹ Sánchez, "Life in the Spirit," 13.

¹³² "No se trata simplemente de imitar la figura externa del Siervo apelando a nuestras fuerzas, sino de que Cristo sea formado internamente, o en nuestros corazones, por la acción del Espíritu." Sánchez, *Teología de la Santificación*, 140. Translation mine.

¹³³ "El modelo eucarístico se adapta bien entonces al ritmo de la liturgia o servicio del culto dominical, y en

This model is shaped by the pattern of regular participation in the Lord's Supper. The centripetal pattern of the Divine Service in the Christian life brings the Christian to the Lord's table and then thrusts him back (centrifugal) into the world.¹³⁴

To the life of service in thanksgiving to God, we add other spiritual benefits that flow from participation in the Supper. One of the benefits of the Spirit's work in the Supper is making it "food for celebration" in unity with Christ and one another. The Spirit who creates the community by his work of re-creation in baptism now brings the family together around the table (altar) to celebrate the unity that is shared with God the Father through Christ, but also the unity shared with one another in Christ. The celebration at the Supper is not just for those in around a local altar, but as a "foretaste of the feast to come" a unity with the church catholic as well. The Spirit brings about fellowship in the church by bringing its members into one fellowship (koinonia) with Christ's own body and blood, and with one another in his mystical body (1 Cor. 10:16–17; cf. Acts 2:42). The love and hope that each participant has because of the atoning work of the faithful Son is the love and hope that is mutually shared with fellow brothers and sisters to eat from the one loaf and drink from the one cup. The Spirit, thus, turns the participant to his or her neighbor in hopeful service and love. The unity of the Spirit in the breaking of the bread leads to forms of external service and sharing with one another (Acts 2:42–47). Under his eucharistic model of sanctification (later called, the sacrificial model), Sánchez describes such sharing in common with one another as an "economy of the Spirit of Christ among us" and finds

particular al ritmo de la ofrenda sacramental en la Cena del Señor, donde Dios primero nos da sus dones y luego su pueblo responde agradecido por medio de la fe en sus promesas, la oración, y las obras de todo tipo que se desbordan desde la iglesia a todo el mundo necesitado y lleno de dolor." Sánchez, *Teología de la Santificación*, 141. Translation mine.

¹³⁴ Sánchez writes: "el [modelo] eucarístico tiende a ser más centrífugo, enfocándose no en la mortificación del pecador en nosotros ni en su lucha contra los ataques espirituales, sino más bien en la trayectoria de la vida cristiana "hacia fuera", hacia las necesidades de otros en la iglesia y más allá en el mundo." in Sánchez, *Teología de la Santificación*, 144. Translation mine.

justification for it in the way Luther's "blessed exchange" language is applied to the sanctified life that flows from sharing in Christ himself through the Sacrament:

Our spiritual fellowship entails a transmutation of love in which I exchange my grief for my neighbor's joy on a gloomy day. On a day where hurtful things have been said or done, my neighbor exchanges his pardon for my sin. On a day full of struggles when prayers are most needed, I exchange my inability to call upon God for my neighbor's intercession. Another day, when it is hard to make ends meet, my neighbor exchanges his abundance for my need; and later, when my neighbor struggles with loneliness, I exchange his or her lack with an abundant measure of companionship and solidarity. Such is the economy of the Spirit of Christ among us.¹³⁵

In the Supper, "Christ takes our sin and gives us his righteousness, and the saints in turn take each other's joy and burdens."¹³⁶ Shaped into Christ by the Spirit in the Supper, the Christian then heads into the world to imprint Christ in it through service and good works.

Another external benefit of the believer's sharing in the Supper is receiving it as "food for battle" or the strengthening of faith for the daily Christian life. John's Gospel presents a unique perspective of Jesus in the Spirit. John the Baptist states clearly that purpose for which Jesus came, "Behold, the Lamb of God, who takes away the sin of the world! ...I saw the Spirit descend from heaven like a dove, and it remained on him" (John 1:29, 32). The incarnate Son who received and bore the Spirit was intentional and in control on his mission to the cross. In bearing the Spirit Jesus taught authoritatively in the face of opposition, performed signs and wonders, and in the midst of his darkest battles against the chief priests and Pilate, the Spirit-bearing Jesus remained in control. In the passage, John 19:10, Pilate does not have authority; the receiver, bearer and giver of the Spirit has authority. However, in John 19:17, unlike the other

¹³⁵ Sánchez, *Sculptor Spirit*, 129. Again, Grobier's work does not interact with Sánchez's insights into the use of Luther's language for articulating a sacramental theology of sanctification, even though his work can align with Sánchez's pneumatology.

¹³⁶ Sánchez, "Life in the Spirit," 14.

Gospels, Jesus is in control “bearing his own cross” to the place where he would be crucified. Later, in John 19:26–27, when he was suffering the excruciating pain of the crucifixion, Jesus gives a son to his mother and a mother to his disciple. Finally, in John 19:30, after all had been fulfilled, John plainly states that the receiver, bearer, and giver of God’s spirit having spoken, “It is finished,” bowed his own head and gave up his spirit. Throughout John’s Gospel, Jesus who bore the Spirit was in control and endured the daily battles.

The same Spirit, “another Paraclete,” is given to the disciples, so that they might stand firm against the prince of this world.¹³⁷ Jesus promises the work of the Paraclete as comforter in John 14–16: “I will not leave you as orphans... Peace I leave with you; my peace I give you. Not as the world gives do I give to you. Let your hearts not be troubled, neither let them be afraid” (John 14:18, 27). Jesus continues speaking about the opposition the disciples will face on account of Jesus’ name in the world in John 15: “If the world hates you... if they persecuted me, they will also persecute you... But when the Helper [Paraclete] comes, whom I will send from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. And you also will bear witness, because you have been with me from the beginning” (John 15:18, 20, 26–27). Porsch explains the work of the Paraclete as defender of the persecuted disciples as follows: “The same Holy Spirit will bear the defense of Jesus’ disciples accused by the world, so that they do not have to worry about what they have to see in self-defense, ‘since it is not you who speak, but the Holy Spirit’ (Mark 13:11).”¹³⁸

¹³⁷ Porsch provides a list of the Paraclete’s work in the struggles of the saints of the saints against the prince of this world according to John’s Gospel which include: hatred of the world (15:18), the same fate for the disciples as the Lord (15:20), future persecutions (15:20), the reason for the persecution “on account of my name” (15:21), keeping from falling away (16:1), expulsion from synagogues and the murder of the disciples (16:2). For the full list, see: Porsch, *El Espíritu Santo: Defensor de los Creyentes*, 72.

¹³⁸ “... el Espíritu Santo mismo llevará la defensa de los discípulos de Jesús acusados por el mundo, de modo que no tienen que preocuparse de lo que han de decir en defensa propia, puesto que no sois vosotros quienes habláis, sino el Espíritu Santo (Mc 13, 11).” Porsch, *El Espíritu Santo, Defensor de los Creyentes*, 73. Translation mine.

As the Paraclete brings to remembrance all that Jesus has said (John 14:16), our attention turns to John 6 and the connection to the Lord's Supper. Jesus declares explicitly: "I am the Bread of Life" (John 6:35) and while John 6 is not an explicit institution of the Eucharist, the sacramental implications cannot be ignored. Weinrich highlights how the title "Bread of Life" parallels a previous title for Jesus, "Lamb of God." He writes:

The slaughter of the Paschal Lamb is the underlying reality of these verses. The Bread which God gives is his Son, given into death as the Paschal Lamb. Implicitly and by way of preparation, therefore, these verses already refer to the flesh of the Paschal Lamb which was eaten at Passover and which by the death and institution of Jesus will become the Bread eaten at the Lord's Supper.¹³⁹

While John certainly has the cross of Jesus in mind as he talks about the life that flows from Jesus, the bread from heaven, we cannot miss the implicit point that this bread of life also will be what is given in his body and blood in the Sacrament for forgiveness, life, and salvation. The fruit of the cross is given in the fruits from the altar. Those who faithfully look to the Bread of Life, eat and drink the body and blood of the Son at the altar. As God gave the manna to the Israelites in the wilderness for sustenance, so also the Bread of Life is given to the saints for sustenance in the world. The Bread of life offers strengthening of faith through participation in the Supper to endure the battle against the flesh, the world, and Satan. In the celebration of the

¹³⁹ Weinrich, *John 1:1–7:1*, 681. Cyril of Alexandria also interprets John 6 eucharistically: "For 'I am the bread of life,' who was foretold to you in ancient times in promise and shown to you in type, and I am now present fulfilling the promise I made. 'I am the bread of life,' not bodily bread, which puts an end only to suffering from hunger and frees the flesh from perishing of it; rather, I remold the whole living being completely unto eternal life and render humanity, which was created to exist forever, superior to death. By this he also hints at the life and grace that comes from his holy flesh, by which the property of the Only Begotten, that is, life, is introduced into us. ..."

What then is Christ promising? Nothing corruptible; rather, he is promising the blessing in the participation of his holy body and blood, which raise a person completely to incorruptibility so that they need none of the provisions that drive away the death of the flesh. I am referring here to the food and drink. ... The holy body of Christ then gives life to those whom it enters and preserves them to incorruptibility when it is mixed with our bodies. After all, it is understood to be the body of none other than him who is life by nature. It has in itself the full power of the Word, who is united to it. It is endowed with the Word's qualities, as it were, or rather it is filled with his activity by which all things receive life and are kept in existence." Cyril of Alexandria, *Commentary on John*, vol. 1, 211 cited in Wienrich, *John 1:1–7:1*, 685.

Sacrament the Spirit again brings to the minds of the participants the words, “It is finished,” every time one eats and drinks “for the forgiveness of sins.”¹⁴⁰ The Spirit that abided in the incarnate Son in his struggle against the ruler of this world (John 12:31; 14:30) in his own gruesome death on the cross also abides in the Christian daily and sculpts the faithful Son of God, who has overcome the world (John 16:33), in the Christian.

In one of Sánchez’s descriptions of sanctification, which he calls the dramatic model, he highlights the place of Luther’s theology of *tentatio* (spiritual attack) in articulating an account of sanctification. Life in the Spirit is described as a sharing in Christ’s own fight against the evil one. At one point, following Luther, he notes how the word of God (*meditatio*) and prayer (*oratio*) serve the believer to stand in Christ against the evil one’s attacks. In his moments of spiritual trial, the believer needs the community of the Spirit gathered around word and sacrament to stand firm: “When we become one with Christ by partaking of his body in the Supper, we become one spiritual body or fellowship of saints who share in each other’s joys and afflictions. . . . Joined to Christ in his mystical body, Christians share in Christ’s tentation or affliction precisely by sharing in each other’s tribulations.”¹⁴¹ In our discussion of the Lord’s Supper as sustenance for the difficult journey, we have extended these insights. Struggle and service come together in an account of the Spirit’s formation of the Christ in the Christian through the word in the Sacrament.

Conclusion

This chapter has turned its attention from asking what the Spirit does in the Supper to what

¹⁴⁰ Jesus says of the Spirit: “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and *bring to your remembrance all that I have said to you*” (John 14:26, emphasis mine).

¹⁴¹ Sánchez, *Sculptor Spirit*, 105.

the Spirit does in the participant through the Supper. Grobien explains that the sacraments also function as revealers, which he argues does not “deny the traditional understanding of the sacraments as operators, however, but suggests how the sacraments operate in a cultural-linguistic form of life. The sacraments are operators bestowing and strengthening communion between Christ and the believer in the life of the Church.”¹⁴² He is asserting that the sacraments remain performatives, doing what they say they do. Baptism gives new life. Absolution forgives sins and participating in the Lord’s Supper forgives sins and strengthens the new life, but they are not simply “instrumental efficacy, which transfers power or merely produces good works in the recipient. Rather, the means of grace give expressive, emergent expression to a new, theological way of living brought about by the Holy Spirit.”¹⁴³ Grobien’s argument is helpful because for many Christians it remains difficult to see the sacraments as much more than punctiliar events in the distant past (significance of baptism) or more recent past (significance of the Lord’s Supper). By means of the work of Jesus the sacraments declare a different reality, but what do the sacraments do for the participant’s daily life? Grobien continues:

...but the sacramental structure and practice of the Church both makes the believer a child of God [operator] and presents the way of living as a child of God [revealer]. Indeed, the empowerment is unlike that of any mere ritual or other language game, for the power of the sacrament is of the Holy Spirit himself, who really enacts in a person what is declared and promised in the sacrament.¹⁴⁴

In other words, it is not simply the way the church talks about the sacraments or defines the sacraments that forms believers, but rather it is the Holy Spirit’s supernatural power. Sánchez’s proposal in Spirit Christology, which Grobien does not interact with, has much to contribute to our discussion. Indeed, the Spirit Christology I develop further in a sacramental trajectory helps

¹⁴² Grobien, *Christian Character Formation*, 160.

¹⁴³ Grobien, *Christian Character Formation*, 161.

¹⁴⁴ Grobien, *Christian Character Formation*, 162.

to reconcile some of the concerns previously mentioned in Grobien's work. First, a Spirit Christology clarifies the Spirit's presence and activity in the sacraments as having its basis in the Spirit's inseparable presence and activity in and with Christ. In Christ's word and promise, the Spirit affects new life and forgiveness in the participant because the Spirit is inseparably linked to Christ's words and speaking. Spirit Christology also helps us see the sacraments as meaningful events in daily life, instead of somewhat disconnected events that feel punctiliar and have some effect on the Christian life, because Christ sends the Spirit whom he bears to dwell in his saints. Second, a Spirit Christology highlights what the Spirit is doing in the life of the participant by means of the sacrament. In doing so, a Spirit Christology aligns with Grobien's concern for linking Spirit, the sacrament, and sanctification: "As a 'revealer,' the sacrament expresses what the Holy Spirit is doing in the life of the believer, and it expresses the believer's regenerate desire to participate in the sanctified life."¹⁴⁵ While this chapter has sought to answer the question of what the Spirit does in the participant through the Supper, Grobien's proposal on the sacraments and Christian formation helps us see the sacraments and the Spirit in a different light. Instead of asking only what the Spirit does in the sacraments, we can say that the sacrament is an expression of what the Holy Spirit is doing in the life of the participant.

Internally and externally, the Holy Spirit works 'in, with, and under' the words and presence of Jesus to sculpt the participant to be like Christ in faith, love and devotion to the Father as well as to sculpt Christ in the participant in hope, love, and service to the neighbor.¹⁴⁶

¹⁴⁵ Grobien, *Christian Character Formation*, 163.

¹⁴⁶ Sánchez says of this external and internal work of the Spirit: "Externally, the Spirit justifies sinners by imputing to them Christ's alien righteousness and bring them to faith in him. Here the Spirit points believers outside of themselves to that righteousness by which Christ lived in the Spirit in perfect love toward God and us through his fulfillment of the law and his death on the cross—what theologians call, respectively, Christ's active and passive obedience. That righteousness is forensic and effective, declaring and making the believer righteous before God on account of Christ. Internally, the indwelling of the Spirit sanctifies the justified by conforming their will, works and reason to God's Word throughout their lives. This righteousness of obedience or sanctifying righteousness shapes the believer after the likeness of Christ already now and ultimately in the resurrection." Sánchez, *Sculptor Spirit*,

In the Supper, the Spirit is forgiving sins, renewing and forming the participant to be more Christlike as well as forming Christ in the participant for love and service in the world. Yet we also make clear that a Spirit Christology does not merely have an affinity with the notion of sacramental formation. It goes further by noting that the grounds for such formation lie precisely in the Spirit's presence and activity in and with Christ.

244. While Sánchez is speaking more generally with respect to sanctification, his bi-directional understanding of the Spirit's work internally and externally has been key in this chapter's consideration of the Spirit's work in the participant through the Supper.

CHAPTER SIX

CONCLUSION

“And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you” (John 14:16–17). Jesus’ promise to his disciples, and to all who would follow him in faith, was the gift of the presence and activity of the Holy Spirit who would call by the Gospel, enlighten with His gifts, sanctify and keep in the true faith. This dissertation explored the role of the Spirit, “another Helper,” especially as it relates to his proper work of calling, enlightening, sanctifying and keeping in the faith, in a theology of the Lord’s Supper. This concluding chapter will give a brief review of the main contents that shaped this work, specifically evaluating the success of the methodological framework in answering the primary questions of our theological approach to the Spirit’s work “in, with, and under” Christ’s own presence and activity in the Lord’s Supper. Finally, this chapter will offer several suggestions for further exploration of areas of study related to the present dissertation.

Summary of the Dissertation

Chapter One (Introduction) presents the proposed thesis that Spirit Christology, as a constructive framework, is able to develop a pneumatology of the Lord’s Supper by exploring three primary elements of the theology of the Lord’s Supper. Because this dissertation sought to bring together two seemingly independent foci, some historical survey was necessary to explore both the pneumatological tradition as well as the theology of the Lord’s Supper in the Lutheran church. The survey on pneumatology ultimately highlighted the Lutheran emphasis on the Spirit’s working through means. The survey on the Lord’s Supper aided in establishing the three

elements of the Lord's Supper that would form the body of this dissertation. Finally, this introductory chapter explains the dissertation's key questions, the anticipated outcomes, and the methodological framework for developing its thesis.

Chapter Two (Jesus 'in, with, and under' the Spirit: Spirit Christology Today) introduces Third Article Theology, the constructive approach in contemporary theology that seeks to investigate the Christian faith through the perspective of the Holy Spirit. Spirit Christology is long-considered the first major contribution to TAT. This chapter evaluates the methodological theses of TAT in order to demonstrate its compatibility with Lutheran theology. Then, Spirit Christology is introduced as the framework for the constructive chapters of this dissertation. Since Spirit Christology has two trajectories—non-Trinitarian and Trinitarian—both were evaluated to demonstrate their strengths and weaknesses in order to be mindful of potential problems. In Lutheran circles Spirit Christology has received little attention. Leopoldo Sánchez's seminal work on Jesus as the receiver, bearer, and giver of the Spirit is introduced as the major conversation partner for the research of this present dissertation. A close examination of who Jesus is as the receiver, bearer, and giver of the Spirit, is important groundwork for asking about the Spirit's presence and activity in Jesus in the sacrament. Finally, this chapter explains how Spirit Christology would be used to reimagine the Lord's Supper in a pneumatological key. Issues of soteriology, Christology, and ethics, with respect to the Sacrament are established as constructive areas to investigate through the Spirit Christology framework.

Chapter Three (Locating the Spirit 'in, with, and under' the Word) investigates the soteriological element of the theology of the Lord's Supper. Beginning with Basil and the "Nicene Pneumatology," this chapter makes the case for the Spirit's proclivity toward the material in his work—that is, an "incarnational pneumatology." Eugene Rogers Jr.'s extensive

work on the Spirit's resting on the body of Jesus and other bodies invites us into a wider conversation in pneumatology on the materiality of the Spirit. Ultimately, while Rogers' emphasis on the Spirit's resting on the material is important, it is insufficient for an exploration of the Spirit and the Supper. Regin Prenter's work on Luther's pneumatology helps steer the conversation of the materiality of the Spirit more specifically toward an "incarnational materiality," demonstrating that any conversation of the Spirit and the material world must begin with the privileged locus of the Spirit, the incarnate Son. The chapter then explores a sacramental pneumatology that asks about the Spirit in relation to Jesus' own words and speaking. Finally, a Spirit Christology reading of Christ speaking in the Spirit in the Supper is offered. That is, Spirit Christology is used to accent the Spirit's activity and presence in Christ's *verba* in the celebration of the Lord's Supper.

Chapter Four (Seeing the Spirit "In, With, and Under' Christ's Own Presence) considers the Christological elements of the theology of the Lord's Supper. The chapter begins by interacting with and evaluating how some theologians in the Reformed tradition are also using a type of Spirit Christology to answer similar Christological questions about the Lord's Supper. Maarten Wisse ultimately turns to the Spirit to explain how Christ is present in the Supper. While his conclusions are not helpful for the dissertation at hand, seeing how a different tradition is using a similar framework to inquire about similar questions is helpful for framing the questions this dissertation seeks to answer. Since the Lutheran tradition claims an Alexandrian Christology, the chapter explores eastern Christology as it reflects on pneumatic aspects of the tradition that were not inherited or appropriated by Lutherans. The task demonstrates that there is precedence for talking about the Spirit in Christology from within the tradition. However, care was taken to ensure that Spirit Christology was not replacing the classic Logos-oriented

Christology of the councils. A special treatment on the Communication of Attributes highlights the significance of the *genus maiestaticum* in a Lutheran account of the Lord's Supper. The western tradition is also explored through Sánchez's proposal of a *genus pneumatikon* which is developed out of Chemnitz' work as a "way of speaking about the incarnation that would highlight the pneumatological trajectory of the Son's life and mission."¹ This *genus* provides a way to comprehend the Spirit's presence and activity already in Christ without obscuring the incarnate Word's own unique presence and activity. As argued, this *genus* is not a proposal that functions exactly as the other *genera* which speak properly to the *communicatio idiomatum* in the incarnate Son, but rather as a broader category because it deals with the presence and activity of the Spirit in humans as well. Ultimately, this *genus* helps show how a Spirit Christology sees the Spirit also given in, with and under Christ's body and blood because the Spirit dwells in Christ and is able to be given to others because Christ himself gives the Spirit.

Chapter Five (Shaped by the Spirit, 'In, With, and Under' The Sacrament of the Lord's Supper) explores the ethical element of a theology of the Lord's Supper. Having used Spirit Christology to ask about the Spirit's presence and activity in the celebration of the sacrament, this chapter employs Spirit Christology to ask further about the Spirit's presence and activity in the participant through the Lord's Supper. This chapter argues for the Spirit's work as Christoformative. To accomplish this, Prenter's work *Spiritus Creator* is mined to articulate how the Spirit brings Christ, so that the Spirit's work is cruciform and that the Spirit in the Lord's Supper is one that shapes Christ in the participant. With the goal of providing a Spirit Christology reading of the benefits of the Lord's Supper, the chapter considers the Spirit's Christoformative work in the participant in two directions, namely, toward God (internally) and

¹ Sánchez, "Pneumatology," 139.

toward the world (externally). To accomplish this the work of two Lutheran scholars writing on the Christian life are evaluated. Jordan Cooper provides a Lutheran account of theosis, which, though not articulated from a pneumatological angle, is well-suited for appropriation through a Spirit Christology. Sánchez explicitly provides a Lutheran account of sanctification through a Spirit Christology. The former asks what becoming like Christ looks like through a Lutheran appropriation of theosis, while the latter asks what Christ becoming in Christians looks like through the Spirit's work of sculpting Christ in them. Both of these proposals are appropriated through a Spirit Christology to reimagine the benefits of the Lord's Supper. Internally the Spirit shapes Christ in the participant in the Lord's Supper by making him more like Christ through the renewal that comes through the forgiveness of sins and the salvation (immortality) which is a fruit of that forgiveness. Externally, by participation in the Lord's Supper, the Spirit shapes Christ in the believer for daily strength in the fight of faith and for love and service to the community.

Evaluation of Spirit Christology as a Theological Framework for Reflecting on the Lord's Supper

Evaluating how Spirit Christology functions as a constructive theological framework is critical for making a decision with respect to the viability of the thesis that has driven this dissertation. Part of the reasoning for deploying a Spirit Christology in our project was to avoid what Sánchez calls "Spirit only" and "Spirit void" pneumatologies that plague contemporary theology. As Trinitarian Spirit Christology understands the Spirit and the incarnate Son as inseparable companions.

...the Holy Spirit and the Son must be seen as inseparable companions, working together in a joint mission to bring sinners into communion with God the Father and then also in conformity with the Father's will. Such reflections should lead us at some point into a study of the place of the Spirit in Christology, in the life and mission of

Christ, and the place of Christ in pneumatology, in the work of the Spirit. The Spirit is not alien to the Son of God and the Son is not alien to the Spirit of God. Where one is, the other one is right there too. To express their joint mission or mutual relationship in the Father's plan of salvation, we say that Christ, the incarnate Son of God, is the bearer and giver of the Spirit, or we may say that the Spirit of the Father rests on the Son and is sent by the Son.²

As such, the measure for evaluating the effectiveness of the Spirit Christology framework will be establishing that, in each area of research, the Spirit and the Son remained inseparable companions and the traps of Spirit void/only pneumatologies were avoided.

Spirit Christology and the *Verba Dei*

The objective of this chapter was to see the materiality of the Spirit—in other words, to demonstrate how the Spirit clings to matter. Rogers assisted in helping us see the Spirit as one who rests on bodies, but often times focused more on the Spirit resting on material things rather than on the Son who is the privileged locus of the Spirit. Prenter on Luther's pneumatology aided us in more appropriately seeing the Spirit's work in relation to the incarnate Son. Spirit Christology, in understanding the incarnate Son as the receiver, bearer, and giver of the Spirit, demonstrates that if the Spirit rested on the Son, then the Spirit also rested on the Son in his speaking of words, in what he says. Spirit Christology thus steers the conversation away from a separate calling down of the Holy Spirit in the Supper (eucharistic epiclesis) because the Spirit is already seen (or heard) in the Son's presence, activity, and speaking (thus avoiding a "Spirit only" pneumatology of the Supper). Through an investigation of Jesus' speaking in the Spirit in John's Gospel, Spirit Christology also shows the Spirit's active role in the Son's ministry, teaching and speaking. As a second Paraclete, the Spirit's mission is then also linked to the Son's mission and the Son's mission is linked to the Spirit's mission. Thus, a Spirit Christology assists

² Sánchez, "Pneumatology: Key to Understanding," 129.

us in hearing the Spirit with the Son in the *verba dei* (thus avoiding a “Spirit void” pneumatology of the Supper).

Spirit Christology and the *Real Presence*

This chapter sought to locate the Spirit in Christ’s own presence, especially in the Lord’s Supper (*real presence*). Spirit Christology naturally finds its conversation partner with the classic *Logos*-oriented Christology of the Lutheran tradition. While presenting Spirit Christology as a complementary Christological framework has been well established, the challenge is constructively using it to develop the pneumatic elements of the Lord’s Supper, especially since the Sacrament has long been conceived in *Logos*-oriented terms. Sánchez’s *genus pneumatikon* grounds the Spirit’s presence and activity in the incarnate Son. Seeing the Spirit already in Christ helps answer the question of what the Spirit does in the Supper. One need only to look at the incarnate Son upon whom the Spirit rests and remains to suggest that the same Spirit is also with the Son as he comes to us in his Supper. The *genus pneumatikon* assists us in avoiding a “Spirit only” pneumatology of the Lord’s Supper by keeping the Spirit as close to the Son as possible.

Spirit Christology and the Spirit’s Christoformative Work through Participation in the Lord’s Supper

This final constructive chapter sought to explore what the Spirit does in the participant through the Lord’s Supper—that is, in what ways the Spirit shapes Christ in the saints. Sánchez’s *genus pneumatikon* provides a way of reflecting upon the Spirit’s presence and activity in the Son as well as the saints, respectively avoiding “Spirit only” and “Spirit void” pneumatologies. Cooper and Sánchez provide frameworks for exploring the Spirit’s Christoformative work in the saints as the Spirit shapes the believer to be more like Christ and shapes Christ in the believer for love and service. Spirit Christology in particular helps keep the Spirit already in Christ, rather

than the tendency to see him only after Christ. Sánchez's explicit work with Spirit Christology and sanctification demonstrate that Christ and the Spirit remain together in an account of the Christian life. Indeed, one does not need to wait until after Christ in order to gather what such life in the Spirit looks like. Instead, one sees such life already in Christ and through him in us. Appropriating Sánchez's methodology for a theology of the Lord's Supper helps avoid a "Spirit only" pneumatology of the Lord's Supper. It does so by inviting us to see the Spirit's work in us not as something that only happens in the life of the saints after the Supper, but also through Christ's body and blood in the Sacrament. Thus the Spirit's formative work is linked to Christ himself in an ongoing way. Cooper's work provides the methodology to think about the inner transformation of the Christian to be more like Christ through the Sacrament. While not in the framework of a Spirit Christology, Cooper's work is easily appropriated and, like Sánchez's work, can help avoid a "Spirit void" pneumatology of the Lord's Supper that does not properly link the Spirit's presence in Christ to Christ's presence in his saints. Through the incarnate Son's speaking words and giving of his *real presence* for us, the Spirit actively works in order to make the Christian Christlike, thus shaping Christ in him or her.

Evaluation of the Thesis

This dissertation's thesis reads as follows: Spirit Christology, that is, an account of the presence and activity of the Holy Spirit in Jesus' life and mission, provides Lutherans a promising TAT framework for developing the pneumatic aspects of the Lord's Supper, thus answering the question of what the Holy Spirit does in the sacrament.

The proposition of a complementary Spirit Christological framework, which sees the Holy Spirit at work not simply *after* Jesus but already *in* Jesus, for considering the theology of the Lord's Supper (1) sees the Spirit 'in, with, and under' Christ's own words and speaking (*verba*

dei), (2) locates the Spirit ‘in, with, and under’ Christ’s own presence and activity (*Real Presence*), and (3) shows how one is shaped by the Spirit ‘in, with, and under’ the Lord’s Supper. In short, a Spirit Christology is able to productively interact with the three key aspects of the Lutheran teaching of the Lord’s Supper (soteriological, Christological, and ethical), seeing the Spirit as the inseparable companion of the incarnate Son in the sacrament. This dissertation, then, concludes that the thesis is valid, and Spirit Christology is not only a promising framework for developing pneumatic themes in the Supper, but also a beneficial framework that highlights the double sense of comfort that one finds in the Supper where the Son and his Spirit, the two Paracletes, are at work for us.

Contributions of the Dissertation to Current Scholarship

Because the nature of Spirit Christology is interdisciplinary, there are many potential contributions for a dissertation like this one as it interacts with historical, exegetical, systematic, and practical theology. At the more general level, this thesis interacts with and contributes to four main areas, one of which is external, that is, beyond the Lutheran tradition, and the others internal within the Lutheran tradition. They are: (1) the contemporary theological movement known as Third Article Theology, (2) the expansion of a Lutheran pneumatology, (3) the development of pneumatic themes in a Lutheran theology of the Lord’s Supper, and (4) Lutheran sacramentology as a whole. The following sections explain in more detail the contributions in the aforementioned areas.

Contributions to Third Article Theology

As TAT has demonstrated, there is value in reconsidering Christian doctrines from the pneumatological perspective, if for no other reason than the enrichment of cherished Christian doctrines and practices along economic Trinitarian lines. While Spirit Christology has been

utilized for reconsidering a number of Christian doctrines, neither Spirit Christology nor TAT have pursued extensive work on pneumatological perspectives in sacramentology. Much of the work has been in relation to Jesus' own baptism in the Spirit but this has focused more on asking what baptism and the Spirit mean for Jesus (and to some extent, baptism into him) rather than seeking a fuller Spirit Christology/TAT investigation of Christian baptism.

A pneumatological perspective of the Lord's Supper is a new installment in the work of TAT. While many TAT contributors are of mainline, sacramental churches, there are some who are not. A Spirit Christology reading of the Lord's Supper thus provides common ground ecumenically to ask about the significance of the Lord's Supper in the life of the church and in the life of the participant because the Spirit is present and active in the church catholic. This is a new direction for pneumatological studies of the Lord's Supper. Many of the other studies of the intersection of pneumatology and the Lord's Supper have mainly sought answers to the value and place of the Eucharistic epiclesis. A pneumatological perspective of the Lord's Supper from a TAT angle already sees the Spirit in and with the presence and activity of the Son. To call the Spirit down upon the sacrament and/or the congregation to sanctify misses the reality that the Spirit is already present and active in Jesus' words and presence. The argument in this dissertation also provides a template for future consideration of sacramentology in a pneumatological trajectory by asking about the Spirit's presence and activity in Christ's own speaking and presence.

Contributions to Lutheran Pneumatology

A reflection on the Lord's Supper from a Spirit Christology deepens a Lutheran pneumatology because it more firmly grounds the Spirit in Christ's identity and activity. One of the hesitations Lutherans have with pneumatology is the fear of becoming charismatic, but such

fear should not dictate how Lutherans speak constructively about the Spirit. In other words, a Lutheran pneumatology should not be defined by what it is not.

This dissertation gives a framework for reflecting on the Spirit that grounds the presence and activity of the Spirit in the presence and activity of the Son. Seeing the Spirit already in Christ and not simply after Christ has highlighted the dynamic work of the Spirit and the Son in their distinct yet inseparable missions. Spirit Christology thus gives Lutherans a positive pneumatology, a way of speaking productively about the Spirit working in, with and under the Son that avoids accounts of the Spirit (charismatic or otherwise) not properly integrated with Christology.

Additionally, a Spirit Christology that sees the Spirit already in Christ also expands a Lutheran pneumatology. Lutherans see Christ in all theology. Lutheran theologian David Scaer is famous for saying: “All theology is Christology.”³ If the incarnate Son is the privileged locus of the presence and activity of the Spirit, then “all theology is Christology” can be understood as “all theology is Spirit Christology,” for wherever the incarnate Son is present and active so is his inseparable companion, the Holy Spirit.

Contributions to Lutheran Theology of the Lord’s Supper

For good or ill, the Lord’s Supper has been known as “Christ’s sacrament” while baptism is the Holy Spirit’s, at least with respect to “who is active?” Having explored the tradition of a Lutheran theology of the Lord’s Supper, this is not without reason. Assaults against Christ’s words and presence forged the way Luther and the early reformers articulated their understanding of Lord’s Supper. It is not as if the Spirit was not important to them; rather, in

³ Dean O. Wenthe et al., eds., *All Theology is Christology: Essays in Honor of David P. Scaer* (Fort Wayne, IN: Concordia Theological Seminary Press, 2000).

their efforts to defend the efficacy of Christ's speaking and presence, they spoke more concretely to Christ's presence and activity in the Supper than in terms of the Spirit's work through Christ in his Supper. In other words, the lack of attention to the Spirit in the Lord's Supper is more of a sin of omission rather than a sin of commission.

This dissertation, in being sensitive to those historical conflicts informing the Lutheran tradition, has sought to reimagine the Lord's Supper in a pneumatological key within those important accents in the Lutheran theology of the Lord's Supper. As such, this dissertation, like the tradition, has given priority to the *verba dei* by seeking to ask what the Spirit does in Christ's speaking. This dissertation then asked about the *Real Presence* by locating the Spirit 'in, with and under' Christ's own fleshly presence in the Supper. Finally, in asking about what the Supper does for the partaker, this dissertation again reconsidered the traditional benefits of the Lord's Supper by asking what the Spirit who is 'in, with and under' Christ's own words and presence does in the partaker.

This dissertation has thus offered a "pneumatology" of the Lord's Supper that is faithful to the Lutheran tradition. The Words of Institution and Real Presence, hallmarks of the Lutheran understanding of the Supper, have been considered from a Spirit Christology. Moreover, on a practical level, the Lord's Supper can now be explained as a ministry of double comfort. The first comforter, the incarnate Son, speaks and gives of himself for life and salvation in the sacrament. The second comforter, the Holy Spirit, is 'in, with, and under' the words of Christ and his real presence for life and salvation in the sacrament. A Spirit Christology of the Lord's Supper clarifies that it is through something concrete and material—Christ's own body and blood in, with, and under the bread and wine—that the Holy Spirit, in his ministry as the Comforter, works in God's people.

Contributions to Lutheran Sacramentology

This dissertation contributes to Lutheran sacramentology as a whole as well, reimagining the way Lutherans think about the sacraments. Sacramentology has long asked about the place of the word, the promise, and the sign with respect to the sacraments. In the explanation to Luther's Small Catechism, a sacrament is defined by three characteristics: "a sacrament is a sacred act: A. Instituted by God, B. in which God himself has joined his word of promise to a visible element, C. and by which He offers, gives, and seals the forgiveness of sins earned by Christ."⁴ In a sense, Lutherans have focused on ontological and epistemological questions with respect to the sacraments—for instance, how to know what a sacrament is and if it is valid. Admittedly, they have done so for the sake of comforting consciences with the Gospel. The methodology employed in this dissertation considered more economic questions related to the Lord's Supper, exploring how the ministry of the Spirit in God's economy of salvation relates to the words, presence, and benefits of Christ in his Supper.

The use of Spirit Christology as a constructive framework led to questions about the Spirit's presence and activity in the sacrament. In so doing, the dissertation did not seek to answer what a sacrament is, but rather what the Spirit does in the sacrament.

Suggestions for Further Exploration

Even though this dissertation confirmed the viability of the present thesis, there are topics related to both Spirit Christology and the Lord's Supper with which this dissertation has not interacted due to focus and space. This dissertation focused primarily on a Lutheran account of the Lord's Supper, but as demonstrated briefly in chapter four, there is some work being done in

⁴ *Luther's Small Catechism with Explanation* (St. Louis: Concordia, 2008), 202.

the Reformed tradition with the Spirit and the Lord's Supper. The work is not overly extensive, and thus received brief consideration in this present work, but given the history between the Lutherans and the Reformed with respect to the Supper, some constructive work in this area is certainly a viable option.⁵

Spirit Christology as a theological framework is presently being explored more in the Lutheran tradition, and similar work to this dissertation is certainly welcome. Having explored the pneumatological accents in the Lord's Supper as a result of the constructive use of a Spirit Christology framework, the natural "next step" would be putting the Spirit Christology framework to use for a Lutheran theology of baptism. While average Christians will be able to more closely associate the Spirit with baptism, a Lutheran theology of baptism is still heavily Pauline. In deriving much of its baptismal catechesis from St. Paul in Romans 6, Luther focuses on the place of Jesus' death and resurrection in understanding the sacrament's place in the life of the baptized. Sánchez has noted, however, that Luther also sees the baptism of Jesus as the institution of Christian baptism and the means to sharing in his sanctification.⁶ Moreover, John's Gospel provides ample room for linking the Spirit to baptism through birth, water, and temple narratives. A Spirit Christology reading of baptism in the Lutheran tradition that accounts for various Spirit texts linked to baptism in Scripture, Luther, and other sources remains to be fully developed.

In a similar line of thinking, a Spirit Christology reading of the Office of the Keys is also in order. There is sound reasoning for this type of exploration as the Spirit being breathed out upon the disciples to remit and retain sins is an important "Spirit" text in John's Gospel (John 20:19–

⁵ Sánchez has begun to explore this avenue as a valuable ecumenical area for research. See Leopoldo A. Sánchez, "More Promise than Ambiguity," 198–207

⁶ See Sánchez, *Sculptor Spirit*, 77–80.

23). While the Spirit and the Office of the Keys are obviously linked together exegetically, the correlation is rarely understood in exercising of the Office of the Keys. A typical understanding of the Office of the Keys sees Jesus' forgiveness spoken to the saints. A Spirit Christology will also ask about the Spirit in Jesus' words and demonstrate the presence and activity of the Spirit in the church's use of the Office of the Keys.

Concluding Comments

Earlier, we noted Scaer's axiom, "All theology is Christology."⁷ Pneumatologist Yves Congar is famous for the axiom, "No Christology without pneumatology and no pneumatology without Christology."⁸ Which one is correct? A Spirit Christology affirms both as valid and true. The incarnate Son is the one who received, bears, and gives the Spirit. The incarnate Son and the Spirit are inseparable companions on a joint mission. In the identity, life, and mission of the Son, we find the Spirit's presence and activity. The Spirit is about the Son's business and the Son is about the Spirit's business. Yet as Sánchez has noted, there remains a tendency, both in biblical studies and systematic theology, to see the Spirit only *after* Christ and not already *in* Christ.

St. John records Jesus' own words: "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me" (John 15:26). While there was certainly precedent for looking for the Spirit *after* the Son's glorification in John and his eventual being poured out upon the church, the Spirit *in* the Son's life and mission should not be overlooked. Jesus is also the receiver and bearer of God's Spirit. Seeing the Spirit already *in* Jesus (and in his life and ministry) in the biblical narratives has

⁷ While this axiom is not new, Scaer's article in 2016 revisits its misunderstandings. David P. Scaer, "All Theology Is Christology: An Axiom in Search of Acceptance," *Concordia Theological Quarterly* 80, no. 1–2 (2016): 49–63.

⁸ Congar, *The Word and the Spirit*, trans. David Smith (San Francisco: Harper & Row, 1986), 1.

helped in seeing the Spirit already *in* Jesus' words and presence in the Sacrament of the Altar. Inseparably united in God's economy of salvation, the Son and the Spirit remain inseparably united in the ongoing salvific work of the Triune God. A Spirit Christology has demonstrated that the celebration of the Lord's Supper is a reception of "double comfort," the work of the two Paracletes. The creative and comforting Spirit is heard in the Son's words and is received with the Son's presence. Through eating and drinking, the Spirit then shapes Christ in the saints. A Spirit Christology demonstrates that the incarnate Son who receives, bears, and gives the Spirit, is not limited to the onetime giving of the Spirit at Pentecost. Each celebration of the Sacrament where the Son's *verba* are spoken and the Son's body and blood are distributed, the incarnate Son gives the Spirit anew, for where the Son is, there also is the Spirit!

Veni, Domine Jesu, Veni, Creator Spiritus

Come quickly!

APPENDIX ONE

LUTHERAN HYMNODY AND THE VERBA

There are twenty-seven hymns in the *Lutheran Service Book* dedicated to the celebration of the Lord's Supper. Ten of those hymns make references to the *verba dei* (37%). While this may not seem like a high percentage, the number is significant. Many of the Lord's Supper hymns do not specifically focus on the consecration or celebration of the Sacrament itself. Some speak more of Christ's sacrifice on the cross and related imagery while others elaborate on the benefits of the Supper. The final hymn in the section functions more as a post-Communion blessing. The hymns listed below make reference to the *verba dei*, sometimes explicitly and other times implicitly.

Jesus Comes Today with Healing

Jesus comes today with healing,
Knocking at my door, appealing,
Off'ring pardon, grace, and peace.
He himself makes preparation,
And I hear His invitation:
"Come and taste the blessed feast."

Christ himself, the priest presiding,
Yet in bread and wine abiding
In his holy sacrament,
Gives the bread of life, once broken,
And the cup, the precious token
Of His sacred covenant. (*LSB* 620, stz. 1–2)

In "Jesus Comes Today with Healing" the reference to the *verba dei* is subtle. At the end of the first stanza, the participant "hears" Christ's invitation to the feast. Christ is speaking. The second stanza, without using the *verba dei*, is an example of the *verba dei*. Christ is the host of the Supper who with the bread and wine gives the bread of life. What is evident is Christ speaking at the table in the first stanza and Christ giving the bread and the wine, his body and

blood in the second.

Lord Jesus Christ, You Have Prepared

We eat this bread and drink this cup,
Your precious Word believing
That your true body and Your blood
Our lips are here receiving.
This Word remains forever true,
All things are possible with you,
For You are Lord Almighty. (*LSB* 622, stz. 4)

While the *verba dei* are not stated explicitly in “Lord Jesus Christ, You Have Prepared,” the text alludes to believing in Christ’s precious word with the result of the body and blood being received. Here again, there is a direct inference to the *verba dei*.

Lord Jesus Christ, We Humbly Pray

Lord Jesus Christ, we humbly pray
That we may feast on You today;
Beneath these forms of bread and wine
Enrich us with Your grace divine.

Give us, who share this wondrous food,
Your body broken and Your blood,
The grateful peace of sins forgiv’n,
The certain joys of heirs of heav’n.

By faith Your Word has made us bold
To seize the gift of love retold;
All that You are we here receive,
And all we are to You we give. (*LSB* 623, stz. 1–3)

“Lord Jesus Christ, We Humbly Pray” builds to the image of the *verba dei*. The first stanza introduces the bread and the wine as the forms ‘in, which, and under’ the divine grace is given. The second stanza speaks of the body and blood of Christ given in the Supper while the third stanza speaks of Christ’s word. While the *verba dei*, again, are not explicitly mentioned, all the elements of the *verba dei* are present. One is led to “see” and “hear” the primacy of the Lord’s words.

Jesus Christ, Our Blessed Savior

As His pledge of love undying,
He, this precious food supplying,
Gives His body with the bread,
And with the wine the blood He shed.

Jesus here Himself is sharing;
Heed then how you are preparing,
For if you do not believe,
His judgment then you shall receive. (*LSB* 627, stz. 2–3)

“Jesus Christ, Our Blessed Savior” draws a direct connection between the bread and wine and the body and blood in stanza two. The third stanza calls the participant to prepare and provides the warning that if the words are not believed, judgment is coming. In other words, the *verba dei* constitute the Supper whether one believes or not.

Your Table I Approach

Your body and Your blood,
Once slain and shed for me,
Are taken at Your table, Lord,
In blessed reality.

Search not how this takes place,
This wonderous mystery;
God can accomplish vastly more
Than what we think could be. (*LSB* 628, stz. 3–4)

“Your Table I Approach” is, perhaps, the biggest stretch in these examples. There is a reference to the body and blood of Jesus given at his sacrifice at the cross in the Lord’s Supper in stanza three. In the fourth stanza, the hymn calls not for a reasoning of how this could be possible at the Lord’s Table, but to believe this reality. The reality of the body and blood being received at the table is a result of the *verba dei*.

What Bread is This

Yet is God here?
Oh, Yes! By Word and promise clear,
In mouth and soul He makes us whole—

Christ, truly present in this meal.
O taste and see—the Lord is real. (*LSB* 629, stz.4)

“What Bread is This” connects the presence of Jesus to the word and promise of Jesus. In the Sacrament Jesus is truly present, which is a result of Jesus’ word and promise (*verba dei*).

Now, My Tongue the Mystery Telling

Word made flesh, the bread He taketh,
By His word His flesh to be;
Wine His sacred blood He maketh,
Though the senses fail to see;
Faith alone the truth heart waketh
To behold the mystery. (*LSB* 630, stz. 4)

The connection to the *verba dei* is explicit in “Now, My Tongue the Mystery Telling.”

Stanza four explains that it is by his word that the bread and the wine are the body and the blood.

The Death of Jesus Christ, Our Lord

His Word proclaims and we believe
That in this Supper we receive
His very body, as He said,
His very blood for sinners shed.

We dare not ask how this can be,
But simply hold this mystery
And trust this word where life begins:
“Given and shed for all your sins.”

They who this word do not believe
This food unworthily receive,
Salvation here will never find—
May we this warning keep in mind! (*LSB* 634, stz. 4–6)

“The Death of Jesus Christ, Our Lord” also makes an explicit mention of the *verba dei*.

Stanza four begins by say that the real presence in the Supper is because of the word proclaimed (*verba dei*). Stanza five asks for belief in the promise connecting the life-giving sacraments to the word that actualizes the Supper. The sixth stanza continues alluding to the efficacy of the *verba dei* saying that even those who do not believe still receive the body and blood of Christ

because the *verba dei* constitutes the Supper.

Eat This Bread

Eat this bread, drink this cup,
Come to Him and never be hungry.
Eat this bread, drink this cup,
Trust in Him and you will not thirst.

This is His body given for you;
This is His blood that was shed for you. (*LSB* 638, refrain and stz. 1)

“Eat This Bread” is a short hymn that basically includes the *verba dei* in its refrain and the first stanza. Furthermore, the remaining stanzas expand upon the benefits of the Supper.

Wide Open Stand the Gates

He speaks the Word the bread and wine to bless:
“This is My flesh and blood!”
He bids us to eat and drink with thankfulness
This gift of holy food.
All human though must falter—
Our God stoops low to heal,
Now present on the altar,
For us both host and meal! (*LSB* 639, stz. 2)

“Wide Open Stand the Gates” makes an obvious reference to the *verba dei* highlighting their role in the institution of the sacrament and their constitutive nature.

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