



Issues, Etc.TM
Christ-Centered Cross-Focused Talk Radio

TRANSCRIPT

Rev. Todd Wilken, Host

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"The Person and Work of the Holy Spirit"

Guest:

Rev. Dr. Ken Schurb
Pastor, Zion Lutheran Church, Moberly, MO

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AUDIO CLIP: Grace. You know what? My engine's revvin' to go. It's revvin' up. How 'bout yours? And if it's not, you know what? If your engine is not revvin' up, you know what you need? You need a Holy Ghost enema right up your rear end!

WILKEN: Well, that's Suzanne Hinn, wife of televangelist Benny Hinn—not to be outdone by her husband in the remarkable remarks—talking about the Holy Spirit in some very peculiar terms. Is the Holy Spirit a force? Is the Holy Spirit something that we use like fuel, or like gas you put in your car—it gets you revved up, gets you going?

How do you know the Holy Spirit is at work? Do you feel it? Do you see it? Do you hear it? Is there a way to know that the Holy Spirit is working, and if He's working, what is He doing? Does the Holy Spirit have a Scriptural "job description"? We're going to be talking about the Person and work of the Holy Spirit.

Dr. Ken Schurb is our guest. He's pastor of Zion Lutheran Church in Moberly, Missouri, formerly served as a professor of theology at Concordia University in Ann Arbor, and as an assistant to the President of the

Lutheran Church—Missouri Synod. Ken, welcome back.

SCHURB: Thank you, and happy Jeff Schwarz' birthday!

WILKEN: Happy birthday to Jeff!

Let's talk about the Holy Spirit, Ken. Is the Holy Spirit that feeling I get when I go into church and everything is just right, the lighting, the music, the mood?

SCHURB: It's very important that you don't identify the Holy Spirit, or for that matter God the Father or God the Son, with just a feeling that's inside of *you*. Now that's not to say that the Holy Spirit is not inside of you. Paul wrote to the Corinthians, "Don't you know that you yourselves are God's temple, and that God's Spirit lives in you." But that immediately puts us into a much different kind of arena, doesn't it, Todd? Now we're talking about how God the Holy Spirit, one of the Persons of the Trinity, dwells within us. That's much more than any feeling.

WILKEN: Is the Holy Spirit God?

SCHURB: Yes. And there are some remarkable ways that that can be shown from Scripture, perhaps in passages that people wouldn't ordinarily look to. For example, in the book of Acts when Ananias and Sapphira are called into judgment by God and basically fall dead in the presence of the apostles, at one point in that episode Peter says to Ananias, "How is it that Satan has so filled your heart that you have lied to the Holy Spirit? You have not lied to men, but to God." And so implicit, of course, in everything that's going on there is that the Holy Spirit is God.

Another one that I love, that perhaps people don't see because they wouldn't necessarily see the Greek, is in John 14 through 16, which I think is the greatest single section, if you're looking for a block of verses or a block of Biblical material on the Holy Spirit—

John 14 through 16. And Jesus says in there, "I am going to give you *another* Counselor," sometimes translated "Comforter." Now there are two words in Greek that can mean "another." There's another exactly like the first, or there's another kind of like the first. When Jesus tells these disciples that He's going to send them *another* Counselor, He uses the term for exactly like the first. So, if Jesus is God, the Holy Spirit is God.

WILKEN: Okay, let's place the Holy Spirit within the context of the other two Persons of the Trinity. We have this, of course, as the clear teaching of Christ Himself—Father, Son, and Holy Spirit. He routinely refers to the Father apart from Himself, the Holy Spirit apart from Himself. How do we, how should we understand the Holy Spirit in that context—the interrelation of the three Persons of the one Godhead?

SCHURB: Well, the term that's used in Scripture is that the Spirit proceeds, and that the Spirit is not only the Spirit of the Father, but the Spirit of Christ. And that in a nutshell is the relationship. We have a hard time elaborating on this at any greater length, because this rapidly runs off into a mystery that we are incapable of penetrating and that God has not given us a great deal of background information to know. But the Holy Spirit proceeds from the Father and, by **[6:35] ??** of the passages that talk about how He is the Spirit of the Son as well, I think that the line in the Creed is perfectly defensible to say He proceeds from the Father and the Son. The Father is not created, not made; He's not even begotten. He begets the Son, and the Holy Spirit proceeds from the Father and the Son. That's the language that the Church has, of course, adopted in its Creeds.

WILKEN: Spirit of the Father, Spirit of the Son, one Spirit of the Trinity. Is that what we're saying here?

SCHURB: Well, I don't know what you mean by the term "Spirit of the Trinity."

WILKEN: Well, I guess what I'm saying is, when we say, "Spirit of the Father, Spirit of the Son," are we talking about the selfsame third Person of the Trinity, Holy Spirit?

SCHURB: Well, at least the passages I have in mind, yeah. And the Holy Spirit, therefore, searches the inner things of God and then makes them known, reveals them to us. Just like a person's will and inner thoughts are made known when that person speaks and uses his breath, so the Holy Spirit—and the same word can be translated "Spirit" and "breath" in both Greek and Hebrew—the Holy Spirit makes known to us the inner thoughts and workings of God.

WILKEN: Christians sometimes lapse into kind of a lazy language about God, but especially with regard to the Spirit. The Spirit is often referred to as an "it" rather than—and this is difficult to avoid if you really try to—the Spirit is often referred to as an "it" rather than a "he."

SCHURB: Yeah, I'm glad you brought that up, because I was really just reaching for that point myself a moment ago, Todd. It is easy for us to fall into this. It's partly easy for us to fall into because the word "spirit" in the Greek is a neuter. And yet Jesus definitely talks about Him as a "He"—what this Comforter is going to do when "He" comes to you. So there's no question, the Holy Spirit is a Person. He can be lied to. He can be grieved, like Paul writes to the Ephesians about not grieving the Holy Spirit. This is not some impersonal thing, or some force, or something of that nature.

And I think this is a very important point even when we are trying to teach our children, say, about the Holy Spirit, and you talk about, for example, the Holy Spirit as animating the Christian life the way electricity flowing through your control board

there in the radio operation makes that thing work. That's an okay illustration as long as you bear in mind that what you're really illustrating there is the *work* of the Holy Spirit. If you are not careful, and again as you say if you're not really parsing this with some precision, you might give a kid the idea that the Holy Spirit is as impersonal a force as the electricity in the wires in your control board.

WILKEN: Well, this is where a lot of people at least think they have an affinity with Christianity. Even people outside the pale of the Christian Church will talk about a great spirit, a spirit in the sky, what a great spirit that binds us together, things like that. And people might, at least at first glance, think, "Oh, well there's some common ground, say, between Buddhism or Hinduism and Christianity." Is this so?

SCHURB: No, because the Holy Spirit is again mentioned Biblically as one of the three Persons of the Godhead. Jesus tells His Church to make disciples baptizing in the name, singular, of the Father, Son, and Holy Spirit. But even more is the Spirit's deference to and relationship to our Lord Jesus Christ. In other words, He is preeminently the Spirit of Christ, not only in terms of who He is, but what He does. He is always thrusting Christ into the forefront. And that's a kind of a good indication, a litmus test, if you will, whether or not you've got even within the orb of Christendom some skewed teaching about the Holy Spirit. If the Holy Spirit is too much in the spotlight, and Christ is not, then this is not the Spirit that's being talked about, that Jesus was talking about, in John 14 through 16. When Jesus says this Spirit is going to "take what is Mine and declare it to you. He will call to your remembrance the things that I have told you," He's talking about a Spirit who is going to be constantly thrusting Him, Christ, out into the public.

WILKEN: Okay, when we come back, I want to move quickly to the work of the Holy Spirit. One more question on the Person of the Holy Spirit: what does it mean to refer to Him as “holy”? And then we’ll talk about the Holy Spirit’s work.

[BREAK]

WILKEN: Welcome back to *Issues, Etc.* I’m Todd Wilken. We’re talking about the Person and Work of the Holy Spirit.

Of course, this is a Spirit who comes with His own adjective, almost consistently in Scripture, “Holy Spirit.” What does it mean that Scripture refers to the second Person as “holy”?

SCHURB: Well, in this case we’re talking about the third Person...

WILKEN: Third Person, yes.

SCHURB: He is, of course, holy, as is the Father. Jesus refers to God the Father as holy Father in the high priestly prayer. And of course Christ Himself is holy. In the case of the Holy Spirit there’s also the aspect that we’re beginning to talk about now, Todd, and that is the Holy Spirit’s work. In other words, the Holy Spirit is not only Himself holy, but He’s here to bring us holiness. He’s here to, if you will, to make us holy. I like to illustrate this for my kids in Catechism by saying when you talk about the ice cream man, you don’t mean that he’s made out of ice cream. You mean that he brings you ice cream. Well, the Holy Spirit again is Himself holy, but He brings to us holiness, and that’s the thing that’s probably the most salient feature of the Holy Spirit’s identity for us because that does begin to get us into what He’s doing for us.

WILKEN: Okay, let’s approach His work with this question. “I’ve been to one of your Reformation churches, Pastor Schurb. You guys spent all your time talking about Jesus. You hardly ever talk about the Holy Spirit. In

fact, I don’t even know if you guys know about the Holy Spirit. I doubt He’s working in your church.” How would you respond?

SCHURB: Very much like I said before the break. Remember, Jesus says in John 16, talking about the Holy Spirit, “He will glorify Me.” The Holy Spirit glorifies Christ. And Jesus goes on: “for He will take what is Mine and declare it to you.” You may not hear the term “Holy Spirit” a lot in a lot of preaching in a lot of churches. Compared to the words “Father” and “Son” the words “Holy Spirit” are pretty rare in the Bible too. That should point us to this larger reality of the Holy Spirit’s sort of standing in the background, thrusting Christ into the open, thrusting Christ into the spotlight, and putting the attention on Him, and using His Word. The tool of the Holy Spirit is the preaching of Christ crucified. That’s how the Holy Spirit is going to get His work done. The Holy Spirit doesn’t get His work done through a bunch of preaching that is about the Holy Spirit. Again, I like to put it this way to my Catechism kids: we direct people to where they can practically get a hold of the Holy Spirit, which is in God’s Word, God’s Word centering on our Lord Jesus Christ. Just like a person who practically wants to know how to plug in that control board of yours at the radio set up, Todd, needs a wall outlet. We don’t spend all of our time talking about the electricity. We spend our time directing people to that outlet where they can get the electricity.

WILKEN: All right, then, the analogy I’ve often used is—here we date ourselves—Ed McMahon, the sidekick to Johnny Carson on the old *Tonight Show*. The show started with Ed McMahon, you heard his voice, maybe you even see a glimpse of him standing at a microphone, but Ed McMahon is only there to introduce the show and then ultimately to say, “Here’s Johnny.” And from that point on Ed pretty much sat down and kept his mouth shut. He might have occasionally concurred with Johnny on a

point or laughed at his jokes, but his job was to get Johnny on the stage. Is that the Holy Spirit?

SCHURB: That's the thing you see the Holy Spirit doing all the way through. The Holy Spirit is the agent for the conception of Jesus. He is conceived by the Holy Spirit of the Virgin Mary. The Holy Spirit is thrusting Jesus out into the world. When Jesus is baptized, immediately thereafter it's the Holy Spirit who drives Him out, one of the Gospels says, into the wilderness. Not just sort of gently leads Him out, but drives Him out. Jesus makes the great sacrifice through the eternal Spirit, through the Holy Spirit. In other words, at every stage along the way, the Holy Spirit is there even in the career of Christ. The life of Jesus living in local places in this world, the Holy Spirit was there constantly thrusting Him out there and moving Him on. And now that's in effect what the Holy Spirit does with the risen and ascended Lord as He comes to us in His Word and is always putting the spotlight on Christ, always thrusting Him out there.

WILKEN: Okay, you've led us there very nicely. How in ways that I can actually see and experience do I find the Holy Spirit doing that work that you said, now several times He does, putting Christ forward, showing us Christ.

SCHURB: Well that's why it's so important to remember that the tool the Holy Spirit uses is His Word, because you apprehend the Word in faith. Maybe, not to put too fine a point on it, we can use a Biblical term that is often used for the Gospel, and that is "the promise." Certainly the only way you can participate in a promise is by faith. If I promise you, Todd, that I'm going to do something or I'm going to give you something, I don't have it for you yet. It's a promise. You can believe me or not. But the way you participate in that is not by any kind of activity on your part, and it really doesn't even much matter whether you feel at that

moment like I'm really going to come through or not. You can only participate by believing in this promise. Again, it's a rough analogy, but I think it really works in this case, because that's how we participate in the work of the Holy Spirit through His Word. We believe it. And of course the Holy Spirit is the One who creates that faith in the first place. "That which is born of the flesh is flesh, that which is born of the Spirit is spirit." That's what Jesus tells Nicodemus in the very conversation where He tells him he needs to be born of water and the Spirit, which is, of course, another tool that the Holy Spirit uses to get into the lives of people, Holy Baptism.

WILKEN: I want to come back to Baptism, but this is so contrary to what many Christians believe about how the Spirit works. They, coming back to where we were at the very beginning, they believe that the Holy Spirit most certainly is in evidence where people are enthusiastic, where the worship is lively, where the beat is throbbing, where the lights are well coordinated, where the preacher is on his game, and where everyone seems to have that sense that something's really, something "spiritual" is happening here. How do you respond to that?

SCHURB: Well, it comes out of a tradition within Christendom that says the Holy Spirit must work, not just can work, but *must* work in ways that are extraordinary and certainly outside of something as mundane as His Word or as Baptism, that there's got to be something more to the working of the Spirit, and that the real working of the Spirit is going to be experienced quite apart from such things. Again, the idea is it's beneath the dignity, as it were, of the Spirit to come to us in such humble and ordinary ways. And, of course, that's exactly where God teaches us to find the working of the Spirit, is in that humble preacher preaching a word and maybe not pronouncing every word right, maybe occasionally putting in an "uh"

or stumbling over his tongue or something like that. Baptism, the same way. How can a little handful of water help a child, Luther says in the Large Catechism—and he’s characterizing, you know, what people would say in deriding Baptism and thinking little of it. The point is, the Holy Spirit is where He has promised to be, and He’s connected His promise to His Word.

WILKEN: Well, when we come back from this break, we’re going to talk about several things regarding the Holy Spirit. There are other terms used in Scripture for the Spirit and His work—Spirit of wisdom, Spirit of power, Spirit of knowledge. We’ll talk about those aspects. But also, coming back to this whole issue of Baptism, Jesus says in John chapter 3, and Pastor Schurb has already mentioned this, that someone is born again of the Spirit being born again of the water and the Spirit. Many people have said, “Well, you know, that’s two different things. You’ve got your water birth, which may be your natural birth or perhaps a water Baptism, and you’ve got your Spirit birth. That’s some other experience, some second experience that you really have to be able to put your finger on wherein you know the Holy Spirit is working. We need to talk about the Holy Spirit’s act of converting a man. Luther is famous for writing of the Holy Spirit’s work: “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, sanctifies me and keeps me in the one, true Christian faith.” Sounds like the Holy Spirit’s doing the whole conversion job from beginning to end. We’ll talk about that on the other side.

[BREAK]

WILKEN: Welcome back to *Issues, Etc.* I’m Todd Wilken. Dr. Ken Schurb is our guest. We’re talking about the Holy Spirit.

Here’s Eleanor, calling from St. Peters, Missouri. Hi Eleanor.

CALLER: Hi. I am curious and wondering what will my relationship be like with all three members of the Trinity? Dr. Brighton explained a little bit about what our relationship will be like with our Lord Jesus. But what about the Holy Spirit, after I’m resurrected?

WILKEN: Thank you, Eleanor. It’s a good question. That’s a hard one to imagine, Ken. Your answer?

SCHURB: Well, it is a little bit hard for us to imagine, because we have a hard time apart from the few things that Scripture does tell us about the world, the life of the world to come, the resurrection of the body, and so forth. We have a hard time kind of storyboarding that into a *full* description of experience. Obviously, with respect to Christ, and this is probably the kind of thing that Dr. Brighton would have been talking about, we will have resurrected bodies that are not unlike the resurrected body of our Lord, and glorified. The Holy Spirit, of course, does not have a body. We will know as we are known. It’s a little hard to know exactly what that means, but we will be restored to a fellowship with God that is unbroken and complete and, dare I say, almost intuitive, because after all the prophet says under the New Testament in its fullness no one will have to teach his brother saying, “Know the Lord.”

I think maybe the thing that we can say more about, because frankly I don’t think we can say a whole lot more about the question as asked, is what the Holy Spirit means for us in getting to that point. And I have in mind here some really critical verses in Romans 8—Romans 8, verses 9, 10, and 11. I’m just going to read them. “You, however, are not in the flesh, but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ, does not belong to Him.” Now my editorial comment about that: this is the preeminent mark of the Christian, that the

Christian has the Holy Spirit. Like Paul says, if you don't have the Spirit of Christ, you don't belong to Christ. Now he goes on: "If Christ is in you, although the body is dead because of sin the spirit is life because of righteousness. If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you." This is a marvelous, Trinitarian passage. We're talking here about the Spirit of Him who raised Jesus from the dead. So we are mentioning Father, Son, and Holy Spirit all just in that one phrase, and that Father who raised Jesus from the dead gives life to us because we are in Christ through His Spirit.

WILKEN: Then if we... Since you were talking about getting us to that point, why does Luther put such an emphasis on the Holy Spirit when he talks about believing in Jesus Christ or coming to Him? He immediately says, "...but the Holy Spirit," etc.

SCHURB: Well, "no man can say that Jesus is Lord except by the Holy Spirit," and the Holy Spirit is sort of given the spotlight in this work of the Godhead of converting us, touching our hearts, taking those hearts of stone and turning them into hearts of flesh. The classic passage on that is at the beginning of Ephesians 2, where Paul talks about how we, in and of ourselves, are "dead in trespasses and sins." He says this is how you folks were, you people I'm writing to, "you once walked in the passions of your flesh, carrying out the desires of your body, children of wrath like the rest of mankind, but God, being rich in mercy saves us in Christ"—and he comes to this crescendo—"for by grace you have been saved through faith, and this is not your own doing it is the gift of God, not as a result of works, so that no one may boast." That, of course, is a generally true statement about our salvation that it is by grace through faith, but it is particularly in Ephesians 2, in this

context, a statement about our conversion. And it's not that somehow or another that I contributed some and God contributed some, even if my contribution is deemed to be just a miniscule bit in comparison to what God contributes. On the contrary, I'm dead. I'm blind. I'm an enemy of God. I need that new birth of the Spirit in order to have new life at all.

WILKEN: And that takes us to John chapter 3, where, and you've mentioned this before, where Jesus talks about being born of the Spirit, being born of water and the Spirit. Is Jesus talking about two different things there?

SCHURB: You know, the interesting thing there is that the Greek won't allow it. Perhaps, perhaps we've got some listeners who read John 3:5 in the King James Version, and there it will read about being born "of water and *of* the Spirit." And that second "of" seems to be emphasized because it's in italics. But you need to realize that that was a way that the King James translators had of alerting the reader to a word they were adding to the text, because that second "of" is not in the original Greek text. The Greek simply says, "born of water and Spirit." And when you have two objects being governed by one preposition—it's the same rule in English essentially as it is in Greek—they are to be taken together. So, no, we are not talking about two different births, first a birth of water—I've even heard people talk about the fact that there's always some water connected with a human birth, water breaks, and so forth; so that's really a reference to just regular, common, physical birth—and being born of the Spirit would be something completely different. If that second "of" were in the text, that would be a viable interpretation. It would have to mean two different things. But it can't mean two different things when you've got one "of" governing those two objects, water and Spirit.

WILKEN: Becky writes this: “It makes sense to me that the Holy Spirit directs our attention to Jesus. It bothers me a bit, though, especially talking with Jehovah’s Witnesses, that St. Paul usually doesn’t name the Spirit in his opening and closing greetings to his letters. It’s not that he doesn’t have much to say about Him, but that doxological expression seems to be left out.” Your thoughts there.

SCHURB: The beginnings and ends of epistles very often will say things like—well, so long as I’ve got the page open to Ephesians, you know, Ephesians 1:2—“Grace to you and peace from God our Father and the Lord Jesus Christ.” And at the end of the book, Ephesians 6:23, “Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.” You’re right. Becky makes a good point. The Holy Spirit is sometimes not mentioned in those formulations. It’s not to deny the Person of the Holy Spirit or the work of the Holy Spirit, and I’m not exactly sure why Paul or any of the other writers doesn’t put the Holy Spirit in there, except to say that they are being inspired by the Holy Spirit to write these words. And, again, this is part of the Holy Spirit’s sort of lagging back, staying in the background, so that the attention can go onto Christ, and in this case also God the Father.

WILKEN: There are certain—I don’t know if this fits with the Person or the work or perhaps both—certain phrases attached to the Spirit, in both Old and New Testament: Spirit of wisdom, Spirit of power, Spirit of knowledge. I assume from the outset we’re talking about the Holy Spirit in each and every one of these cases. What’s being said here, then?

SCHURB: Well, talking about various characteristics that the Holy Spirit has, attributes, as it were. A particularly fascinating passage, and maybe the most well known one, like the ones you’re talking

about there, Todd, is in Isaiah 11, which is a Messianic prophecy. “And the Spirit of the Lord shall rest upon Him,” that is, upon the Messiah, upon Christ, “the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord.” These are all attributes that are possessed, of course, by God the Holy Spirit and are deemed essential by God for our Lord in His work of redemption. And so Christ receives the Spirit without measure so that He can give the Holy Spirit without measure, according to His human nature. This is a way of kind of adding one thing upon another upon another to give you the full picture of Somebody who is really completely equipped and capable of the task that He’s being authorized for. I’m talking about Christ and His work of salvation, having been anointed with the Holy Spirit.

WILKEN: We’ve got about a minute before our break. Let’s begin a response. What is the relationship of the Holy Spirit to Holy Scripture?

SCHURB: Well, all Scripture is inspired by God. Literally, all Scripture is God-breathed. You could even get a little bit more specific and say each and every Scripture is breathed out by God. Remember what I said before: same word for “spirit” and “breath” in the Greek. And so the Spirit actually breathes out, or breathes out into, Scripture, so that what this book says is the product of God’s breath. It’s exactly what God wants it to say.

WILKEN: Dr. Ken Schurb is our guest. When we come back, ten more minutes with him on the Person and work of the Holy Spirit.... So, given what he said, is there such a thing as a “wordless Spirit,” or a “Spirit-less word”? We’ll answer that after this.

[BREAK]

WILKEN: We're talking about the Person and work of the Holy Spirit. I'm Todd Wilken. This is *Issues, Etc.* Dr. Ken Schurb is our guest.

Sometimes I hear people, maybe unintentionally, making reference to what I call a "wordless Spirit," that is, a word apart from Holy Scripture. You'll hear Christians routinely say something like, "The Holy Spirit told me." How would you respond to this?

SCHURB: I think your alternatives are stark. You know, is there a "wordless Spirit" or a "Spiritless word"? Jesus breathes on His disciples in John 20 on Easter evening and says, "Receive the Holy Spirit. Whoever's sins you forgive, they are forgiven. Whoever's sins you retain, they are retained." It may seem a little bit odd to us that He makes this gesture of breathing on them until, again, you remember that it's the same word for "Spirit" and for "breath." So He's placing the Holy Spirit on them as they bring that word. They're going to bring people the Holy Spirit by bringing this word of the forgiveness of sins.

This is not at all a new idea for the Spirit to be articulate and for the Spirit to use words as His tool. In the Old Testament, in the last words of David, you know, he says, "the Spirit of the Lord spoke by me. His word is on my tongue." Or Isaiah: "As for me this is my covenant with them, says the Lord. My Spirit that is upon you and my words that I have put in your mouth shall not depart out of your mouth." The prophets are full of this kind of language where the Spirit of the Lord comes upon them and says, "Now speak, speak the word of the Lord." And of course St. Paul in 1 Corinthians talks about the Spirit of God knowing and searching everything, even the depths of God, and now revealing to us these truths in words not taught by human wisdom but taught by the Spirit, another reference by the way to the inspiration of the Scriptures. So if you're

going to be sure that God is speaking to you, you need to be listening for where He has promised to reveal Himself, and He's promised to reveal Himself in His Word.

If somebody says, "The Spirit told me," I usually find those kinds of claims to fall into one of two or maybe three categories. It could be that a person has in mind a specific Bible passage. And in that case, yeah, it's certainly something the Spirit said because all Scripture is inspired by God. It could be—and this is where I may have sort of a second category I might break out—the person may not be aware of the fact that what they're saying is a Biblical thought. They may not know the particular place in the Bible where they'd find this thought, but in fact what they're saying *is* a Biblical thought. You know, I just have the feeling that the Spirit wants me to love my neighbor. Well, there are Bible passages where that's exactly what the Holy Spirit says; He wants you to love your neighbor. And even if you didn't have one of those in mind when you thought that thought or said that to somebody, it is a Biblical thought. The place where it gets dangerous is where people, now apart from God's Word, begin to say, "Well, the Spirit told me this; the Spirit told me that." There's complete speculation involved there. And people, you know, Todd, have done some pretty heinous things over the years to themselves and to other people, because they were convinced that the Spirit of God was speaking to them and yet they had no place to go in the Scriptures, either the prophetic Scriptures of the Old Testament that Christ Himself put His seal of approval on or the writings of the apostles who were with Jesus, whom Jesus promised to send the Spirit of Truth to so that they would recall all things that He had told them, and that the Spirit would reveal to them all the things that were of Christ. It gets to be just a hopeless quagmire, and that's the place where you've really got to be careful.

WILKEN: We hear about the fruit of the Spirit. Scripture speaks of the gifts of the Spirit. How would you summarize Scripture's teaching with regard to these two things?

SCHURB: Well, the classic passage on the fruit of the Spirit, where Paul names several – it's not an exhaustive list, but he does list off a bunch – is in chapter 5 of [Galatians]. The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. As I say, it's not an exhaustive list, but you get kind of the idea of the characteristics, the "fruit" as it's called here, that the Spirit wants to cultivate in our lives. And it's named collectively, because these are not warring passions that pull off in all sorts of different and conflicting directions like the works of the flesh are that were mentioned by Paul in just a previous verse.

Now also the fruit of the Spirit are also gifts of the Spirit, but the Scriptures talk about gifts of the Spirit as meaning other things too. Gifts of the Spirit can include things as eye-opening or eye-catching, as it were, as the ability in the apostolic church to speak in tongues and perform miraculous healings and things of that nature. So, and the whole list... oh and by the way, gifts also of God to His Church include people, pastors, teachers. So there's all kinds of things in the Scriptures that are mentioned as gifts of the Lord to His Church.

WILKEN: And people will say, "The Holy Spirit sanctifies and keeps us in the one true faith." In a nutshell, how would you describe the sanctifying work of the Holy Spirit? What does that mean?

SCHURB: Well, "sanctify" literally means to "make holy." And one is holy by relationship to God, specifically by relationship with our Lord Jesus Christ. We don't get to be holy in ourselves. We can't do anything to make ourselves more holy once we've started. We can live in the holiness that He's already

given us. And sometimes we'll use that word "sanctification" to refer specifically to doing good works. Like Paul said, "We are God's workmanship, created in Christ Jesus unto good works which God has beforehand already prepared that we should walk in them." Sometimes, and I think actually more often, the Scriptures use that term "sanctification" even more widely to talk about all of the influence of the Holy Spirit upon the life of the Christian. But what the Holy Spirit is doing is constantly taking us away from those things that are going to pull us away from Christ to keep us with Him, and constantly to keep that, as it were, sap flowing. Jesus says, "I am the vine, you are the branches." The Holy Spirit keeps the sap flowing by which we live in that relationship with Christ.

WILKEN: We have about thirty seconds. Is it Scriptural to refer to the Holy Spirit as the Spirit of Christ? About thirty seconds.

SCHURB: Well, we've already cited two or three passages where He is called exactly that. And again that refers not only to who He is, but also to what He does because He is preeminently concerned about putting us into contact with Christ, keeping us in Christ, and ultimately raising us up from the dead to be conformed to the image of Christ in the world to come.

WILKEN: Dr. Ken Schurb is pastor of Zion Lutheran Church in Moberly, Missouri, formerly served as a professor of theology at Concordia University in Ann Arbor, Michigan, and as an assistant to the President of the Lutheran Church—Missouri Synod. Ken, it's always a pleasure. Thanks for being our guest.

SCHURB: Well, on this auspicious occasion of the birth of Jeff Schwarz, I can't imagine any other place I'd rather be.

WILKEN: [chuckles] The Holy Spirit is primarily the one who speaks through God's Word, Holy Scripture, and He has a very

particular message. It is Christ and Him crucified. As often as you hear that, whether it be on this program or in the pulpit of your church or wherever, you see the Holy Spirit doing His work. We endeavor here at *Issues, Etc.* to be participants in the Holy Spirit's work of proclaiming Christ and Him crucified. If you listen, then you know that's true.

The Holy Spirit is there to show us Christ, to testify to Him, to point us in the Scripture to that golden thread that runs from beginning to end, which is Jesus Christ's atoning work at the cross for all of us, to point us in preaching wherever the Scriptures are expounded. "I preach Christ and Him crucified," St. Paul says, and no preacher

can do better. When we open God's Word to study it, there He is working. When we see God baptizing, the infant, the old man, He is giving the washing and renewal of the Holy Spirit; the Holy Spirit is at work. When we hear Christ speak there, proclaiming His body and blood to be there for us at the altar for the forgiveness of sins, the Holy Spirit is at work. This is where the Spirit can be found, where Christ crucified for sinners in the water of Baptism and the Word as it is preached, at His table. Wherever Christ crucified for sinners is to be found, that's where the Holy Spirit is. That's where the Holy Spirit is doing His work for you. I'm Todd Wilken. Talk with you again tomorrow. And thanks for listening to *Issues, Etc.*

