

# APOSTLES' CREED

## Unit 6

Lesson 13: The 3<sup>rd</sup> Article of the Apostles' Creed (God the Holy Spirit)  
(*Sanctification*)

### MIDWEEK PRESENTATION:

Read through the Creed and the Meaning in the Small Catechism (p. 17-18)

NOTES on Midweek Presentation:

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1. Ascension/Pentecost: 40 days after His resurrection, Jesus met His disciples one last time face to face. He gave them the Great Commission (Matthew 28:18-20). He then ascended into heaven, but not before promising that the Holy Spirit would come upon them soon (Luke 24:39; John 14:26).

(Rembrandt – The Ascension)



2. Acts 2 describes the special day of Pentecost. The name “Pentecost” comes from the Greek word *Pentékosté*, meaning "fiftieth", and originally referred to Shavuot, a Jewish holiday, celebrated after seven full weeks on the fiftieth day after Passover. The Hebrew festival was originally connected with celebrating the first-fruits of the spring grain harvest, but the Christian festival lost those associations to the new association with the descent of the Holy Spirit.

(Rembrandt – Pentecost)

**\*What we don’t cover on Wednesday, complete as Homework and Discuss Sunday.**

3. T – F The Holy Spirit is the Third Person of the Trinity.

*Matthew 28:20* ...in the name of the Father and of the Son and of the Holy Spirit  
*Acts 5:3-4* Then Peter said, "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."

4. What vital work does the Holy Spirit perform in people’s lives?
- a. strength in prayer life
  - b. faith in Jesus
  - c. know right from wrong
  - d. feel good about ourselves

5. What does *sanctification* mean: (see LSC p. 397)

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6. T – F We can believe in Jesus on our own.

*1 Corinthians 2:14* The natural person does not \_\_\_\_\_ the things of the \_\_\_\_\_ of God, for they are \_\_\_\_\_ to him, and he is not able to understand them because they are spiritually discerned.

See also:

Ephesians 2:1

Romans 8:7

7. How does the Holy Spirit bring people to faith in Jesus?

2 *Thessalonians 2:13-14* But we ought always to give thanks to God for you, brothers beloved by the Lord, because God **chose you** as the firstfruits to be saved, through \_\_\_\_\_ by the Spirit and belief in the truth. <sup>14</sup> To this he called you through our \_\_\_\_\_, so that you may obtain the glory of our Lord Jesus Christ.

See also:

Revelation 22:17

Romans 10:17

Romans 1:16

9. The moment the Holy Spirit brings a person to faith in Jesus, what happens?

a. *Ephesians 5:8* For you were once darkness, but now you are light in the Lord  
b. *Ephesians 2:4-5* But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions-- it is by grace you have been saved.

c. *1 Peter 1:23* For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

d. *1 Peter 2:25* For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.

From the above texts, we understand that a marvelous change occurs in a person when they become a believer.

Once, they were spiritually **blind** but now they **see**; sees Christ as their precious Savior; sees God, Jesus, self, others in a whole new light.

Once they were **dead** in their sins, but now they are **alive!** They have been born again into a life that IS life: union with God. He is a child of God (*Regeneration*)

Once they were turned away from God and **hated** Him. But now they are turned toward God and **love** Him. (*Conversion*)

Once they were **lost** but now are **found**.

10. Have you ever wondered, “Am I *really* a believer?” What was the conclusion you arrived at? Why? \_\_\_\_\_

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11. To know whether or not you are saved, ask yourself these questions:

- a. Am I sorry for my sins?
- b. Do I believe and trust in Jesus Christ for my salvation?

If the answer is “Yes” to these questions, then the answer is “Yes” to whether or not you are a believer in Jesus.

**Mark 9:14-29** describes Jesus casting out a demon of a young boy. His father is desperate to see the demon cast out and asks Jesus to do so. Jesus says that all things are possible for those who believe. The man responds with a powerful statement, "I believe. Help my unbelief!"

How might this man's request be similar to your faith?

12. Well then, if the Holy Spirit leads me to faith in Jesus for my salvation, what am I supposed to do now with the rest of my life?

a. Live as a \_\_\_\_\_ in Christ – *2 Corinthians 5:17*  
Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

b. Live doing \_\_\_\_\_ – *Ephesians 2:10* For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

*John 14:15* (Jesus said) "If you love me, you will obey what I command.  
*1 Corinthians 10:31* So whether you eat or drink or whatever you do, do it all for the glory of God.

13. If God the Holy Spirit is the one calling and gathering people into the faith, why are not all people being saved?

- a. God is not strong enough to save EVERYONE
- b. God is limited in what He can do
- c. God only desires some to be saved
- d. God is rejected by people

*Acts 7:51* "You stiff-necked people, uncircumcised in heart and ears, you always \_\_\_\_\_ the Holy Spirit! As your fathers did, so do you.

*Matthew 23:37* "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were \_\_\_\_\_!

*1 Timothy 2:4* (God) wants all men to be saved and to come to a knowledge of the truth.

- Lutherans believe that man is wholly saved by God's grace through faith in Jesus Christ.
- Lutherans also believe that man is wholly condemned by man's sin and rejection of the Gospel of Jesus, i.e., man's own fault.
- In other words, "God gets all the praise, we get all the blame." (Give credit where credit is due.)

## **Final Lap**

What urgent call comes to each of us today?

Do not **resist** the Holy Spirit, but **repent** and **believe** in Jesus as the Christ, our Savior from sin, death and the power of the devil.

- a. *Hebrews 4:7b* "Today, if you hear his voice, do not harden your hearts.
- b. *Mark 1:15* "The time has come," he (Jesus) said. "The kingdom of God is near. Repent and believe the good news!"

**MUSIC:** Listen to the following songs and write down something you like/dislike.

*Holy Spirit* by Francesca Battistelli (Contemporary)  
<https://www.youtube.com/watch?v=BoZd7ZXh9yY>

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*Holy Spirit, Light Divine* LSB #496 (Traditional - Organ)  
<https://www.youtube.com/watch?v=SdVfaIOre2o>

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*Holy Spirit* by Third Day (Rock)  
<https://www.youtube.com/watch?v=V4C2PTLTzBk>

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**Read the whole Third Article and Meaning in Luther's Small Catechism**

Briefly describe what the meaning emphasizes? \_\_\_\_\_

**Read AGAIN the whole Third Article and Meaning**

Now, carefully underline several words and phrases that are making an impact on you as you read it. Be ready to share with the group why you picked those words/phrases.

**\*MEMORIZE the Third Article & Meaning. You can practice writing it here.**

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For advanced studies, look over the three Ecumenical Creeds. Note how the Creeds are focused on understanding the Trinity, with different emphases and explanations.

## THREE ECUMENICAL CREEDS

### The Apostles' Creed

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

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

I believe in the Holy Spirit; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

*\* The earliest Apostles' Creed has the word "catholic" in place of Christian. The word "catholic" in this context means "universal" (small 'c') and is not a reference to the Roman Catholic Church.*

*The Apostles' Creed as we now have it dates from the eighth century. However, it is a revision of the so-called Old Roman Creed, which was used in the West by the third century. Behind the Old Roman Creed, in turn, were variations which had roots in the New Testament itself. While this creed does not come from the apostles, its roots are apostolic. It serves as a Baptismal symbol -- that is, it describes the faith into which we are baptized and is used in the rites of Baptism and Affirmation of Baptism.*

### The Nicene Creed

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

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

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

*A greater variety of creeds appeared in the East than in the West. When the Council of Nicaea (A.D. 325) rejected the teaching of Arius, it expressed its position by adopting one of the current Eastern symbols and inserting into it some anti-Arian phrases, resulting in this creed. At the Council of Constantinople (381) some minor changes were made, and it was reaffirmed at the Council of Chalcedon (451). It is an essential part of the doctrine and liturgy of the Lutheran churches. Historically it has been used especially at Holy Communion on Sundays and major feasts (except when the Apostles' Creed is used as the Baptismal Creed).*

### **The Athanasian Creed**

Whoever wants to be saved should above all cling to the catholic faith. Whoever does not guard it whole and inviolable will doubtless perish eternally.

Now this is the catholic faith: We worship one God in trinity and the Trinity in unity, neither confusing the persons nor dividing the divine being.

For the Father is one person, the Son is another, and the Spirit is still another. But the deity of the Father, Son, and Holy Spirit is one, equal in glory, coeternal in majesty. What the Father is, the Son is, and so is the Holy Spirit. Uncreated is the Father; uncreated is the Son; uncreated is the Spirit.

The Father is infinite; the Son is infinite; the Holy Spirit is infinite. Eternal is the Father; eternal is the Son; eternal is the Spirit: And yet there are not three eternal beings, but one who is eternal; as there are not three uncreated and unlimited beings, but one who is uncreated and unlimited.

Almighty is the Father; almighty is the Son; almighty is the Spirit: And yet there are not three almighty beings, but one who is almighty.

Thus the Father is God; the Son is God; the Holy Spirit is God: And yet there are not three gods, but one God.

Thus the Father is Lord; the Son is Lord; the Holy Spirit is Lord: And yet there are not three lords, but one Lord.

As Christian truth compels us to acknowledge each distinct person as God and Lord, so catholic religion forbids us to say that there are three gods or lords.

The Father was neither made nor created nor begotten; the Son was neither made nor created, but was alone begotten of the Father; the Spirit was neither made nor created, but is proceeding from the Father and the Son.

Thus there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three spirits. And in this Trinity, no one is before or after, greater or less than the other; but all three persons are in themselves, coeternal and coequal; and so we must worship the Trinity in unity and the one God in three persons. Whoever wants to be saved should think thus about the Trinity.

It is necessary for eternal salvation that one also faithfully believe that our Lord Jesus Christ became flesh. For this is the true faith that we believe and confess: That our Lord Jesus Christ, God's Son, is both God and man.

He is God, begotten before all worlds from the being of the Father, and he is man, born in the world from the being of his mother -- existing fully as God, and fully as man with a rational soul and a human body; equal to the Father in divinity, subordinate to the Father in humanity. Although he is God and man, he is not divided, but is one Christ.

He is united because God has taken humanity into himself; he does not transform deity into humanity. He is completely one in the unity of his person, without confusing his natures.

For as the rational soul and body are one person, so the one Christ is God and man. He suffered death for our salvation. He descended into hell and rose again from the dead. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.

At his coming all people shall rise bodily to give an account of their own deeds. Those who have done good will enter eternal life, those who have done evil will enter eternal fire.

This is the catholic faith. One cannot be saved without believing this firmly and faithfully.

*This creed is of uncertain origin. It was supposedly prepared in the time of Athanasius, the great theologian of the fourth century, although it seems more likely that it dates from the fifth or sixth centuries and is Western in character. It assists the Church in combating two errors that undermined Bible teaching: the denial that God's Son and the Holy Spirit are of one being with the Father; the other a denial that Jesus Christ is true God and true man in one person. It declares that whoever rejects the doctrine of the Trinity and the doctrine of Christ is without the saving faith. Traditionally it is considered the "Trinitarian Creed" and is often read aloud in corporate worship on Trinity Sunday.*