

THE WORD IN

Song

ONE-YEAR LECTIONARY



Hymn of the Day Studies for

PENTECOST



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Missouri Synod

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Creator Spirit, by Whose Aid

Lutheran Service Book 500 | study by Gifford A. Grobien

Introduction

In the Small Catechism, the three articles of the Creed are categorized as “Creation,” “Redemption” and “Sanctification,” respectively (*LSB*, pp. 322–3). Sometimes this leads us to think that creation is the work only of God the Father, redemption is the work only of God the Son, and sanctification is the work only of God the Spirit. But this is wrong! These categories have to do with the works of God, not splitting God up into three categories. God the Holy Trinity — Father, Son and Holy Spirit — is active in all of His works for mankind. All three persons work to create, redeem and sanctify.

Today’s hymn is a prayer to the Holy Spirit, calling upon Him not only as sanctifier, but as the one true God who creates and redeems, along with the Father and the Son.

- Do you often think of the Holy Spirit as “Creator”? What does it mean that He is Creator? What does He do as Creator?
- Think of the Explanation to the First Article of the Creed in Luther’s Small Catechism. What are the benefits we receive from God as His creatures?
- Is what we think most of the Spirit giving, namely, faith, also properly part of God’s creation?

Exploring the Scriptures

The Scriptures speak extensively about the person of the Holy Spirit. Read Gen. 1:1–3, the first place He is mentioned.

- What is happening in this passage? Who is referred to?
- How does God create? Does it seem like the Spirit is actually doing anything in this passage?

Many other passages refer to creation, and some expand on the work of the Holy Spirit. Read Ps. 104:24–30.

- What is the Spirit’s role in creation in this passage? Does this help explain what the Spirit is doing in the Genesis passage?
- Does this passage describe only what happened in the beginning, or is this creative work ongoing? How does this relate to the Explanation of the First Article of the Creed?

Although we have emphasized the creative work of the Holy Spirit, that is not His only work. Read Eph. 1:13–14 and Rom. 8:8–17.

- What is the work of the Spirit according to these passages?
- What are the different ways that the Spirit causes us to persevere in salvation?

Finally, let’s try to connect the hymn to the Gospel for the day, Mark 4:26–34.

- Does the Holy Spirit have anything to do with Christ’s preaching? What about His preaching in parables?
- In the parables about the growth of grain and the growth of a mustard seed, Christ compares the kingdom of God to this kind of growth. How does this suggest a comparison between the creative work of the Spirit (like the growth of seeds) with the redeeming and sanctifying work of the Spirit (like the spread of the kingdom of God)? How is all of this work, in a sense, *creative*?

Exploring the Hymn

Background

Poet John Dryden published this hymn translation in 1693. It is actually a paraphrase; he rendered the medieval Latin hymn *Veni Creator Spiritus* (“Come, Creator Spirit”) in his characteristic style of rhyming couplets. The Latin hymn was popular and often translated. In fact, *LSB* includes three other paraphrases of the text: hymns 497, 498 and 499.

- Briefly compare Dryden’s translation with the other renditions. What differences in style do you notice? Are there different emphases in content? If so, what are they? How does the couplet style serve and shape the themes of the hymn?

Veni Creator Spiritus dates from the ninth century. Historically, it was sung at Vespers, services of ordination and for church building consecrations.

- When is “Creator Spirit, by Whose Aid” usually sung in your congregation?
- How do the themes of “Creator Spirit, by Whose Aid” relate to the themes of Vespers: the completion of daily work, rest and approaching night?

Text

Although this hymn has been often translated, Dryden highlights the Spirit’s creative work by calling Him “Creator Spirit” in the first line and title. Besides His work in creating the world, which we studied earlier, He creates faith and spiritual gifts in the Christian.

- How does Dryden express this truth in stanza 1?
- Where in the hymn as a whole does Dryden refer to the creation of spiritual life and the flourishing of the gifts of that spiritual life?

Making the Connection

“Creator Spirit, by Whose Aid” extols both the divinity and work of the Holy Spirit. Furthermore, the Holy Spirit is the presence of Christ in our lives, not only working faith and sanctification, but assuring us of this salvation.

- Share with the group a few lines in the hymn that express the way the Holy Spirit is working these things in your life.

In Closing

God’s work of creation, redemption and sanctification is accomplished by all three persons of the Holy Trinity. In this hymn, we have considered especially how the Holy Spirit is involved in the works of God. As Creator, He is present and moves over all creation as the Giver of physical and spiritual life. As Redeemer, He preaches the truth of Christ and assures you of your salvation, calling to remembrance through the Word all that Christ has said and done as Redeemer. As Sanctifier, He gives you a variety of gifts to strengthen you in your faith and life — especially the forgiveness of sins, which is at the heart of Luther’s explanation of the Spirit’s sanctifying work.

The striking phrase “May we Your living temples be” at the end of stanza 1 refers to 1 Cor. 3:16–17.

- What is a temple? What makes a temple holy?
- What makes us holy: our own works and actions or the sanctifying presence of the Holy Spirit?

The phrase “Your sev’nfold gifts to us supply” (st. 3) speaks of the seven gifts of the Holy Spirit, which are listed in Is. 11:2–3.

- Read these verses. What are the gifts of the Spirit mentioned here? (If you only found six, there’s no problem with your Bible. The seventh gift comes from the ancient Greek translation but is not in the Hebrew versions.)

In stanza 4, Dryden says, “To You, O Paraclete, we raise / Unending songs of thanks and praise.” *Paraclete* is a Greek word that means “advocate,” “helper” or “comforter.”

- In John 14:16–17, 26; 15:26; and 16:13–15, what is the work of the “Helper,” or Holy Spirit?

We believe and confess that the Holy Spirit is God, one of the persons of the Holy Trinity.

- Discuss why the Holy Spirit’s divinity is necessary for the work that He does in your life.
- How is the truth of His divinity a great comfort to you in your situation today?

- Sing or read aloud together *LSB* 500.

Prayer

Almighty God, You gave Your only-begotten Son to take our nature upon Himself. Grant that we, Your adopted children by grace, may daily be renewed by Your Holy Spirit; through Jesus Christ, our Lord. Amen (For spiritual renewal, *LSB*, p. 312).

Come, Holy Ghost, God and Lord

Lutheran Service Book 497 | study by Charles Gustafson

Introduction

Billy Graham once said, “Many people have come to Christ as a result of my participation in presenting the Gospel to them. It’s all the work of the Holy Spirit” (azquotes.com/quotes/topics/holy-spirit.html). Conversion is one work of the Holy Spirit, and perhaps it is *the* work of the Holy Spirit.

But there is so much more the Spirit accomplishes within the Church and the world.

- Can you list some of the things the Holy Spirit accomplishes in and through the Church?
- Have any of the items you have listed happened to you? Do you recall when they did?

Exploring the Scriptures

Pentecost is a day where all eyes are focused on the work of the Holy Spirit and on the bestowing of the Spirit upon the followers of Christ Jesus. The Old Testament Lesson appointed for the day shows humans aiming at a unity not given by God. It seems, to prevent a false unity from distracting from the true one He aims Himself to give, God disperses them over the face of the earth. Yet in time, God sends the Spirit to change the human situation.

Read Gen. 11:1–9; Acts 2:1–21; and John 14:23–31.

- In what way can the Pentecost experience in the Acts of the Apostles be a reversal of the Tower of Babel experience?
- What did the Holy Spirit cause the apostles to do, and what did the Holy Spirit bring about through this in their hearers?

- What is the central miracle, or powerful working of God, at Pentecost? Where does it continue? See Mark 16:15–16 and Rom. 1:16.
- How does the Spirit work to unify the people of the world in Christ? See Eph. 4:1–16.

St. John writes that when the Holy Spirit was poured out, He would teach all things and bring to the remembrance of the disciples all that Jesus had taught them.

- What role did the Holy Spirit play in the disciples’ telling of the life of Jesus and His words as they went to fulfill the Great Commission?
- What are some of the things (events, people, emotions, etc.) the Spirit helped the disciples to remember?

Exploring the Hymn

Background

The hymn “Come, Holy Ghost, God and Lord” was originally a Latin chant from the 11th century used at the Vespers of the Vigil of Pentecost. Martin Luther was familiar with a German version of it and was so moved by its content and tune that he remarked that the hymn must have been written by the Spirit Himself. Luther added two stanzas to the one of the chant, the total of which made for a core hymn of the Reformation.

As part of his reformation work, Luther wrote the Small Catechism to assist in the Christian education of children through the family itself. According to the meaning given in the Third Article of the Apostles’ Creed, Luther states, “I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him” (*LSB*, p. 323).

- Why is such a statement important for us to acknowledge?

- What does this statement tell us about our own free will and our personal ability to know Jesus Christ or believe in Him?
- Is this lack of knowing on our part any different from the disciples’ lack of remembering Christ, His teachings and the meaning of the same? Why or why not?

Yet Luther continues, “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, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith.”

- Where and when does the Holy Spirit work in such a manner today? How do we know this is true, even before we see any “results”?

- How does He do this, and what are some of the evidences of this truth in our world today?
- Is the care of the poor and needy by church members and agencies evidence of the work of the Holy Spirit? Is your attendance at worship? Your teaching in Sunday school? Your praying with your family?

Text

The Holy Spirit is confessed as the third person of the Holy Trinity.

- How does the first verse of the hymn establish this fact? What does it mean that the Spirit is God? That He is Lord?

As God and Lord, the Spirit has authority and power. He uses this power, freely employing “graces” with purpose in mind.

- What, according to the first verse, are the purposes for bestowing grace?

Stanza 2 picks up on an image already cast in stanza 1. The Holy Spirit is called “holy Light.” St. John in his Gospel reminds us, as does Isaiah the prophet, that our world is a place of darkness.

- How does this stanza describe the Spirit as one whose work is to shine through the darkness? What does it mean that the Spirit teaches us to know our God aright? (Note the way we are to address Him.)
- What errors might the Spirit’s light point out in us or make us aware of?

Making the Connection

This Lutheran hymn seems to be a three-stanza prayer. It is a prayer inviting the Holy Spirit, as God and Lord, to come and fulfill His role as sanctifier.

- Have you ever asked the Spirit to come and help you for some reason? How is that request the work of sanctification?

In Closing

In a sermon given on Pentecost, Luther states that “the two names, ‘Comforter’ and ‘Spirit of Truth,’ are very affectionate and consoling names” (godrules.net/library/luther/129luther_c20.htm).

- Create a list of other descriptive images or names for the Holy Spirit from the Scriptures or of your own making.
- Sing or read aloud together *LSB* 497.

The Holy Spirit illuminates not only the person of Jesus as “master,” but the way one is to abide in Him as such.

- What things from God’s Word has His light pointed out to you that you may abide?

As noted, Luther states that the Spirit calls, gathers, enlightens and sanctifies the whole Christian Church on earth.

- As you consider stanza 3, how might this truth bring you “comfort true”?
- Is it any relief to you to know that your faith, and its expression, is not a work dependent upon your will, but upon the gracious expression of God’s burning fire (“holy Fire”) within you?

Luther writes that the Holy Spirit sanctifies the whole Christian Church and keeps it in the one true faith.

- What does “sanctify” mean to you in the context of Luther’s meaning?
- What is the “service” in stanza 3 we are “to abide” in as individuals and as a corporate body?

Abiding in the Spirit’s service can be complicated by daily trials that confront us and by our own inabilities and weaknesses.

- Can you recognize your trials and weaknesses and list them?
- How has the Spirit prepared you to confront them and overcome them?

- How are the events of Baptism, confirmation, marriage, ordination and burial times to invoke the Holy Spirit? Why?

- Do you think that the Holy Spirit’s gifts to you and His power working through you are means and ways to show the unity of the Church? If so, how is this work an answer to Jesus’ prayer of John 17:21 “that they may all be one”?

Prayer

Almighty and ever-living God, You fulfilled Your promise by sending the gift of the Holy Spirit to unite disciples of all nations in the cross and resurrection of Your Son, Jesus Christ. By the preaching of the Gospel spread this gift to the ends of the earth; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen (Collect for Pentecost Tuesday).

Holy Spirit, Ever Dwelling

Lutheran Service Book 650 | study by Gifford A. Grobien

Introduction

When we think of religion and faith, we often think of spirituality. In fact, many people today claim to be spiritual, including those who are not Christian. Spirituality is important in the Bible. Yet, “spirituality” is such a general word.

- What do you think it means to be spiritual, especially in a biblical sense?
- How does a person grow in his spirituality? Does being spiritual mean giving up tangible things?

Exploring the Scriptures

“Holy Spirit, Ever Dwelling” extols the variety and complexity of the work of the Holy Spirit. To begin reflecting on this work, let’s take a look at a passage that describes some of this work. It comes from the Second Reading of today’s appointed lessons, Acts 10:34a, 42–48.

- What is happening in the first part of this reading (vv. 42–43)? About whom is Peter preaching?
- What happens while Peter is preaching (vv. 44–46)?

We often speak of the “Means of Grace.” This phrase means that God grants us His grace through tangible or sensory mediation. Compare this Acts passage with Rom. 10:14–17.

- What does the Romans passage teach about faith? How are calling upon the Lord, faith, hearing and preaching connected?
- How does the explanation in Romans match up to the description in Acts 10? What evidence do the hearers in Acts give that they have received the Holy Spirit and believe?

Exploring the Hymn

Background

Hymn writer Timothy Rees (1874–1939) was an Anglican bishop whose ministry extended 42 years, spanning the late 19th and early 20th centuries. He served variously as a pastor, chaplain and missionary. This diversity of contexts gave him extended experience of the work of the Holy Spirit, both in calling, gathering and enlightening, and in sanctifying and keeping Christians in the faith of Jesus Christ.

The explanation to the Third Article of the Creed in the Small Catechism describes real spirituality: the work of the Holy Spirit to call, gather, enlighten, sanctify and keep the Church of Christ. To be spiritual, then, would mean to be part of this work of the Holy Spirit: by grace to be called, gathered into the Church, enlightened, sanctified and kept unto salvation. The hymn for today’s study gives us insight into this work of the Holy Spirit.

Like preaching, Baptism is also a Means of Grace. When Peter saw the people calling upon the Lord and extolling God, he commanded that they should be baptized. Look at 1 Cor. 12:11–13 and Eph. 1:13–14.

- How are preaching, Baptism and the Holy Spirit linked in these passages?
- What are the benefits of Baptism and the sealing of the Spirit according to these passages?

Notice in Acts 10:45 that those with Peter are amazed “because the gift of the Holy Spirit was poured out even on the Gentiles.” We may take that for granted today, but it is always good to recall that salvation in Christ is offered to *all* people and nations, and they are sealed by the Holy Spirit. Read the Gospel appointed for today, John 3:16–21.

- What is the work of Jesus as described in this passage?
- The Holy Spirit is not mentioned explicitly in this passage. But based on what we have already studied regarding preaching and the Holy Spirit, discuss how the Holy Spirit is involved with the work of Jesus as described in the Gospel.

- What are some situations you’ve experienced in your vocations — at home, at work, in the church — that have challenged your faith, called for perseverance or been opportunities to communicate the Gospel of Jesus Christ to others?
- How have you observed or experienced in these situations the Holy Spirit working to call you or others, or to sanctify and keep you in the true faith?

Assuming Rees was formed in some way by his variety of ministry experiences, this formation would be expressed in some way in the hymn.

- In stanza 1, how does Rees connect the creation account to the work of the Holy Spirit in people?
- How is Rees' account of struggle in stanza 2 a comfort to the singer?

Text

The Holy Spirit is active in many and various ways, but with certainty and consistency that spans time and surpasses the changeable ways of this world.

- What word does Rees use repeatedly to emphasize the steadfastness of the Holy Spirit?

That the Holy Spirit is “ever” doing all things to bring us salvation reminds us of His *eternity* as God (see Heb. 9:14). As God, the Holy Spirit is “ever” at work for our salvation. Let's consider how this work for our salvation is expressed in the three stanzas. First, read Gen. 1:1–2; Rom. 4:17; and Rom. 8:11.

- What imagery from Genesis is evident in stanza 1? What kind of work is the Holy Spirit doing in this Genesis passage?

Making the Connection

We have covered a lot of ground! Consider the variety of things the Spirit does with certainty and assurance for you: creating, sealing you with faith through preaching, absolution, and Baptism, uniting you together with other Christians in the Body of Christ.

- Share with one another specific ways from your recent experience that the Holy Spirit has enlivened you, strengthened your faith, sanctified you in love or drawn you closer to others.

In Closing

In our study, we have seen the great and certain work of the Holy Spirit to make us spiritual by giving us life, fighting for us against temptation, and uniting us with all Christians into Christ, so that we remain steadfast to life eternal. To become spiritual, then, doesn't mean to give up all tangible things, but rather to partake of the Means of Grace and exercise ourselves in them by faith and with one another.

- Sing or read aloud together *LSB* 650.

- What other kind of creative work is mentioned toward the end of stanza 1? How is this an expression of the truths taught in the passages from Romans?

Let's expand our reading from Romans. Look at Rom. 8:1–11, 22–28 and Rom. 12:1–6.

- Based on the passage from Romans 8, to what is the phrase in stanza 2, “Holy Spirit, ever striving / Through us in a ceaseless strife,” referring? How does the Spirit help us in our weakness and striving?
- Compare the Romans 12 passage with the last two lines of stanza 2. How many parallels in language can you find? Focus on the words “mind,” “worship” and “gifts.” What is stanza 2 teaching in conjunction with this passage?

In stanza 3, Rees weaves together two themes of the Holy Spirit: absolution spoken by the minister and the union of Christians in the Body of the Church. Read Eph. 4:1–16.

- How are these two themes of forgiveness and communion depicted in this passage?

- What is another Means of Grace, which we haven't specifically mentioned yet, by which the Holy Spirit forgives us, strengthens us and unites us together as one body? Hint: We usually celebrate this Means of Grace in the second part of the Divine Service!
- How can an increased appreciation for and frequent participation in the Lord's Supper be an opportunity for growth in the Holy Spirit and His gifts?

Prayer

Almighty God, by Your Word and Sacraments send Your Holy Spirit into our hearts that He may rule and direct us according to Your will, comfort us in all our temptations and afflictions, defend us from all error, and lead us into all truth that we, being steadfast in faith, may increase in all good works, and in the end obtain everlasting life, through Jesus Christ, our Lord. Amen.

To God the Holy Spirit Let Us Pray

Lutheran Service Book 768 | study by Thomas E. Lock

Introduction

Lutherans often are accused of speaking little of the Holy Spirit. The Third Articles (Holy Spirit) of the Apostles' and Nicene Creeds are shorter than the Second Articles (Christ). The focus of Lutheran preaching is Christ and His salvation of man, not the works of the Holy Spirit shown in our own works. What frequently is overlooked is that whenever we speak of the Church of all believers, we speak of the Holy Spirit. Without the work of the Holy Spirit, no one could be saved. As Martin Luther wrote in his Large Catechism:

The work of redemption is done and accomplished. Christ has acquired and gained the treasure for us by His suffering, death, resurrection, and so on. But if the work remained concealed so that no one knew about it, then it

would be useless and lost. So that this treasure might not stay buried, but be received and enjoyed, God has caused the Word to go forth and be proclaimed. (LC II 38)

The task of the Holy Spirit is to sanctify us by revealing and delivering Christ with His blessings to sinners. Our prayers rarely are to the Holy Spirit. Yet, in today's hymn, we do pray to the Holy Spirit that He would keep His Church — and all her members — in the true faith that is created only by the Spirit.

- Whose work creates and sustains faith in man? Does man contribute anything to his own conversion? Why is it right that we pray to the Holy Spirit for faith to remain among us?

Exploring the Scriptures

The Holy Gospel for the First Sunday after Trinity is the parable of the rich man and Lazarus. This story is spoken against the Pharisees, who are described as “lovers of money” (Luke 16:14). Read Luke 16:19–31.

- At the beginning, how are the “comforts” of the rich man described? Could Lazarus take care of himself? Upon whom did Lazarus rely? Could it be said that Lazarus was placed at the rich man's door to give him an opportunity to prove his faith and love?
- At death, where did these two men end up? Was it the man's riches or Lazarus' poverty that determined their place?

Abraham, one of the richest men in the Bible, is described as the father of all the faithful (John 8:48–58; Romans 4; Heb. 11:8–10).

- What riches (not money) did Abraham have that would gain heaven for him?
- The rich man is told that a great gulf separates him in torment from Lazarus in blessing. What had the rich man and his brothers not trusted? What person of the Holy Trinity reveals and delivers to sinners Christ and all His blessings of forgiveness, life and salvation? What is the Church (guided by the Holy Spirit) to proclaim?

Exploring the Hymn

Background

The anonymous first stanza of today's hymn is a Pentecost carol from the 13th century. This stanza was mentioned twice in a sermon by Berthold of Regensburg (c. 1210–72) in which he encouraged his hearers to sing this hymn in the service on Pentecost. This encouragement is remarkable since congregational singing was rarely allowed (except for Easter/Christmas carols) in Roman Catholic congregations.

The singing of this stanza remained popular in German lands. Martin Luther (1483–1546) loved this stanza and encouraged its frequent singing. In 1524, Luther was in the midst of theological conflicts with many who believed that the Spirit guided people directly — apart from, and in contradiction to, God's revealed Word. One of the false teachers was Luther's former colleague at Wittenberg,

Andreas Carlstadt (c. 1486–1541). Carlstadt's primary focus was on what the Christian did, not on what Christ had done and what the Holy Spirit was doing by His Word. One of the ways Luther confronted this false theology was by this hymn's use; Luther also added three new stanzas to focus on the true work of the Holy Spirit.

- Are there false teachers in these days who emphasize the work of Christians over the work of God?

Text

This hymn is sung by people the Holy Spirit has already brought to faith in Jesus Christ. All works apart from Christ (especially a so-called decision to believe in Christ) are impossible (see John 1:12; 15:5; Eph. 2:8–9). As Luther

teaches in the Small Catechism: “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” (*LSB*, p. 323).

The first stanza is a prayer that the Holy Spirit would keep Christians in the only true, saving faith — the faith in Christ.

- Why do people need the Holy Spirit to be brought to faith in Christ? What dangers in this world tempt Christians to depart from this faith? How does the Holy Spirit defend Christians from leaving the true faith?

Stanza 2 addresses the Holy Spirit as “sweetest Love.” The Spirit is the one who makes Christians holy, granting His fire so that we show this love to one another. Read Acts 4:34–35.

- How was the love of Christ, bestowed by the Holy Spirit, revealed in the Church? What can your congregation do for those in need within the Church and for others?

Making the Connection

There are many in this age de-emphasizing the work of Christ and His Spirit done in the Word, Holy Baptism and Holy Communion; these false teachers deny the very things given by the merciful Lord to the Church for her good.

- Do you look away from the Holy Spirit’s gifts in Word and Sacraments and toward your own good (or bad) works?

In Closing

We confess: “I believe in the Holy Spirit, the holy Christian Church” and the like (*LSB*, p. 323). The Holy Spirit is given so that all would hear and believe in Jesus Christ unto salvation. The Word and the Sacraments are the Spirit’s gifts so that people would believe in Christ and be strengthened in that faith by ongoing forgiveness of sins. When you confess the Holy Spirit, you confess the Christian Church, and vice versa. Lord, continue to have mercy on us all and bring us at last to our heavenly home!

- Sing or read aloud together *LSB* 768.

Stanza 3 calls the Holy Spirit “Comfort.” In the King James Version of the Bible, He is called “Comforter” by Jesus in John 14:16, 26 and 15:26 (some translations use “Helper” instead). Read John 14:18–27.

- Against what does the Church of all believers need comfort? What comfort does the Comforter/Helper give?

Previously, we saw from the Small Catechism that the Holy Spirit calls, gathers, enlightens, sanctifies and keeps us in the true faith. Luther continued by declaring that this Spirit still does these things for the whole Church on earth, keeping her with Jesus Christ. In this Church, the Holy Spirit delivers forgiveness with the promise that all believers in Christ will live with Him in eternity.

- How does the final stanza describe the work of the Holy Spirit in the Church?

What comfort can be found in the Holy Spirit’s gifts of faith and guidance?

- Upon whom shall all Christians rely on the Last Day? Each stanza ends with the cry of the Church, “Lord, have mercy.” How is God (through the Holy Spirit) showering you with mercy?

Prayer

Almighty and ever-living God, You fulfilled Your promise by sending the gift of the Holy Spirit to unite disciples of all nations in the cross and resurrection of Your Son, Jesus Christ. By the preaching of the Gospel spread this gift to the ends of the earth; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen (Collect for Pentecost Tuesday).