

# **The Role of the Spirit in the Supper**

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This thesis is being submitted in partial fulfilment of the degree

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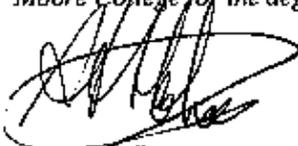


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## **Abstract**

This thesis aims at a theological description of the Spirit's role in the Lord's Supper. The result is a description of the Spirit's agency employing the practice of the Supper instrumentally to complete mediation of the Word. Mediation is completed through the Spirit's effecting interpretation of the Word and interpretative responses of the Word, respectively revelation and sanctification. The thesis dissects the concept of mediation in order to analyse divine and human agency. This is achieved based on an exegetical exploration of 1 Corinthians as the foundation of our description. In conversation with John Calvin and Yves Congar we are able to progress the description begun in Corinthians. Calvin's pneumatological contribution is strongest concerning Christology, particularly in perfecting the humanity of Christ. Congar's pneumatological strength takes this foundation from Calvin and adds an ecclesiological and eschatological twist as he establishes the Spirit's role in time and on the community.

The theological description undergoes conceptual refinement as it is combined with a semiotic model of signification. Charles Peirce (a semiotician) provides a model that displays characteristics, triadic in nature, that make fruitful analogies to help clarify the theological description in the thesis. His work in interpretation encapsulates a dual agent action in the process of making meaning. His insights shed light on the different aspects of mediation, giving clarity to agency and instrumentality. The result is a description of the Spirit's agency, grounded in Scripture, infused with historical reflection, packaged in recent conceptual ideas and applied to current concerns on agency. The theological description created is a constructive piece of theology in pneumatology that aims at learning to say old things in a new way. The Spirit's agency in the Lord's Supper establishes the possibility for this task, provides the context for exploration and empowers the effects of this interpretation.

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# Chapter 1: Introduction

## 1.1. Immanence and Reason

There have been two robberies. Our society has stolen from God and stolen from our bodies. That is, action that used to be divine in origin has been misappropriated to a human origin and functions found in the body have been relocated to the mind. The result is that we are left in an immanent and rational frame. Charles Taylor describes these two aspects of our current frame.

In his book *'A Secular Age'*, Taylor counters overly simplistic narratives that describe secularization as basically just a story of subtraction.<sup>1</sup> These 'subtraction' narratives assume that religion and notions of transcendence will eventually just 'disappear', or at best, be 'relegated to the margins'.<sup>2</sup> We observe these narratives in views that describe religion as something of the past, for children only<sup>3</sup>, or for those who need a crutch. These narratives of 'subtraction' have not occurred overnight, but have arisen through changing worldviews that have morphed over centuries. Beginning in the time of the Reformation, Taylor describes the change beginning in a disenchantment of the world. Disenchantment is where the inner self becomes defined in opposition to the outer world rather than as intimately connected; the 'buffered self begins to find the idea of spirits, moral forces, causal powers with a purposive bent, close to incomprehensible'.<sup>4</sup> The disenchantment of the world, producing a more distinct self, has also

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<sup>1</sup> Charles Taylor, *A Secular Age* (Cambridge, MA: Belknap Press of Harvard University Press, 2007), 22.

<sup>2</sup> Taylor, *Secular*, 591.

<sup>3</sup> Taylor, *Secular*, 563.

<sup>4</sup> Taylor, *Secular*, 539.

been combined with a disengagement of the self from the world and others. We disengage in order to ‘control’ ourselves and the world around us through an agency based in rationality; disengagement is ‘the primacy of the individual, the neutral, the intra-mental as the locus of certainty.’<sup>5</sup> The results of these changes (disenchantment and disengagement) have left an ‘immanent frame’ of reference for people, where reason rules. Taylor defines the ‘immanent frame’ as ‘exclusive humanism’ where ‘materialism’ (that was originally associated with the natural sciences) is united with a ‘certain [...] moral outlook’ creating a powerful combination as a worldview.<sup>6</sup> In exclusive humanism, we have misplaced God and the body.

Taylor gives two examples of our immanent and rational frame. Our immanent frame is found in current ideas concerning benevolence and our rational frame is witnessed in ethical discourses. Our immanent frame is exposed as universal benevolence is taken from a divine realm and implanted in human origins. Exclusive humanism (our society’s new outlook) has attempted to ‘immanentize this capacity of beneficence.’<sup>7</sup> What should be properly attributed to God, exclusive humanism now ‘not only shuts out God, it attributes this great power of benevolence or altruism to humans.’<sup>8</sup> Divine action is transferred to the realm of human action. We find evidence for this in a constant push in the modern west to show compassion beyond borders; ‘[o]ur age makes higher demands of [...] benevolence on people today than ever before. Never before have people been asked to stretch out so far, and so consistently, so systematically [...] to the stranger outside the gates.’<sup>9</sup> Without the transcendent God as the giver of benevolence we try and fill the gap with a human account of benevolence.

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<sup>5</sup> Taylor, *Secular*, 559.

<sup>6</sup> Taylor, *Secular*, 569.

<sup>7</sup> Taylor, *Secular*, 247.

<sup>8</sup> Taylor, *Secular*, 247.

<sup>9</sup> Taylor, *Secular*, 695.

Meanwhile, our rational frame (misplacing the body) is exposed in what Taylor describes as an ‘excarnation’.<sup>10</sup> He concludes that when ‘disengagement is seen as essential to Reason, then the body tends to fall away.’<sup>11</sup> He describes this falling away of the body witnessed in the place that feelings occupy in discussions of morality. Contrasting two accounts of morality, Taylor states, ‘one tells us that we have to factor out our embodied feeling’, the other, that we ‘base morality on emotions’, but in that very move ‘we undercut the aura of the higher that usually surrounds these feelings, giving them a purely naturalistic explanation.’<sup>12</sup> His conclusion concerning both these discourses is that ‘[e]mbodied feeling is no longer a medium in which we relate to what we recognize as rightly bearing an aura of the higher.’<sup>13</sup> Interestingly emotions as a medium in relation to a ‘higher’ also hints at the loss of transcendence relating to the loss of the body. Nonetheless, Taylor continues his description of the loss of the body describing how the church has not been immune from these changes. He notices these consequences flowing into ecclesial life as he observes that there has been ‘a transfer out of embodied, ‘enfleshed’ forms of religious life, to those which are more ‘in the head’.’<sup>14</sup> Disenchantment and disengagement leave us with pure immanence and pure reason; God and the body are lost. Ironically a frame focused more on human agency is accompanied by a narrower view of human agency (primarily rational) rather than an enlarged view.

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<sup>10</sup> Taylor, *Secular*, 288.

<sup>11</sup> Taylor, *Secular*, 288.

<sup>12</sup> Taylor, *Secular*, 288.

<sup>13</sup> Taylor, *Secular*, 288.

<sup>14</sup> Taylor, *Secular*, 554.

## 1.2. One Transcendent Spirit

If human agency, on Taylor's account, has immanentised transcendence (lost God) and rationalised bodiliness (lost the body), then we seek to address these two dilemmas with the one agency of the Spirit. By addressing these two dilemmas created by human agency, we are not substituting one agency for another, divine in the place of human. What we are seeking to do is through the agency of the Spirit find a description of compatibilism; that is, finding 'the delicate balance between [...] divine action and human response'.<sup>15</sup> By concentrating on the Spirit's agency, we will be seeking to restore transcendence and bodiliness in the one move. In fact, we will be restoring transcendence through embodied-ness; restoring divine agency in the context of human agency. The Spirit's agency is suitably equipped for these purposes.

Firstly, the Spirit is able to link transcendence and immanence. Gunton establishes the Spirit's agency as the one who crosses boundaries. He states, a theology of the Spirit is first, 'that spirit is to do with the crossing of boundaries. Spirit relates to one another beings and realms that are opposed or separate. That which is or has spirit is able to be open to that which is other than itself, to move into relation with the other.'<sup>16</sup> Taylor, noticed above, that the immanent frame firmed up the inner/outer world division, ruling out divine action for many. In other words, a boundary has been set up. We will use the Holy Spirit's agency to cross that boundary and open up immanence to transcendence. As Gunton states, '[t]he concept of spirit is the foe of the dualistic division of reality into incompatible or incommensurable spheres of being, and enables

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<sup>15</sup> Colin Gunton, *The One, the Three, and the Many: God, Creation, and the Culture of Modernity* (Bampton lectures; Cambridge: Cambridge University Press, 1993), 93.

<sup>16</sup> Gunton, *The One, the Three, and the Many*, 181.

a link to be made between different dimensions of reality.<sup>17</sup> The transcendent Spirit breaks into our immanent frame, providing a link between transcendence and immanence.

Secondly, the Spirit is not only able to cross boundaries, but is also able to respect and maintain those boundaries. That is, the Spirit is able to uphold divine and human agency together. Gunton goes on to describe the second aspect of the Spirit's agency, observing that the

Spirit is that which, far from abolishing, rather maintains and even strengthens particularity. It is not a spirit of merging or assimilation—of homogenization—but of relation in otherness, relation which does not subvert but establishes the other in its true reality. This is especially evident in biblical characterizations of the work of the divine Spirit, the perfecting cause of the creation.<sup>18</sup>

The second dilemma, raised above, was the disembodied-ness of our current frame. Rogers notices that with 'continual lip service' and 'equally continual lack of substance' regarding discussion of the Spirit, could it be that modernity's inability to perceive a combination of divine and human agency is the result of the lack of the Spirit's relation to the body?<sup>19</sup> Rogers suggestively remarks, '[w]hat if the Spirit had grown boring because it no longer had anything to do with the body?'<sup>20</sup> Gunton's description of the Spirit addresses Roger's concern. The Spirit establishes a true embodied-ness, in contrast to a disembodiment occurring in our immanent and rational frame. Thus, a concentration on the Spirit's agency enables the linking of transcendence with immanence, but also establishes human action in relation to divine action in the context of the body. The one agency of the Spirit enables us to address the two dilemmas of our immanent and rational frame. We will seek a sorts of re-enchantment, not to the magic of past eras, but towards transcendence while also seeking a re-engagement, not of the body at the expense of the mind, but the body together with the mind.

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<sup>17</sup> Gunton, *The One, the Three, and the Many*, 185.

<sup>18</sup> Gunton, *The One, the Three, and the Many*, 182.

<sup>19</sup> Eugene Rogers, *After the Spirit: A Constructive Pneumatology from Resources Outside the Modern West* (Radical traditions; Grand Rapids, MI: William B. Eerdmans Pub, 2005), 1.

<sup>20</sup> Rogers, *After the Spirit*, 1.

### 1.3. The Spirit and the Supper

We have observed that the transcendent Spirit crosses over into immanence in order to establish human agency alongside divine agency in the context of bodiliness. How do we address the Spirit's agency in the context of the body? The Spirit's role in the Lord's Supper provides an answer. The sixteenth century Protestant reformation debates concerning the Lord's Supper concentrated on the presence of Christ in the Supper. But what about the presence of the Spirit in the Supper? Graham Cole, as one example, notices the lack of 'explicit connection made in Scripture between the Spirit and the Supper' while highlighting that for Calvin, the Spirit was 'key to understanding Christ's presence in the Supper.'<sup>21</sup> Cole, then, encourages undertakings that seek to understand the Supper 'trinitarianly in a scripturally founded way.'<sup>22</sup> Of particular importance is his emphasis on a theological description based on a close reading of Scripture. This thesis will use Cole's encouragement to provide a scripturally based description of Trinitarian action in the Supper as a means to answer the two dilemmas raised at the beginning. If the Spirit is able to cross boundaries bringing divine and human action together in the context of the body, then an exploration of the Spirit's role in the Supper will provide a case study to address our immanent and rational frame. That is, our investigation, based on Cole's encouragement regarding the Spirit and the Supper, will provide a case study to address the two dilemma's described by Taylor.

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<sup>21</sup> Graham Cole, 'Lord's Supper', *Dictionary for Theological Interpretation of the Bible* (London: Society for Promoting Christian Knowledge, 2005), 465.

<sup>22</sup> Cole, *Lord's Supper*, 465.

## 1.4. Method

As we address Taylor's two dilemmas, through our case study of the Spirit's role in the Supper, our investigation will seek to give descriptive depth to concepts of *mediation*, the *Spirit's agency* and the *instrumentality of the Supper*. Each of these concepts finds a descriptive home in a different chapter of this thesis, while still being present in the other chapters. Explorations of 1 Corinthians will provide an exegetical base for our descriptions of mediation through the Spirit's agency and the Supper's instrumentality, particularly in relation to revelation and sanctification. Discussions through Calvin and Congar's work will help to thicken these descriptions as their pneumatologies are compared and contrasted revealing similarities and differences between them. Finally, we will refine the theological description developed by reading Corinthians in conversation, through the use of Charles Peirce's semiotic model.<sup>23</sup> His model will provide descriptions of interpretation that are able to concretely present concepts of mediation, agency and instrumentality.

### 1.4.1. 1 Corinthians

We explore Paul's first letter to the Corinthians for two particular reasons—its canonical context and more specifically for the pneumatological and sacramental context developed within the letter. Firstly, we chose 1 Corinthians based on its placement as Scripture in the New Testament canon. 1 Corinthians provides an apostolic authority that is foundational and formational. Our exploration of 1 Corinthians, as the initial section of each chapter provides the foundation for this essay; a theological description constructed from close interaction with 1

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<sup>23</sup> Semiotics is the study of signs arising from the greek word for signs (*σημείον*). The scope of this field of inquiry ranges from medical symptoms as signs through to more conventional signs, such as language.

Corinthians. The letter's foundational nature leads to its formational role in the thesis as it guides and directs the descriptions that follow; providing a theological description that allows the living God to speak through his Word in the power of the Spirit. Or to put it more semiotically, '*the Word of God for today (significance) is a function of the Word of God in the text (meaning), which in turn is a witness to the living and eternal Word of God in the Trinity (referent).*'<sup>24</sup>

Secondly, we explore 1 Corinthians for the descriptions of pneumatology and the Lord's Supper expressed within it. 1 Corinthians has a wealth of pneumatological reflections. Compared with two of Paul's other letters, Romans and 2 Corinthians (comparable in length), references to 'Spirit' or 'spiritual' number 55 occurrences in 1 Corinthians, as opposed to 37 times and 17 times for Romans and 2 Corinthians, respectively. The abundance of pneumatological reflection was due to Paul's purpose in writing the letter. Paul wrote 1 Corinthians partly as a corrective to the Corinthian's pneumatology.<sup>25</sup> As he addresses matters pertaining to the spirit, he is both explicitly and subtly 'retooling' their understanding and experience of all things spiritual.<sup>26</sup> In fact, the pneumatology found in chapter two and three, not only provides the foundation for the pneumatology found in the rest of the letter, but also summarizes the structure of the Spirit's work found in this essay—revealing and sanctifying. Fee draws attention to the Spirit's work as 'revealer' and the 'source and power of distinctly Christian living'.<sup>27</sup> Fee's summary of the Spirit's work correlates with chapter two and three of this essay, respectively.

Not only does 1 Corinthians have an abundance of pneumatological reflections, but it also provides a similar feast in regards to the Supper. While the synoptic gospel accounts of the

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<sup>24</sup> Kevin Vanhoozer, *Is There a Meaning in This Text?: The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan, 1998), 423, emphasis original.

<sup>25</sup> Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 1994), 84.

<sup>26</sup> Fee, *Empowering Presence*, 97.

<sup>27</sup> Fee, *Empowering Presence*, 98.

Last Supper could have provided the occasion for reflection on the Lord's Supper, it is Paul's theological reflection on the Lord's Supper that we chose as the basis for this essay. In 1 Corinthians, Paul is drawing out the sacramental implications of Jesus command, with two differing, but united accounts of the Lord's Supper.<sup>28</sup> Again, like pneumatology, Paul does not set out a systematic account of the Lord's Supper, but treats it polemically, in the context of abuses relating to the Lord's Supper.<sup>29</sup> However, in treating these abuses around the Lord's Supper, he uses the Lord's Supper to reform them as a community. Witherington argues similarly that 'Paul was using the Lord's Supper as a theological tool to deconstruct the stratification of society usually encapsulated in meals.'<sup>30</sup> Thus, 1 Corinthians provides the context for exploring a theological description of the Spirit's work in the Supper, based on its apostolic authority and combined with the wealth of description concerning the Spirit and the Supper. These exegetical foundations address Taylor's dilemmas with an account of the relationship between the Spirit's agency and human agency that points to transcendence through immanence. Paul's use of the Supper also provides valuable descriptions for the Spirit's agency and human agency in an ethical framework that is more bodily than simply rational alone.

### 1.4.2. Calvin

Moving from our foundation provided through our exploration of Scripture, we will use the descriptions from 1 Corinthians and enhance them as we interact with the thought of John

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<sup>28</sup> A defence for describing chapter ten as Paul's first treatment on the Supper is provided below at the beginning of chapter four.

<sup>29</sup> Roy Ciampa and Brian Rosner, *The First Letter to the Corinthians* (The Pillar New Testament commentary; Grand Rapids, MI: W.B. Eerdmans Pub. Co, 2010), 501.

<sup>30</sup> Ben Witherington, *Making a Meal of It: Rethinking the Theology of the Lord's Supper* (Waco, Texas: Baylor University Press, 2007), 65.

Calvin. Calvin's pneumatological emphasis in the Supper highlights his unique contribution to the debates concerning the Lord's Supper. If Zwingli's description of the Lord's Supper could be roughly characterized as transcendence (the absent Christ, present in memory) and Luther's could equally be portrayed as immanence (the substantial presence of Christ), then Calvin's pneumatological solution maintains immanence and transcendence; a fruitful case study for considering how to bring transcendence back together with an immanent frame. Van den Hemel similarly comments that Calvin's eucharistic solution combined 'immanence and transcendence' because his 'stance on the Eucharist, the sacraments, and, in a broader sense, his views on materiality are intimately connected to his epistemology.'<sup>31</sup> Reaching back behind our immanent frame, we are able to interact with a time that hasn't narrowed reality down to just the immanent.

Moreover, Calvin's thought provides scope for viewing human and divine agency together, addressing Taylor's concerns. Suggesting a link, explored later, with Peirce's semiotic thought in the concept of interpretation, Van den Hemel points to Calvin's conception of the Eucharist providing the 'basis for an interpretation of the world', an 'interpretative act par excellence, offering a realization that should not stop with the ritual but that, ideally, would extend its scope to the whole of creation.'<sup>32</sup> Human agency is shaped through the Eucharist, but divine agency is not left out in the Eucharist, as Van den Hemel observes, '[t]o limit the effect of the Eucharist to signification alone would be to deny its disruptive effect.'<sup>33</sup> Calvin's eucharistic thought and solution enriches our discussion as he describes divine agency through human agency—a compatibilism in the context of embodied-ness in order to deal with Taylor's dual dilemmas; our immanent and rational frame.

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<sup>31</sup> Ernst Van den Hemel, 'Things That Matter', in *Things: Religion and the Question of Materiality* (ed. Dick Houtman and Birgit Meyer; Fordham Univ Press, 2012), 66, 69.

<sup>32</sup> Van den Hemel, 'Things That Matter', 69.

<sup>33</sup> Van den Hemel, 'Things That Matter', 69.

While Calvin wrote substantially and in various ways on the topic of the Lord's Supper, in the Institutes, commentaries and letters, we will focus on the Short Treatise on the Lord's Supper. Debate continues about the development of Calvin's thought throughout his life. But, as will be shown below, the treatise displays a stability regarding his pneumatology in relation to the Supper. This stability meant that his thought in the treatise, concerning the Spirit's role in the Supper, was consistent with his later thought on that same topic. Thus, we will focus on the Short Treatise both because of the pneumatological insights contained within it, but also because of the continuity it displays with his later thought on the same topic.

### *1.4.3. Congar*

Yves Congar was chosen as a conversation partner, not only for his pneumatological insights, but also because of the ecclesiological and particularly for the eschatological emphases found in his work. His pneumatological thought combined with a distinctive eschatological emphasis provides a comparison and contrast in conversation with the insights gained from Calvin's thought.

While Congar wrote voluminously, this essay is focused particularly on his thought found in his trilogy 'I Believe in the Holy Spirit' and a subsequent writing on the topic found in 'Word and the Spirit', two works that provide more than adequate material for reflection, particularly on his later pneumatology and ecclesiology. One commentator even argues that his trilogy should be entitled concerning belief in the church rather than in the Spirit.<sup>34</sup> His trilogy, while containing a substantial focus on ecclesiology, was an attempt to establish a more pneumatological

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<sup>34</sup> Richard McBrien, 'I Believe in the Holy Spirit: The Role of Pneumatology in Yves Congar's Theology', in *Yves Congar: Theologian of the Church* (ed. Gabriel Flynn; Louvain theological & pastoral monographs; Dudley, MA: Peeters, 2005), 327.

ecclesiology. Thus, both these works provide a good source for reflection on Congar's pneumatology.

Added to Congar's pneumatology, Congar's context—writing in the time of the charismatic revival—helps provide an eschatological distinctiveness to his thought. Gunton remarks that there has been a recent emphasis on eschatology in relation to modern conceptions of time. Gunton comments that the modern conception of the Spirit is as one 'propelling human culture to its eschatological perfection'.<sup>35</sup> While Gunton warns that modern conceptions unhook the Spirit from Jesus of Nazareth, he indicates that they are right in that they stress 'the time dimension rather than the merely spatial [...] we are created not to ascend through the material to the spiritual, but to be perfected in time, through Christ and the Spirit, in and with the created order as a whole.'<sup>36</sup> Gunton's reflections on time and eschatology establish the context of Congar's eschatological descriptions of the Spirit. Time is an important aspect of eschatology and Congar's thought includes this aspect of eschatology alongside his pneumatological ecclesiology. Thus, Congar's work is particularly useful as he provides an eschatological aspect without the pneumatological unhooking from Christ that modernity had achieved. Congar's insistence on the inseparability of Word and Spirit enabled him to maintain an eschatological focus, while keeping the Spirit hooked onto Jesus of Nazareth. That is, Congar's eschatological emphasis was not at the expense of a pneumatological Christology, as Gunton charges modern eschatological accounts. In fact, Congar's eschatological emphasis, while not only providing a foil for Calvin's thought, picks up the eschatological themes related to the Spirit and the Supper as found in Paul's first letter to the Corinthians.

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<sup>35</sup> Colin Gunton, *The Triune Creator: A Historical and Systematic Study* (New studies in constructive theology; Grand Rapids, MI: Eerdmans, 1998), 170.

<sup>36</sup> Gunton, *The Triune Creator*, 170.

While Congar's eschatological emphasis has arisen partly out of his context, his eschatological emphasis also has important implications for the notion of time in the modern context—arising out of the modern context, he is able to critique that context with his thought. Taylor observes that in modern thought, time is reduced to one dimension; all time is equal and so events are related to each other based on when they occur.<sup>37</sup> With Torrance's claims that the sacraments embody the New Testament concept of eschatological time, Congar's eschatological emphasis provides a way of describing the proper complexities of time that modernity has flattened.<sup>38</sup> Thus, Congar's eschatological focus, in contrast to Calvin's muted eschatology, provides not only a foil for Calvin's thought, but also for modernity, working from an immanent frame and providing transcendence through an eschatological account of time.

#### 1.4.4. Peirce

With our theological description enhanced through Corinthians in conversation (with Calvin and Congar), we will use Peirce's semiotic thought to refine our theological description of the Spirit's role in the Supper, particularly as we 'pull apart' concepts of agency and instrumentality in the context of mediation. Interpretation provides a conceptual tool to analyse both human and divine agency in the one process since it requires dual agency (utterer and interpreter). Furthermore, Peirce's description of interpretation provides a breadth of responses bringing the body into view as an instrument of mediation. We will use Peirce's semiotic model due to the similarities it displays with the descriptions created in this essay as a way of providing concrete illustration of our investigation of mediation, agency and instrumentality. Thus, Peirce's

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<sup>37</sup> Taylor, *Secular*, 195.

<sup>38</sup> Thomas Torrance, *Incarnation: The Person and Life of Christ* (ed. Robert T. Walker; Downers Grove, IL: IVP Academic, 2008), 334–344.

descriptions of interpretation will be like a jumper ‘stretched’ over larger neck and shoulders, expanding to fit new definitions.<sup>39</sup> To borrow an expression Begbie uses in regards to music and theology and apply it to semiotics, ‘our primary purpose here is to enquire as to the ways in which [semiotics] can benefit theology.’<sup>40</sup> Semiotics will be used in the service of theology; ministerially.

Moreover, the focus of this essay is the Spirit and the Supper, not the sign process found in Peirce’s semiotic model. To that extent, Peirce’s model will not be evaluated using insights gained from semioticians following Peirce. Furthermore, questions related to the possibility of using a more developed, more recent account of the sign-process (potentially one that has improved upon Peirce’s insights), are not relevant to this essay. Peirce’s model will be used, not evaluated. The similarities of Word, Spirit and sign with the triadic model make the model useful for the present task. However, if there is any evaluation, it will occur through the model’s interaction with theology, again affirming that Peirce’s model will occupy a ministerial relation to theology.

Peirce’s model also provides connections between recent thought and the thought of antiquity. His model shows similarities with our theological description, but also with post-modernity and pre-modern forms of thinking. Post-modernity can be described as a ‘culture of interpretation’<sup>41</sup> and Peirce’s semiotic model of interpretation hints at his place as a ‘forerunner of what we now call postmodernity’.<sup>42</sup> Using Peirce’s model of interpretation will enable us to speak a current word to the modern dilemmas described by Taylor. This is particularly witnessed

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<sup>39</sup> Janet Soskice, *Metaphor and Religious Language* (Oxford: Clarendon Press, 1985), 64–6.

<sup>40</sup> Jeremy Begbie, *Theology, Music, and Time* (Cambridge studies in Christian doctrine; New York: Cambridge University Press, 2000), 5.

<sup>41</sup> Vanhoozer, *Meaning*, 9.

<sup>42</sup> Graham Hughes, *Worship as Meaning: A Liturgical Theology for Late Modernity* (Cambridge studies in Christian doctrine; Cambridge: Cambridge University Press, 2003), 184.

in discussions concerning post-modernity's positive relation to the body. Peirce's pre-empting of postmodern thought might provide a redress to modernity's disembodiment.

Peirce's model not only displays a link to post-modern thought, but provides a link to pre-modern thought, escaping to some extent the immanent frame in modern thought. Although Peirce was not the first person to describe the nature of signs, he recovered aspects of thought that had been sidelined in the modern era. He read in Latin thought and was able to recover the connection between nature and culture.<sup>43</sup> This aspect of thought was around in the pre-modern era, but with the turn to the self and the Cartesian dualism, nature was rendered untouchable and the self became trapped in itself.<sup>44</sup> Thus Peirce, with his semiotic model, was able to recover modes of thought that had been hidden or pushed to the side in the modern period. Peirce's semiotics, rooted in older traditions, opens up new or previously ignored patterns of thought as they are described for our postmodern context. That is, Peirce's thought provides tools that encapsulate insights gained from antiquity and brought through modernity to post-modernity or late modernity. Hughes concludes, 'Peirce's semiotic theory both builds a bridge back beyond the Cartesian bifurcation (reality is either objective or subjective) to the mature thought of the late Middle Ages (of which Peirce was an accomplished student) and equally points a way forward to a post-Cartesian (i.e., postmodern) world.'<sup>45</sup> Peirce's thought is useful in the service of theology, providing refinement for descriptions in our current postmodern context as we address Taylor's modern dilemmas.

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<sup>43</sup> John Deely, *Four Ages of Understanding: The First Postmodern Survey of Philosophy from Ancient Times to the Turn of the Twenty-First Century* (Toronto: University of Toronto Press, 2001), 613.

<sup>44</sup> Thomas Short, *Peirce's Theory of Signs* (New York: Cambridge University Press, 2009), 206. The dynamic object in Peirce's model provides an external reality that is independent of an individual's experience (Short, *Peirce's Theory*, 199).

<sup>45</sup> Hughes, *Worship*, 29–30.

## 1.5. Outline

Peirce's description of the process of interpretation provides a summary of the Spirit's agency of mediation of the Word that is established through Corinthians, Calvin and Congar: the Spirit employs the Supper to effect interpretation of the Word (revelation) and interpretative responses of the Word (sanctification). The next chapter provides the exegetical foundations for our theological description of the Spirit's work in the Supper; a view of mediation from a distance, establishing its dual agency. The following two chapters clarify our theological description set up in the first chapter by a further specification of the Spirit's work in the Supper; the first honing in on the Spirit's agency, the following honing in on the Supper's instrumentality. Each chapter contributes to our theological description as a case study addressing Taylor's concerns of an immanent and rational frame. The concept of mediation provides a dual agency action to address transcendence and immanence. The chapter on the Spirit's agency will describe primarily divine action, with human action in the chapter remaining more in the background. The chapter on the instrumentality of the Supper will bring human action more to the fore, without losing sight of divine action. In each of these chapters, we will address Taylor's concerns from differing viewpoints.

### *1.5.1. A Description of Mediation*

In the second chapter we will provide a theological description of the Spirit as the agent of mediation and the Supper as the instrument of mediation. That is, the Spirit uses the Supper to complete mediation of the Word. Our description of mediation helps us address Taylor's dilemma in an action that requires dual agency. Transcendence and immanence are maintained as

we establish the asymmetry in the divine/human relationship between the Spirit's agency and the Supper as a practice.

We begin the chapter with an exploration of 1 Corinthians in order to establish the relationship between the Spirit and the Supper. We will see, from our exploration, that the Spirit is best described as agent and the Supper as instrument. From 1 Corinthians, the Spirit and the Supper's relationship is revealed both through their continuity found between the two and a radical discontinuity also found between them. Continuity is shown through an overlap found in the descriptions of both the Spirit and the Supper, highlighting their similarity. This continuity is captured within a greater discontinuity—asymmetrically. The Spirit is spoken of as an agent as opposed to the Supper, highlighting an irreversible dependence of the Supper on the Spirit. Thus, the scale of the discontinuity combined with continuity sets up the relationship between the Spirit and the Supper as agent to instrument; the Spirit is the agent that uses the practice of the Supper. Exploration of 1 Corinthians provides the foundation for enhancement through conversation with Calvin and Congar as we explore the asymmetrical relationship of divine and human action as witnessed in the Spirit's use of the Supper.

What we witness from Calvin's reflections on the Spirit and the Supper in his 'Short Treatise on the Lord's Supper'<sup>46</sup> is that he draws attention to the continuity found between the Spirit and the Supper. His description of continuity providing the context to address Taylor's concerns over immanence in a combination of transcendence and immanence. Calvin's descriptive use of 'Spirit' and 'spiritual' and an emphasis on the humanity of Christ, present through the Spirit, gives a Christological shape to our description of agent and instrument found in 1 Corinthians. His thought witnesses to the agency of the Spirit and the effect of the practice

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<sup>46</sup> Referred to hereafter as 'ST'.

of the Supper, confirming the continuity that we found in 1 Corinthians. We also see the continuity between Spirit and Supper as the effects of the Supper are placed in opposition to more ordinary effects. The spiritual effects point to the agency of the Spirit. While Calvin's thought contains continuity between the Spirit and the Supper, a radical discontinuity (a greater discontinuity in the context of continuity) is not prominent. There is an inadvertent lack of emphasis on the transcendence of the Spirit's agency in the Supper. Thus, we see that Calvin is strong on continuity, but doesn't fully develop a radical discontinuity between the Spirit and the Supper, making it easier to conflate the Spirit with the Supper.

As we turn our attention to Congar, we will see that Congar's thought enhances the description of the Spirit as agent and the Supper (Eucharist) as instrument as found in 1 Corinthians and in conversation with Calvin. This enhancement is evident through Congar's description of the Spirit's transcendence, which is grounded in the inseparability of the missions of Word and Spirit. Congar also elaborates on the Spirit's transcendence in his discussion on the epiclesis. The Spirit works through the Supper, but he is not confined in it or to it—he is called upon as Lord through the Eucharistic prayers. Thus, Congar's transcendent Spirit builds on Calvin's enhancement of the Corinthian description of the Spirit's agency working through the instrumental Supper; the Spirit is both immanently at work while remaining transcendent. Congar's description of the Spirit's transcendence completes Calvin's description of the Spirit's immanent workings combining to establish transcendence and immanence in the dual agency found in the practice of the Supper.

With our exploration of 1 Corinthians enhanced in conversation with Calvin and Congar, we conclude the by refining the theological description provided so far. The Spirit as agent and the Supper as instrument is given conceptual clarification with the help of Peirce's semiotic

model. Peirce's description of mediation and the completion of meaning by sign producer and sign recipient in the sign process provides the appropriate conceptual tools. This aspect of Peirce's thought helps us refine our theological description by elaborating on the description of the relationship between agent and instrument; the Spirit is the agent of mediation and the Supper is the instrument of mediation, where the Spirit's use of the Supper is in completing mediation of the Word. Peirce's description of the sign process enables us to flesh out the meaning of mediation, setting divine action (Spirit's agency) with human action (the practice of the Supper) towards the goal of addressing Taylor's immanent frame concerns.

### *1.5.2. The Spirit's Agency*

In our third chapter, we turn to a specification of the Spirit's mediatorial work through the Supper. The theological description arising from the chapter is: the Spirit interprets the Word through the Supper. Expanding this description, the Spirit not only makes present the external Word,<sup>47</sup> but also makes present *for us* the external Word by interpreting it. That is, the Spirit, through the Supper, makes the external Word an internal Word. The Word and Spirit act in unity and distinction. Furthermore, we will see that the Spirit's interpreting of the Word (internalising the external Word) occurs through the practice of the Supper foundationally, but not exhaustively. Thus, this chapter's theological description will provide a specification of the Spirit's completing of mediation of the Word through the Supper, as we see his agency in revelation that is completed in illumination.<sup>48</sup> Our description addresses Taylor's immanent

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<sup>47</sup> As will be described below, the external Word is the Apostolic Word, in its differing forms, as a testimony to the Incarnate Word.

<sup>48</sup> Illumination is not to be linked solely with the individual, but also as an attestation to Scripture and found as a work in the believing community (Herman Bavinck, *Prolegomena* [vol. 1; Reformed Dogmatics; Grand Rapids, MI: Baker Academic, 2003], 597).

frame concerns, particularly as the immanent is broken in on by the action of a transcendent agent, the Spirit. We are able to return agency to a divine origin through the Spirit's agency in revelation in the context of human agency.

Paul's first letter to the Corinthians provides the foundation for the dual and distinct mission of Word and Spirit; that is, our exploration of 1 Corinthian establishes the Spirit's agency through the Supper. 1 Corinthians sets the pattern of external and internal Word in proclamation and the Supper. In order to show this we will firstly establish the unified work of the Word and Spirit towards unity in the body. Their common action provides the basis for the combined action of Word and Spirit in the external and internal Word. We witness the internal and external Word in Paul's proclamation; Paul's proclamation being an Apostolic Word that is a testimony to the Incarnate Word. 1 Corinthians makes quite clear that the Apostolic Word is empowered by the Spirit. The combined action of Word and Spirit is not only seen in the external Word, but also in the internal Word. The resulting analysis of external and internal Word provides a description of the Word and Spirit's combined agency.

Secondly, we will take the description of the external Word and internal Word in proclamation and apply it to Paul's treatment of the Lord's Supper. The external Word (in the power of the Spirit) appears as the offering of Christ's body given. The internal Word appears in Paul's description of participation in Christ that comes through the external Word. Showing an external and internal Word in both proclamation and the Supper reinforces the close link of Word and sacrament. Lastly, we will draw attention to the eschatological nature of the Spirit's work in the Supper to provide the grounds for further reflection on the working of the Spirit through the practice of the Supper.

As we return to Calvin's thought, we will see that Calvin's emphasis on the Spirit's agency in the Supper is defined by the Spirit's internalising role. Calvin's language provides the context for the internal and external Word. Within this context, Calvin makes explicit the Spirit's role in internalising the external Word. He does this through his description of the Spirit as the bond of participation, enhancing the theological description created through Corinthians. However, while Calvin's presence-absence dialect highlights the Spirit's internalising role, a greater eschatological emphasis is needed to bring out the anticipatory nature of the Spirit's work.

As indicated above we should look to Congar's contribution to enhance the eschatological features of the Spirit's internalising work. Congar's enhancing abilities are particularly prominent in his richer eschatological focus. In the previous chapter, Congar's emphasis on the inseparability of Word and Spirit enhanced the description of the Spirit's transcendence over the Supper, providing transcendent agency to Taylor's concern over our immanent frame. The epiclesis, while supporting the inseparability of Word and Spirit, in this chapter also grounds the distinctiveness of the mission of Word and Spirit. Epiclesis as the eschatological work of the Spirit in openness and newness, goes with the words of the institution, giving prominence to the Spirit's eschatological distinctiveness in unity with the Word. However, while Congar's thought affirms the distinctiveness of the Spirit's mission, some of that distinctiveness is ironically compromised. Ecclesiology takes over some of the eschatological work of the Spirit, leaving less that is distinct in the Spirit's work. The conflation of Christ's humanity with the church draws attention to this move. Congar's eschatological edge wrought by the Spirit is dulled by an ecclesiological conflation.

Peirce's semiotic model, analogically employed, provides the conceptual tools to refine the description of both the unified work of Word and Spirit, and the Spirit's distinctiveness. Peirce's notion of triadic signification as essential to the sign process provides a striking analogy for the completion of revelation by the Spirit in illumination. Peirce's concept of the interpretant illustrates the Spirit's internalising of the external Word providing a refinement to our description—the Spirit effects interpretation of the Word. Hence, the signification process gives us the appropriate conceptual language to refine our articulation of the theological description in this chapter. Furthermore, Peirce's semiotic model will provide the conceptual language that will enable us to specify the nature of Congar's eschatological emphasis in the Spirit's work. That is, Peirce's concept of the growth in meaning of a sign will be likened to the opening and renewing aspects of the Spirit's agency. In these two ways, we will employ Peirce's semiotic model to refine the theological language in this chapter, explored in Corinthians and enhanced in conversation with Calvin and Congar.

### *1.5.3. The Supper's Instrumentality*

The initial chapter (A Description of Mediation) focused on the Spirit's completing mediation as the agent using the Supper as an instrument. The previous chapter (The Spirit's Agency) began the first of a two part specification of the Spirit's mediating role through the Supper as the one who effects interpretation of the Word. This current chapter (chapter four) continues that two part specification of the Spirit's mediating role through the Supper. The focus of chapter four takes the description of the Spirit's effecting interpretation of the Word through the Supper (in chapter three) as the basis of the Spirit's agency in effecting individual and corporate interpretative responses of the Word through the Supper. Here is a major restatement

of the problem of immanence that Taylor describes. Immanence is not an issue of itself, since transcendence is able to work through immanence; divine agency employs human agency mediately.

Our exploration of 1 Corinthians in this chapter provides a theological description of the sanctification that occurs through the Supper (in both individual and corporate ways). Paul uses the Supper in two separate issues to guide and govern the individual and corporate life of the Corinthians. Paul's first treatment of the Supper (10:1–33)<sup>49</sup> draws our attention to the individual sanctification that results from participating in the practice of the Supper. Paul uses the Supper with a vertical emphasis as the basis to shape the individual actions of the believer, particularly as they relate to other members of the body of Christ. Paul's second treatment of the Supper highlights the horizontal aspect of the Supper in order to direct their corporate life, particularly witnessed in the context of worship.

In drawing out the implications of individual and corporate sanctification we will observe that individual sanctification is the sanctifying of the individual as their lives are directed towards others through Christ. Corporate sanctification is the setting apart of the community as a witness through the proclamation of Christ's death and return. Alongside individual and corporate sanctification, Paul introduces both the individual indwelling of the Spirit (6:19) as well as the corporate indwelling of the Spirit (3:16). Thus, we shall see that our exploration of Corinthians provides a theological description of sanctification (individual and corporate) in the context of the indwelling of the Spirit (individual and corporate).

We return focus to Calvin's ST in order to deepen our description created from Corinthians by linking individual sanctification to the Spirit's dwelling in the individual. Calvin,

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<sup>49</sup> Biblical references throughout this work refer to 1 Corinthians unless otherwise specified. All biblical references quoted from NIV (2011).

in the ST, specifies the Spirit's eschatological agency as he sanctifies the individual, through assurance in Christ, towards others in charity. Building on our conversation with Congar, we are able to thicken the theological description created by our exploration in Corinthians in relation to corporate sanctification and corporate indwelling. Congar's ecclesiology adds to the existing description of the Spirit's eschatological agency in relation to corporate sanctification, particular through the notion of witness.

Once again we employ Peirce's triadic model of signification analogically to refine the theological description created by Corinthians in conversation. By analogy, Peirce's model will provide more expansive ways of describing the Spirit's agency for both the individual and the church. The eschatological aspect of the Spirit's agency in individual sanctification is located in the believer's actions and experience; their interpretative responses. The eschatological aspect of the Spirit's agency in corporate sanctification is united to the church's agency. The church's agency is the location of the Spirit's effecting Christ's past institution of the church combined with being a witness to the consummation of the church—its interpretative response as a witness (memory and anticipation). Thus, analogically employing Peirce's model, we will refine the theological description of the chapter as a continuation of the specification of the Spirit's work found in the previous chapter. Chapter four provides an 'embodied' response to Taylor's concern over our rational frame, which through the body we are able to see the actions of the transcendent, establishing human agency in the process.

## 1.6. Thesis statement

The goal of this essay is to address Taylor's concerns over our immanent and rational frame through a specific case study on the Spirit's role in the Lord's Supper. Our aim is to highlight divine or transcendent actions through immanent or human actions, not robbing the poor to give to the rich, but establishing a description of both—compatibilism; divine and human agency. We provide an account of compatibilism by dissecting the concept of mediation and reorganizing it to describe divine and human agency as who does what, when and why. As we analyse mediation, we will be describing it as we observe the practice of the Supper, the body. So we will be redressing Taylor's second concern about our rational frame, by establishing the body as integral in the making of meaning; a description of mediation.

Thus we shall seek to establish the following theological description concerning the role of the Spirit in the Supper: the Spirit uses the Supper to complete mediation of the Word by effecting interpretation of the Word through the practice of the Supper in order to effect individual and corporate interpretative responses of the Word through the practice of the Supper. To expand on the Spirit's mediation slightly, the Spirit's mediation of the Word through the Supper has interpretation of the Word as the *means* of mediation and the interpretative responses of the Word as the *results* of mediation. That is, interpretation is the means of mediation and the interpretative responses describe the fruit and completion of mediation.

To begin to address Taylor's concerns, the next chapter will explore mediation as a concept that will help focus human agency in the context of the divine action of the Spirit.

## Chapter 2: A Description of Mediation

### 2.1. The Spirit as agent, the Supper as instrument

Taylor described a role robbery in our immanent and rational frame—divine action now solely human, bodily action now in the mind. As we describe the process of mediation we will be analysing the roles within the mediation process who does what is vital. While theology and praxis might sometimes invert the relationship or blur the distinction between the Spirit and the Supper, Moltmann’s observations capture the importance of establishing the right relation between the Spirit and the practice of the Supper, ‘It is not the church that administers the Spirit as the Spirit of preaching, the Spirit of the sacraments [...] The Spirit “administers” the church with the events of word and faith, sacrament and grace’.<sup>50</sup> That is, pneumatology is not a function of ecclesiology, but its ground. This chapter will establish the proper relationship between the Spirit and the Church in the context of the Supper—the Spirit is the agent of mediation, the practice of the Supper is the instrument of mediation. We will see that this description, gathered from the exploration of 1 Corinthians, is derived as we witness both a continuity and a radical discontinuity between the person of the Spirit and the practice of the Supper. Turning to our conversation partners we will see that Calvin establishes a strong emphasis on the continuity between the Spirit and the Supper, through his use of *spiritual* and *Spirit*. Congar’s work further enhances our theological description establishing radical discontinuity between the Spirit and the

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<sup>50</sup> Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution of Messianic Ecclesiology* (London: SCM Press, 1977), 64.

Supper through his emphasis on the transcendent Spirit. In concluding with Peirce's semiotic model, we will see that his category of Thirdness allows us to refine our description of the Spirit's agency as characterized by mediation; the Spirit uses the Supper in mediation. We further refine our description of mediation using Peirce's description of the sign process as we observe that meaning is completed by both the sign producer and recipient. What will be shown is that the Spirit as the agent uses the Supper as an instrument to complete mediation of the Word. Completion of mediation is the overall effect as a result of the Supper; a practice under the governance of the Spirit. During the course of this chapter we will dissect the concept of mediation in order to better understand the relationship between human and divine agency and the relationship between the Spirit and the practice of the Supper.

### *2.1.1. Continuity of Spirit and Supper*

We begin by exploring, in 1 Corinthians, the continuity found between the Spirit and the Supper which will provide a platform for understanding the work of the Spirit through the Supper. In particular we will focus on the work of the Spirit and the effect of the Supper. 'Effect' particularly highlights the similarity between the Spirit and the Supper, considering the Spirit is often spoken of in terms of efficacy. The Supper has an effect, but it is solely based on the efficacy of the Spirit. We observe continuity between the Spirit and the Supper in the following ways:

Firstly, we see continuity because both the Spirit and the Supper point to God's gift of grace. In 2:12 Paul explains that the Spirit is given that believers might understand what God has given them. As we will argue below, the Supper is given that believers might understand their participation in Christ's body (and thus in his benefits) which was *given* for them. Thus, what is

witnessed is that both the Spirit's work and the Supper's effect is to help believers understand the things that 'God has freely given' them (2:12).

Secondly, continuity is witnessed since both the Spirit and the Supper point in different ways to the participation that believers have in the body gathered (the church). The receiving of the Spirit that Paul mentions in 2:12 is elaborated further on in the letter as Paul announces that the Corinthians have all been given the Spirit and thus all are part of the body of Christ; '[f]or we were all baptized by one Spirit so as to form one body' (12:13). As we will argue below, the Supper is given, so that believers may participate in the body given and gathered. Thus, both the Spirit's work and the Supper's effect is to help believers see that they are part of God's church.

Thirdly, in 1 Corinthians, both the Spirit and the Supper highlight the eschatological nature of reality. Those who receive the Spirit, do not receive the spirit of this age, but the Spirit that comes from God. Pearson shows that behind the Corinthian's faulty understanding of the Spirit lies a 'Hellenistic-Jewish exegesis' of Gen 2:7, where the ability to know God is given to men from the beginning.<sup>51</sup> Pearson's observations concerning the 'words taught by the Spirit'<sup>52</sup> (2:13) highlight this contrast;

Paul is accommodating himself to the opponent's terminology, but is radically re-interpreting it. For Paul the πνευματικός [spiritual] man is the one who walks according to the Spirit of God in the light of what he has received from God (v. 12, cf. Rom. 8) apart from any created potentiality in himself. The gift of the Spirit is a gift of free grace, and is an eschatological event. The 'psychic' man, for Paul, is the one who has only natural possibilities apart from the eschatological gift of the Spirit, and cannot attain to "the things of the Spirit of God" by virtue of anything within himself. [...] Paul thus affirms the radical break between God and natural man, a break which can be bridged only from God's side, by his love and by his decisive act in Christ.<sup>53</sup>

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<sup>51</sup> Birger Pearson, *The Pneumatikos-Psychikos Terminology in 1 Corinthians; a Study in the Theology of the Corinthian Opponents of Paul and Its Relation to Gnosticism*, (Missoula, MO: SBL, 1973), 38.

<sup>52</sup> Notice the emphasis on words in this verse rather than wisdom, used earlier. While Paul will refer to these words as God's wisdom (2:6), this verse highlights the close link between the work of the Word and the Spirit.

<sup>53</sup> Pearson, *Pneumatikos-Psychikos*, 40–41.

The incompatibility of these two ‘spirits’ (2:12) highlights the eschatological nature of the Spirit as given now as result of the cross, not as a result of creation. This same incompatibility of the times leads to an incompatibility of certain actions; eating the Lord’s Supper and eating at idol sacrifices. The logical outworking of participating in the Lord’s Supper is the incompatibility of participating in idol sacrifices as Paul outlines in chapter ten. Thus, we see that both the Spirit’s work and the Supper’s effect is to mark off those who are not of this world and must therefore not participate in the spirit of this world as they dine with idols.

Fourthly, Paul makes it clear that both the Spirit and the Supper point to the judgment of the world. The coming of the Spirit points back to the judgment that occurred on the cross; ‘judgment, because the prince of this world now stands condemned’ (Jn 16:11). While believers receive the Spirit from God, it is those who remain in the spirit of this age ‘who are coming to nothing’ (2:6). The coming of the Spirit points back to the judgment that occurred on the cross that will be consummated on Jesus return. In reference to the Supper, Paul urges the Corinthians to undergo discipline now in order to escape being ‘condemned with the world’ (11:32). The Supper points to the final judgment of the world as it proclaims both Jesus death ‘until he comes’ (11:26). Thus, we see that the Spirit’s work and the Supper’s effect is to remind and shield believers from the judgment that has and is to come.

Fifthly, we see that the contexts for the Spirit and the Supper are the same; both are found in sections where Paul is addressing disunity and urging unity. With reference to the Spirit in chapter two, Paul in the larger section (chapters 1–4) is urging the Corinthians not to boast (boasting in gifts, or particular leaders), which has led to divisions, and to be united. With reference to the Supper, disunity is found as believers flaunt their supposed strength in front of the one with a weak conscience, putting a ‘stumbling block’ in front of other believers (8:9). In

the second treatment of the Supper, disunity is witnessed as some go hungry while others are stuffed and drunk (11:21). Furthermore, this treatment of disunity with the Supper is followed very closely by the unity that is found in the Spirit in chapter twelve. Thus, we see that both the Spirit's work and the Supper's effect revolve around creating unity from disunity.

Sixthly, both the Spirit and the Supper are associated with proper discernment. The Spirit reveals the wisdom of God, highlighting what God has 'freely given' (2:12), teaching and interpreting spiritual realities (2:13) that can only be 'discerned [...] through the spirit' (2:14). The result is that the spiritual person is able to make right 'judgments' (*ανακρίνω*) through the work of the Spirit (2:15). The Supper requires that a person 'discern [*διακρίνω*] the body'; that they 'examine [*δοκιμάζω*] themselves' (11:28, 29). This requirement of examination is the way the Supper produces discernment in relation to the meal. Yet this discernment is not limited to the time of the Supper. Earlier in the letter, Paul urges the Corinthians to judge (*κρίνω*) the argument he makes about the danger of participating in idol sacrifices (10:15). Not only does the language of discernment highlight an overlap between the Supper, but so does the theme of *γνώσις* (knowledge). The same section (8:1–11:1) that contains the first treatment of the Supper contains implicit references to the Spirit through the theme of knowledge (a gift of the Spirit); the Spirit lies 'just below the surface through much of the argumentation of this long section of the letter'.<sup>54</sup> So, although Spirit language is largely absent (the only exception is 10:3–4), the theme of *γνώσις*, a gift of the Spirit, ties this section together and to the Spirit.<sup>55</sup> Thus, we see that both the Spirit's work and the Supper's effect produce discernment of spiritual realities. This

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<sup>54</sup> Fee, *Empowering Presence*, 142.

<sup>55</sup> Gardner argues for the unity of this section (chapters 8–10) based on the theme of knowledge, where Paul counters that with love – using knowledge through discernment for the good of the other, not boasting about status (Paul Gardner, *The Gifts of God and the Authentication of a Christian: An Exegetical Study of 1 Corinthians 8-11:1* [Lanham, MD: University Press of America, 1994], 187–9).

is highlighted both in the overlap of discernment language, but also with the right use of knowledge (a gift of the Spirit).

Lastly, it is seen that both the Spirit and the Supper are described as gifts. The Spirit is from God and is ‘received’ (2:12).<sup>56</sup> The Supper is also spoken of as a gift, though not explicitly. Paul refers to the Lord’s Supper indirectly as he alludes to the spiritual food and drink that was consumed in the wilderness (10:3–4). While the emphasis is on the wilderness feeding, the typological connection grants seeing similarities in the two different events. The reception of food in the wilderness corresponds to the reception of food in the Supper. Goppelt concludes, ‘When Paul calls the Israel of the wilderness wandering “our forefathers” in a spiritual sense, he is alluding to the typological relationship. They received the symbols of grace that correspond to the Christian sacraments.’<sup>57</sup> He goes on to point out that the feeding was already thought of as ‘spiritual’ as Psalm 78:24 highlights.<sup>58</sup> If Paul can see the wilderness feeding as God’s gracious provision, a gift (cf. 2 Cor 8:1,15), then assuming the typological relationship, the sacraments, and therefore, the Supper can also be viewed as a gift—a means of grace.<sup>59</sup> Thus, we see that both the Spirit and the Supper are gifts.<sup>60</sup>

The continuity that we have witnessed between the Spirit and the Supper shows some of the Spirit’s work in the Supper. The Spirit works, through the Supper, highlighting the grace of God that is given as believers, participating in the body of Christ given and gathered.

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<sup>56</sup> 12:13 also speaks of the gift of the Spirit.

<sup>57</sup> Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (Grand Rapids: Eerdmans, 1982), 144.

<sup>58</sup> Goppelt, *Typos*, 145.

<sup>59</sup> Koester observes that where the name changes to Eucharist, the focus can turn more to the action of man, over the action of God. The Lord’s Supper keeps the focus on the Supper as a gift from God (Craig Koester, ‘Promise and Warning: The Lord’s Supper in 1 Corinthians’, *Word World* 17/1 [1997]: 48). The Supper is a means of grace, not a means to grace.

<sup>60</sup> This is not tying the gift of the Spirit to the timing of the Supper, but that as Christ can be fed on, so the Spirit can be consumed (12:13).

Participation occurs having been redeemed from this present age, and being made to share in the age to come as an anticipation. To assist believers in discernment, the Spirit and the Supper are given as gifts, particularly in the context of disunity amongst the body gathered.

### *2.1.2. Discontinuity between Spirit and Supper*

Turning from the continuity between the Spirit and the Supper in 1 Corinthians to the discontinuity, we see that a radical discontinuity accentuates the different roles that the Spirit and the Supper have respectively, as agent and instrument; the Spirit working an effect, revelation and sanctification, through the Supper and not vice versa. Discontinuity between the two is revealed in the following ways:

Firstly, discontinuity between the Spirit and the Supper is highlighted by the fact that revelation comes only through the Spirit. Revelation refers to the Spirit's activity of inspiration and illumination of the Word of God in Scripture and in the believer. The crucified Lord of glory, 'God has revealed to us by his Spirit' (2:10). Nowhere is the Supper attributed this active role of revelation. Whatever revelation comes through the Supper, comes because of the Spirit. Thus, we see that the Spirit's role through the Supper is, through revelation; the Spirit particularises the Word of God for the believer.

Secondly, discontinuity between the Spirit and the Supper becomes more apparent in the notion of discernment. Discernment, as with revelation, also comes only through the Spirit. Discernment, takes the Spirit's illuminating work of the inspired Word and harnesses it for a particular time and situation; discernment is God's Word contextualized by the Spirit. The person with the Spirit is able to understand the things that come from the Spirit of God 'because they are discerned only through the Spirit' (2:14). Paul's point in this passage (concerning this

point and the previous point) is to highlight the uniqueness of revelation that comes through the Spirit, as opposed to discernment that comes without the Spirit. The Supper without the Spirit, would fall into this second category. Thus, we see that the Spirit uses the Supper to effect discernment. The revealing of the Word by the Spirit not only particularizes the Word of God for the believer, but particularizes the believer in a particular place in space and time.

Furthermore, the activity of discernment varies slightly in relation to the Spirit's discernment and the role of discernment required in the Supper. Paul uses *ανακρίνω* (2:15), in regards to the discernment of the Spirit, and, *διακρίνω* (11:29) in the discernment found in the Supper. In both cases they are imperfective in aspect, highlighting an ongoing and proximate viewpoint. Yet, *ανακρίνω* seems to have a wider application or sense to it. Its reference is to an inquiry or investigation and the scope of that inquiry is 'all things' (2:15).<sup>61</sup> *Διακρίνω* on the other hand seems to focus more on the act of discriminating<sup>62</sup> and the context narrows that discriminating down to one object; 'discerning the body' (11:29). What this difference points to is the Spirit's role as agent and the practice of the Supper as the instrument for the Spirit's use. Thus, we see that the scope and activity of discernment further highlights a discontinuity between the Spirit and the Supper.

Thirdly, discontinuity is witnessed in the differing effect of each; the effect of the Supper is temporally limited, whereas the effect of the Spirit is not. The Supper was instituted for a specific time and its benefits are focused on a particular time. This is reflected in its linkage with the feeding in the wilderness—a one generation effect (10:3–4). The Supper proclaims 'the Lord's death until he comes' (11:26). Consequently the Supper is in some senses a temporal

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<sup>61</sup> Roy Ciampa, 'Examined the Scriptures?': The Meaning of *ανακρίνοντες τὰς γραφάς* in Acts 17:11', *J. Biblic. Lit.* 130/3 (September 2011): 531.

<sup>62</sup> Charles Moule, 'The Judgment Theme in the Sacraments', in *The Background of the New Testament and Its Eschatology* (Cambridge: University Press, 1964), 471.

measure, instituted for a certain time. Schweitzer sums up this temporality as he speaks of the limited application of the Supper as compared to Hellenistic understandings of the sacrament,

They [the sacraments] do not directly communicate eternal life, as is the case with the Greek mystery-religions, but a participation in a world-condition which is still in preparation. [...] In the Hellenistic mystery religions it is of the essence of the sacrament that it reaches back into the mysterious past of the world, and is efficacious for all times and all generations of mankind. For Paul [...] Sacraments have their beginning in the death of Jesus—that is, in the immediate present—and continue until His return in glory—that is, into the immediate future. It is only for this span of time that they exist. Before, they were impossible; after, they will be unnecessary. [...] As temporary *ad hoc* institutions they have their counterpart in the sacraments of the Israelites on their way from Egypt to Canaan; these also were valid for one generation and with reference to a benefit expected in the near future.<sup>63</sup>

The Spirit however, while working in temporality, is not limited to one specific time, but transcends time. His effects are thus not limited to one specific time and so is able to communicate lasting effect. Where the Supper is limited to a temporal application, the Spirit's transcendence means the effect of his application is not limited by time; the 'Spirit searches all things' (2:10), in order that the spiritual person may judge 'all things' (2:15). Thus, we see that the discontinuity between the Spirit and the Supper; the Spirit, as agent, not only enables the limited effect produced by the instrumentality of the Supper, but joins that limited effect with an eternal, lasting, effect.

Lastly, discontinuity is witnessed as the Spirit is spoken of in active terms, whereas the Supper is not. It is the Spirit who *searches, reveals, teaches, and interprets* (2:10–13). Paul uses the concept that stands behind the practice of the Lord's Supper to highlight the truth, to foster his a certain ethic. But the practice of the Supper is not spoken of as actively fostering that ethic. Thus, we see further evidence for the discontinuity between the Spirit and the Supper.

The discontinuity between the Spirit and the Supper highlights that the Supper is completely dependent on the Spirit and not the other way around. It is an asymmetrical

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<sup>63</sup> Albert Schweitzer, *The Mysticism of Paul the Apostle* (The Albert Schweitzer library; Baltimore, MD: John Hopkins University Press, 1998), 52, emphasis original.

relationship of dependence as an instrument is to its agent. Their roles are not interchangeable, nor should they be confused. While there is continuity, this continuity exists within a greater discontinuity. The relation of continuity needs to be encapsulated within the relation of a greater discontinuity; ‘The ontological rule in ecclesiology is therefore that whatever conjunction there may be between God and his saints, it is comprehended within an ever greater dissimilarity.’<sup>64</sup> The Spirit as agent uses the Supper as an instrument to achieve his purposes. We will enhance the description of the relationship between the Spirit and the Supper as we engage with the work of Calvin and Congar.

## 2.2. Calvin’s continuity

Having explored 1 Corinthians, a close reading of Scripture, we turn to Calvin’s treatise to enhance the theological description by providing further evidence for continuity, confirming our description of the Spirit’s agency through the instrumental Supper. Calvin, in ST, underscores the continuity that is found between the Spirit and the Supper in his language and description of the Spirit as bond. We see evidence of continuity between the Spirit and the Supper in Calvin’s use of the adjective *spiritual*, providing evidence for the effect of the Supper, with the proper noun *Spirit*, providing evidence for the agency of the Spirit through the Supper. However, while Calvin emphasized continuity, a discontinuity between the Spirit and the Supper wasn’t as explicit in the treatise as continuity. Thus, we observe that Calvin had a strong sense of

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<sup>64</sup> John Webster, ‘The Church and the Perfection of God’, in *The Community of the Word: Toward an Evangelical Ecclesiology* (ed. Mark Husbands and Daniel J Treier; Downers Grove, IL: InterVarsity Press, 2005), 92.

continuity with less prominence given to the discontinuity found between the Spirit's and the Supper.

For Calvin the Supper is spiritual. Although Zwingli would also use the language of spiritual, Calvin used it in a different way. The treatise includes forty eight references to the body—Christ's body forty six times and our bodies twice. This fact is to be expected in a treatise concerning the giving of Christ's body. However, references to the Spirit tally half of the references to the body—a combination of the adjective *spiritual* and the proper noun, *Spirit*. In a treatise relating to the body of the Lord, we see that Calvin still provides a stress on the Spirit.

There are twenty four references to Spirit/spiritual in this Treatise. From these references there occurs twelve distinct points that Calvin makes using reference to either the Spirit or to spiritual realities. While Calvin generally uses *Spirit* and *spiritual* in different and distinct ways, Calvin has a fluidity with language that also defies these tight distinctions. For the most part, however, *Spirit* and *spiritual* function in different ways in the ST. This is clearly seen in the first reference to both *spiritual* and *Spirit*. Calvin provides the context for why the Supper was instituted; as a father nourishes his children, so God nourishes his church through the Supper. Calvin reasons that God's nourishing is analogous to a father's nourishing; there is similarity and dissimilarity, a continuity and discontinuity. Calvin states, 'corporal nourishment' is 'common to all', however, 'the life into which he [God] has begotten us again is spiritual, so must the food, in order to preserve and strengthen us, be spiritual also.'<sup>65</sup> Spiritual is set against corporeal. It is set in opposition—there is a discontinuity of effects, the spiritual as opposed to the corporeal.

Calvin uses the adjective to qualify a number of terms throughout his argument, all in the aid of highlighting the distinction between *spiritual* and some other form or mode; *spiritual* food

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<sup>65</sup> Jean Calvin, 'Short Treatise on the Lord's Supper', in *John Calvin: Tracts and Letters* (ed. Henry Beveridge; trans. Henry Beveridge; vol. 2, 1st ed.; Edinburgh: The Banner of Truth Trust, 2009), 165.

strengthens *spiritual* life through *spiritual* nourishing, because it is *spiritual* grace which is a *spiritual* mystery, yet still being a *spiritual* reality or *spiritual* thing; that is, it is *spiritual* bread.<sup>66</sup>

The contrasting of effects is set alongside agency of the Spirit. Calvin continues, ‘when by adopting us as his children, he begot us again by immortal seed, namely, his word imprinted on our hearts by the Holy Spirit.’<sup>67</sup> This use of *spiritual*, describing the effect, and *Spirit*, describing the agent, is consistent with most of the references to these two terms in ST.

Yet the final reference to both the Spirit and the *spiritual*, seems to conflate their meanings somewhat, pointing also to continuity. Calvin draws out an implication of his argument, concluding, ‘we must hold that it [the Supper] is made effectual by the secret and miraculous power of God, and that the Spirit of God is the bond of participation, this being the reason why it is called *spiritual*.’<sup>68</sup> The Spirit is the one who makes the sacrament effective and for this reason the Supper is called *spiritual*. Here the focus is not so much on the *spiritual* as opposed to some other reality or mode, but as a shorthand, pointing to the Holy Spirit’s activity. Nonetheless, the majority of references to *spiritual* and *Spirit* take on the relation of the Supper as effect and *Spirit* as agent.

Calvin’s emphasis on continuity seemed to arise out of his context surrounding the debates concerning Christ’s presence in the Supper. On one side was Luther who hadn’t distinguished enough between his own position and that of the papist; ‘It was Luther’s duty first to have given notice that it was not his intention to establish such a local presence as the Papist’s dream’<sup>69</sup> While on the other side, he argued that Zwingli had divided them (the Supper and Christ’s presence) too much. Calvin continuing, ‘I mean that in their too great anxiety to

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<sup>66</sup> Calvin, ‘Short Treatise’, 165, 167, 168, 171, 172, 181, 186.

<sup>67</sup> Calvin, ‘Short Treatise’, 165.

<sup>68</sup> Calvin, ‘Short Treatise’, 197–8.

<sup>69</sup> Calvin, ‘Short Treatise’, 196.

maintain that the bread and wine are called the body of Christ, because they are signs of them, they did not attend to add, that though they are signs, the reality is conjoined with them'.<sup>70</sup>

Calvin's assessment was that both Luther and Zwingli had failed in their inability to teach with clarity; 'though they did not deny the truth, they did not teach it so clearly as they ought to have done.'<sup>71</sup> In distinguishing a spiritual effect, Calvin sought to bring clarity to the debate. The final mention of the Spirit (contained in Calvin's concluding quote above concerning the Spirit as the bond of participation) summarizes his position in contrast to Luther and Zwingli. There needs to be absence as well as presence—a spiritual presence.

Calvin's use of the Spirit/spiritual distinction enabled him to distinguish between the agency of the Spirit and the effect of the Supper. This distinction provides support to the continuity between the two as well as the Spirit's role as agent working through the Supper as an instrument. However, the discontinuity highlighted in Corinthians is not as explicit in the ST. The work of the Spirit in the Supper and the Supper's spiritual effects highlight continuity and thus the Spirit's immanence. But the use of *spiritual/Spirit* doesn't fully convey the Spirit's transcendence over the Supper. What is required is a radical discontinuity matched to a continuity. Nor is this discontinuity witnessed in Calvin's other work as there is a stability in his thought between the treatise and the rest of his work on the Spirit and the Supper that came in later years.

Calvin's understanding of the Spirit's work in the Supper, that he expounds in the ST, remained unchanged throughout the rest of his career. Davis, commenting on the development of Calvin's eucharistic thought, states that his time in Strasbourg (1538–41), where he wrote the ST, was the place and time that most profoundly shaped Calvin's understanding of the Spirit's

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<sup>70</sup> Calvin, 'Short Treatise', 196–7.

<sup>71</sup> Calvin, 'Short Treatise', 196.

role in the Supper. ‘In this stage of his work, Calvin’s concept of the Holy Spirit as the bond between the believer and Christ’s body and blood evolved.’<sup>72</sup> While his eucharistic thought would develop, even past this time, Davis, looking back from the point of view of the final edition of the *Institutes*, sees Calvin’s views on the Holy Spirit in the Lord’s Supper as unchanged since his time in Strasbourg. Calvin, in the *Institutes*, continues to comment on the Spirit as bond as he states, ‘For us the manner is spiritual because the secret power of the Spirit is the bond of our union with Christ.’<sup>73</sup> Similarly,

And there is no need of this for us to enjoy a participation in it [Christ’s body], since the Lord bestows this benefit upon us through his Spirit so that we may be made one in body, spirit and soul with him. The *bond* of this connection is therefore the Spirit of Christ, with whom we are joined in unity, and is like a channel through which all that Christ himself is and has conveyed to us. [...] Scripture in speaking of our *participation* with Christ, relates its whole power to the Spirit.<sup>74</sup>

So Davis concludes, ‘The 1559 *Institutes* have no new material on the Holy Spirit as the mode or channel of communication between Christ and his people. The Spirit’s role in this matter has been spelled out by Calvin as early as the 1539 *Institutes*.’<sup>75</sup> Muller concurs with this insight stating that Calvin’s full ‘pneumatological mediation of union with Christ’ regarding the Supper, appeared in 1539.<sup>76</sup> The 1539 *Institutes* came out a year before the ST was written, providing the basis for Calvin’s understanding of the Spirit’s work in the Supper for the ST. The stability of Calvin’s thought on the Holy Spirit in the Lord’s Supper from such an early stage in his career

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<sup>72</sup> Thomas Davis, *The Clearest Promises of God: The Development of Calvin’s Eucharistic Teaching* (AMS studies in religious tradition no. 1; New York: AMS Press, 1995), 98.

<sup>73</sup> Jean Calvin, *Institutes of the Christian Religion* (ed. John Thomas McNeill and Ford Lewis Battles; The Library of Christian classics; Philadelphia: Westminster Press, 1960), 1405 (Book 4.17.33).

<sup>74</sup> Calvin, *Institutes*, 1373 (Book 4.17.12), emphasis added.

<sup>75</sup> Davis, *Clearest*, 207, emphasis original.

<sup>76</sup> Richard Muller, ‘From Zürich or from Wittenberg?: An Examination of Calvin’s Early Eucharistic Thought’, *Calvin Theol. J.* 45/2 (November 2010): 252.

provides the opportunity to both understand the context of this early treatise, while still being able to speak generally about his view on the Spirit's work.<sup>77</sup>

Calvin's context required him to emphasize the presence of the bodily absent Christ by the Spirit. However, what wasn't explicit in his thought was the otherness of Christ and thus the otherness of the Spirit.<sup>78</sup> Emphasizing the presence of the absent Christ led to more of an emphasis on an immanent Spirit.<sup>79</sup> Emphasizing Christ's eschatological otherness would have provided a structure to speak of the Spirit's otherness as well,<sup>80</sup> leading to a more transcendent Spirit—more discontinuity. This transcendent Spirit is witnessed in Congar's work, who provides a more explicit discontinuity with continuity.

### 2.3. Congar's discontinuity

Proceeding further with our description, we see that Congar's thought on the Spirit's work in the Supper fits within the discontinuity/continuity paradigm that has been established in Paul's letter to the Corinthians; the Spirit as agent and the Supper as instrument. Enhancing this description, Congar's thought provides a greater discontinuity that was not explicit in Calvin's work. The Spirit's radical discontinuity is the result of Congar's emphasis on the inseparability of the two divine missions of Word and Spirit (a point to which Calvin would agree) and is

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<sup>77</sup> Speaking of similar stability, Muller marks the '39 edition of the Institutes as forming a substantial stability that carries through the later editions of the Institutes (Richard Muller, *The Unaccommodated Calvin: Studies in the Foundation of a Theological Tradition* [Oxford studies in historical theology; New York: Oxford University, 2000], 186).

<sup>78</sup> Calvin may have made more explicit mention of the eschatological nature of the Spirit in other parts of his work, but in regards to the Supper it is not emphasized.

<sup>79</sup> Colin Gunton, *Theology through the Theologians: Selected Essays 1972-1995* (Edinburgh: T&T Clark, 1996), 108.

<sup>80</sup> Colin Gunton, *Father, Son and Holy Spirit: Essays toward a Fully Trinitarian Theology*, (London: T&T Clark, 2003), 230.

particularly witnessed in the epiclesis as the Spirit is invoked as transcendent Lord. The Spirit's transcendence provides the appropriate discontinuity between the Spirit and the Supper.

Congar was writing in a context that, he observed, had confined the Spirit within the Church. He charged the Roman church with a 'certain lack of pneumatology' as it related to ecclesiology.<sup>81</sup> It is this lack of 'conceptual mediation' concerning the Spirit that Congar gave as motivation for writing his trilogy on the Spirit.<sup>82</sup> The problem, in terms of the lack, as Congar saw it was that '[a]t that time, the Spirit was seen, on the one hand, as the principle of holy living in the souls of individuals—this was the "internal mission"—and, on the other, as guaranteeing acts of the institution, especially its infallible teaching.'<sup>83</sup> The result of this pneumatology, particularly as it relates to the Roman church, is summarized as Congar quotes Walter Kasper, '[i]n modern theology [...] one often gets the impression that pneumatology has become a function of ecclesiology'.<sup>84</sup> For the Roman church, the Spirit is the one who animates the structures set up by Christ. Congar's conclusion on this state of affairs was that '[t]his certainly does not constitute a pneumatology.'<sup>85</sup>

Congar's early attempts at redressing this pneumatological lack came in identifying the Spirit's work in the area of charisms (the variety of gifts distributed by the Spirit for the building up of the church). Calvin described these gifts in ST, particularly as they related the Supper. The gifts were the three benefits that arose as a result of the Supper—assurance, praise and holiness (see below). By identifying this aspect of this Spirit's work, Congar was seeking to move the

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<sup>81</sup> Yves Congar, *I Believe in the Holy Spirit* (trans. Geoffrey Chapman and David Smith; vol. 3; London: The Seabury Press, 1983), 209.

<sup>82</sup> Yves Congar, *I Believe in the Holy Spirit* (trans. Geoffrey Chapman and David Smith; vol. 1; London: The Seabury Press, 1983), vii.

<sup>83</sup> Congar, *I Believe, Vol I*, 156.

<sup>84</sup> Yves Congar, *I Believe in the Holy Spirit* (trans. Geoffrey Chapman and David Smith; vol. 2; London: The Seabury Press, 1983), 46.

<sup>85</sup> Congar, *I Believe, Vol I*, 156.

Spirit's work 'beyond simply making present the structures set up by Christ'—animation.<sup>86</sup> The result for ecclesiology in his emphasis on charisms is that 'the Church is built up not only by institutional means but also by the infinite variety of the gifts' given to each person by the Spirit.<sup>87</sup> However, this emphasis on charisms as the Spirit's realm of activity, while important, didn't move the Spirit's work much beyond animation. Towards the end of his life, in reference to the Spirit's work in the area of charisms, he observed that '[i]t is a mistake to think, as I did in 1953 [...] that a kind of "free sector" reserved for the Holy Spirit exists alongside the operation of the instituted structures and means of grace.'<sup>88</sup> The identification of the Spirit's work with charisms still kept the Holy Spirit's work as purely ancillary to Christ's work.

Groppe traces Congar's pneumatology over his lifetime and highlights two distinct periods in Congar's thought—the mission of Spirit as ancillary to the mission of the Word (1950s and 1960s), contrasted with the missions of Word and Spirit as inseparable, (1970s and 1980s).<sup>89</sup> It was a more Trinitarian emphasis that was instrumental in his changed description of the two missions.<sup>90</sup> This change, through a modification to his Christology, was now grounded on the principle, 'no Christology without pneumatology and no pneumatology without Christology.'<sup>91</sup> Congar's pneumatological Christology began with an appreciation 'of the historical character of the economy of salvation.'<sup>92</sup> Congar highlights the work of the Spirit, over the Word, on the sanctification of Christ's humanity; '[i]t is rather that this sanctification should not be attributed to the hypostatic union as such, that is, the mission of the Word, but to the Holy

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<sup>86</sup> Congar, *I Believe, Vol I*, 157.

<sup>87</sup> Congar, *I Believe, Vol I*, 170.

<sup>88</sup> Yves Congar, *The Word and the Spirit* (London: Chapman, 1986), 61.

<sup>89</sup> Elizabeth Groppe, *Yves Congar's Theology of the Holy Spirit* (American Academy of Religion academy series; Oxford: Oxford University Press, 2004), 69.

<sup>90</sup> Groppe, *Yves Congar*, 72.

<sup>91</sup> Congar, *Word and Spirit*, 1.

<sup>92</sup> Congar, *Word and Spirit*, 87.

Spirit.<sup>93</sup> Similarly, ‘Jesus only realized his relationship with the Father in and through the acts of his spiritual life as a son, the Spirit being the source of these in him.’<sup>94</sup> Calvin’s emphasis on the work of the Spirit as providing participation in the humanity of Christ in ST (see below) also highlights the pneumatological Christology in Calvin’s thought as similar to Congar’s. The Spirit’s work in the Messiah provides the basis for a more developed pneumatology in relation to the work of the Word and Spirit in the Messiah.

Having established the Spirit’s role in the Messiah, Congar then picks up an analogy in the economy between the work of the Spirit on Christ and the work of the Spirit on the Church; what the Spirit does for the Messiah is analogous to what he does in the Church. ‘This Spirit, who, according to Luke, brought Jesus to life in Mary’s womb, also brings the Church into the world.’<sup>95</sup> He returns to this theme in later volumes as well; ‘The same Spirit who was given to Christ and who dwelt in him and moved him also dwelt in and moved his followers, the members of his Body.’<sup>96</sup> Regarding the Supper, Congar highlights the analogy that exists between the Eucharist and the incarnation,<sup>97</sup> in order to establish a link between the sanctification by the Spirit in Christ to sanctification in the Eucharist. He states, ‘[t]here is only one economy of grace in which the same Spirit sanctifies the body of Christ in its three states [natural, sacramental and ecclesial] that are differentiated but at the same time dynamically linked together’.<sup>98</sup> Congar’s pneumatological Christology provided the basis for a more pneumatological ecclesiology and sacramentology.

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<sup>93</sup> Congar, *I Believe*, Vol I, 24.

<sup>94</sup> Congar, *I Believe*, Vol III, 167.

<sup>95</sup> Congar, *I Believe*, Vol I, 44.

<sup>96</sup> Congar, *I Believe*, Vol III, 170.

<sup>97</sup> Congar, *I Believe*, Vol III, 229.

<sup>98</sup> Congar, *I Believe*, Vol III, 264.

Congar's description of the Spirit's work in Christ as the foundation for the Spirit's work in the church and Eucharist moves the work of the Spirit beyond just animator of the church or ancillary to the work of the Word. The Spirit is not just at work in the life of the church, but in its 'origin' as well.<sup>99</sup> Congar argues that the Word and Spirit 'co-institute the church.'<sup>100</sup> In co-institution, Congar highlights the inseparability of the missions of Word and Spirit. We see in the inseparability of Word and Spirit a foundation for the transcendence of the Spirit. The Spirit is transcendent along with the Word, providing more discontinuity between the Spirit and the Supper. Discontinuity between the Spirit and Supper is not only seen in the inseparability of Word and Spirit, but also in the epiclesis.

One of Congar's points concerning the epiclesis is that it manifests the transcendence of the Spirit. The Spirit is both Lord over the church, and at work in it, personally responding to its calls—it's calling upon. Congar concludes,

the part played by an intervention of the Holy Spirit and by an epiclesis is to affirm that neither the 'earthly means' nor the institution of the Church produces these by themselves. What we have here is an absolutely supernatural work that is [...] divine [...] 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.<sup>101</sup>

The epiclesis points to the Spirit's work in the church. The church prays and in praying for the Spirit to work, the epiclesis highlights the Spirit's transcendence. Thus we see that the epiclesis highlights the transcendence of the Spirit. The Church calls to the one who is both Lord over it and at work in it. What was implicit or absent in Calvin's treatment of the Spirit's work in the Supper is explicit in Congar's treatment, underlined in the epiclesis and the inseparability of Word and Spirit; the Spirit is radically discontinuous because he is transcendent.

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<sup>99</sup> Congar, *I Believe, Vol II*, 7.

<sup>100</sup> Congar, *Word and Spirit*, 79.

<sup>101</sup> Congar, *I Believe, Vol III*, 271.

Thus, what we have observed is Congar's emphasis on the Spirit's transcendence that came as he developed his pneumatology in relation to his Christology. The inseparability of Word and Spirit is seen in that both Christ and the Spirit co-institute the Church. While co-institution highlights the Spirit's transcendence, the use of that term also points to a problem. Co-institution ties Christ and the Spirit too closely together, minimizing the distinctive work of the Spirit (as will be shown below). What is required is both maintaining the inseparability of Christ and the Spirit, but also allowing for distinctiveness (anticipating the argument below). Christ's and the Spirit's work in the church may be better defined, Gunton states, as Christ *instituting* the Church and the Spirit *constituting* the Church.<sup>102</sup> Nonetheless, Congar's insight into the transcendence of the Spirit provides a greater discontinuity in relation to continuity that was witnessed in first Corinthians and absent in Calvin's, setting up the Spirit as agent and the Supper as instrument.

## 2.4. Peirce and mediation

'If the Eucharist manifests the logic of the Spirit, that must be because, theologically speaking, the sacrament participates in the Spirit's work.'<sup>103</sup> In concluding this first chapter, we will refine the theological description that resulted from reading Corinthians in conversation with Calvin and Congar. What we have seen, so far, is that the relationship between the Spirit and Supper is as agent to instrument; the Spirit as agent uses the Supper as an instrument. As we employ Peirce's semiotic model we are able to refine our theological description by giving

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<sup>102</sup> Gunton, *Theology*, 202.

<sup>103</sup> Rogers, *After the Spirit*, 157.

descriptive depth to the Spirit's agency. What we will see in this section is that the Spirit, as agent, uses the Supper, as instrument, to complete mediation of the Word. This refinement of the chapter's theological description has two aspects. First, we will draw attention to the link that Robinson has suggested between the Spirit and mediation in Peirce's thought. Secondly, we will illustrate how the sign process involves a completion of mediation through collaboration in meaning completion and through the ongoing nature of the practice of the Supper. But in order to understand Peirce's sign process, a brief introduction to his thought is required.

### 2.4.1. *Thirdness and mediation*

Peirce is known, amongst other things, for the description of his phaneroscopy.<sup>104</sup> This phaneroscopy was a system of logic that he developed. In his early work on logic, Peirce had attempted to work out a structure of logic *a priori* that would rival and overturn Kant's system of thought.<sup>105</sup> While Peirce continued on this task, his mature thought highlights that the system that he eventually elaborated came through a different process to *a priori*. Instead of *a priori*, Peirce's triadic model of signification is based on observation, primarily found in mathematics, with math's emphasis on *relations*; relations between different things. Peirce's phaneroscopy provided ways of describing and clarifying the relations occurring in his triadic description of the sign process. Peirce's description of the sign act is made up of the sign-vehicle,<sup>106</sup> the object and an interpretant (which brings the sign-vehicle and object into relation).

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<sup>104</sup> Initially Peirce used the term 'phenomenology' as it related to Hegel. But in 1904 he changed it to 'phaneroscopy' and this helped to distinguish it from similar formulations found in phenomenology (Short, *Peirce's Theory*, 61).

<sup>105</sup> Andrew Robinson, *God and the World of Signs: Trinity, Evolution, and the Metaphysical Semiotics of C.S. Peirce* (Philosophical studies in science and religion; Leiden: Brill, 2010), 21.

<sup>106</sup> Peirce named the sign-vehicle the *representamen* in order to distinguish it from the sign process as a whole.

In order to describe this triadic process of signification, Peirce developed this foundational system (his phaneroscopy), which is also triadic. The phaneroscopy is built on three observations about relations, known as Firstness, Secondness and Thirdness. These relations provide the foundation of which more complicated relations can be reduced down to these three foundational aspects. One description of the three relations is found in a dot that is drawn on a page (Firstness), a second dot drawn as an other (Secondness) and a line which brings these two dots into relation (Thirdness).<sup>107</sup> Another gloss for these three categories, further highlights their nature, where Firstness relates roughly to possibility, Secondness to actuality and Thirdness to law or reality.<sup>108</sup>

It is the category of Thirdness that specifically relates Peirce's work to the theological description created in this chapter. Thirdness, as Peirce describes it, is related to the concept of mediation. Robinson, in developing a semiotic model of the Trinity<sup>109</sup> notices a likeness between the Spirit and Thirdness.<sup>110</sup> Robinson observes that Thirdness, as it relates to the Spirit, is characterized by mediation; bringing 'disparate things into new relationships.'<sup>111</sup> Even in this brief description we see how the Spirit's agency relating to Taylor's concerns might be conceptualized through Peirce's model. Peirce's own definition of Thirdness, also highlights mediation as essential to Thirdness; 'The third is that which is as it is owing to things between

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<sup>107</sup> Robinson, *God and the World of Signs*, 24.

<sup>108</sup> Short, *Peirce's Theory*, 74.

<sup>109</sup> Robinson, *God and the World of Signs*, 61–111.

<sup>110</sup> Peirce scholars are divided over the relationship between his thought and any theological leanings. While some suspect some theological influence, as Robinson observes, any time his 'semiotics had Trinitarian implications [...] Peirce left this hunch unexplored' (Robinson, *God and the World of Signs*, 109). That he was familiar with theology and liturgy is evident in an article concerning his lecturing on the Book of Common Prayer (Henry Johnson Jr., 'Charles Sanders Peirce and the Book of Common Prayer: Elocution and the Feigning of Piety', *Trans. Charles Peirce Soc.* 42/4 [Fall 2006]: 552–73).

<sup>111</sup> Robinson, *God and the World of Signs*, 106.

which it mediates and which it brings into relation'.<sup>112</sup> Mediation provides a description for the Spirit's work using the Supper, maintaining both discontinuity and continuity of the agent and instrument.

### 2.4.2. *Meaning and mediation*

While Robinson develops the Spirit's mediating role with creation on the basis of the Spirit's mediatorial role in the Trinity,<sup>113</sup> we will see how Peirce's description of the act of signification illustrates how the Spirit completes mediation of the Word through the Supper. That is, the completion of the Spirit's mediation is illustrated in the completion of meaning that occurs in Peirce's sign process. In order to understand the process of making meaning, we need to understand both the beginning and the end of the process.

So, in the process of signification, where is the source of meaning? Where is meaning's beginning? One possibility is that the source of meaning resides in the sign-producer. To suppose that the source of meaning is found solely in the one producing the sign leads to a description of signification, as Hughes describes it, as 'the *discovery* of the meanings which have been written into the author's text', by the author—the sign producer.<sup>114</sup> For example, meaning begins in an author's initial idea. Meaning is transferred in the action of text creation and resides in the text through the work of the author and thus the author is the source of meaning, which can be

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<sup>112</sup> Short, *Peirce's Theory*, 84; Cf. Hughes, *Worship*, 137; Susan Petrilli and Augusto Ponzio, *Semiotics Unbounded: Interpretive Routes through the Open Network of Signs* (2nd Revised edition.; Toronto: University of Toronto Press, Scholarly Publishing Division, 2005), 31.

<sup>113</sup> In regards to the Trinity and the procession of the Son and Spirit, Robinson states, 'the Son is the ground of otherness and is related to the Father by being different from him, the Spirit is the ground of mediation and is related to the Father and Son by mediating between them' (Robinson, *God and the World of Signs*, 94). In relation to the mediation between God and creation, he states, 'the Son, who is the principle difference and otherness from the Father (Secondness), is also the origin of distinction *between* God and creation, and "the imprinter" of all mediation *within* the created order' (Robinson, *God and the World of Signs*, 268), emphasis original.

<sup>114</sup> Hughes, *Worship*, 207, emphasis original.

discovered by others. In this description of signification, the source of meaning is located in the sign producer; meaning, in the sign process or in a text, is found.

Another possibility for the source of meaning is that it is, not found, but made. In this case the source of meaning resides in the sign-recipient. Signification is then ‘the *construction* of the meanings effected by the reader in the act of reading’.<sup>115</sup> That is, the source of meaning is located in the sign-recipient. The author and his meaning disappears in this description. What is left is a text that a reader imposes themselves on in order to create meaning based on their life experiences, personality and context. In this account, meaning is not found, but made.

Is, then, meaning found or made? Hughes rejects an either/or response between meaning discovery and meaning construction, providing a solution that sees meaning as ‘a collaborative task.’<sup>116</sup> That is, meaning involves both the sign-producer and the sign-recipient, both the author and the reader. He quotes Peirce’s foundational statement on this matter to highlight this aspect of collaboration. Peirce states, ‘[i]t seems a strange thing [...] that a sign should leave its interpreter to supply part of its meaning’.<sup>117</sup> The clue is in Peirce’s addition of the word ‘part’. According to Peirce, it is not the sign-producer (author) who supplies all the meaning of the sign, nor the sign-recipient (reader or interpreter) who supplies all the meaning—both supply part of the meaning. That is, the source of meaning is not found in one or the other, but in a *combination* of the two—meaning making according to Peirce, is collaborative.

The collaborative nature of the sign process provides us with a conceptual tool to refine the description of the Spirit’s agency. If we take the sign-producer as the Father speaking—his

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<sup>115</sup> Hughes, *Worship*, 207 emphasis original.

<sup>116</sup> Hughes, *Worship*, 208.

<sup>117</sup> Hughes, *Worship*, 207.

locutionary action<sup>118</sup>—and the sign-recipient as a believer, then we see that they are joined in collaboration in the context of the sign process, in this case, the Supper. The Spirit draws the Father’s speaking together with the recipient’s interpreting to complete the making of meaning, or to complete mediation of the Word, in the language of this section.

Having established the collaborative nature of meaning making in Peirce’s sign process, we move on to highlight the ongoing aspect of this collaboration. That is, meaning isn’t just made through adding two parts together once. Meaning is the product of a process whereby, as Peirce states, ‘the function of a sign is to render inefficient relations efficient—not to set them into action, but to establish a habit or general rule whereby they will act on occasion’.<sup>119</sup> Peirce’s insight is that the sign process creates a *habit* or *rule*. A sign process doesn’t set into motion things that were stationary, as Peirce highlights above. A sign process forms a relationship between already moving things. This relationship sets them on a trajectory towards a goal. That goal, as Peirce states it, is towards ‘no latitude of interpretation’.<sup>120</sup> This trajectory towards a goal (unity in interpretation) captures the ongoing nature of this process as utterer (sign producer as the speaking Father) and interpreter (sign recipient as the believer) are fused or ‘welded’ more and more together.<sup>121</sup> It is in this way that Peirce’s sign process displays a teleology; movement towards an end. By highlighting the goal or end of the sign process, we are able to see the ongoing nature involved in the collaboration that creates meaning. As we apply this to the Supper, believers are united more and more to the Father as the effect of the Supper by the

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<sup>118</sup> Michael Horton, *Covenant and Salvation: Union with Christ* (1st ed; Louisville: Westminster John Knox Press, 2007), 240.

<sup>119</sup> Quoted in John Deely, *New Beginnings: Early Modern Philosophy and Postmodern Thought* (Toronto: University of Toronto Press, 1994), 171.

<sup>120</sup> Quoted in James Liszka, *A General Introduction to the Semiotic of Charles Sanders Peirce* (Bloomington: Indiana University Press, 1996), 93.

<sup>121</sup> Liszka, *Intro to Peirce’s Semiotic*, 91, 93.

Spirit's agency. Thus, meaning is completed through a sign process that is collaborative and ongoing.

In analogically applying Peirce's semiotic model as tools we are able to refine the description of the Spirit's agency through the Supper. The Spirit, as mediator, unites two parties (sign producer and recipient) through the sign act, completing the process of mediation of the Word. The parties are united because of the collaborative nature of the sign process, becoming more united through the ongoing action of the sign; they are fused together in common action.

#### 2.4.2.1. Mediation: Revelation and Sanctification

The Spirit's completing of mediation through the Supper encapsulates the analysis in the following two chapters as we specify in more detail the Spirit's mediating work. Firstly, we see the Spirit's mediating role relating to his work of revelation. Peirce's account of signification as a collaborative action points to the Spirit's work in revelation as he completes meaning through the sign recipient. That is, as we shall see, the Spirit internalises the external Word, highlighting that revelation must go within, rather than stay outside. That revelation is internalised in the sign-recipient provides grounds to describe the work of the Spirit as enabling collaboration through his work of mediation. The Spirit is at work from the side of the sign-producer and the sign-recipient. Revelation is thus an aspect of the Spirit's mediation. Furthermore we see that in relation to the Spirit's work of revelation in the sign-recipient, this description provides an account of compatibilism; the collaboration of divine and human action in the one process or act—pointing to a continuity. Nonetheless, the discontinuity of the Spirit (his transcendence) protects the asymmetrical nature of this collaboration.

Secondly, in relation to the Spirit's completion of mediation of the Word, we see that the Spirit's mediation isn't just completed in the internalisation of the external Word. It is completed in the overflow of meaning that is created as a result of the ongoing sign process. This overflow of meaning echoes the Spirit's work of sanctification in believer's interpretative responses as we describe it in chapter four. This work of the Spirit working through the sign-recipient to complete mediation provides echoes of Paul's designation of the Spirit as the location of 'freedom' (2 Cor 3:17). So Hughes, in describing the sign-recipient's role states, '[t]he *freedom offered the sign recipient* in this new realization of things thus carries *its equal responsibilities*. It is the *sign's* meaning which is to be completed by its interpreter. That says: there is already within the sign a meaning proposal which its interpreter is now invited to bring to completion.'<sup>122</sup> The Spirit mediates the believer's (sign-recipient) response of freedom through the instrumental use of the Supper as the location of meaning completion—or better yet, mediation completing of the Word.

## 2.5. Conclusion

We saw earlier that pneumatology can become a function of ecclesiology. In order to maintain the necessary theological equilibrium, a description of the Spirit's radical discontinuity over the Supper must be matched with the Spirit's continuity with the Supper. We saw through an exploration of Paul's first letter to the Corinthians that a close reading of Scripture provides a relationship of radical discontinuity combined with continuity between the Spirit and the practice of the Supper; the Spirit as the agent and the Supper as the instrument. We then enhanced this description through Calvin's thought, as he gave a strong emphasis to the continuity between the

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<sup>122</sup> Hughes, *Worship*, 213, emphasis original.

Spirit and the Supper. This enhancement was completed with Congar's thought, whose emphasis on the transcendence of the Spirit provided a radical discontinuity that wasn't achieved through Calvin's account. This theological description was refined through the work of Peirce. His semiotic model of signification helped refine our description of the Spirit's work as mediator; the Spirit as the agent of mediation and the Supper as an instrument of mediation. Furthermore, the description of meaning completion in the sign process provided an illustration of the Spirit's mediating work through the Supper, particularly as a glimpse of the specification of this role (the content of the next two chapters) seen in revelation and sanctification; the Spirit, as agent, uses the Supper, as instrument, in the completion of mediation of the Word. As we have pulled apart the concept of mediation in this chapter we have been able to provide the tools to establish compatibilism of divine and human agency, adding transcendence to the immanent frame.

## 2.6. Preview

This chapter established the Spirit's agency as mediator, using the Supper as an instrument, in his role of mediation. The next two chapters provide a specification of the ways that the Spirit uses the Supper in his mediation—particularly highlighting two aspects. To preview the next two chapters, Robinson's insight into the Spirit as mediator encapsulates this dual focus (revelation and sanctification) on how the Spirit uses the Supper in his mediation. Mediation, thus, provides the structure from which to view two distinct, but complementary roles of the Spirit—revealer and sanctifier—in the one common action of mediation. Robinson wonders, 'whether these two apparently divergent traditions concerning the Spirit—on the one hand the cosmic creative action of the Spirit [sanctifier], and on the other the special gifts to

humans of knowledge and understanding [revealer]—can be reconciled.<sup>123</sup> Following on from the Creed which designates the Spirit as both the giver of life and as the one who has spoken through the prophets, Robinson highlights that these two aspects (revealing and sanctifying) converge in the Church; the Spirit's role in the Church as 'constituting' it.<sup>124</sup> With this action in the church, the Spirit, in its openness to the future (also a category of Thirdness as it relates to freedom),<sup>125</sup> is at work to bring order over the chaos.<sup>126</sup> This is summarized by Robinson as he encapsulates the Spirit's mediation in creation in this way, using Peirce's categories of Firstness, Secondness and Thirdness. Robinson remarks, 'Peirce's vision is of an evolving cosmos progressing from the initial formlessness and chaos of Firstness, achieving actuality and differentiation through Secondness, and moving towards the order and intelligibility of Thirdness.'<sup>127</sup> Robinson's specification of the Spirit's mediation in relation to creation, taken from Peirce's categories of Thirdness, highlights the Spirit's role in revelation and sanctification. Thus, a specification of the Spirit's mediatorial work is in revelation and sanctification, as the transcendent Spirit is at work mediately moving the creation through the work of revelation and sanctification in the Church towards the goal of eschatological order. Or using the semiotic description of this thesis: the mediating Spirit uses the Supper by effecting interpretation of the Word (illumination) through the Supper in order to effect individual and corporate interpretative responses of the Word (sanctification) through the Supper. These next two chapters will provide a specification of the Spirit's mediating work. This next chapter highlights the Spirit's interpreting role of illumination of the Word through the Supper.

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<sup>123</sup> Robinson, *God and the World of Signs*, 87.

<sup>124</sup> Robinson, *God and the World of Signs*, 87.

<sup>125</sup> Robinson, *God and the World of Signs*, 86.

<sup>126</sup> Robinson, *God and the World of Signs*, 85.

<sup>127</sup> Robinson, *God and the World of Signs*, 233.

## Chapter 3: The Spirit's Agency

### 3.1. Participation in the body given

In the previous chapter, we took apart the concept of mediation to help describe the relationship between the Spirit and the practice of the Supper in order to gain clarity on divine and human agency in the one action. In this chapter on the Spirit's agency, we will develop our specification of the Spirit's completing of mediation of the Word. Our description of the Spirit's agency of mediation is to effect interpretation of the Word through the Supper, particularly as witnessed in illumination. We turn to Corinthians to provide the foundation of the Spirit's interpretative role. The theological description coming from our exploration of Corinthians is the unified work of Word and Spirit in both the external and internal Word found in proclamation and the Supper. Our interaction with Calvin's thought enhances the theological description with his emphasis on the Spirit's internalising role. Congar's thought adds an eschatological emphasis to the Spirit's internalisation. We employ Peirce's semiotic model to refine the description of the Spirit's internalisation of the Word to the Spirit's effecting interpretation of the Word.

The goal of the Corinthians section in this chapter is to set up the theological description of the work of the Word and Spirit through the external and internal Word in the context of the Supper. We begin by establishing the common work of the Word and Spirit towards unity. Their common work provides the basis for their combination of work—both at work in the external and internal Word. This description of the external and internal Word is carried from proclamation to the Supper. Paul's emphasis on the body given points to the external Word and

participation highlights the internal Word. Thus, in the body given and participation we see the unified work of Word and Spirit through the external and internal Word. Furthermore, the eschatological nature of the Spirit's work is established as part of the theological description of this exploration, providing a foundation for further reflection on the Spirit's work in relation to the Supper as a practice. In response to Taylor's concerns, this chapter primarily views the Spirit's agency in our dual action of interpretation, with the human agency more in the background. This perspective is switched in the following chapter.

### *3.1.1. Word and Spirit towards unity*

One of the major themes of Corinthians is unity. Paul addresses it in every section of the letter in different ways. In chapter one of 1 Corinthians, unity is related to the community and their divisions, particularly as they align with different leaders. In chapter five, Paul addresses false unity as the Corinthians enable sexual immorality through a lack of discipline. In chapter six, Paul addresses disunity as Corinthian believers take each other to court. Then in chapter eleven, Paul addresses disunity in the Lord's Supper, probably between rich and poor believers (financially and/or socially). In chapter twelve, Paul continues to address disunity as the Corinthians use of spiritual gifts divides their community rather than building it up. Thus, the letter contains a significant reflection on unity in the church.

As we observe this theme of unity (particularly in Paul's first section 1:10–4:21), Paul's tool against disunity is the unity in the Word. Unity in the Word is found in the 'message [lit. Word] of the cross' (1:18); an Apostolic Word. Paul counters their disunity with the message of the cross that is meant to unite them, 'so that no one may boast'. (1:29). The message of the cross

as the work of the Word is not alone, but involves a work of the Spirit. In contrast to the Corinthian disunity is the unity of Word and Spirit in their common action.

Paul counters their disunity, not only with the Word, but with the Spirit. Those who had received gifts of the Spirit, either a certain baptism, ‘in the name of Paul’ (1:13) or the gifts of ‘speech’ or ‘knowledge’ (1:5) used these as means for boasting and dividing rather than for building and uniting. Congar observes that the Corinthians were so captured by the gifts, they had lost sight of the giver; ‘The Corinthians attached more importance to the gifts of the Spirit which they enjoyed than to the Spirit himself as transcendent subject who is above all personal “spiritual experience” and, by his gifts, builds up the Church as the Body of Christ.’<sup>128</sup>

Instead of addressing the Corinthian’s provision of everything ‘spiritual’ (1:7) directly, Paul goes to the source of the gift, the giver of the gifts. Paul delays dealing with the ‘spiritual’ (12:1) issues, until later in the letter, and instead focuses on the Spirit first in chapter two. In this way he is retraining their notions of what it means to be spiritual, through the work of the Spirit; retraining their notion of gift by getting to know the giver of the gift. For their disunity surrounding the *spiritual* highlighted their un-spirituality. Their use of the gifts was the antithesis of the true notion of *spiritual*; the ‘different kind of gifts’ come from ‘the same Spirit’ (12:4). That is, if they had known the Spirit, their *spiritual* gifts would have been a form of unity, not a reason for disunity. Paul counters their disunity with a unity found in both Word and Spirit, found in the unified workings of Word and Spirit.

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<sup>128</sup> Congar, *I Believe*, Vol I, 34.

### *3.1.2. External and Internal Word*

The common action or unified working of Word and Spirit provides the grounds for their combined action in the external and internal Word. The first section of Corinthians contains a description of an external and internal Word. Paul begins his letter by addressing the disunity that has arisen in the Corinthian church. In countering their disunity, we witness in Paul's argument the external and internal Word. He counters their disunity through the preaching 'of the gospel' (1:17)—the external Word. This proclamation, this external Word, is combined with the work by the Spirit in external illumination; '[m]y message and my preaching' were 'with a demonstration of the Spirit's power' (2:4). The external Word is a result of the combined action of Word and Spirit.

Paul, revealing a spiritual wisdom, 'a message of wisdom among the mature' (2:6), as opposed to a worldly wisdom, now provides a description of the internal Word. We see the internal Word as Paul states, 'these things God has revealed to us by his Spirit' (2:10) In fact, we see the external and internal Word working in unison. The thing that is revealed is the written Word, the external Word. That it is revealed 'by' the Spirit highlights the internal Word. The external Word (a combination of Word and Spirit) is made internal (again a combination of Word and Spirit). The Word is not left external, but internalised. The internal Word is the result of the Spirit's agency; pointing us toward the specific agency of the Spirit's role in internalising the Word.

Furthermore, we see that an implicit condition of the Spirit's internalising of the external Word is their mutual relation. That is, the external Word needs the internal Word and the internal Word needs the external Word. Revelation occurs not in the external or internal Word alone, but in the relation between them. As Gunton concludes, '[r]evelation thus takes shape in an ecclesial

relation between inspired teacher and inspired taught'; between illuminated external Word and illuminated internal Word.<sup>129</sup> Thus, the message that comes 'with a demonstration of the Spirit's power' (2:4) requires 'words taught by the Spirit' (2:13); external and internal Word in mutual dependence.

Paul's description of the Spirit's agency, explicit in proclamation and implicit in the Supper, becomes explicit in Calvin's and Congar's treatment. The result of this section is that the common work of the Word and Spirit toward unity is furthered to a combined work of the unity of Word and Spirit in the external and internal Word.

### *3.1.3. From proclamation to sacrament*

Having established the combined work of Word and Spirit in the external and internal Word through the Apostolic Word (Paul's proclamation), we transition these categories (external and internal Word) across to the Supper to focus on these same aspects in the Supper. Paul's reference to the *body given* describes the external Word and his discussion of *participation* in Christ highlights the internal Word.

#### *3.1.3.1. The body given*

In order to establish that the body given refers to the external Word, we need to specify the referent to Paul's use of the word **σῶμα** (body). There is an ongoing debate about what Paul means when he refers to the body in 1 Corinthians. Is the body Jesus Christ, or is it the church?

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<sup>129</sup> Colin Gunton, *A Brief Theology of Revelation* (Annie Kinkead Warfield lectures 1993; Edinburgh: T. & T. Clark, 1995), 77.

The evidence suggests that Paul's primary use of body, in relation to the Supper, refers primarily to Christ and then secondarily to the church. Paul uses the word **σῶμα** (translated body) forty five times in 1 Corinthians. The majority of those occurrences are located in chapters six, twelve and fifteen. In chapter six, occurrences relate to the physical body that is not to be united to a prostitute. Because of the indwelling Holy Spirit, the body is a temple to be used to glorify God. In chapter fifteen, the mention of body is to contrast two different types of bodies, the natural and spiritual body.<sup>130</sup> However, in chapter twelve, Paul uses **σῶμα** to speak of the community. He uses the understanding of a body, as made up of diverse parts that are united in one as an analogy for the church. It is interesting to note that in this chapter, references to **πνεῦμα** (spirit) and **σῶμα** (body) don't overlap; where Paul speaks about unity, he speaks about the Spirit, where Paul speaks about the diversity in that unity, he speaks about the body. Nearly half the occurrences of **σῶμα** in 1 Corinthians fall in chapter twelve. This creates an even number of instances of the body referred to as a person and as a group. Nonetheless, quantity of occurrences is not the main deciding factor in determining Paul's referent for **σῶμα**. Paul's use of the body as referring to an individual is found in the greater number of his arguments. It is the use of body as an individual in a variety of arguments that provides the primacy of the body as referring to the individual over the group. So while, the body referring to a group is an aspect, it is not primary. This conclusion is confirmed in the analysis of body in the chapters relating to the Lord's Supper.

In chapter ten and eleven there are five occurrences of **σῶμα**, out of the forty five in the letter. Three of these five occurrences have a clear referent; one of those occurrences refers to the community (10:17), two of those occurrences refer to Christ (11:24, 27). The body in this last instance relates to the body of Jesus that was *given* for others. The focus in these instances is on

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<sup>130</sup> Notice the use of **ψυχικός** and **πνευματικός** in this eschatological context and the same use in chapter two relating to the wisdom received by the Spirit, an eschatological wisdom.

the act, not the substance.<sup>131</sup> Of the two instances that are less clear, the first (10:16), when combined with the parallelism of 10:15 (referring to participation in the blood of Christ), seems to suggest that the referent in mind is Christ and not the community; even though the next verse uses *σῶμα* to refer to the community. 11:29 is the least clear of all the occurrences of *σῶμα*. Is the referent Christ or the community? Thiselton gives an outline of the debate in his commentary.<sup>132</sup> One position holds that the reference is Christ's body as represented in the Eucharist. A newer position has arisen that concludes that the reference is primarily to the community as the body.<sup>133</sup> Yet, not all commentators are convinced by this newer position. On top of this there are some who see it as referring to both in a double entendre.<sup>134</sup>

The double entendre is possible, given both Jesus and Paul's appropriation of practice of metaphor which is generative of new meaning.<sup>135</sup> However, the most likely reference is to Christ's body as given on the cross and represented in the elements. Those who argue that the community is the primary referent require listeners to recall the words of Paul the chapter before as he mentions bread and body in relation to the body as the church (10:16–17); 'there is one loaf, we, who are many, are one body, for we all share the one loaf' (10:17). Their argument is that when body is on its own, it refers to the church. While that may be the case in 10:17, the closer references to body in 11:24 and 11:27 are more obviously referring to Christ's body, not the church and would be much more in listeners minds given they are the closer reference. Coupled with this close reference is the eschatological nature of being 'condemned with the

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<sup>131</sup> E Schweizer, 'σῶμα', *Theological Dictionary of the New Testament* (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1976), 1067.

<sup>132</sup> Anthony Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (New International Greek testament commentary; Grand Rapids, MI: W.B. Eerdmans, 2000), 891–4.

<sup>133</sup> See Fee as an example, Fee, *Empowering Presence*, 563–4.

<sup>134</sup> Charles Moule, *The Origin of Christology* (New York: Cambridge University Press, 1977), 73. Campbell follows Moule (Constantine Campbell, *Paul and Union with Christ: An Exegetical and Theological Study* [Grand Rapids, MI: Zondervan, 2012], 272).

<sup>135</sup> Thiselton, *1 Corinthians*, 765.

world' (11:32) that point more to Christ's body as given rather than as gathered as the reference.<sup>136</sup> As Thiselton concludes, it is 'participation in, and identification with, the cruciform Christ, [that] thereby generates the social transformation [...] *proclamation of the cross* (1:18–25) as the ground of identity transformation.'<sup>137</sup> Those that argue for the social referent need not feel like social issues are then sidelined in this position. The context of this verse in chapter eleven makes the social dimension abundantly clear and vital too. But it is identity with Christ that affects change, not an identification with the community first and foremost. References to the body in chapters ten and eleven focus primarily on the body that is given, with 10:17 being the exception. Thus, the evidence suggests that while Paul's use of the body contains two references in the context of the supper, there is one that is primary, the body given as referring to Christ, not the church.

With the referent to body being Christ's body given on the cross, the offer of that body, 'this is my body, which is for you' (11:24) points to the external Word. In view of the Supper, the external Word appears in the description of the 'body given'.

### 3.1.3.2. Participation

The external Word is highlighted by *body given*, the internal Word can be observed in Paul's discussion on *participation* in Christ. Once again, we need to establish the meaning of participation in the context of this letter. The resulting survey highlights that participation has a primary vertical orientation and an exclusive horizontal focus doesn't do justice to the evidence.

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<sup>136</sup> Thiselton, *1 Corinthians*, 893.

<sup>137</sup> Thiselton, *1 Corinthians*, 893, emphasis original.

The meaning of **σῶμα** has had a debated history, so too has the meaning of participation (**κοινωνία**). The debate revolves around which aspect of the definition is in focus. The two aspects of **κοινωνία** are a participation ‘in Christ and Christian blessings’, and also of the ‘fellowship of believers’.<sup>138</sup> Part of the issue, concerning the meaning of **κοινωνία**, revolves around one’s understanding of **σῶμα**. If the body of Christ is just the church, then the idea of participation is closer to the fellowship sense. If the body of Christ refers to Christ’s body as given on the cross, then participation is primarily vertical in nature. Part of the answer thus is combined with one’s understanding of the body of Christ. Nonetheless, there is more to the debate than just the referent of **σῶμα**.

Even without a definitive answer on the question of the meaning of **σῶμα**, the focus on the host, instead of the guests in the smaller section (10:16–22), combined with the theme of God’s judgment in the larger section (10:1–22) draw attention to the meaning of **κοινωνία**. Firstly, the emphasis in Paul’s argument in the smaller section is directed towards the host, not the guest. Concentrating on the host in regards to participation in 10:20–21 provides evidence that participation is primarily vertical in this passage. Paul uses **κοινωνία** in relation to the action of eating food that has been sacrificed to idols. In doing this, the Corinthians are participants (**κοινωνοὺς**) with demons. While this could be construed as a fellowship with others in worshipping demons,<sup>139</sup> the first half of 10:20 and the preceding verse describe a vertical emphasis. The first half of 10:20, Paul describes offerings to ‘demons’ or ‘God’ (10:20). While this may be done in the context of others, the focus is on the action of offering, not acting together with other guests. The preceding verse strengthens the vertical emphasis, because

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<sup>138</sup> F Hauck, ‘**κοινωνία**’, *Theological Dictionary of the New Testament* (Grand Rapids, MI: W.B. Eerdmans Pub. Co, 1976), 804.

<sup>139</sup> J Campbell, ‘KOINΩNIA and Its Cognates in the New Testament’, *J. Biblic. Lit.* 51/4 (December 1932): 378.

again the focus is on who the host is, not the guests. Who is the host? Is it the ‘Lord’s table’ or ‘the table of demons’ (10:21)? The nature of participation in these verses has a vertical emphasis. This vertical emphasis corroborates archaeological evidence found concerning the situation addressed in these verses. Fotopoulos, in examining the temple cults in Corinth concludes ‘that by placing idol-food before pagan deities at temple meals, diners seem to have believed that the gods participated in the meal with them.’<sup>140</sup> The fellowship only argument, misses the surrounding context of these verses, only confirmed by archaeological evidence. Participation is primarily vertical.

Secondly, the larger section that these verses containing *κοινωνία* (10:16, 17 and 19) fall into, also has overtones of a vertical or theological nature, witnessed in the theme of God’s judgment. God’s judgment of the Israelites in 10:6–10 is implicit commentary on the verses containing *κοινωνία* (10:16–22). Following Smit, the section (10:1–22) can be divided into two mirrored halves—verses 1–13 mirroring in 14–22.<sup>141</sup> Mirroring highlights the recurring themes between 6–10 and 18–20.<sup>142</sup> In the context of recurring themes, God’s judgment carries over from the earlier verses into the verses containing *κοινωνία* (10:16–20). Further evidence of this judgment theme falls at the end of this section where Paul asks, ‘Are we trying to arouse the Lord’s jealousy? Are we stronger than he?’ (10:22) Paul, in dealing with the issue of idol food sets a hard boundary on the freedoms of the Corinthians in regards to participating in idol sacrifices.<sup>143</sup> His conclusion is ‘flee from idolatry’ (10:14) that judgment might not result. Thus,

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<sup>140</sup> John Fotopoulos, *Food Offered to Idols in Roman Corinth: A Social-Rhetorical Reconsideration of 1 Corinthians 8:1-11:1* (Wissenschaftliche Untersuchungen zum Neuen Testament; Tübingen: Mohr Siebeck, 2003), 39.

<sup>141</sup> Joop Smit, ‘Do Not Be Idolaters: Paul’s Rhetoric in First Corinthians 10:1-22’, *Novum Testam.* 39/1 (January 1997): 48.

<sup>142</sup> Smit, *Do Not Be Idolaters*, 41.

<sup>143</sup> David Horrell, *Solidarity and Difference: A Contemporary Reading of Paul’s Ethics* (New York: T & T Clark International, 2005), 176.

both the smaller section and the larger section point to the vertical aspect of participation.

Therefore, participation is less about which friends one eats with and more about which God one eats with. The *fellowship only* argument doesn't capture the full meaning of *κοινωνία* in this section.

With participation being primarily vertical in nature, Paul gives us a picture of the internal Word. Thus in the Supper, as in proclamation, we see the common action of Word and Spirit working in both the external Word, the body given, and the internal Word, participation. While the Spirit's distinctive role has been hinted at as internalising the external Word, the distinctiveness of the Spirit's work is highlighted in an eschatological emphasis.

### 3.1.3.3. Eschatology

The distinctiveness of the Spirit gains prominence through the eschatological themes that ground Paul's discussion of the Supper. For it is eschatology that particularly marks out the work of the Spirit.<sup>144</sup> The Spirit is the one who anticipates the future kingdom in the present, mediating now 'in the Church the blessings of Jesus reconciling death on the cross'.<sup>145</sup> We have already seen above the eschatological nature of the Spirit.<sup>146</sup> There eschatology drew attention to the continuity between the Spirit and the Supper, here eschatology highlights the distinctiveness of the Spirit to the Word. Thus, when Paul says that the Lord's Supper proclaims 'the Lord's death until he comes' (11:26), the eschatological Supper is efficacious through the eschatological

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<sup>144</sup> Gunton, *Father*, 179; Michael Horton, *People and Place*, 107.

<sup>145</sup> Gunton, *Father*, 180.

<sup>146</sup> The eschatological nature of the Spirit was established earlier in chapter two in 'Continuity'.

Spirit. By the Spirit, through ‘the Lord’s Supper we are [...] positioned in the realm of the eschatological kingdom while we live in created time and space.’<sup>147</sup>

Paul’s letter to the Corinthians establishes the common work of the Word and Spirit in the combined work of external and internal Word. This combined work is carried out in both proclamation and the Supper, particularly highlighted in the Supper through the *body given* and *participation*. The Word and Spirit are united, but there was hints of the distinctive work of the Spirit. The eschatological emphasis of the Spirit adds to that distinctiveness. With the theological description of Word and Spirit united in the external and internal Word, we move on to our conversation partners to enhance our theological description with further depth.

### 3.2. Calvin’s distinctiveness

Calvin’s thought draws attention to the distinctive work of the Spirit in the Supper, as the one who internalises the external Word. Language that emphasizes the external and internal Word provides the context to explore the internalising work of the Spirit, particularly in Calvin’s description of the Spirit as *bond* of participation with Christ’s humanity. Yet Calvin’s spiritual distinctiveness concentrated on spanning spatial absence doesn’t treat the theme of temporal absence.

Calvin’s language of *spiritual* and *Spirit* provided a basis for the continuity and discontinuity of the Spirit and the Supper in chapter one. In this section we observe that Calvin’s language exhibits the close link between external and internal Word in two different expressions. Firstly, Calvin’s language of *offered* brings to our attention the external Word, while *possessed*

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<sup>147</sup> Gunton, *Father*, 232.

encapsulate the work of the internal Word. In rounding off his discussion of the first benefit of the Supper, Calvin summarizes the benefit as the ‘utility of the Supper’, concluding, ‘Jesus Christ is there offered to us in order that we may possess him’.<sup>148</sup> Calvin summarizes the use of the Supper not only in that Christ is offered (external Word), but also that he is possessed (internal Word). He will continue in the next few points to show other benefits of the Supper, highlighting the broad nature of the benefits received. But even before mentioning these benefits, the Supper can be summarized as Christ *offered* and *possessed*.

Secondly, the external and internal Word is accented in Calvin’s language concerning the movement from speech to understanding. In a later section of the treatise, Calvin is particularly railing against words not being spoken so that all can hear (leading to the Supper as conceived of as sorcery). His language, again, points to the external and internal Word. Calvin insists that the word needs to be not only ‘pronounced’, but also ‘understood’.<sup>149</sup> Interestingly here, Calvin mentions the quality of intelligibility which Robinson highlights as an aspect of Thirdness that is linked to the Spirit.<sup>150</sup> We witness that there is more to the sign process than just the object being represented—requiring it to have the potential of interpretability or intelligibility. A third aspect in the sign process is necessary; the spoken word moves towards intelligibility. Calvin’s concern with intelligibility, thus, creates a loose link to Peirce’s triadic model.<sup>151</sup> Nonetheless, we have observed that Calvin’s language calls attention to the external and internal Word.

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<sup>148</sup> Calvin, ‘Short Treatise’, 173.

<sup>149</sup> Calvin, ‘Short Treatise’, 191.

<sup>150</sup> Robinson, *God and the World of Signs*, 87.

<sup>151</sup> Calvin’s thought concerning the Spirit’s role in the Supper has Peircean overtones. A recent commentator has drawn attention to Calvin’s triadic solution to the Supper. Van den Hemel, in summarizing Calvin’s eucharistic thought, states, ‘Calvin’s theory of the Eucharist therefore can be seen as an attempt to construct a third term between signification and material presence, combining immanence and transcendence’ (Van den Hemel, ‘Things That Matter’, 66). Calvin’s solution, a third term between signification and material presence is similar to Peirce’s third aspect in the sign process, the interpretant. Following Van den Hemel’s logic, if the material presence is the object in Peirce’s thought, and signification is the sign-vehicle (Peirce’s description of the sign), then the third term *between* them, finds a direct link to Peirce’s interpretant (which acts as a mediator between object and sign).

Having provided the necessary context of external and internal Word, we are in a position to examine the Spirit's distinctive work of internalising the external Word as surveyed in Calvin's thought. The distinctiveness of the Spirit's work is accented in Calvin's thought as he relates the Spirit's work to the humanity of Christ. The Spirit and Christ's humanity are most clearly linked in the second part of the ST where Calvin discusses the benefits associated with the Supper. It is in this section that three of the five references to the Spirit in the treatise are located. Calvin states,

Moreover, if the reason for communicating with Jesus Christ is to have part and portion in all the graces which he purchased for us by his death, the thing requisite must be not only to be partakers of his Spirit, but also participate in his humanity, in which he rendered all obedience to God his Father, in order to satisfy our debts, although, properly speaking, the one cannot be without the other; for when he gives himself to us, it is in order that we may possess him entirely. Hence, as it is said that his Spirit is our life, so he himself, with his own lips, declares that his flesh is meat indeed, and his blood drink indeed (John vi. 55.) [...] This is expressly spoken of the body and blood, in order that we may learn to seek there the substance of our spiritual life.<sup>152</sup>

Two gifts are explicitly mentioned in the quote above by Calvin—the gift of the Spirit and the gift of Christ. In the Supper we are beneficiaries of Christ's Spirit and of Christ himself—Calvin specifically referring to Christ's humanity. That is, the gift of Christ's humanity is not just to feed on Christ, but to feed on all that he achieved in his body; 'Hereby he intimates, first, that we ought not to simply communicate in his body and blood, without any other consideration, but in order to receive the fruit derived to us from his death and passion'.<sup>153</sup> Participation is in Christ by his Spirit. Yet the point that Calvin is making is not first and foremost pointing to the Spirit, but to the humanity of Christ. In pointing to the humanity of Christ, paradoxically, that brings the Spirit into clearer focus. The presence of Christ is through the Spirit.

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<sup>152</sup> Calvin, 'Short Treatise', 170–1.

<sup>153</sup> Calvin, 'Short Treatise', 169.

Zwingli locked Christ's humanity in the past, where it was to be remembered. Luther did more justice to the present Christ being present now, but in doing so, distorted the humanity of Christ. The focus of Calvin's point above is more against Zwingli than Luther. If Luther was prone to co-mingling the humanity and divinity of Christ into one through ubiquity, Zwingli almost separated the natures to the point of division; how else do we have salvation except through receiving Christ's humanity? Calvin emphasized a feeding, not just on Christ's Spirit, but on his flesh and blood. But in order to feed on that absent flesh and blood, what was required was a presence; not an ubiquitous presence, but a spiritual presence. The Spirit is he who makes the absent Christ present in his absence.

Not only was the Spirit necessary as the life-giving empowering of Christ's humanity during his life on earth; Calvin concludes, in his commentary on Jesus wilderness temptations, 'that Christ was fortified by the Spirit with such power, that the darts of Satan could not pierce him.'<sup>154</sup> But the same Spirit, who was necessary in Christ's earthly life is the one who communicates the benefits that Christ won in his humanity now in his ascended humanity. A Christology that ignores the Spirit's work in and on and through Christ's humanity exaggerates Christ's deity at the expense of his humanity. 'Where Zwingli seems to assume that Christ's deity does all the work of redemption',<sup>155</sup> Calvin emphasized participation in his humanity. In Zwingli, believers have an uneven communion between the humanity and the deity. But in Calvin, there is communion in the whole of Christ, his person and his benefits. The Spirit works in the Supper not by just bringing the benefits of Christ, but also bringing the humanity of Christ, so that the whole Christ is given. The Spirit that gives life, and the life that the Spirit gives is

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<sup>154</sup> Jean Calvin, *Harmony of the Gospels Matthew, Mark and Luke* (trans. William Pringle; Calvin's New Testament Commentaries; Grand Rapids, MI: Baker Books, 2009), 212.

<sup>155</sup> Horton, *People and Place*, 136.

Christ's flesh. This concentration on the flesh requires the 'bond of participation' wrought by the Spirit (quoted as the last sentence in his treatise).<sup>156</sup>

At this point, Calvin has guaranteed Christ's presence—the Spirit as the bond of participation. His humanity is not present everywhere on its own. Christ is in heaven.<sup>157</sup> His humanity is present through the Spirit. Presence in his earthly ministry and presence now are both in the power of the Spirit, albeit in different ways. Calvin moved the mode of presence from a question of how Christ is present to how Christ is present for us—a move from ontology to soteriology. The Spirit's first and foremost work in the Supper is on Christ's humanity.

In sum, the work of the Holy Spirit on Christ's humanity in the Lord's Supper is twofold. On the one hand, He unites it [Christ's humanity] with the divinity without destroying their distinctiveness. On the other hand, He unites it [Christ's humanity] with the communicants without destroying their distinctiveness, including their respective locality.<sup>158</sup>

Similarly, Butin remarks, '[f]or Calvin, the primary issue in the eucharist was not how Christ was present in the elements; rather, it was how God worked in the eucharist to unite believers to Christ by the Spirit, and the benefits that this union brought.'<sup>159</sup>

The Spirit guarantees Christ's presence, we are not just partakers in his Spirit, but in Christ's flesh, as Calvin says. Not only that, but we feed on his flesh through his Spirit by faith. What began in the incarnation, continues in the exaltation—the work of the Spirit on the mediator for his people. In this sense, the work of the Spirit in the Supper finds its foundation in the Incarnation. The link between pneumatology and Christology highlights the dual missions in both action and gift. There are two actions that correspond with two gifts; there are 'two divine

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<sup>156</sup> Calvin, 'Short Treatise', 198.

<sup>157</sup> Heaven is used spatially, to show distance; a distance that is crossed by the Spirit. But heaven also refers to a non-spatial place where Christ is present everywhere through his energies, his power.

<sup>158</sup> Daniel Lee, *The Holy Spirit as Bond in Calvin's Thought* (Bern, Switzerland: Peter Lang AG, International Academic Publishers, 2011), 37.

<sup>159</sup> Philip Butin, *Revelation, Redemption, and Response: Calvin's Trinitarian Understanding of the Divine-Human Relationship* (New York: Oxford University Press, 1995), 114.

actions in the Lord's Supper, one belonging to Christ, the other to the Spirit'.<sup>160</sup> So too, there are two gifts, Christ and his Spirit. Calvin emphasizes the gift of humanity in order to highlight presence in the Supper of Christ through his Spirit. By emphasizing Christ's flesh as present in the Spirit he could affirm the efficacy of the sacrament—the Spirit's distinctive work. Thus, the Spirit's work of making the absent Christ present draws attention to the Spirit's distinctive work in relation to the external and internal Word. Not only is the Spirit at work in the external Word (analogously in relation to the Incarnate and Apostolic Word), the Spirit internalises the external Word. Calvin's stress on the Spirit's distinctive work provides the grounds to describe the Spirit's work as internalising the external Word in the context of the Supper.

While Calvin represents the Spirit's work in coordination and distinction with the Word as the one making present the absent one, the focus on absence as spatial, downplays the Spirit's eschatological work, particularly as contrasted with Congar's eschatological emphasis next. Commentators of Calvin have drawn attention to the lack of the temporal aspect missing in Calvin's formulations.<sup>161</sup> While Calvin doesn't explicitly mention distance in the treatise, it is there in his thought; by 'the power of the Spirit [...] we are joined to Christ, though we are otherwise separated from him by a great distance in space.'<sup>162</sup> Sensitivity towards distance is important. Removing spatial distance would, as Horton argues, open 'the door to a docetic interpretation of the ascension and therefore consummation'.<sup>163</sup> However, maintaining the temporal aspect, as well as the spatial, allows eschatology a chastening effect on ecclesiology.<sup>164</sup>

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<sup>160</sup> Richard Muller, 'Calvin on Sacramental Presence, in the Shadow of Marburg and Zurich', *Lutheran Q.* 23/2 (Sum 2009): 160.

<sup>161</sup> Horton, *People and Place*, 10; Douglas Farrow, 'Between the Rock and a Hard Place: In Support of (something Like) a Reformed View of the Eucharist', *Int. J. Syst. Theol.* 3/2 (July 2001): 182.

<sup>162</sup> Calvin, *Institutes*, 1398 (Book 4.17.28).

<sup>163</sup> Horton, *People and Place*, 133.

<sup>164</sup> Horton, *People and Place*, 132.

Underlying this eschatological improvement is pneumatology; '[t]he key to ecclesiology as to eschatology is pneumatology'.<sup>165</sup> Calvin's Spirit was distinct, just not distinct enough in terms of temporality. Calvin's language and thought provide the grounds for describing the Spirit's work as the one who internalises the external Word through the Supper.

### 3.3. Congar's eschatological edge

Congar's accent on the eschatological nature of the Spirit's work provides a richer description of the Spirit's distinctive work. Drawing out the Spirit's eschatological work is achieved through a concentration on the Spirit's work in relation to time. Ironically however, Congar's ecclesiology works against this distinctiveness of the Spirit; he gives with one hand and takes away with the other.

Having emphasized the inseparability of Word and Spirit, Congar articulates the distinctiveness of the Spirit in relation to eschatology. Pointing firstly to Jesus' words about the coming of the Holy Spirit in John 15, Congar highlights the Spirit's guidance about what is to come.

This role of the Spirit, however, goes beyond that of memory because he also communicates *ta erchomena*, 'the things that are to come'. He will do so in communicating what he hears by receiving from Christ. That is, from the glorified Christ, who is the same Christ who speaks in the flesh [...] 'The things that are to come' are the future of Christ, what there will be of Christ in historical time.<sup>166</sup>

This telling of what is to come is not only tied to the future, but binds the past, present and future together. 'It is the Holy Spirit who gives time, which he penetrates and dominates, that special quality which makes it sacramental time, in which the commemoration of the past makes it

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<sup>165</sup> Gunton, *Father*, 230.

<sup>166</sup> Congar, *Word and Spirit*, 30, emphasis original.

present, active and effective with the absolute future in view.<sup>167</sup> The eschatological activity of bringing time (past, present and future) together is carried out in the church, ‘[i]n the Church, then, he [the Spirit] is the principle of that presence of the past and the eschatological future in the here and now, of what can be called the “sacramental era”.’<sup>168</sup> So through the church, Congar sees the Spirit moving creation and the church towards its appointed telos; ‘The Holy Spirit makes the Easter event of Christ present with the eschatological destiny of creation in mind.’<sup>169</sup> Thus, by emphasizing the temporal aspect of the Spirit’s work, Congar is able to locate the Spirit’s distinctiveness alongside the work of the Word. Thus, Congar summarizes the work of the Spirit as the one who ‘acts *forwards*, in a time or space that has been made open by the Word.’<sup>170</sup> There is a distinctiveness to the Spirit’s work in relation to time.

In Congar’s ecclesiology, we see him exhibiting an eschatological edge through the Spirit’s work. Nonetheless, the Spirit’s distinctive work is still diminished by an ecclesiology based on presence. Webster notes this stress on presence through Congar’s description of ecclesiology based on the temple motif in ‘terms of divine indwelling’ with ‘strong overtones of participation, functioning as a summary term for the way in which the history of the church is the temporal bodying forth of the Christological mystery of salvation’.<sup>171</sup> What Congar is missing is an ecclesiology that also includes absence in ecclesiology; that takes into account Christ’s ascension as an aspect of ecclesiology, not just Christology. The ecclesiology of the Roman Catholic church conflates Christ with church—the church is now the bodily presence of Christ—

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<sup>167</sup> Congar, *Word and Spirit*, 35.

<sup>168</sup> Congar, *I Believe, Vol II*, 18.

<sup>169</sup> Congar, *I Believe, Vol II*, 34.

<sup>170</sup> Congar, *I Believe, Vol II*, 33, emphasis original.

<sup>171</sup> John Webster, ‘Purity and Plenitude: Evangelical Reflections on Congar’s Tradition and Traditions’, in *Yves Congar: Theologian of the Church* (ed. Gabriel Flynn; Louvain theological & pastoral monographs; Dudley, MA: Peeters, 2005), 62.

leading to a 'juridical', institutional ecclesiology.<sup>172</sup> Congar sought to reform that paradigm through his work in pneumatology, moving on from a *juridical* ecclesiology to a 'sacramental' ecclesiology.<sup>173</sup> As he introduces in an earlier work, he states that the 'Church [...] is [...] the great sacrament.' Finishing his trilogy on the Spirit, he concludes 'that the life and activity of the Church can be seen totally as an epiclesis.'<sup>174</sup> Giving prominence to presence is important, but if the ascension is not taken into account, ecclesiology takes over from pneumatology. So Horton describes, '[i]nstead of longing for his return and invoking the Spirit to mediate difference, the church steps in to fill the void.'<sup>175</sup> Congar's ecclesiology needed both the eschatological Spirit, which he gave prominence to, combined with a bodily absent Christ whose absence isn't replaced by the church.

Horton observes that 'ontological dualism of invisible and visible displaces the eschatological dualism of the now and not yet.'<sup>176</sup> Congar provides a distinctive edge to the Spirit's work through his focus on the Spirit's eschatological directedness in union with the mission of the Word. Congar was thus able to chasten the ontological with the Spirit's eschatological distinctiveness. However, the spatial absence, witnessed in Calvin's thought, left an ecclesiology for Congar that crept into the Spirit's realm of work. While Congar emphasized the transcendent Spirit, an immanent Christ in the form of the church also immanentised the Spirit. As we noted above, over-emphasizing the presence of the absent Christ led to more of an emphasis on an immanent Spirit.<sup>177</sup> Congar's Spirit is immanentised due to a creeping ecclesiology.

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<sup>172</sup> Horton, *People and Place*, 156.

<sup>173</sup> Congar, *Word and Spirit*, 81.

<sup>174</sup> Congar, *I Believe, Vol III*, 271.

<sup>175</sup> Horton, *People and Place*, 160.

<sup>176</sup> Horton, *People and Place*, 160.

<sup>177</sup> Gunton, *Theology*, 108.

### 3.4. Peirce's interpretant and interpretation

Peirce's semiotic model provides a tool to assist in a refinement of the theological description of the Spirit's distinctiveness to the Word. We will firstly observe that Peirce's model maintains the unity of Word and Spirit in their actions as we see the unity in the sign process. Combined with the unity of Word and Spirit, secondly, we establish the distinctiveness of the Spirit's work as relating to the completion of the sign process; revelation grounded in likeness and otherness. The otherness of the interpretant provides further descriptive potential for the Spirit's distinctive work. Thirdly, we will examine the way the practice of the Supper provides the foundation for the Spirit's illumination, without exhausting that illumination in the practice itself. Space and temporality, observed in the theological description of this chapter, establish the Spirit's work through the Supper as foundational, without exhaustion. Lastly, Peirce's model contains an explanation for failed interpretation, calling attention to descriptions of mere carnal eating, as opposed to spiritual eating through faith. The result of the following analysis is a theological description of the Spirit using the Supper in completing mediation of the Word, by effecting interpretation of the Word through the Supper.

#### *3.4.1. Unity of Word and Spirit*

Firstly, we observe that Peirce's triadic model helps us maintain our description of the unity of Word and Spirit in action. In order to provide that observation, we will introduce Peirce's model of triadic signification in more detail.

Signification is an act, a process. Peirce's semiotic model is not static, but provides insight into the relations at work in the act of making interpretations; the business of making

meaning. Based on the relations that were discussed in the previous section (Firstness, Secondness and Thirdness), a description of the sign process begins with the sign-vehicle (often labelled the sign, despite the whole act of a sign including other parts than just the sign). The sign vehicle is related to its object, not directly, but mediately through an interpretant (a response, possibly another sign) that brings the object and sign vehicle into a certain relation. The work of the interpretant in the sign process is vital, making the sign process irreducibly triadic (sign vehicle, object and interpretant); there is no dyadic relation (object and sign) in the process of signification. As Hughes argues, ‘there *can be no direct equivalence* between the sign-vehicle (the *representamen*) and what it stands for (the sign’s object). The connection between the sign-vehicle and object, he adds, is always one of ‘more or less’.<sup>178</sup> The identity of this *more or less* is found in the interpretant<sup>179</sup> as it highlights the relation between sign vehicle and object. The sign vehicle needs the interpretant for any interpretability to be possible. Thus, ‘[t]he meaning of sign manifests itself through another sign’, known as the interpretant.<sup>180</sup>

Having described Peirce’s triadic model of signification, we are now able to map the theological description created in this chapter onto Peirce’s model as an analogical application of Peirce’s linguistic theory. Peirce’s object finds its analogy in the Incarnate Word—the Eternal Word enfleshed—who is a ‘life-giving Spirit’ (15:45). Peirce’s sign-vehicle can be linked to the apostolic Word that comes ‘with a demonstration of the Spirit’s power’ (2:4). The apostolic Word (sign-vehicle) provides a description of the external Word, which is a testimony to the Incarnate Word (Object). That the apostolic word is a testimony of the incarnate Word

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<sup>178</sup> Hughes, *Worship*, 97, emphasis original.

<sup>179</sup> Peirce coined the term interpretant to distinguish it from interpretation. A sign process is complete without interpretation occurring as long as there is the potential for interpretation, interpretability (Hanna Buczynska-Garewicz, *Semiotics and Deconstruction*, in *Reading Eco: An Anthology* [ed. Rocco Capozzi; Bloomington: Indiana University Press, 1997], 167).

<sup>180</sup> Buczynska-Garewicz, *Semiotics and Deconstruction*, 167.

demonstrates a likeness between the sign-vehicle and object. From here, Peirce's description of the interpretant specifies the relation between sign and object (Incarnate Word and Apostolic Word). As above, the sign process is not complete without interpretation, so the external Word (apostolic as testimony to incarnate) is not complete without the internalisation of that external Word. The interpretant becomes the analogy of the Spirit's work of internalising the external Word; the external Word is internalised 'by the Spirit' or 'only through the Spirit' (2:9, 14).<sup>181</sup> The result of the analogical application of the process of signification to the work of the Word and Spirit is to emphasize the unity of Word and Spirit as accented through the triadic process of signification. As the unity of the Word and Spirit was given theological description in the Corinthian analysis, enhanced in conversation with Calvin and Congar, so it is also refined through an analogical application of Peirce's triadic model of signification—pointing to a unity, but also hinting at a distinctiveness to the Spirit.

### *3.4.2. The Spirit's distinctiveness: illumination of the Word*

Secondly, following on the unity of Word and Spirit in revelation, we are able to draw attention to the Spirit's distinctive role in revelation; that is, illumination of the internal Word.<sup>182</sup> From Peirce's triadic model, through an analogical application, we are able to establish that the Spirit reveals not only through likeness (unity with the Word), but he also reveals through unlikeness or otherness (in distinction from the Word). The implication of the Spirit revealing through unlikeness underscores the importance of the Spirit's distinctiveness to the Word

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<sup>181</sup> The description of the internalising of the external Word by the Spirit in chapter two relies on the argument earlier in this chapter concerning the application of this work from proclamation to the Supper as well.

<sup>182</sup> The illumination of the external Word is not the focus of this analysis, but is assumed.

alongside a unity with the Word, as Horton states, ‘The link between difference and affinity is the Spirit.’<sup>183</sup>

Revelation through unlikeness, as well as likeness, is most clearly brought to light in Peirce’s triadic model by the creation of an interpretant as *another* sign. The interpretant is not a replication of the sign-vehicle, but distinct from the sign-vehicle. Thus states Petrilli stressing the distinctiveness of the interpretant from the sign vehicle, ‘[a] sign has its meaning in another sign.’<sup>184</sup> The interpretant is not the sign, but another sign. The Spirit is not the mediator, but another mediator; ‘I will send you another mediator [translated from *παράκλητος*]’ (Jn 14:16). What we need to see is that the completion of meaning revolves around the relationship of like and unlike; another sign. The interpretant, as another sign, is both like the sign-vehicle and unlike it.

Revelation requires like. Peirce’s triadic model highlights this notion of revelation through likeness. The interpretant’s likeness to the sign, being a sign itself, highlights that interpretation requires likeness. Likewise, Jesus states, ‘He [the Spirit] will glorify me because it is from me that he will receive what he will make known to you.’ (Jn 16:14) The Spirit’s glorifying Jesus displays his unity with the Word; like reveals like. Similarly, as Short remarks, ‘Peirce’s phaneroscopy revives the Presocratic doctrine, ‘like is known by like’.’<sup>185</sup> Revelation requires like.

Yet, revelation not only requires like, but unlike. The interpretant is also unlike the sign-vehicle as it is another sign. Thus meaning is made in a combination of identity and difference, like and unlike. Hughes in surveying modern and postmodern thought, observed that modernity

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<sup>183</sup> Horton, *Covenant and Salvation*, 140.

<sup>184</sup> Petrilli and Ponzio, *Semiotics Unbounded*, 9.

<sup>185</sup> Short, *Peirce’s Theory*, 85.

(analytic philosophy, phenomenology and structuralism)<sup>186</sup> tried to find meaning in identity, whereas postmodernism (Derrida)<sup>187</sup> tried to locate meaning in difference. Hughes, in ‘Meaning as Worship’, argues that meaning is located in the ‘play’ between identity and difference.<sup>188</sup>

Thus, the distinctiveness of the Spirit, the otherness, provides an important aspect of revelation that is not just captured in ‘like’ alone. Gunton remarks similarly, ‘The Fourth Gospel suggests a more subtle interweaving of revelation not only through the like—he who has seen me has seen the Father—but its counterbalancing by a theology of revelation through otherness.’<sup>189</sup> So he concludes,

A conception of mediation which is pneumatologically shaped enables us to ask in what sense can unlike be known by unlike? How far do we know things in their *otherness*? [...] It is the distinctive action of the Spirit in revelation to make known through the humanity of Jesus both his glory and his coming from the one who sends him.<sup>190</sup>

Gunton argues for a doctrine of revelation that is made up both of likeness and unlikeness. Thus, what has been established is that the distinctiveness of the Spirit to the Word, alongside their unity, is just as necessary for revelation; the Spirit reveals not only through likeness, but through unlikeness, otherness.

### *3.4.3. Illumination grounded, but not exhausted in Supper*

Thirdly, we turn to a description of when illumination by the Spirit through the Supper occurs. The Spirit’s particularizing of the Word provides a spatial emphasis (witnessed in Calvin’s description of the Spirit’s work in the Supper) that locates illumination to the place of

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<sup>186</sup> Hughes, *Worship*, 31.

<sup>187</sup> Hughes, *Worship*, 84.

<sup>188</sup> Hughes, *Worship*, 255.

<sup>189</sup> Gunton, *Revelation*, 123.

<sup>190</sup> Gunton, *Revelation*, 123, emphasis original.

the Supper. The Spirit's eschatological work in time provides a temporal emphasis (witnessed in Congar's description of the Spirit's work) that prevents illumination from being exhausted in the practice of the Supper alone, but flowing out from the Supper; that is, illumination occurs foundationally, but not exhaustively in the Supper.

Turning to the Spirit's particularizing of the Word through the Supper, Peirce's triadic model provides an analogical refinement by the description of the sign-vehicle particularized through the interpretant; that is, the interpretant's role is to make the sign-vehicle more distinct, or more particular, locating it in a specific place amongst the web of signs. Before proceeding to the interpretant's role in particularizing the sign-vehicle, it is worth noting that we hinted at the Spirit's particularizing the Word above by noticing the work of the Spirit on the Word in similar, but slightly different ways. The Incarnate Word came 'in' the power of the Spirit, the Apostolic Word comes 'with' a demonstration of the Spirit's power and the internal Word comes 'by' the Spirit who internalises the external Word through the Supper. Peirce's triadic model enables us to refine the theological description found in 1 Corinthians of the Spirit's distinctive work as he particularizes the Word through the Supper.

Liszka, commenting on Peirce's triadic model, describes the interpretant's role in the larger context of the web of signs. The interpretant's role is to place the sign in context and so particularize it. He states, 'The essential feature of the interpretant is its function of continuing a translation of a sign which serves to make that sign more determinate, to place it in a context of other signs so as to yield more information about its represented object, to develop or enhance any meaning it might have.'<sup>191</sup> Liszka's quote reinforces the particularizing by the Spirit as he points to the interpretant making the sign more 'determinate'.

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<sup>191</sup> James Liszka, 'Peirce's Interpretant', *Trans. Charles Peirce Soc.* 26/1 (January 1, 1990): 27.

Peirce, here, identifies the nature of knowledge. Knowledge doesn't occur in isolation or complete abstraction, but occurs in a context. For example, understanding the full meaning of a stop sign, only occurs in the context of other signs and a knowledge of road rules related to signs. Signs require context to mean. That context, for Peirce's triadic model, is the web of signs related to other signs. In the case of particularizing a sign, the meaning of a sign is made not only through the process of the sign, but also as the sign interacts with other signs. Those other signs provide more information about the object. The context of the sign is, thus, important for generating meaning about a sign. So we see that, the Spirit in particularizing the Word into a context is able to reveal more of the meaning of the Word. The context of a location is vital for the meaning of the sign. Thus, the Spirit's illumination of the Word, his internalisation of the external Word occurs in the location of the Supper; a specification of *through the Supper*. That illumination occurs during the practice of the Supper draws attention to Paul's use of the Supper for theological purposes in 1 Corinthians 11.

The practice of the Supper provides the location for illumination of the Word by the Spirit. That the Supper is the location of illumination gives prominence to the practice of the Supper as foundational for the Spirit's illuminating. But illumination is not limited or exhausted in the practice of the Supper. Here we are picking up Congar's eschatological emphasis in relation to time, particularly towards the future. Semioticians have noted the temporal aspect of the sign process as it opens itself up to the past and future. Peirce defined this temporal aspect in his description of semiosis. The process of semiosis includes an extending of relationships, back into the past (as the grounds for the sign action) and forward into the future (providing a possibility for continued action). This connectedness that a sign has with the past and future is

known as the ‘growth’ of the sign.<sup>192</sup> A sign’s meaning is not exhausted in the action of a sign, but grows in meaning in relation to its past and future. Growth occurs through a ‘continuity of meanings’ provided by interactions with other signs in time.<sup>193</sup>

While a sign’s connection to the past establishes its meaning, in this section we are concerned with the sign’s relationship to the future. The future too, is essential for signification. Buczynska states, ‘[t]here is an essential openness of the sign to the future: meaning is disclosed by the future interpretation of the sign.’<sup>194</sup> The ‘openness’ to the future provides an analogy of the Spirit’s illumination through the Supper that may be foundational in the practice of the Supper, but not exhaustively so. The temporal aspect of the sign process highlights the continuing growth of meaning and signification that results from the sign process. Paul expects that the Corinthians will not only grasp the meaning of the Supper for when they come together (11:18), but also that it will illuminate their actions outside their gathering, such that they won’t be ‘participants with demons.’ (10:20) Also, when he visited he would ‘give further directions’ (11:34); the Supper is the foundation of illumination, but the Spirit’s illumination is not restricted to the time and place of the practice.

The spatial (particularising) and temporal (eschatological) axis for the Spirit’s illuminating work through the Supper (foundationally, but not exhaustively) are summarized in the Spirit’s role of perfecting. To use Peircean categories in relation to the Spirit’s eschatological particularizing, the Spirit locates the Son in time, where the Son (Secondness): is ‘here, not there’ and the Spirit (Thirdness): is ‘the continuity between past, present and future.’<sup>195</sup>

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<sup>192</sup> Buczynska-Garewicz, *Semiotics and Deconstruction*, 170.

<sup>193</sup> Buczynska-Garewicz, *Semiotics and Deconstruction*, 168.

<sup>194</sup> Buczynska-Garewicz, *Semiotics and Deconstruction*, 170.

<sup>195</sup> Hughes, *Worship*, 335.

### 3.4.4. Differing interpretations

Lastly, Peirce's triadic model is able aid our refining of the theological description of the Spirit's work through an analogical application of differing interpretation of signs. Peirce's description of differing interpretants enables this observation. Peirce's discovery of an immediate and dynamic interpretant provide the conceptual tools needed. His distinction between an immediate and dynamic interpretant is that the 'immediate interpretant can be actualized in diverse ways.'<sup>196</sup> That is, there can be multiple interpretants for the sign. As Short concludes, '[a]n implication [...] [of multiple dynamic interpretants based on the immediate interpretant] is that there is a sense in which a sign cannot be misinterpreted.'<sup>197</sup> The qualification of, *there is a sense*, draws attention to the role of the sign-recipient in the creation of meaning (as discussed in the previous chapter) as differing interpretants can be created. The significance in this discussion relates to Spirit's role in interpretation and to receiving the reality.

There will be some who participate in the Supper without receiving the reality of the signs; there will be those who participate in the Lord's Supper 'without discerning the body'. (11:29) Put positively, Calvin states, 'having the reality and substance of the Supper accomplished in us [...] we are [...] capable of receiving the sign.'<sup>198</sup> Those who do not have the reality accomplished in them, as Calvin states, are not able to receive the sign, because the reality is 'discerned only through the Spirit.' (2:14) The implication is that those without the Spirit, do not receive the reality. Their interpretation provides an example of one dynamic interpretant that relates to the immediate interpretant. Those who don't receive the reality perceive the eating as only corporal eating. Those who do receive the reality, having the Spirit *accomplished* it in them,

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<sup>196</sup> Short, *Peirce's Theory*, 188.

<sup>197</sup> Short, *Peirce's Theory*, 188.

<sup>198</sup> Calvin, 'Short Treatise', 180.

point to an alternate dynamic interpretant. The significance of differing interpretant points to the work of the Spirit in differing interpretations. In other words, the Spirit's internalising of the external Word can be refined to the Spirit's effecting interpretation of the Word through the Supper; 'the Spirit [...] [as] the source of all interpretation',<sup>199</sup> internalises the external Word through the Supper, in the act known as effecting interpretation—that those who receive the reality (proper interpretation) do so only through the work of the interpreting Spirit.

In concluding this section on Peirce, we have seen that Peirce's triadic model of signification provides the tools to assist our refinement of the theological description of the Spirit's work in the Supper through an analogical application of his model to the Spirit's work. Peirce's model underlined the unity of Word and Spirit; the object as the Incarnate Word in the Spirit, the sign-vehicle as the Apostolic Word with the Spirit's power and the interpretant as the internal Word by the Spirit. The unity of Word and Spirit was maintained while establishing the necessity of the distinctive work of the Spirit, with illumination occurring through otherness as well as likeness. Furthermore, the spatial and temporal aspects of signification provided a refining of the theological description calling attention to the practice of the Supper as providing the Spirit's illumination of the Word foundationally, but not exhaustively. Both Calvin and Congar's thought established the grounds for this description. Finally, the multiple interpretations related the Spirit's work of internalising the external Word to the act of effecting interpretation. Thus, Peirce's model refined the theological description of this chapter as the Spirit's role of completing mediation of the Word through the Supper by the Spirit's effecting interpretation of the Word through the Supper.

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<sup>199</sup> Robinson, *God and the World of Signs*, 266.

### 3.5. Conclusion

Moltmann's words summarize the Spirit's united, yet distinctive mission with the Word as outlined in this section. 'The community and fellowship of Christ which is the church comes about "in the Holy Spirit". The Spirit effects fellowship. [...] As the historical community of Christ, therefore, the church is the eschatological creation of the Spirit.'<sup>200</sup> Paul's letter to the Corinthians produced the initial exploration into the work of the Spirit in the Supper. The theological description following was the unity of the Word and Spirit in the external and internal Word, with a distinctive eschatological emphasis on the Spirit's work. Calvin's thought confirmed the unity of Word and Spirit and enhanced the description of the Spirit's distinctive work as internalising the external Word. Congar's thought enriched the eschatological nature of the Spirit's work, particularly related to time. Peirce's semiotic model provided the tools to help further describe the Spirit's distinctiveness and unity, particularly as it related to the interpretant and effecting interpretation. The work of the mediating Spirit using the Supper is to effect interpretation of the Word through the Supper; the Spirit, through the Supper, drives the Word deep. Our description of the Spirit's agency in this chapter has provided a solid description of transcendence in the context of immanence. The Spirit, through the Supper, driving the Word deep prepares us for the next chapter as we examine the instrumentality of the Supper, which will provide a thicker description of bodiliness to combat Taylor's concern with our rational frame.

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<sup>200</sup> Moltmann, *The Church*, 33.

## Chapter 4: The Supper's Instrumentality

### 4.1. Sanctification of the individual and community

Taylor was concerned with an immanent frame that had brought down divine action to the realm of human action only. Through an exaggerated human agency coming from the immanent frame, we will use this chapter to explore the instrumentality of human agency as part of the interpretative process. The instrumentality of human agency is enlarged by the mediation of the body as a location for meaning, as opposed to just the mind, the rational—countering Taylor's second concern about the rational frame. As a result of the enlarged human agency found in the body, we will also have a larger description of divine agency occurring through mediation. We move to a focus on human agency in this chapter (the reverse of the previous chapter), without losing sight of divine action.

As we explore 1 Corinthians, through Paul's two treatments of the Lord's Supper, we find a basis for individual and corporate sanctification through the Supper. Combined with that observation, we are able to notice the Spirit's individual and corporate indwelling as well. Calvin is able to help enhance our theological description as he links the Spirit's eschatological agency in individual sanctification to the Supper. Congar, likewise, links the Spirit's corporate eschatological agency in corporate sanctification through the Supper. Peirce's model enables us to refine our theological description by establishing the Spirit's agency in the context of interpretative responses (the Cominterpretant). Two further trichotomies elaborate these responses. The first interpretant trichotomy (emotional, energetic and logical) expand the

descriptive breadth of interpretative responses that result from the Spirit's agency in the believer—the fruits of the Spirit. The second interpretant trichotomy (immediate, dynamic and final) delineates the Spirit's anticipatory role through the actions of the church—a corporate sanctification through corporate interpretative responses. Thus, this chapter will draw together the Spirit's completion of mediation of the Word through the Supper as the result of interpretation found in the bodily (both individual and church) interpretative responses of the Word.

Paul, in his letter to the Corinthians, addresses two different, but related, issues concerning the Supper with two different treatments. The first treatment of the Lord's Supper is not specifically about the Lord's Supper. It is about idolatry. However, Paul uses the Supper in his fight against the Corinthians idolatry. As a result, there are enough allusions to the practice of the Lord's Supper in chapter ten to describe it as an account of the Lord's Supper, despite not having an explicit nature like his second treatment in chapter eleven. Evidence for chapter ten being Paul's first treatment of the Lord's Supper is grounded in the allusions to 'spiritual food [...] and drink' (10:4); the Israelites negative example of indulging in 'revelry' as they 'sat down to eat and drink' (10:7); Paul's discussion concerning 'participation in the blood of Christ' by drinking the 'cup of thanksgiving' (10:16) and 'participation in the body of Christ' through the bread broken (10:17); Paul's use of the example of eating 'food sacrificed to an idol' (10:19); sharing in the 'Lord's table' (10:21); Paul's discussion on eating a 'meal' that is set before you (10:27, 30); and his conclusion that all actions, whether to 'eat or drink' being done 'for the glory of God (10:31). All these allusions to the Supper provide a quantity of evidence that points to a first treatment of the Lord's Supper in a passage that doesn't explicitly deal with the Lord's Supper.

Paul's two treatments of the Supper, while having a different foci (individual as distinct from corporate), highlight a common purpose underlying the Supper. The first treatment of the Supper focuses on the individual, while the second on the community. They are combined in their description of sanctification. Paul is seeking to show how the Supper sanctifies the body (both the individual and the community gathered). Further, with the description of individual and corporate sanctification, we find a link in the Spirit's individual and corporate indwelling. This chapter's perspective is directed to the instrumentality of the Supper compared with the last chapters focus on the Spirit's agency. However, the Spirit's agency is not absent or neglected, but just viewed from the context of the Supper. In relation to Taylor's concern, this chapter will thicken bodily accounts as human agency is given a full description as the location for the Spirit's agency.

#### *4.1.1. Differing emphasis*

There are two main sections where Paul makes use of the Lord's Supper. In each section there is a differing emphasis related to the concept of participation. Earlier we established (in chapter three) that participation has two aspects; vertical participation and horizontal participation. We observed that one of those aspects was given primacy over the other; vertical participation is the ground of and for horizontal participation. In this section, firstly, we observe that the meaning of participation in each treatment functions like a two sided coin; one treatment stressing the vertical or individual aspect of participation and the other treatment bringing the horizontal or corporate aspect of participation into focus. Secondly, we also will notice that while one aspect is the focus, the other is not absent from the treatment, but remains in the background;

it is implicit rather than explicit. While it may seem like two differing views on the practice of the Supper, it is just two differing emphases on the same Supper used in different contexts.

Firstly, Paul's two treatments of the Lord's Supper contain a differing emphasis. In his first treatment, the emphasis is on vertical participation. Paul uses the term *κοινωνία* (participation) in chapter ten, and yet, in his second treatment on the Lord's Supper, chapter eleven, the term is absent. As was argued above, participation (*κοινωνία*) is used primarily in a vertical sense to highlight the theological or vertical nature of an individual's actions, particularly regarding the context of actions in the presence of other believers. However, in chapter eleven, the prominent aspect of the Lord's Supper is the horizontal aspect of participation. This is seen by the repetition of 'when you come together' (*συνέρχομαι*) repeated three times in the beginning of the section (11:17, 18 and 20) and then twice at the end of the section to round it off (11:33 and 34). The horizontal aspect of participation is also apparent in the reason that Paul includes this section in the letter. Paul seeks to address their times together because of the schism and disunity that is caused as members disregard other members. In the very meal that is meant to bring them together, they were being torn apart, through their attitudes and actions.<sup>201</sup> That unity is the concern, is highlighted by Dunn who argues that the emphasis is not on them *coming to eat*, but '*coming together to eat*'.<sup>202</sup> Thus, Paul has differing emphases in his two treatments of the Lord's Supper. Furthermore, the double dynamic of vertical and horizontal participation finds a similarity in the actual practice of the Supper. There are individual actions required by all (highlighting the corporate nature implicitly), in the context of the practice that is designed to foster unity or the corporate aspects of participation.

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<sup>201</sup> Sebothoma picks up the link of the Supper forming attitudes in the context of participation (W Sebothoma, 'Koinonia in 1 Corinthians 10:16', *Neotestamentica* 24/1 [1990]: 66).

<sup>202</sup> James Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI: W.B. Eerdmans Pub, 1997), 617, emphasis original.

Secondly, while there is a differing emphasis in each treatment, the other aspect of participation is not absent, but assumed. In the first treatment of the Supper the horizontal aspect of participation is observed in the beginning of Paul's discussion about Israel's experience as he discusses the corporate activities of 'all' passing through the sea (10:1), 'all baptized' (10:2), 'all' eating and drinking the same spiritual food and drink (10:3–4). Even the reference to 'some of them' (10:7, 8, 9, and 10) participating in actions that led to God's judgment highlights the horizontal nature of participation. More particularly are Paul's conclusions concerning the actions of believers eating idol meat. Paul's concern is that an individual should take into consideration the 'other person's conscience' (10:28).<sup>203</sup> While this person may be any individual, Paul's final remark underscores the horizontal aspect of participation as he concludes, '[d]o not cause anyone to stumble' including 'the church of God' (10:31). While Paul's main concern in chapter ten relates to vertical participation, horizontal participation is not absent.

In Paul's second treatment of the Supper, the context changes as Paul turns to the issue regarding horizontal participation. But that doesn't mean that the vertical nature of the Supper is absent. The term *κοινωνία*, is absent, the idea, however, is not. The vertical aspect of participation is alluded to in the words of the institution as Christ's body 'is [given] for you' (11:24). Vertical participation is also given prominence in the way that 'the body and blood of the Lord' can be sinned against (11:27), resulting in 'judgment' (11:29) exposed in 'many' being 'weak and sick' or even having 'fallen asleep' (11:30). Furthermore, vertical participation is implied in Paul's reference to God's judgment protecting believers from being 'condemned with the world.' (11:32) Most obviously relating to vertical participation is Paul's reference to this meal as the 'Lord's Supper' (11:20); the Lord is the host, who resides over this meal. The

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<sup>203</sup> Hays terms Paul's approach in chapter ten as an 'ecclesiocentric hermeneutic' (Richard Hays, 'The Conversion of the Imagination: Scripture and Eschatology in 1 Corinthians', *New Testament Stud.* 45/3 [July 1999]: 401).

vertical aspect of participation in the Lord's Supper in chapter eleven, is not given primacy, but it is certainly not absent. Thus, we see how Paul's two treatments of the Lord's Supper distinguish the twin aspects of participation—vertical and horizontal, without losing sight of the other aspect. Paul's treatment of the Supper has differing focus in each account, but the common thread of participation (vertical and horizontal) highlights the common purpose that Paul employs the Supper for. In fact, Thiselton suggests that 'communal participation' gives 'coherence' to both treatments on the Lord's Supper.<sup>204</sup>

#### *4.1.2. Common purpose*

Pairing of Paul's two differing treatments on the Lord's Supper, offers evidence towards the conclusion that Paul has a common purpose in his two treatments of the Lord's Supper. He sees the Supper as a means of sanctification. Further evidence for this common purpose is seen in Paul's precedent of interrupting his own arguments, the flow of logic in the two Supper treatments with vertical as the foundation for the horizontal, also, finding evidence in the larger structure of Paul's argument in 1 Corinthians.

Firstly, we see that it is not uncommon for Paul to interrupt his argument, or insert material that initially seems to interrupt the flow of the argument. Compare Paul's two treatments of the Lord's Supper with his discussion on sexual immorality in chapter five and six, only to be interrupted with a section on greed. Or, again in Paul's thirteenth chapter on love. At first glance, it seems to interrupt the flow, but actually holds chapter twelve and fourteen together. Even closer to Paul's treatments of the Lord's Supper is chapter nine, a description of

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<sup>204</sup> Thiselton, *1 Corinthians*, 763.

Paul giving up his rights as an apostle that seems to interrupt Paul's thought process concerning idol meat. Whereas, Paul's biography of giving up his rights provides the basis for his recommendations concerning idol meat; 'for I am not seeking my own good but the good of many' (10:33). Paul's precedent of seemingly interrupting his argument provides grounds for the possibility of Paul's common purpose in using the Lord's Supper.

Secondly, the change in focus from vertical participation to horizontal participation points to one movement, rather than two different options. The two aspects of participation then don't have to be viewed as in opposition, but as complementary. You could argue that Paul's concentration on the vertical aspect of participation in the first treatment provides a foundation for the focus on the horizontal aspect of participation that follows. We notice evidence for this move from the vertical as foundation to the horizontal in Paul's instructions in chapter six concerning the body. A person's 'body is [...] for the Lord' (6:13), has been 'united with the Lord' (6:17). Union with Christ becomes the foundation for fleeing 'sexual immorality' (6:18) and instead 'honor[ing] God' with their bodies (6:20). The vertical provides the foundation for the horizontal and so we see the one movement between the two aspects. Thus, the vertical and horizontal participation don't need to be set in opposition, but are complementary and are used to highlight the common purpose.

Thirdly, support for Paul's common purpose in using the Supper is also found in the structuring of the letter as a whole. The two sections on the Lord's Supper (10:1–22 and 11:17–34) are often treated in different sections of the letter (8:1–11:1 and 11:2–14:40 respectively). Yet, if they were part of the same section in an argument, they would be contributing to the one purpose of that section. Rosner and Ciampa argue for a common section which runs from 8:1–

14:40, concerning idolatry and worship.<sup>205</sup> They pick up on negative/positive dialect that runs throughout the letter and use this to help them structure the letter, particularly exposed in Paul's injunctions to 'flee' and 'glorify'. So Paul urges the Corinthians to 'flee sexual immorality' (6:18) and 'glorify God' (6:20), following later with 'flee idolatry' (10:14) and do all that you for the 'glory of God' (10:31).<sup>206</sup>

Their rationale for proposing this structure for the letter comes from observations that Paul is particularly opposing 'the infiltration of Corinthian social values into the city's church.'<sup>207</sup> Against those values that have infiltrated the Corinthian church, Paul says 'flee' and instead 'glorify' God with your body. While commentators have raised unity as Paul's main purpose or treated the letter as a collection of disconnected sections, with no obvious structure, Rosner and Ciampa argue that 1 Corinthians shows similarities to Paul's other letters in terms of an underlying structure. They point to Roman's, 1 Thessalonians, Ephesians, Colossians and Titus as support for their argument.<sup>208</sup> This insight leads them to conclude that 1 Corinthians is 'best read as in line with biblical and Jewish moral teaching'.<sup>209</sup>

For the section (8:1–14:40), as Rosner and Ciampa see it, Paul urges the Corinthians to flee idolatry (8:14) and in all that they do (even eating and drinking), do it for the glory of God (10:31). The mention of eating and drinking in the context of idolatry (particularly related to meals) provides support for seeing continuity in the larger section between idolatry and worship and thus the continuity between the two treatments of the Supper. Furthermore, using the

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<sup>205</sup> Ciampa and Rosner, *First Corinthians*, 23. A reference to idols in 12:2 is one piece of evidence that highlights the link of the two sections as part of one larger section.

<sup>206</sup> Ciampa and Rosner, *First Corinthians*, 23. The similar negative/positive dialect is found in the first section, not in flee and glorify language, but found in who they boast in 'no more boasting about human leaders' (3:21), but 'boast in the Lord' (1:31) [Ciampa and Rosner, *First Corinthians*, 23–4].

<sup>207</sup> Ciampa and Rosner, *First Corinthians*, 21.

<sup>208</sup> Ciampa and Rosner, *First Corinthians*, 26–7.

<sup>209</sup> Ciampa and Rosner, *First Corinthians*, 28.

concepts of flee and glorify in the context of the Supper calls attention to Paul's common purpose in using the Supper. If the first treatment of the Supper, in the context of idolatry is characterized by the notion of 'flee' and the second treatment relating to their meals is characterized by the notion of 'glorify', these concepts are united in the one category of sanctification as they relate to mortification and vivification. Webster notes "Putting to death' and 'putting on' are not acts alongside, or in addition to, other works; they are the character of the whole, seen in all its parts."<sup>210</sup> Flee and glorify, not as two different acts, but part of the one, supports the use of the Supper, not as describing two different acts, but the one common purpose of sanctification. Thus, there is good evidence to suggest that Paul's different treatments of the Supper, point to a common purpose, a common use—sanctification.

#### *4.1.3. Individual sanctification*

In these next two sections we will give descriptive depth to Paul's purpose of sanctification, established previously, as occurring through the Supper—in this section individual sanctification and in the next corporate. Individual sanctification involves a revelation of union with Christ through the Spirit that shapes the actions of a believer, particularly in relation to the body of believers.

Firstly, sanctification is a revelation of union with Christ that effects an external orientation for the believer. Signified in consuming the bread and wine in the Lord's Supper is a 'participation in the blood of Christ' and 'body of Christ' (10:16). However, union with Christ is

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<sup>210</sup> John Webster, *Holiness* (Grand Rapids, MI: W.B. Eerdmans, 2003), 89.

less about Christ indwelling us and more about the believer's indwelling in Christ. Webster highlights this outward movement toward God through sanctification,

Sanctification 'in' the Spirit is not the Spirit's immanence in the saint. Quite the opposite: it is a matter of the *externality* of *sanctitas christiana*, the saint being and acting *in another*. 'Sanctification in the Spirit' means: it is not I who live, but Christ who lives in me. And 'Christ lives in me' means: by the Spirit's power I am separated from my self-caused self-destruction, and given a new holy self, enclosed by, and wholly referred to, the new Adam in whom I am and in whom I act.<sup>211</sup>

Webster describes sanctification as a drawing of the believer out of themselves towards a new self in Christ. So Paul can say, 'the body [...] is not meant for sexual immorality but for the Lord.' (6:13) The locus of the believer's life is now external; no longer is the believer in the body in itself, instead the believer is in the Lord, through their body (through the use of their body). Furthermore, far from this external orientation, this getting out of oneself being an out of body experience, it is, instead, a more fully embodied experience. It is embodied because it involves all the actions of the believer (established later), but also because sanctification occurs in the context of the body gathered.

Secondly, the external orientation that comes through union with Christ provides the context for individual sanctification occurring in the context of the body gathered. That is, the body gathered becomes the place of living out one's sanctification. Paul uses the Supper, in his first treatment to remind the Corinthians of their responsibilities to other believers. He implores the stronger one to think of the weaker one, 'for the sake of [...] the other person's conscience.' (10:28–9) Sanctification occurs in the context of the body gathered as a believer makes their 'neighbour's cause [...] [their] own. Fellowship with God entails human fellowship.'<sup>212</sup> The movement of the body towards other bodies in fellowship is Christologically shaped; it is an

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<sup>211</sup> Webster, *Holiness*, 83–4, emphasis original.

<sup>212</sup> Webster, *Holiness*, 96.

‘other-regard’ with a ‘Christological foundation’ where the conscience of the other is enabled ‘to determine one’s actions’.<sup>213</sup> Christ’s work, applied in union, becomes the shape for a believer’s life in the context of the body gathered. Individual sanctification finds its ground in union with Christ and is lived out in the context of the body gathered.

#### *4.1.4. Corporate sanctification*

Individual sanctification, the believer united with Christ as the foundation for life in the context of the body gathered, provides the basis for corporate sanctification. As argued above, Paul’s first treatment of the Supper takes vertical participation through to horizontal participation found in the second treatment of the Lord’s Supper. In this section we will examine how corporate sanctification through the Lord’s Supper is described in Corinthians as corporate discernment towards unity in Christ for the purpose of corporate witness. In their corporate witness, the Spirit is sanctifying (setting apart) the community in light of the judgment to come.

Firstly, corporate discernment enables an exploration of corporate sanctification. We observe that the individual’s discernment concerning their actions in chapter ten takes on more of a corporate dimension in chapter eleven. Discernment is moved beyond the individual as an ‘other’ (10:29) to ‘discerning the body’ (11:29); a more corporate focus. The regard to be shown for the other as a member of the one body is in the context of unity. Here the emphasis is less on the individual and more on how the whole group is effected, with some even becoming ‘weak and sick’ due to a lack of corporate discernment (11:30). Corporate sanctification requires a

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<sup>213</sup> Horrell, *Solidarity and Difference*, 181.

corporate discernment, discerning the actions of the group as a whole, not just as a gathering of individuals.

Secondly, corporate discernment is towards the goal of unity. The theme of discernment is common across both treatments of the Lord's Supper, but there is a different purpose in each. Paul calls on the Corinthians to 'judge' what he is saying about idol food (10:15). And in returning to the main issue of the section at the end of chapter ten, he twice uses the word *ανακρίνω*<sup>214</sup> (to discern) in order to help them think about their actions regarding idol food. In contrast, the discernment required in the second treatment of the Lord's Supper is not only in regards to the weaker brother, but is also required in regard to the unity of the body of Christ (the church), since when they come together there are 'divisions' (11:18). The Christology of the Supper shapes notions of unity, shaping lives in the process; 'the unity of the community as one in Christ is basic to his [Paul's] ethical concerns'.<sup>215</sup>

Thirdly, corporate discernment prepares the way for their corporate witness that is a result of their action together. As they 'come together as a church' (11:18), for the 'Lord's Supper' (11:20), their celebration of this meal means that 'whenever [...] [they] eat this bread and drink this cup, [...] [they] proclaim the Lord's death until he comes.' (11:26) Their proclamation together is an 'ordering towards God as its source and the object of its [the churches] praises.'<sup>216</sup> Through their action of proclamation, God is at work setting them apart, sanctifying them corporately by giving them 'a foretaste of the coming community'.<sup>217</sup> It is to drink the 'cup of the new covenant' (11:25). Thus, sanctification is not just individual it is also 'carried out in and on

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<sup>214</sup> A word that has direct links with the work of the Spirit in chapter two.

<sup>215</sup> Horrell, *Solidarity and Difference*, 108.

<sup>216</sup> Webster, *Holiness*, 77.

<sup>217</sup> James Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Cultural liturgies; Grand Rapids, MI: Baker Academic, 2009), 200.

the Community.<sup>218</sup> Paul begins his letter, addressing the Corinthians as ‘*those* sanctified in Christ Jesus’ (1:2, emphasis added). God is corporately sanctifying the Corinthians through their actions together.

Fourthly, corporate sanctification occurs in the context of God’s eschatological work. The eschatological nature is brought forth through the theme of God’s judgment. Moule has explored the judgment theme that is associated with the sacraments.<sup>219</sup> He picks up the cluster of words relating to judgment in chapter eleven; five different occurrences of a similar word group in four verses (**Δοκιμάζω, Κρίνω, Κρίμα, Διακρίνω, Κατακρίνω**).<sup>220</sup> Believers fall under judgment now for ‘unworthy’ use of the Supper (11:27). But they are encouraged to judge themselves now, so that they may not be ‘condemned’ in the end (11:32). God’s setting apart of the community is not only a foretaste of life when Jesus returns, but is a setting apart from the judgment to come.

Thus, corporate sanctification is God’s action of setting the community apart as witness and from the judgment to come through a corporate discernment that leads towards unity in the body gathered.

#### *4.1.5. Spirit’s indwelling*

The Spirit’s role in sanctification through the Supper has been muted in this section so far. There were hints of his work in the Supper in the individual’s union with Christ through the work of the Spirit (individual sanctification). The Spirit’s work is also implicit in corporate

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<sup>218</sup> Otto Weber, *Foundations of Dogmatics, Vol. 2* (Grand Rapids, MI: Eerdmans Pub Co, 1983), 331.

<sup>219</sup> Moule, *Judgment*, 464.

<sup>220</sup> Moule, *Judgment*, 470–1.

sanctification as corporate discernment is towards unity. Unity, as we see in chapter twelve, is established by different gifts given by the ‘same Spirit’ (12:4) Yet, even more explicitly Paul links sanctification to the work of the Spirit when he reminds the Corinthians that they ‘were washed [...] sanctified [...] in the name of the Lord Jesus Christ and by the Spirit of our God.’ (6:11) While Paul’s reference to the Spirit’s sanctifying work is not in the context of the Supper, this reference provides the grounds for a linking of the Spirit’s sanctifying work through the Supper. The Spirit’s role through the Supper will be explored more fully in our conversation with Calvin and Congar, so that we will see that the ‘Lord’s Supper is the sign and seal of our *sanctification* in Christ through the work of the Holy Spirit’.<sup>221</sup> This section, however, will establish the Spirit’s indwelling in order to prepare for the following conversations.

Our exploration of 1 Corinthians provided a description of individual and corporate sanctification through the Supper. This theological description is matched with a similar description of the Spirit’s indwelling. Paul makes reference to both an individual indwelling and a corporate indwelling. As Paul upbraids the Corinthians about their sexual immorality in chapter six, his rhetorical question draws attention to the Spirit’s indwelling the individual. He asks whether the Corinthians knew that their ‘bodies are temples of the Holy Spirit, who is in you’. (6:19) He doesn’t say that their bodies are a temple (singular), but that their bodies are temples (plural). Reference to the corporate indwelling of the Spirit occurs in relation to leaders tearing apart the community, again asking whether they know that they ‘are God’s temple and that God’s spirit dwells in [...] [their] midst’. (3:16) Interestingly, the reference to the corporate indwelling is in the context of disunity such that corporate discernment in the context of the Supper was towards unity against the Corinthians disunity. Nonetheless, what we see is that

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<sup>221</sup> Charles Partee, *The Theology of John Calvin* (1st ed; Louisville, KY: Westminster John Knox Press, 2008), 273, emphasis original.

alongside our theological description of the individual and corporate sanctification, there is a similar individual and corporate indwelling by the Spirit.

## 4.2. Calvin and the Spirit's eschatological agency

Calvin's treatment of the Spirit's work in the Supper in the ST advances our theological description of individual sanctification through the Supper by the eschatological agency of the Spirit. In 1 Corinthians we established that individual sanctification was grounded in union with Christ that shaped believer's actions in relation to others. In Calvin's ST we will observe that the Spirit's work in providing assurance leads on to brotherly charity. The Spirit is not only at work in assurance but also charity. The basis of assurance is found in the Spirit's work in the Supper, uniting the internal reality to the external. Through assurance the Spirit effects growth in praise and in brotherly charity.

Calvin makes five direct references to the Spirit in ST. While the first and the last reference to the Spirit treat his work in the Supper summarily, this third reference to the Spirit provides an explicit description of the Spirit's role in the Supper. He states

[b]ut to understand this advantage properly, we must not suppose that our Lord warns, incites, and inflames our hearts by the external sign merely: for the principal point is, that he operates in us inwardly by his Holy Spirit, in order to give efficacy to his ordinance, which he has destined for that purpose, as an instrument by which he wishes to do his work in us. Wherefore, inasmuch as the virtue of the Holy Spirit is conjoined with the sacraments, when we duly receive them we have good reason to hope they will prove a good mean and aid to make us grow and advance in holiness of life, and specially in charity.<sup>222</sup>

That is, the Spirit works 'instrumentally' through the Supper by effecting inwardly what is displayed externally. So when Calvin concludes earlier that 'the internal substance of the

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<sup>222</sup> Calvin, 'Short Treatise', 174.

sacrament is conjoined with the visible signs', this is through the Spirit's agency.<sup>223</sup> Union with Christ is the basis for the Spirit's sanctifying work; 'the Spirit finalizes the union and communion with Christ given that Christ's physical or local body is absent.'<sup>224</sup>

Having established the Spirit's agency in effecting union with Christ by working inwardly in believers, we see that the Spirit's agency in sanctification is thus linked to the first benefit arising from the Supper, assurance. In the second section of the treatise, Calvin outlines three benefits that are received from the Supper. The three benefits are assurance, praise and holiness (particularly charity). The benefit of assurance is given the most emphasis, covering eleven points and six pages.<sup>225</sup> The reason being is that assurance provides the foundation for the second two benefits that flow from this first. Just as in Corinthians, participation with Christ provided the foundation for actions shaped towards others, so too for Calvin; 'we have been made members of Jesus Christ, being incorporated into him, and united with him as our head, it is most reasonable that we should be conformable to him in purity and innocence, and especially that we should cultivate charity and concord together as becomes members of the same body.'<sup>226</sup> Based on the communion that believers have with their head, as members of the same body they grow in likeness towards their head, flowing from the work of assurance that the Spirit effects by uniting the reality to the sign.

The second benefit that arises from the Supper is praise. Praise is the result of the first, assurance; having truly received from God, Christians 'ascribe to him the praise which is due.'<sup>227</sup>

That this is done 'publicly' draws attention to the context of the body gathered.<sup>228</sup> Calvin

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<sup>223</sup> Calvin, 'Short Treatise', 172.

<sup>224</sup> Muller, *Sacramental Presence*, 179–80.

<sup>225</sup> Calvin, 'Short Treatise', 167–73.

<sup>226</sup> Calvin, 'Short Treatise', 174.

<sup>227</sup> Calvin, 'Short Treatise', 173.

<sup>228</sup> Calvin, 'Short Treatise', 173.

elaborates on the more explicit communal aspect of praise revolving around its didactic function; '[i]t is to confess with the mouth and testify how much we are indebted to our Saviour, and return him thanks, not only that his name may be glorified in us, but also to edify others, and instruct them, by our example, what they ought to do.'<sup>229</sup> Praise, as well as being about the individual, has a communal focus as others are taught through that praise offered.

The third benefit of holiness, particularly evidenced in charity highlights both the Spirit's agency through the Supper, but also is an obvious description of how the believer's actions are shaped in relation to Christ; becoming conformed to their head that they may consider the other's conscience. Calvin concludes, 'Wherefore, inasmuch as the virtue of the Holy Spirit is conjoined with the sacraments when we duly receive them, we have reason to hope they will prove a good mean and aid to make us grow and advance in holiness of life, and specially in charity.'<sup>230</sup> Here we witness Calvin's stress on the Spirit's agency as effecting the reality of the signs, enabling charity to grow.

Calvin's treatment of the Spirit's work of sanctification through the Supper develops the theological description from Corinthians of individual sanctification through the Supper by locating the efficacy of the Supper's sanctification in the agency of the Spirit; the Supper is the instrument, the Spirit is the agent. With Calvin's sensitivity to the Spirit's sanctification in the individual, we are able to link Calvin's description with Paul's first treatment of the Supper. Calvin's treatment of the Spirit's sanctificatory role through the Supper highlights two things.

Firstly, the work of sanctification involves the whole body, the whole person; emotions, thoughts, and actions are all employed as the fruit of the Word is implanted through the Spirit—the fruit of the Spirit. This is seen in Calvin's benefits that come from the Supper: assurance,

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<sup>229</sup> Calvin, 'Short Treatise', 177.

<sup>230</sup> Calvin, 'Short Treatise', 174.

praise and holiness. The Spirit embodies the Word, so that the whole person, not just their mind is conformed to Christ in the sanctification process. Congar concurs with this aspect of the Supper as it relates to the whole person. In referring to the sacrament as a visible word, he hints at the differing *value* coming from the sacraments; ‘I consider that the concept “word” is inadequate here and that the sacramental act adds an original value, that of physical contact that is open to man’s senses, the result of contact with Jesus’ humanity.’<sup>231</sup> Describing this *value* as it relates to human to human contact, Hodva remarks, ‘Moments of direct person-to-person confrontation are among the most precious in any liturgy’, offering ‘an opportunity for a locking of the eyes and a touching of the hands in respectful attention and mutual encouragement—i.e., in recognition of the meaning of this sacrament of peace and unity.’<sup>232</sup> Hodva is describing the interaction that occurs between people in the Supper. The personal interactions between communicants or communicants and minister become part of the Spirit’s agency in sanctification of the individual.

Secondly, while the Spirit’s sanctification of the individual displays eschatological sensitivity, more focus on the corporate nature of the Spirit’s sanctification would have provided a greater scope to describe the Spirit’s anticipatory agency in the Church; the Spirit acting to anticipate the new age, not just through individuals lives but together in communion; as our description from Corinthians puts it, in corporate actions of proclamation occurring in the context of unity in the body. While recognizing that even the corporate nature of eschatological communion awaits perfection, Calvin’s description of communion accented communion of the individual with Christ, with the community of Christ as a background motif concerning the

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<sup>231</sup> Congar, *Word and Spirit*, 34.

<sup>232</sup> Robert Hovda, *Strong, Loving, and Wise: Presiding in Liturgy* (5th printing; Collegeville: Liturgical Press, 1983), 70–1.

Spirit's agency. Giving prominence to the individual could have come from an ecclesiology focused more on unity, without a corresponding focus on diversity. Smit states, Calvin's vision privileges the unity of the church as Christ's body over the diversity of the church as members of Christ's body.<sup>233</sup> Privileging unity over diversity leans towards an emphasis on the vertical aspect of communion over the horizontal and even the eschatological. Calvin's emphasis on the Spirit's work of sanctification through the Supper is working through the individual towards the communal. But his treatment seems to stop short of the Spirit's working communally through the Supper, as an anticipation of the kingdom.

Through our conversation with Calvin we were able to link the individual sanctification that occurs through the Supper with the individual indwelling of the Spirit established in Corinthians. Conversation with Calvin enabled us to thicken our theological description of the Spirit's eschatological agency through the Supper as the one who effects individual sanctification through the Supper.

### 4.3. Congar and the Spirit's eschatological agency

Our theological description resulting from our exploration of 1 Corinthians is thickened through our conversation with Congar by addition of the Spirit's agency through the Supper. Congar's thought enables us to link the Spirit's corporate indwelling with the Supper's corporate sanctification. Thus we will establish that the Spirit's eschatological agency through the Supper is not only individual, but also corporate sanctification. Corporate sanctification in Congar's

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<sup>233</sup> Laura Smit, 'The Depth behind Things', in *Radical Orthodoxy and the Reformed Tradition: Creation, Covenant, and Participation* (ed. James Smith and James Olthius; Grand Rapids, MI: Baker Academic, 2005), 217.

thought comes through in his depiction of the Spirit's agency in the Church's witness—a witness that is grounded in the past and witnesses to the future as an anticipation.

Congar's description of the Spirit's agency shows similarity to Calvin's. Congar, too, sees the Spirit at work through the sacraments as sanctifying the individual for growth in communion between members of Christ.

The sacrament aims at a spiritual effect which, though individualized, is essentially 'communion' in that it unites the individual to the entire Church community as the Body of Christ and to Christ himself. It is the work of the Holy Spirit who, unique and the same, is the principle of the holy life in Jesus and in his members. The Spirit, who ensures that the Word of God is heard in words, offers communion with the Passover Christ in the signs which represent it.<sup>234</sup>

In regards to charity, Congar notes that 'charity [...] has as its cause and its source of strength, the same Holy Spirit, who is [...] personally identical in all men and in them the transcendent principle of unity.'<sup>235</sup> Thus, Congar and Calvin both stress the sanctifying work of the Spirit on the individual leading towards communion and observed in brotherly charity.

However, Congar's views on the Spirit's sanctifying work are not just concentrated on the individual, but give equal weight to the sanctifying work of the Spirit communally. This is seen on both a universal and local level. The Spirit's communal sanctifying work is partly witnessed in the role of tradition. So he states, 'The idea that the Holy Spirit in the Church is the transcendent principle of Tradition is itself traditional.'<sup>236</sup> The Spirit is at work in the communion that is created and sustained through the handing down of tradition.<sup>237</sup> But the Spirit's sanctifying work is also seen on a more catholic level (relating to the whole) as Congar states,

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<sup>234</sup> Congar, *Word and Spirit*, 34.

<sup>235</sup> Congar, *I Believe, Vol II*, 19.

<sup>236</sup> Congar, *Word and Spirit*, 28.

<sup>237</sup> In a brief article, Webster raises the concern that in Congar's view of tradition there is 'no *isolation* of revelation, but rather a cumulative temporal expansion of its range through creature instrumentality. ... Scripture and tradition cannot be separated because inspiration and illumination form a single trajectory of the Spirit's action' (Webster, 'Purity', 53, 55) emphasis original.

‘The Spirit gives life to the Church and enables it to grow as the Body of Christ.’<sup>238</sup> However, this focus on the whole is nuanced, upholding the priority of the local church. Thus, the communal nature of the church is not limited to a universal church, but communion is also used to apply to the relationship between churches as a communion. Highlighting Karl Rahner’s observation on Vatican II, he states that ‘the most valuable new element introduced by the Council was the idea of the local church as the realization of the one, holy, Catholic and apostolic Church. [...] The Church as a whole is presented as a communion of churches, with the Holy Spirit as the principle of communion.’<sup>239</sup> In this sense, Congar was giving priority not only to unity, but also to diversity. Returning to Augustine’s controversy with the Donatists, he highlights the Spirit as not only the principle of unity but also diversity; ‘[t]he Spirit, for Augustine, was not only the principle of unity. He was also the principle of that catholicity which consists of the variety of gifts in the communion of the same Body.’<sup>240</sup> Contrasting with Calvin, Congar emphasized not only the Spirit’s work in the individual moving towards communion with others, but also with a communal aspect of the Spirit’s working. Thus he could summarize the Spirit’s work as ‘situated on and in the believer’.<sup>241</sup> ‘In’ referring to the Spirit’s individual work and ‘on’ referring to the Spirit’s work communally.

Congar’s description of the Spirit’s corporate sanctifying agency through the Supper finds a sharpened clarity when his ecclesiology comes into contact with his eschatology, particularly in the notion of witness. Congar refers to the work of a witness to ‘Christ’s death and resurrection and to his status as Lord’, as the Spirit’s agency through the Supper.<sup>242</sup> Thus he

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<sup>238</sup> Congar, *I Believe*, Vol II, 7.

<sup>239</sup> Congar, *I Believe*, Vol I, 171.

<sup>240</sup> Congar, *I Believe*, Vol III, 91.

<sup>241</sup> Congar, *I Believe*, Vol III, 262.

<sup>242</sup> Congar, *I Believe*, Vol II, 41.

states that ‘the part played by the Holy Spirit’ effecting that witness is ‘always “directed forwards” [...] beyond the affirmation that these things took place, it also proclaims their saving value and their present effective reality for the world. [...] He [God] is active in and through their testimony.’<sup>243</sup> Yet this forwardness, brought about by the Spirit, isn’t just for a present effectiveness but points to the time when they are ‘eschatologically consummated’.<sup>244</sup> With a similar eschatological emphasis, Congar states that ‘[t]he Spirit is compelling the Church to go beyond itself’<sup>245</sup> giving it a freedom ‘in relation to itself in its historical and cultural forms.’<sup>246</sup> In relation to the Supper’s instrumental action in this forward direction, Congar observes that

The ministries of the Church [Word and sacrament] are intended to further the spiritual life, our communion with God and our brethren and our offering of our lives in union with the sacrifice of Jesus himself. Existing between these two levels or dispensations, we find once more the dialectical tension between what is ‘already’ present (the *res*) and what is ‘not yet’ there (*sacramentum*).<sup>247</sup>

Thus, we find an enhanced description of the Spirit’s corporate sanctifying work in relation to Congar’s eschatological discussions.

Congar’s eschatological emphasis in relation to corporate sanctification overlaps with the eschatological theme found in Paul’s second treatment of the Lord’s Supper. Given the relation between an emphasis on the communal aspect of the Spirit’s sanctifying work and the close link with an eschatological emphasis, found in both Paul and Congar, an eschatological emphasis might help to highlight the communal aspect of the Spirit’s sanctifying work. The Spirit is not just bringing the individual alive through his workings, but is bringing the community alive as an anticipation of the coming kingdom; ‘the church in its Spirit enabled actions, genuinely but not

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<sup>243</sup> Congar, *I Believe, Vol II*, 41.

<sup>244</sup> Congar, *I Believe, Vol II*, 42.

<sup>245</sup> Congar, *I Believe, Vol II*, 130.

<sup>246</sup> Congar, *I Believe, Vol II*, 130.

<sup>247</sup> Congar, *I Believe, Vol II*, 206, emphasis original.

continuously, anticipates the life “of the age to come”.<sup>248</sup> A focus on the corporate, not just individual workings of the Spirit’s sanctification provides a broader description of the Spirit’s present workings, including his eschatological actions.

While Congar’s description of the Spirit’s corporate sanctifying agency through the Supper provides a broader description of the Spirit’s agency, the Spirit’s work is narrowed in Congar’s thought by a conflation of Christ and the Church (an aspect that has come up before in a slightly different way). We find this conflation in his description of the institution and charism, both playing a part in the building up of the church; “[w]hat is required, however, is to recognize that each type of gift and activity [institution and charism] has its place in the building up of the Church.”<sup>249</sup> While the introduction of charisms as integral to the work of the Spirit in the church is an important step in ecclesiology, the prevailing emphasis on the institution as having a role (carrying the conflation of Christ and the church), still reduces the Spirit’s role. It is no longer Christ’s presence through the Spirit, but Christ present as the church. While identifying the conflation of Christ and church, Congar doesn’t see a complete assimilation of the two. Congar acknowledges the difference by referring to Jesus remarks to Mary, having risen from the dead, “I am ascending to my Father and your Father, to my God and your God” (Jn 20:17). Jesus clearly expresses both the community and the difference between himself and us.<sup>250</sup>

Conversation with Congar has advanced the description created in Corinthians and furthered through conversation with Calvin. Congar’s addition is that the Spirit not only works through the Supper in individual sanctification, but also in corporate sanctification. The Spirit’s

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<sup>248</sup> David Höhne, *Spirit and Sonship: Colin Gunton’s Theology of Particularity and the Holy Spirit* (Burlington, VT: Ashgate Pub. Ltd., 2010), 161.

<sup>249</sup> Congar, *I Believe, Vol II*, 11.

<sup>250</sup> Congar, *I Believe, Vol III*, 170.

eschatological agency through the Supper includes both effects—individual and corporate sanctification.

#### 4.4. Peirce and his interpretant trichotomies

So far, in this chapter, we have crafted a theological description of the Spirit's agency through the Supper as a second specification (alongside chapter three) of the Spirit's employment of the Supper for mediation. Our exploration of Corinthians provided a theological description of the Supper's instrumental effect of individual and corporate sanctification. This description was placed alongside the Spirit's individual and corporate indwelling. Enhancing this description we turned to conversations with Calvin and Congar who thickened our description as we were able to link individual and corporate sanctification to the Spirit's individual and corporate indwelling. That is, we constructed a theological description of the Spirit's eschatological agency of sanctification through the Supper of both the individual and the community.

Turning to Peirce, an analogical employment of his semiotic model will help us refine our description as we push forward to the end of the process of the Spirit's agency, examining the fruit that arises in the individual and church. The result of the Spirit's agency is described in the sanctification in the believer's and church's experience.<sup>251</sup> To use Peirce's terminology, the Spirit effects individual and corporate interpretative responses of the Word through the Supper. We will identify three distinct aspects of Peirce's semiotic model and employ them analogically in order to refine the theological description of this chapter. Firstly, Peirce's model helps provide

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<sup>251</sup> I will deal with the objection of corporate personality below, that it is not a reference in this description.

a conceptuality for the Spirit's agency through and alongside human agency via Peirce's concept of a cominterpretant. Secondly, Peirce's model, particularly in his interpretant trichotomy (emotional, energetic and logical), will also help provide us with a description of the breadth of the Spirit's agency in a believer's life—an effecting agency through their emotions, actions and thoughts. Finally, we will observe that Peirce's semiotic model helps us articulate the Spirit's agency communally or corporately through Peirce's concept of the dynamic interpretant. Peirce describes the action of the dynamic interpretant as effecting the meaning of the sign. Christ's past institution of the church is made present by the work of the Spirit. As the Spirit makes present Christ's past institution, it is also an anticipation of the final interpretant (the consummation). That all these interpretants (which are responses or parts of a response to a sign) can aid the refinement of the Spirit's agency points to the efficacy of describing the context of the Spirit's agency as through interpretative responses, or as effecting interpretative responses. These interpretative responses display the fruit of the Spirit's agency as he completes mediation of the Word, the final effect of his agency.

#### *4.4.1. The Cominterpretant*

Firstly, Peirce's semiotic model, analogically applied, refines our description of the Spirit's sovereign agency by locating the Spirit's work in an action that requires dual agency. This is one of the particular benefits of using Peirce's notion of signification—it requires two agents participating in the one action for the completion of the process. As we describe Peirce's model, similar to chapter one (meaning and mediation) the sign utterer corresponds to the Father and his speaking, while the sign recipient corresponds to the believer. As we saw in the chapter before, Peirce's sign process involves two parties, joined together in action as both play a part in

creating meaning as a result of the combined action. Reviewing Peirce's basic model, the combined action (of meaning making) is an object signified (in a certain way or other) by a sign-vehicle. The specification of how the object is signified comes through the addition of a third aspect in the sign process, another sign called the interpretant that articulates the relation between object and sign-vehicle, mediating this relation.

In the quote below, Peirce describes three different interpretants all involved in the one sign action. We show that this model can be applied to a theological description as we describe the interpretant in the mind of the utterer (coming from the Father), the interpretant in the mind of the receiver (coming from the believer) and the interpretant that describes the overlap of the first two interpretants (coming from the Spirit). Peirce describes how this interpretant trichotomy works;

[t]here is the *Intentional* Interpretant, which is a determination of the mind of the utterer; the *Effectual* Interpretant, which is a determination of the mind of the interpreter; and the *Communicational* Interpretant, or say the *Cominterpretant*, which is a determination of that mind into which the minds of utterer and interpreter have to be fused in order that any communication should take place. This mind may be called the *commens*.<sup>252</sup>

Leaving aside the notion of mind and using Peirce's description of the Cominterpretant analogically, the meeting of the first two interpretants (Intentional and Effectual), provides the conceptuality to illustrate the Spirit's agency in a 'fusion'; sign utterer and receiver together in common action or communication.<sup>253</sup> The communication that Peirce describes involves 'all that is, and must be, well understood between utterer and interpreter at the outset, in order that the sign in question should fulfill its function.'<sup>254</sup> That is, the Cominterpretant is grounded in the intentions of the utterer and receiver, in order that through the sign process the sign will fulfill its

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<sup>252</sup> Quoted in Hughes, *Worship*, 145, emphasis original.

<sup>253</sup> Liszka, *Intro to Peirce's Semiotic*, 93.

<sup>254</sup> Hughes, *Worship*, 145–6.

function; as Peirce concludes, in ‘no latitude of interpretation’, instead communion.<sup>255</sup> Thus we find in the Cominterpretant an analogical description of the Spirit’s agency that combines human and divine agency in the one action — a description of compatibilism. This description of the Spirit’s agency refined through the use of the Cominterpretant will provide the basis for the Spirit’s agency in both individual and corporate sanctification.

#### *4.4.2. Emotional, Energetic and Logical Interpretant Trichotomy*

Secondly, Peirce’s interpretant trichotomy (emotional, energetic and logical) provides a conceptual analogy to illustrate the breadth of the Spirit’s agency in individual sanctification occurring in the range of responses that are elicited as a result of the sign action. These various responses are either the interpretants in the sign action or the interpretants as containing an aspect of the full response to a sign. As Short states, ‘any interpretant is either a response to the item interpreted or a feature of such a response.’<sup>256</sup>

Peirce developed a trichotomy of interpretants that classified the range of different bodily responses to a sign. In this scenario a response to a sign is not just the transfer of information or a concept (the predominant view of signification). Although the transfer of information is one potential response to a sign, the interpretant trichotomy that Peirce formulated covers a wider range of responses and so expands the effects that the signs create. There are three different interpretants in this conception; emotional, energetic and logical interpretants.<sup>257</sup> All three

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<sup>255</sup> Quoted in Liszka, *Intro to Peirce’s Semiotic*, 93.

<sup>256</sup> Short, *Peirce’s Theory*, 157.

<sup>257</sup> Although the ordering of interpretants is from emotional to energetic to logical, Short analyses them in the opposite order (Short, *Peirce’s Theory*, 200–6). This seems to be because logical is the most commonly described interpretant in signs. The other two, while important, have often been missed in the discussion of signification. But Short also leaves them till after the discussion of logical, because Peirce repeatedly used the same examples to try to

interpretants are differing relationships that the interpretant mediates between the object and the sign vehicle. The labels given to these three differing interpretants provide a clue into the relationship that they create between object and sign vehicle (completing the triadic process of signification).

#### 4.4.2.1. The Emotional Interpretant

The emotional interpretant relates the sign vehicle to the object by way of effect as a feeling; not so much ‘one’s ordinary feeling’, but the ‘complex of feeling as that embodied’ in the sign action.<sup>258</sup> Short goes on to add that the emotional interpretant ‘represents the qualities it embodies.’<sup>259</sup> Such a close connection is formed between an emotional interpretant and the object it signifies that it can be described, as Short does, as embodying what it represents. Peirce uses the illustration of feelings evoked from listening to music; ‘[t]he performance of a piece of concerted music [...] conveys, and is intended to convey, the composers musical ideas; but these usually consist merely in a series of feelings’.<sup>260</sup> Short goes onto explain that ‘[m]usical idea’s or feelings’ can be described with ‘emotive language’, for example, ‘sad’.<sup>261</sup> Peirce’s description of the interpretation of feelings provides an articulation of subjective experience related to the sign process.

We can use this concept of the interpretant to good effect when we apply it to the first benefit that Calvin attributed to the Lord’s Supper: assurance. With the emotional interpretant we

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illustrate these more conceptually difficult aspects of the sign process without ‘fully developing them’. (Short, *Peirce’s Theory*, 200–1).

<sup>258</sup> Short, *Peirce’s Theory*, 204.

<sup>259</sup> Short, *Peirce’s Theory*, 204.

<sup>260</sup> Quoted in Short, *Peirce’s Theory*, 204.

<sup>261</sup> Short, *Peirce’s Theory*, 204.

are able to describe the Spirit's agency, sovereignly effecting the emotions of those he works in as a response to the reality he effects. Calvin states in ST that through the Spirit's agency 'the internal substance of the sacrament is conjoined with the visible signs'.<sup>262</sup> Assurance is a benefit that is based on the Spirit's agency guaranteeing the reality is joined to the signs. Assurance, as a response includes the feeling of being assured.<sup>263</sup> We established in Calvin's section above that the Spirit's sanctification included his agency over emotions. Thus, the Spirit not only effects the reality of the signs, but effects the emotions that are a response to that sign.

With the Spirit's agency in effecting the emotions as a response to interpretation, we will explore in more depth two avenues of thought that flow from this understanding of the Spirit's agency.

Firstly, the emotional interpretant provides scope for exploring discussions on presence. The fact that an emotional interpretant 'represents the quality it embodies',<sup>264</sup> leads Robinson to conclude that, concerning emotional interpretants, they 'have the power to place us, so to speak, *in the immediate presence* of the object.'<sup>265</sup> While this does not provide irrefutable evidence of presence, it does link very closely with Calvin's concern over presence and assurance. As noted above, the first benefit that Calvin highlighted to flow from the Supper is assurance. It is in this section on assurance that Calvin argues for a 'presence' in the Supper.<sup>266</sup> To be ushered into the *immediate presence* of the object, as Robinson states, resonates with Calvin's argument that

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<sup>262</sup> Calvin, 'Short Treatise', 172.

<sup>263</sup> Assurance and the believer's experience are not just connected in the Supper, Boulton demonstrates the connection that Calvin makes between the two in prayer. He states 'Calvin defines prayer in the first place as a mode of communion with God aimed at providing disciples with the "experience" of assurance' (Matthew Boulton, *Life in God: John Calvin, Practical Formation, and the Future of Protestant Theology* [Grand Rapids, MI: Eerdmans, 2011], 168).

<sup>264</sup> Short, *Peirce's Theory*, 204.

<sup>265</sup> Robinson, *God and the World of Signs*, 173, emphasis original.

<sup>266</sup> That this presence is a spiritual presence, mediated by the Spirit, must be recalled. This point only further supports the Spirit's role in the Supper.

assurance is the first benefit derived from the supper because ‘the internal substance of the sacrament is conjoined with the visible signs’.<sup>267</sup> That is, emotional interpretants have a more immediate effect than energetic and logical interpretants (as will be shown below in their definitions). In other words, energetic and logical interpretants are more mediately effected as compared with the emotional interpretant.

This insight provides scope for highlighting the presence of another that other interpretants are unable to effect in the same way. Robinson surmises that emotional interpretants may point to a state of affairs of minimal mediation, as opposed to no mediation.<sup>268</sup> We can see minimal mediation at work in Paul’s description in 1 Corinthians as he depicts eschatological realities where what is seen ‘only [as] a reflection in a mirror’ will then be seen ‘face to face.’ (13:12).<sup>269</sup> Similarly, Wolterstoff hints at this eschatological emphasis through the category of mystery, ‘The gestural metaphor of being offered bread and wine is open-ended in meaning, however; so much so that after following out the meaning for a while we come to a point where we can no longer say what the metaphor means. It points beyond our grasp, to mystery. Yet we *experience* what it means, experience it without understanding it.’<sup>270</sup> This eschatological emphasis is not ‘no mediation’, but less mediation with more of an emphasis on presence as an experience that can’t be encapsulated in explanation, but contains this emotional, this experiential aspect.

Secondly, the description of the emotional interpretant provides an avenue for exploring how the Spirit is able to use emotion to advance signification towards its goal. The emotional

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<sup>267</sup> Calvin, ‘Short Treatise’, 172.

<sup>268</sup> Robinson, *God and the World of Signs*, 173.

<sup>269</sup> Robinson notes a similar description in 2 Corinthians (Robinson, *God and the World of Signs*, 173).

<sup>270</sup> Nicholas Wolterstoff, ‘Sacrament as Action, Not Presence’, in *Christ: The Sacramental Word* (ed. David Brown and Ann Loades; London: SPCK, 1996), 113, emphasis original.

interpretant is required for the establishment of energetic interpretants and energetic interpretants are required for the establishment of logical interpretants.<sup>271</sup> This suggests a foundational priority for feeling and emotion in the production of meaning.<sup>272</sup> Thus, the Spirit effects emotional responses as the grounds for other responses. Wynn describes how this might occur. He states that ‘emotional feelings can shape the personality, and its activities, in fundamental ways, by virtue of their status as forms of understanding.’<sup>273</sup> As forms of understanding, they play a part in making meaning; signification. Wynn describes four different ways that emotions interact in order to make meaning, with one process creating further meaning that isn’t fully described in a verbal manner.<sup>274</sup> The significance of this discussion lies in its possibilities for strengthening our grasp on Calvin’s explanation of assurance. While emotions are not to be fully equated with assurance, the aspect of emotions that is highlighted in this signification process is less like emotional highs or rushes that modern people seek. They are more like affections that lead to an engagement with the world based on ‘an awareness of the directedness of the whole body towards its surroundings [...] not just transient states of consciousness, but integral to the enacted identity of the person.’<sup>275</sup> If we link the emotional interpretant to Calvin’s emphasis on assurance (as argued above), we are able to highlight the significance of this first benefit (of the Supper) in light of the other two (praise and holiness). In fact, it is assurance that provides the foundation for praise and holiness. While Calvin may not have adequately described the Spirit’s communal

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<sup>271</sup> Liszka, *Intro to Peirce’s Semiotic*, 27.

<sup>272</sup> This is not to argue emotions as the sole foundation for meaning or to limit the use of reason. But this is meant to reintroduce emotions as a productive aspect of meaning, rather than as no benefit for meaning, or as distracting from true meaning.

<sup>273</sup> Mark Wynn, *Emotional Experience and Religious Understanding: Integrating Perception, Conception and Feeling* (New York: Cambridge University Press, 2005), 180.

<sup>274</sup> Wynn, *Emotional Experience*, 107.

<sup>275</sup> Wynn, *Emotional Experience*, 180.

sanctification, he provided a robust theological description of the Spirit's sanctifying work on the individual.

#### 4.4.2.2. The Energetic Interpretant

While emotional interpretants embody a certain aspect of presence, energetic interpretants produce an action. Peirce uses the example of a call to arms, 'the energetic interpretant is the action performed in response to the command.'<sup>276</sup> This action may be active or passive (as an action or reaction).<sup>277</sup> The description of an interpretant as an action or response enables us to link it to the second benefit of the Supper that Calvin outlines, praise. In response to God's goodness, assuredly witnessed in the Supper, the interpretant effected by the Spirit is an energetic interpretant that responds in the activity of praise.

#### 4.4.2.3. The Logical Interpretant

In Peirce's schema the foundation for the logical interpretant, flowing from this analysis, is the energetic. Thus, out of praise flows the logic of holiness, particularly seen in charity. The logical interpretant is related to Thirdness and law or habit.<sup>278</sup> While people may act (energetic) in a certain manner, even in a kind way, the logical interpretant relates to a law or habit. As we apply habit to Calvin's description of the Supper cultivating holiness, and particularly in this case charity, we are able to fill out the description of charity as a practice, not as a one off action. Charity is not exhausted in a one time show of care. The charity that Calvin describes is one

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<sup>276</sup> Short, *Peirce's Theory*, 201.

<sup>277</sup> Liszka, *Intro to Peirce's Semiotic*, 26.

<sup>278</sup> Short, *Peirce's Theory*, 178.

where believers grow in charity as they are conformed in the likeness of their head, Christ.<sup>279</sup> The logical interpretant provides us with a description of the Spirit's goal in sanctification in this current age—the cultivation of the habit of charity, growing more and more as a response to the Supper's sanctification through the Spirit's agency.

With the description of these three interpretants, Peirce's semiotic model draws attention to what was implicit in Calvin's three benefits flowing from the Supper. The Spirit is at work through sanctification as the agent effective in and through the believer's experience or response to the Supper. This sanctification is a whole of body experience, through the emotions, thought and actions, the Spirit's agency is effected. Robinson notes that discipleship in Peircean categories can be regarded as 'transformative', encompassing the range of 'interpretative response: feelings, actions and thoughts.'<sup>280</sup> The believer's interpretative response is a work of the Spirit, perfecting our emotions, actions and reason through the Supper.<sup>281</sup>

#### *4.4.3. The Dynamic Interpretant*

Thirdly, we are able to use, analogically, Peirce's description of the dynamic interpretant to refine our theological description of the Spirit's corporate agency in the church. The Spirit is the one who effects (the action of dynamic interpretant is as effect) the meaning of the sign (immediate interpretant) in light of the end (the final interpretant); the dynamic interpretant provides a conceptual tool to help illustrate the Spirit's agency of anticipating the future in the

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<sup>279</sup> Calvin, 'Short Treatise', 174.

<sup>280</sup> Robinson, *God and the World of Signs*, 168, 176.

<sup>281</sup> Wenham places a similar wholistic emphasis in emotion, action and reason to the singing of the Psalms, stating 'The Psalms teach us the fundamentals of the faith and instruct us too in ethics. [...] Singing them commits us in attitudes, speech and actions' (Gordon Wenham, *The Psalter Reclaimed: Praying and Praising with the Psalms* [Wheaton, IL: Crossway, 2013], 25).

church's present action—in its interpretative response of the Word through the Supper. Thus, Peirce's semiotic model not only enables us to refine our theological description of the Spirit's sanctifying work through the Supper on the individual, but also enables us to refine our theological description of the Spirit's work in effecting corporate sanctification through the Supper. While Calvin's emphasis on the communal aspect in the Supper was muted, Congar's emphasis tied in with Paul's second treatment of the Supper in first Corinthians. If the Spirit's agency of individual sanctification can be located in the believer's experience—an interpretative response—then this section will explore the Spirit's agency of corporate sanctification being located in a corporate experience; a corporate interpretative response.

Before we move to Peirce's model, we will anticipate one potential objection to the above description; that is, that corporate personality is an implication of the description of corporate experience. The description of a corporate interpretative response is not ascribing a corporate personality to the church, which 'surrenders the many to the one',<sup>282</sup> but a perception of the church's corporate action which stresses the one and the many. There will always be an individual perception of the church as there is never immediate communion between believers, only that which is mediated through Christ. Concluding similarly, Bonhoeffer states, 'within the spiritual community there is never, nor in any way, any "immediate" relationship of one to another.'<sup>283</sup> The corporate response described in this section is thus viewed through an individual's perception of corporate actions in the Supper; '[t]he community sharing a symbolic system is brought into being by the identity of intentions'—whose being is essentially an identity

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<sup>282</sup> Horton, *People and Place*, 164–5.

<sup>283</sup> Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian in Community* (1st edition; Princeton, NJ: HarperOne, 2009), 32.

of actions.<sup>284</sup> In our description in this section, the sign receiver is still an individual, but the object is the Spirit's agency in the church rather than in the believer. Corporate experience has a closer affinity with collective experience than with corporate personality.

Turning to Peirce's dynamic interpretant, we note that it was introduced in the previous chapter to provide a refinement to description of misinterpretations as they relate to receiving the sign in the Supper. In this section we shall return to this interpretant trichotomy that Peirce created in order to assist our refinement of the theological description of the Spirit's agency in corporate sanctification. The telic nature of Peirce's semiotics provides the appropriate analogy to convey the theological description of the Spirit's agency in corporate sanctification as developed through Corinthians in conversation with Congar. Commenting on this particular trichotomy of interpretants (immediate, dynamic and final), Short describes this trichotomy as expressing 'the essential structure of Peirce's [...] semiotic.'<sup>285</sup> This comment is particularly related to the telic nature of Peirce's semiotic, a fact that commentators of Peirce's semiotic will highlight in contrast to other conceptions of signification (which are often just equated with cause and effect). Sign actions, as Peirce describes them, are always directed towards a goal; inherent in the sign process is intention or purpose.<sup>286</sup> This telic nature will provide us with the link to refine the description of the Spirit's agency.

Conversation with Congar enabled us to link the corporate sanctification through the Supper with the corporate indwelling of the Spirit as explored and established in 1 Corinthians. Congar's contribution was to enhance the theological description noting the Spirit's

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<sup>284</sup> R. Markus, *Signs and Meanings: World and Text in Ancient Christianity* (Forwood lectures in the philosophy and history of religion, 1995; Liverpool: Liverpool University Press, 1996), 31.

<sup>285</sup> Thomas Short, 'Interpreting Peirce's Interpretant: A Response To Lalor, Liszka, and Meyers', *Trans. Charles Peirce Soc.* 32/4 (Fall 1996): 495–6.

<sup>286</sup> Liszka, *Peirce's Interpretant*, 30.

eschatological agency in corporate sanctification through the Supper. It was Congar's description of the Spirit's agency in the church's witness as the Spirit grounds the past and the future in the present<sup>287</sup> that will be refined by Peirce's model. Webster finds witness as a helpful description of the church's action because 'the notion of witness tries to express the permanently derivative character of the work of the church.'<sup>288</sup> That permanently derivative character finds its description in the Spirit's present agency, or more Christologically, Christ's present rule through the Spirit's agency in the actions of the church.

There are three aspects of Peirce's interpretant trichotomy (immediate, dynamic and final) that will help us underline the Spirit's corporate agency as analogically described in the dynamic interpretant. In combining our analogical uses of Peirce's three interpretants (immediate, dynamic and final) we are provided with an illustration of the Spirit's anticipatory agency of the future in the present through the actions of the church. Firstly, beginning with the immediate interpretant, we link this interpretant with Christ's institution of the church, a past act where we find 'meaning accomplished'.<sup>289</sup> In semiotic terms, Peirce describes the immediate interpretant as 'the *meaning* of the sign'.<sup>290</sup> We are using meaning in this section in a different way from the discussion of meaning as a collaboration in an earlier chapter. Meaning in this sense, relates to the finality of Christ's work. Secondly, as we move to the dynamic interpretant we link it to the Spirit's constitution of the church, again, along with Vanhoozer, this can be described as the 'perlocutionary act' where 'meaning is applied' and described by

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<sup>287</sup> Congar was not subsuming time into a perpetual present, but established a description of the Spirit's role in making present the past and future, without collapsing one into the other.

<sup>288</sup> John Webster, 'The Visible Attests the Invisible', in *The Community of the Word: Toward an Evangelical Ecclesiology* (ed. Mark Husbands and Daniel J Treier; Downers Grove, IL: InterVarsity Press, 2005), 104.

<sup>289</sup> Vanhoozer, *Meaning*, 263, 413.

<sup>290</sup> Quoted in Short, *Peirce's Theory*, 181, emphasis original.

‘significance.’<sup>291</sup> Peirce describes the dynamic interpretant as ‘the actual effect’ of the sign.<sup>292</sup>

Thirdly, before we draw these three aspects together, in the final interpretant we link it to the consummation of the kingdom, which Short in describing Peirce’s final interpretant explains that the ‘whole truth about a sign’s object is its final interpretant’.<sup>293</sup> The final interpretant is a consummation, of sorts, containing all truth that could come from the sign’s object.

What is significant for our purposes in this section is how this final interpretant relates to the dynamic interpretant. Contained in the final interpretant is the meaning of the sign in its fullness (established above) as the sign relates to the object. If the dynamic interpretant, as an effect of the ‘meaning of the sign’ (the immediate interpretant), then also contains aspects of the final interpretant in its effect. The result is that the dynamic interpretant anticipates the final interpretant in differing ways. We established in the cominterpretant (above) that this was the location both of the Spirit’s agency, but also human action. Applying the cominterpretant insight of the location of the Spirit’s agency to the analysis in this section, we see that the dynamic interpretant describes the Spirit’s agency of anticipating the future through the corporate actions of the church. Put in another way, the Spirit’s eschatological agency of corporate sanctification anticipates the future consummation through the church’s interpretative response of the Word through the practice of the Supper—corporate sanctification through corporate interpretative response.

Drawing the threads together of our analogical employment of Peirce’s semiotic model, we are able to refine the theological description of the Spirit’s agency through the Supper in this final chapter. The Spirit effects individual and corporate interpretative responses of the Word

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<sup>291</sup> Vanhoozer, *Meaning*, 410, 413. Vanhoozer also remarks that the meaning/significance distinction is significant because it relates a completed action to its ongoing consequences (Vanhoozer, *Meaning*, 263).

<sup>292</sup> Quoted in Short, *Peirce’s Theory*, 181.

<sup>293</sup> Short, *Peirce’s Theory*, 190.

through the Supper. The Cominterpretant provided a tool that helped us refine the Spirit's agency in relation to divine and human action and in the context a dual agent action—interpretation. The trichotomy of emotional, energetic and logical interpretants enabled a conceptuality that brought light on the breadth of the Spirit's agency in individual sanctification, not only was it whole body, but it brought the body into closer relation with another body through the habit of charity. Finally, the dynamic interpretant located the Spirit's anticipatory agency through the church's corporate actions now. The combination of these differing interpretants provides the context to group the Spirit's agency as working through interpretative responses of the individual and community as the Spirit completes mediation both through individual and corporate sanctification.

## 4.5. Conclusion

Chapter four concludes the main body of the thesis. In this chapter we explored a further specification of the Spirit's completing mediation of the Word through the Supper, grounded in illumination (chapter three) and resulting in sanctification. Our exploration of 1 Corinthians provided us with the theological description of the individual and corporate sanctification through the Supper, combined with an associated indwelling of the Spirit that was both individual and corporate. Conversation with Calvin enabled us to thicken this theological description by linking individual sanctification through the Supper with the Spirit's individual indwelling with the description of the Spirit's eschatological agency through the Supper — effecting assurance towards the habit of charity. Our conversation was furthered in conjunction with Congar's thought. Where Calvin particularly accented the individual nature of the Spirit's,

Congar (including the Spirit's agency on the individual) stressed the Spirit's eschatological agency in relation to corporate sanctification. The theological description of the chapter was then refined through the analogical use of Peirce's semiotic thought. Peirce's thought provided the tools that helped locate the Spirit's agency in the context of an action that could involve human and divine agents. The Cominterpretant provided the appropriate conceptual tool for this task.

Another of Peirce's trichotomous interpretants was able to deepen the description of individual sanctification that comes as a result of the Spirit's agency in the Supper. The whole individual is affected that leads to a whole change of life, witnessed in the habit of charity. The dynamic interpretant drew on Congar's corporate eschatological emphasis, to highlight the Spirit's anticipatory work through the actions of the church. These descriptions, through the employment of various interpretants, we then grouped under the heading of individual and corporate interpretative responses; a term that emphasizes the Spirit's agency through individuals and communities, but also that provides continuity with the Spirit's work of interpretation. Grouped together, the two part specification of the Spirit's completing mediation through the Supper occurs in interpretation and as a result or the fruit of that agency, effecting interpretative responses. This chapter has provided a broad description of embodied human agency to redress Taylor's rational frame concern, but also to provide a wider canvas to view the Spirit's agency through the body.

## Chapter 5: Conclusion

### 5.1. Thesis

Over the course of the last three chapters, we have established the role of the Spirit in the Supper. The Spirit's agency is to employ the Supper to complete mediation of the Word by interpretation of the Word through the Supper in order to bear the fruit of interpretative responses of the Word through the Supper. We have pulled apart the concept of mediation to understand primarily the divine agency of the Spirit, but particularly in the context of human agency in the practice of the Supper. Completing mediation of the Word occurs through interpretation of the Word as means and interpretative responses as the fruit of interpretation. We have, thus, provided a description of the Spirit's role in revelation and sanctification.

### 5.2. Summary

Our chapter, 'A Description of Mediation', drew attention to the intersection of divine and human action in the context of mediation, finding an asymmetrical relationship between the two. The chapter began with an exploration of 1 Corinthians, where a theological description of the Spirit's agency and the Supper's instrumentality was founded on the relation of radical discontinuity combined with continuity found between the Spirit and the Supper. Calvin's description of the Spirit's agency gave prominence to continuity, but Congar's was able to provide a descriptive depth to the Spirit's radical discontinuity. Peirce's semiotic model was

employed analogically to refine the theological description of the Spirit's agency and the Supper's instrumentality through the notion of mediation. As Peirce's model was described, the completion of meaning in the sign process provided a tool to refine the description of the Spirit's agency, thus the Spirit using the Supper to complete mediation of the Word. This chapter addressed Taylor's concerns on the focus on immanence, by providing a description of action that is transcendent and immanent.

Our next chapter, 'The Spirit's Agency', began the first of a two part specification of the Spirit's completion of mediation of the Word by depicting this completion as interpretation. The role of the Spirit in revelation through the Supper was explored. 1 Corinthians exploration underlined the unity of Word and Spirit at work in the external and internal Word. This unity in both modes of the Word was transferred from proclamation and confirmed in Paul's treatment of the Lord's Supper; the body given and participation provided the framework of external and internal word. Hints of the Spirit's distinctiveness in the Corinthians description are given depth in Calvin and Congar's thought. For Calvin the Spirit's distinctive work is witnessed as he internalises the Word, particularly in reference to the humanity of Jesus. For Congar the Spirit's distinctive work is brought to light in the eschatological workings of the Spirit in relation to time. Peirce's interpretant, applied analogically, while affirming the unity of Word and Spirit, refines the description of the Spirit's internalising of the external Word with the notion of interpretation; the Spirit effects interpretation of the Word in the practice of the Lord's Supper. Interpretation occurs foundationally in the practice of the Supper, but is not exhaustively linked to the practice or the timing of the practice. With the Spirit's agency in view, we zoomed in one aspect of mediation, the divine agency, which was carried out through the body (interpretation) and so

building further on our picture, in the direction of transcendence through embodied-ness to address Taylor's concern with our immanent and rational frame.

In our chapter 'The Supper's instrumentality' we continued the second of the two part specification of the Spirit's completion of mediation of the Word. This time we flipped the perspective to focus more on human agency and divine agency at work through that human agency. Where the previous chapter revealed the Spirit's work of revelation, this chapter set apart the Spirit's work of sanctification. The Corinthian exploration called attention to both individual and corporate sanctification occurring through the Supper, alongside the Spirit's indwelling the individual and the community. Calvin elaborated on individual sanctification as the Spirit's eschatological agency through the Supper, established in assurance and leading to charity. Congar took corporate sanctification and highlighted the Spirit's eschatological agency in corporate sanctification through the Supper, particularly through the notion of witness as an anticipation of the future. Peirce's various interpretants provided tools employed analogically to refine the description of the Spirit's sanctifying agency by effecting various interpretative responses of the Word through the Supper. Interpretation provided the necessary description to emphasize both divine action in revelation and also combined human and divine action in sanctification effected through the practice of the Supper. Our description of interpretative responses provided ample description of human agency in light of the immanent frame, redressing some of the bodily lack, but also providing a fuller description capable of expressing in greater depth the Spirit's agency through human agency; a greater description of transcendence in the context of immanence.

## 5.3. Evaluations

The completion of the thesis in our theological description of the Spirit's role in the Supper provides us with the opportunity to draw together briefly, some major themes and insights that have emerged over the course of this essay, which may not have been made explicit, before drawing the essay to a close by addressing Taylor's concerns.

### *5.3.1. Union with Christ*

Firstly, through our conversation with Calvin in relation both to Corinthians, in the context of Congar and through the thought of Peirce, the recurring theme has been Calvin's description of union with Christ. Calvin provided room for the bodily ascension of Christ in his Christology and as a result his pneumatological descriptions gave a broader base for the Spirit's agency in the believer. The Spirit's agency in mediating the presence of Christ provides a paradigm for the Spirit's agency in ecclesiology. This present mediation is witnessed in the Spirit's role, both in revelation and sanctification.

### *5.3.2. Anticipating the kingdom*

Secondly, through our conversation with Congar, again, in the context of Calvin's thought and in relation to Corinthians and Peirce, what we saw were two helpful recurring themes. A concern for eschatology as it relates to time combined with a corporate accent in sanctification. This eschatological emphasis as it relates to ecclesiology, seemingly absent in Calvin, certainly muted in discussion on the Supper, draws attention to the Spirit's present agency in the church in light of the age to come. The Spirit is not just mediating the spatially

absent (as important as it is), but Christ's rule is mediated temporally as the kingdom is anticipated in the actions of the church, even now. Congar's corporate accent in ecclesiology coincides with the anticipated kingdom, his eschatological edge.

### *5.3.3. Preaching and the sacraments*

Thirdly, the Spirit's role in the Supper as opposed to preaching could be seen in the different use of media (the word spoken as opposed to the visible word). The Supper doesn't add to the Word, nor does it present anything but the Word. The Supper just represents that word in a different manner or form. This differing form, or sign then exhibits a differing Spirit empowered interpretative response—both on the individual but also on the community. It could be said that its not the Word that makes the Supper different, but the Spirit.

### *5.3.4. Revelation and sanctification*

Fourthly, we have consistently drawn attention to the Spirit's role in both revelation and sanctification throughout the essay. Indeed, these two key doctrines overlap in a number of ways. As described in this thesis, revelation is the foundation that leads to sanctification. Or, the effect of illumination is sanctification. The Spirit reveals through the Supper in order to sanctify. And in sanctification, part of the Spirit's agency was in revealing an aspect of reality (the believer's union with Christ). The relationship between the two is best articulated in the context of progressive sanctification. In this sense, revelation aids the progression of sanctification of the

saints. Vanhoozer describes sanctification as ‘the final aspect of the Spirit’s work of interpretation.’<sup>294</sup>

However, not only have we seen that revelation is the foundation of progressive sanctification, but progressive sanctification aids revelation. As believers are drawn towards Christ and his kingdom, through their whole person—emotions, actions and thoughts—this sanctification reinforces and deepens the subjective significance of the Spirit’s revelation. There is a mutual dependence or coexistence between revelation and sanctification both relying on each other and drawing from the work of the other (if these works of God can be personified for the sake of illustration). That is, the Spirit effects sanctification through illumination and completes illumination through sanctification.

### *5.3.5. Peirce’s model of signification*

Lastly, while Peirce’s semiotic model has provided a wealth of support through conceptual tools in aid of our theological description, there are points of weakness regarding the model. We won’t assess Peirce’s model against other models of signification (as stated in the introduction), because we used Peirce’s model as an aid to our theological description. We were not aiming at testing Peirce’s model in relation to its descriptive ability in the semiotic field. Having said that, in using Peirce’s to serve the purposes of our theological description, then theology will provide the tools to offer a critique of Peirce’s model. One limitation can be ventured in this direction.

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<sup>294</sup> Vanhoozer, *Meaning*, 413.

The strength of Peirce's triadic model is that it comes from a worldview that is directed towards the immanent.<sup>295</sup> As was mentioned in describing the origin of Peirce's thought, Peirce developed his semiotic model from observations in nature and logic. The upshot of his model is that it provides descriptive potential for the complexity of life and descriptions of life that other models of signification lacked.<sup>296</sup> Other models of signification assumed that the 'subject coincides perfectly with its own consciousness to the extent that it fully manages its own sign processes.'<sup>297</sup> Whereas the case, according to Peirce, is that there is much more going on in signification than just the exact transfer of information that I as the subject am fully aware of. Thus, Peirce's model, when applied to human or creaturely signification provides a descriptive depth and breadth to match the complexity of life.

However, the immanent focus found in Peirce's model is also its limitation. Transcendent activity is not a necessary aspect of the model, as we have seen with our necessary analogical application of Peirce's model; what is basic to theology (God), is not basic to Peirce's model, but optional. An example of an immanent theological description using Peirce's model is found in Hughes' exploration of meaning. While Hughes' description of Peirce's model provided a useful resource for our descriptions, his own application of Peirce's model was closed off to a transcendent agency in revelation. Smith, in reviewing Hughes' work, suggests that Hughes' description of meaning would have been improved if Hughes had allowed room for God to create meaning through revelation. Hughes' description of meaning creation was immanently enclosed between creatures; Smith describes Hughes' attempt at exploring meaning found in

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<sup>295</sup> This critique is general in the sense that it applies to many modes of thought.

<sup>296</sup> Petrilli and Ponzio, *Semiotics Unbounded*, xix.

<sup>297</sup> Petrilli and Ponzio, *Semiotics Unbounded*, xix.

liturgical theology as a 'liturgical theology without revelation.'<sup>298</sup> While Peirce's model provides descriptive potential in observations of nature and culture, it must be appropriated with care and as in the case of this work, used analogically. To that end, the value of the model is that its descriptive depth provides a broader platform to highlight the transcendent work of God through a variety of immanent processes; the complexity of which are missed by other models of signification. God is not subject to our processes, but subjects himself. God deals with us through the act of incarnation in the Spirit; there is transcendence and immanence together, not immanence only.

## 5.4. Returning to Taylor's concern

Having explored a scripturally based description of Trinitarian action in the Supper, we return to Taylor's concerns regarding our immanent and rational frame. How do we address a transferal of action that had divine origin to a human origin as its source, combined with a transferal of meaning made in the body to in the mind? The Spirit's agency through the Supper has provided a case study to explore transcendent action through embodied-ness. With the Spirit's agency of mediation establishing transcendence through immanent actions (the embodiment of the Word through interpretation and interpretative responses) we are able to begin a response to Taylor's concerns regarding our immanent and rational frame; again, linked to revelation and sanctification.

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<sup>298</sup> James Smith, 'Worship as Meaning: A Liturgical Theology for Late Modernity', *Calvin Theol. J.* 39/2 (November 2004): 461.

Brock observes that, we as Christians involved in this world, are called to ‘suffering its [our culture’s] missteps precisely in order to be able to name them as missteps.’<sup>299</sup> As sign receiver’s we bring our immanent and rational frame as part of the meaning to the interpretation that is also experienced in our interpretative responses. Yet, mercifully and powerfully, the Spirit’s interprets the Word to us through the Supper revealing a transcendent agency in amongst all the immanence. That transcendent agency works through human agency, through the body, not only in interpretation, but also, as the fruit of interpretation in interpretative responses. In our interpretative responses the Spirit brings his work of the mediating the Word to completion as the believer is grown in likeness to Christ and as the coming kingdom is anticipated in the actions of the Church. Taylor’s concerns describe the context that we inhabit and suffer as a result. The irony is that while the immanent frame gave prominence to human agency, what resulted was a diminished agency (losing the body to rationality). However an immanent and rational frame does not stop the transcendent breaking in through the Spirit’s agency of mediation. Instead an immanent and rational frame can be used as the context for the Spirit’s agency through the Supper to complete mediation of the Word—mediation through the means of interpretation, resulting in the fruit interpretative responses. We may suffer the missteps of our immanent and rational frame, but the Spirit, through revelation, may name them as missteps through his transcendent guidance and use those sanctified missteps in his transcendent agency as through the Church’s actions he anticipates the coming kingdom. A redressed divine agency has provided a more robust human agency; God and the body have been found in the Supper by the agency of the Spirit in distinction and unity with the Word.

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<sup>299</sup> Brian Brock, *Christian Ethics in a Technological Age* (Grand Rapids, MI: William B. Eerdmans Pub. Co, 2010), 285.

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