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THE ACTION OF THE HOLY SPIRIT IN THE RISING CHURCH

ACTION OF THE HOLY SPIRIT IN THE RISING CHURCH

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SUMMARY

This bibliographic and hermeneutic research seeks to understand how the Holy Spirit participated in the evangelizing process of the formation of the church that was born after the resurrection at the coming of Pentecost. Since the Book of Genesis, the Spirit has been part of creation, but with the emergence of the new church, He became encouragement and strength to the announcers of the Good News. The new church highlights the Holy Spirit as an element of direct action with humanity, a participant in the Holy Trinity and a strengthener of the mission of building a church that is formed in human sharing and smallness. This Spirit is the regeneration and radical transformation of those who accept the redemption of the crucified one, resurrecting all who were spiritually dead, bringing them to life in fullness. **Key words:**Holy Spirit, Paraclete, religion

ABSTRACT

This bibliographic and hermeneutical research seeks to understand how the Holy Spirit participated in the evangelizing process of the formation of the church that was born after the resurrection at the coming of Pentecost. Since the Book of Genesis, the Spirit is part of creation, but with the emergence of the new church, He has become courage and strength to the announcers of the Good News. The new church high lights the Holy Spirit as an element of direct action with humanity, participating in the Holy Trinity and strengthening the mission of building church that is formed in sharing and in human small ness. This Spirit is there generation and radical transformation of those who accept the redemption of the crucified, raising all who were spiritually dead, bringing them to life in fullness. **Keywords:**Holy Spirit, Paraclete, religion

Introduction

This article presents a bibliographical and hermeneutical research on the action of the Holy Spirit in the nascent church as an element that motivates the community to the Mission. Within the Trinity, the Spirit is the pneuma that breathes life in the struggle to announce the Kingdom of God to everyone. He is the Paraclete, the One who comforts and calms man in his moments of doubt in the face of the Salvific Truth.

How does the Holy Spirit act in evangelization? This problem is what guides the current study. Its relevance is the understanding of the direct action of divinity on the human (earthly) Church, encompassing a metaphysical discussion as a phenomenon of communities that announce the construction of the Kingdom of God. Another relevance is the biblical hermeneutic study that will bring awareness to the actions of the Spirit in communities.

The research problem raises as a general objective the understanding of the manifestation of the Spirit within the formation of the primitive Christian community. For this, the bibliographic research method will be used.

To better understand the action of the Holy Spirit as an evangelizing agent, this research limited the understanding of the Resurrection and Pentecost as motivating elements for the birth of a new religion built from what is human.

The nascent community

The resurrection of Jesus is a landmark in the beginning of the primitive community, as it represents the transition from Judaism to the formation of a group that expressed a transcendence of God through Christ. This form of transcendence made the insertion of the Trinity essential

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in Abrahamic monotheism.

It is worth remembering that the resurrection was a moment of great discouragement among those who accompanied Jesus, as they had not understood that He would return as Christ, the Messiah. “They stopped, with sad faces [...] we hoped that he was the liberator of Israel, but despite all this, it has been three days since all this happened!” (LC 24, 18-23)

Discouragement came over the disciples, death on the cross was incomprehensible and understanding the resurrection was inconceivable to reason. Walking as the Resurrected One is the certainty that the Spirit gives us life and salvation, however, we have to be attentive and recognize that Jesus is among us. “[...] Jesus approached, and began to walk with them. But the disciples were like blind men and did not recognize him” (LC 24, 15-16).

In the simplicity of a gesture is the perception of a lack of understanding of what is divine, that is, the disciples only recognized Jesus when He broke the bread upon arrival at Emmaus. This reveals to us that in Jesus there is the sharing of the Spirit of God like the Pneuma that gives us courage and also wisdom. “Now I will send you the one my Father promised” (LC24, 49).

The resurrection brought to the primitive community the certainty of what Jesus said, as He gives the disciples concrete proof of the existence of the God of Abraham. Overcoming death brought the community to witness that life always survives. In Jesus, God reestablished the alliance with humanity and showed that the path to the divine encounter is simplicity, sharing, giving. When we strip away our vanities, we open the window of our soul to contemplate the Spirit of God that lives within us.

According to the evangelist Luke, the resurrection made the disciples witnesses that Jesus' words were fulfilled and thus they could no longer participate in Judaism, since they did not accept the Messiah. “[...] Jesus took the disciples out of the city [...] he raised his hands and blessed them” (LC 24, 50) and they returned to Jerusalem with great joy and there they awaited the arrival of the Paraclete.

The resurrection was an invitation to build a religion based on love and not on laws. A new religion that contemplates faith in a Triune God, who welcomes humanity with the affection of a Father, a Son who fights for freedom by giving himself as a brother and a Spirit who clarifies human consciousness and strengthens us to be continuators of Jesus and announcers of God's benevolence.

The Coming of Pentecost

Pentecost inaugurates the birth of a community that witnesses the coming of the Messiah. It was a period of transition in which they left the religious practices of Judaism to be followers of Jesus. The transcendence that was marked by the severity of laws and traditions was succumbed. After the coming of Jesus, finding God takes place in the simplicity of sitting at the table and sharing bread.

The coming of the Holy Spirit as the Element that leads the disciples to the Announcement of the Kingdom broke with the tradition of God's manifestation being only to the chosen people and became universal. “Among us are Parthians, Medes, and Elamites; people from Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the region of Libya neighboring Cyrene; some of us came from Rome, others are Jewish or pagan converts; there are also Cretans and Arabs” (AT 2, 9-10). Through Jesus, God manifests himself to all those who seek him. Salvation is for everyone, just as the Holy Spirit is in everyone, as there is no distinction between humanity in God.

The disciples' mission to announce the Good News is a work of the Sanctifying Spirit, because He was always present in the life and Mission of the Messiah. The new religion is home of the Spirit, as it is rooted in the life of Jesus. It is the seed that fell on fertile soil and it germinated. While present, Jesus “gave instructions to the apostles he had chosen, moved by the Holy Spirit” (AT 1, 2).

Pentecost marks the charisma of the nascent church, it is missionary and prayerful. Missionary therefore, the Mount of Olives walk[1]even Jerusalem marks that the announcement of the Good News cannot be static, stopped, it is necessary to meet those who wait for God. Prayerful, therefore, when they arrive in Jerusalem they go to the upper room and remain assiduous in prayer (AT 1,14).

1 According to chapter I of the Acts of the Apostles, Jesus departed for heaven and descended on the Mount of Olives (AT1,12);

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The construction of a new religion

Pentecost is a traditional Jewish celebration, in Hebrew it is called *Shavuo th* and means "Weeks" (Tb 2:1). In the celebration of the Weeks, which is celebrated fifty days after Easter, the Jews remember the day that Moses received the Tablets of the Sacred Laws and also the harvest festival. It can be seen in this way that Jesus and his disciples complied with the Jewish liturgy and the birth gave new religions a natural form.

The nascent church was rooted in the person of the Resurrected Jesus. Before the crucifixion, Jesus is a model of a man who fulfilled the Jewish liturgy, however, he denounced everything that went against the Commandments of God. He always fought for people who had no voice or place in society, the marginalized, the sick, because the Spirit of God is for everyone.

Little by little a new religion was built based on the teachings of Jesus, the option for the weakest, the Resurrected Christ who overcame death and the Holy Spirit who guaranteed the continuity of Jesus from the announcement of the disciples. Peter was the first to testify that Jesus is the Christ of God and that Joel's prophecy had been fulfilled. As Peter himself said, it was still nine o'clock in the morning, because what was manifested in people did not come from drunkenness, but from the Spirit poured out on everyone to prophesy in the name of the Lord (AT, 15-21).

In this kerygma, Peter announces Jesus as a prophet, Jesus who suffered death on the cross, Jesus as the resurrected Christ of God and Jesus glorified and filled with the Holy Spirit to pour it out on us. This kerygmatic message is the core of Pentecost for those who have been called Christians throughout history, that is, at Pentecost the Holy Spirit Paraclete was poured out, the One who sanctifies us and encourages us to the mission.

Now the chosen people are all those who repent of their sins and convert spontaneously. In baptism "you will receive from the Father the gift of the Holy Spirit" (AT 2, 38). He who converts is a follower of Jesus, as He shared with humanity the power to transform and continue his work, for which faith is enough. "I assure you: whoever believes in me will do the works that I do, and will do greater works than these [...]" (John14,12).

Therefore, the nascent church has the core of its ministry in Pentecost, which is to announce the Good News in a missionary and prayerful way, because in the celebration of the feast of "Weeks" we receive the Holy Spirit who encourages us to be continuators of Christ. However, it is necessary to understand that Jesus does not succumb to the Father, but both complete each other, becoming one God."[...] I am in the Father and the Father is in me" (John14,11).

The first communities

From chapter six of the Acts of the Apostles we find the narrative that the pastoral service of continuing Jesus and announcing the Good News had grown too much. A problem of association began between the Jews and the Hellenics who had converted to Christianity.

It is worth mentioning that the announcement of the Good News was already bothering the Sadducees. The apostles had been arrested and the Sanhedrin was summoned to judge them, however, when they went to pick them up from prison the cell was locked and empty. The Spirit of God freed them and they returned to the Temple to continue announcing the wonders of Jesus. Again they were captured and taken to the Sanhedrin to be sentenced to death. Gamaliel, a Pharisee who was a doctor of the Law, spoke in favor of the apostles, saying that if their announcement was something human it would soon end and if it was from God, no one would be able to stop them. Fear took over the Council (Sanhedrin), they were flogged and ordered to no longer speak in the name of Jesus.

The Spirit led the announcement of the Good News beyond Jerusalem. Philip, one of seven Hellenist ministers, stands out at the beginning of the mission by announcing and baptizing along the desert path that descends from Jerusalem to Gaza. Philip becomes the voice that cries out in the desert (John 1:23), because the Jewish communities that were on the path to Samaria were the true desert, they were static, stopped and stagnant in tradition. The announcement of the Good News began with the denunciation and the perception of stagnation promoted conversion and communities and filled with the Spirit, renewing itself: "Behold, I make all things new" (Revelation 21:5).

The first communities teach us that after baptism we receive the Announcing Holy Spirit, enabling us to be announcers of the resurrected Christ. The same way that

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we have received the Spirit, we can by the laying on of hands give it, for everything we receive from God we can give freely. In the Acts of the Apostles, Peter curses the money offered by Simon to receive the Holy Spirit in exchange (Acts 8, 18-20).

The Holy Spirit as redemption

Luke in the Acts of the Apostles shows us that Jesus' church grew beyond the walls of Jerusalem. The Spirit guided the announcers, converted the persecutors and qualified the weakest for the mission.

Little by little all the laws that oppressed were suppressed by the gratuitousness of the church that was born from the sharing. A Church was born formed by the union of those who found redemption in Jesus. A pluralized church, as each redeemed person presents a gift, places itself at the service of building the Kingdom of God by donating what is best. Despite the difference in gifts, the Spirit dwells over everyone, giving them courage and power to be announcers and denouncers. In Jesus life is full and abundant and this is witnessed by all who find redemption.

Christian life begins from the moment the Spirit leads to the work, as it is only possible to demonstrate faith in Jesus by being the builder of a new life. Each Christian is a builder of their own life, you have the freedom to build it in the way that best suits you, however, it is necessary that throughout the construction there is an appreciation of everything you received freely.

When the evangelist John in his gospel presents that Jesus came so that everyone could have life in abundance, he was not talking about biological life, but rather life as a spirit received by the action of the Holy Spirit, which gives meaning to biological life.

Conclusion

From the beginning of the Creation narrative in the Book of Genesis, the Holy Spirit appears as an essential element, actively participating in the generation of life and giving encouragement to creatures. God, when breathing into man's nostrils (this divine breath is called Rûah or Pneuma), shared His Spirit, making humanity in His likeness. This divine gesture made man innately have a Spirit, which sanctifies him and grants him the awareness of his temporal existence.

After the resurrection, the Spirit became an essential element that motivated the birth of the first communities and encouraged the apostles to announce Jesus as the Christ of God. This motivation given by the Spirit makes Him participate directly in the history of Christian salvation, definitively making Him an element of the Holy Trinity.

Pentecost after the resurrection broke with all the laws that oppressed and brought a new church, a church of everyone and for everyone. God stopped being the God of a chosen people and became universal. Jesus overcame death and mainly overcame what led to death, which were oppressive laws.

The Spirit began to be blown like a wind and this breath is what presents the path to the place that must be followed. This happens because Jesus continues to be alive and active within the nascent church. He guides the church and its actions. Through the action of the Spirit, the weakest are empowered for the mission and the Good News church continues to be active announcing the possibility of having an abundant life through the birth of the Spirit.

In this way, the church started after the Resurrection and at Pentecost is a break with doctrinal issues and laws that suffocated the experience of God. The new church is an association of people who denounced oppression and announced an abundant life through redemption. To those who were baptized, the Spirit was given as a grace and perfection. All who received the Spirit through baptism they were continuators of the announcement of the eternal covenant that Jesus built between God and humanity. And today this church of sharing and announcement still lives.

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