



The Holy Spirit

By
Reverend Father Matthew Attia



His Holiness Pope Shenouda III

117th Pope, Patriarch and Archbishop of Alexandria and the
See of St Mark the Apostle.



His Grace Bishop Daniel

Bishop of the Diocese of Sydney and Affiliated Regions.

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Introduction

By
H.G. Bishop Daniel,
Bishop of the Diocese of Sydney
And Affiliated Regions

This book about the "Holy Spirit", presented by Rev. Fr. Matthew Attia, is a very important and valuable book. It is of great benefit to everyone as it contains ample information about the Holy Spirit in terms of its nature, its other names (attributes), its works, in addition to other information.

Father Matthew Attia is the Priest in St. George Church, Kensington, in the State of NSW. He is also in charge of the Ministry to the Youth in the Diocese of Sydney and its Affiliated Regions.

In this book, Father Matthew includes several verses from the Bible and the sayings of the saintly fathers. We thank Father Matthew for his great efforts and we pray the Lord to support and help him towards writing more books for the benefit of the Youth and the congregation of the Lord Jesus Christ, glory be to His name.

We believe in the Holy Trinity, the ONE, and we believe that the Trinity is God in the Father, the Son and the Holy Spirit. The Father, through the Word in the Holy Spirit performs all things. Thus, the oneness of the Holy Trinity is maintained whole, whereby it is evangelized as one God of One Holy Apostolic Catholic Church as described by our Preacher St. Paul the Apostle in his epistle to Ephesus: **"one God and Father of all, who is over all and through all and in all."** [Eph.4:6] i.e. "Father of all" as a Father, He is the beginning and the source. "Through all" i.e. by His Word and "in all" meaning through His Holy Spirit. In other words, it is not merely a figure of speech, but is the Truth and of actual existence. Because, as the Father is the Being who is, so is the Son who is the Being and who is God over all, and the Holy Spirit who exists as an actual Being.

The action of the Trinity is not through separate designation. When St. Paul speaks of "Grace" as being attributable to the Son, "Love" as being attributable to the Father, and "Fellowship" as being attributable to the

Holy Spirit, the Apostle does not mean that each gift is given by an entity independent of the other, rather what is given is given by the Trinity the ONE GOD. ¹⁴*“May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”* [2Cor13:14] For example "Love" is attributable to the Holy Spirit in Gal. 5:25 ²⁵*“Since we live by the Spirit, let us keep in step with the Spirit”*, "Fellowship" is also attributed to the Son in 1Cor.10:16 ¹⁶*“Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?”* and "Grace" is attributed to God the Father in 1Cor.15:10 ¹⁰*“But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me.”*

The Holy Spirit is attributed to God. He is one in Divinity in a Trinity who has no beginning. The Holy Spirit has many acts mentioned by Rev. Matthew Attia in his valuable book, inter alia:

- The Holy Spirit is the Spirit of Holiness and Renewal, as mentioned by St. Paul: Rom. 1:4 ⁴*“and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”* And he further adds in his epistle to Bishop Titus 3:4-7 ⁴*“But when the kindness and love of God our Savior appeared, ⁵he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, ⁶whom he poured out on us generously through Jesus Christ our Savior, ⁷so that, having been justified by his grace, we might become heirs having the hope of eternal life.”*
- The Holy Spirit, is a Life-giving Spirit, as St. Paul also states in his epistle to the Church of God in Rome: Rom. 8:11 ¹¹*“And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.”*

In his first epistle, Chapter 30 about the Holy Spirit, to Bishop Serapion, during his third exile between February, 356 and November, 361, the Apostolic Great St. Athanasios drew a simile of the Holy Trinity:

- Where there is light, there is also the ray, and where there is a ray there is also its touch, and its shining grace.

I pray God, through the intercessions of Saint Mary ever-Virgin, all the angels and saints, and His Holiness Pope Shenouda III to give us the Spirit of holiness and renewal, and to make us live according to His will, His grace and the fellowship of His Holy Spirit - Amen

Bishop Daniel
Bishop of Sydney and its Affiliated Regions
11 September 2009 AD
1 Tute 1726 AM

Preface

In February 1991 I attended the World Council of Churches 7th Assembly in Canberra. The Theme was, “*Come Holy Spirit and Renew all Creation*”. This sparked within a deep love and devotion to the role and mission and work of the Holy Spirit in the Christian life.

I discovered the true meaning of the Holy Spirit is the “*treasure of goodness and giver of life*” and how the Spirit of God works in us and through us.

Indeed, in the Orthodox Church, the Holy Spirit continuously empowers our minds and lives and grants growth to our inner person so that Christ may be revealed in us, “*It is no longer I who lives but Christ lives in me.*” (*Philippians*)

The Holy Spirit is consistently sanctifying our bodies, senses, emotions and thoughts, creating from us beautiful vessels to serve and witness to Christ daily.

St. Seraphim says, “In spite of our sinfulness, in spite of the darkness surrounding our souls, the Grace of the Holy Spirit, conferred by baptism in the name of the Father and the Son and the Holy Spirit, still shines in our hearts with the inextinguishable light of Christ...and when the sinner turns to the way of repentance the light smooths away every trace of the sins committed, clothing the former sinner in the garments of incorruption, spun of the Grace of the Holy Spirit”.

May the Holy Spirit work in us and through us and in the lives of many.

Reverend Father Matthew Attia
Feast of the Apostles
12th July 2009
5 Abib 1725

Chapter 1:

Who is the Holy Spirit?

The Holy Spirit is God (Ephesians 4:30; 2 Corinthians 3:3), not some force or activity. Jesus never referred to 'it' when speaking about the Holy Spirit; however, Jesus spoke of the Holy Spirit as 'He', for He is a Divine Person, not an impersonal force, like gravity and magnetism.

1. The Holy Spirit = Speaks

"He who has an ear, let him hear what the Spirit says to the Churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God." (Revelation 2:7).

"And while they were ministering to the Lord and fasting, the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which I have called them.'" (Acts 13:2).

2. The Holy Spirit = Intercedes

"And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words." (Romans 8:26).

3. The Holy Spirit = Testifies

"When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness to Me." (John 15:26).

4. The Holy Spirit = Leads

"And the Spirit said to Philip, 'Go up and join this chariot.'" (Acts 8:29).

”For all who are being led by the Spirit of God, these are sons of God.” (Romans 8:14).

5. The Holy Spirit = Commands

”And they passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; and when they had come to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them.” (Acts 16:6-7).

6. The Holy Spirit = Guides

”When the Spirit of truth comes, He will guide you into all the truth; for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come.” (John 16:13).

7. The Holy Spirit = Appoints

”Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the Church of God which He purchased with His own blood.” (Acts 20:28).

8. The Holy Spirit = Can Be Lied To

”But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God.’” (Acts 5:3-4).

9. The Holy Spirit = Can Be Insulted

”How much severer punishment do you think he will deserve who had trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?” (Hebrews 10:29).

10. The Holy Spirit = Can Be Blasphemed

”Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. And whoever shall speak a word against the Son of Man, it shall be

forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.” (Matthew 12:31-32).

11. The Holy Spirit = Can Be Grieved

”And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” (Ephesians 4:30).

The Holy Spirit

From the dawn of creation the Holy Spirit has been working in creation, through Prophets, Kings, the Church and believers, transforming us to be Christ like.

Chapter 2:

The Divinity of the

Holy Spirit

The Holy Spirit is God, not energy or activity of God. The Holy Bible, reveals to us that the Divine attributes of God are also given to the Holy Spirit. These attributes are as follows:

1. The Holy Spirit = Creator

In the Book of Genesis, it is written, *“But the earth was unsightly and unfurnished and darkness was over the deep; and the Spirit of God moved over the waters.”* (Genesis 1:2). In the Book of Psalms, it is explained how the Holy Spirit worked in the creation, *“You shall send forth Your Spirit, and they shall be created.”* (Psalm 104:30). In the book of Job, we are reminded of the work of the Holy Spirit in the creation of man when he says, *“The Spirit is that which formed me.”* (Job 33:4).

2. The Holy Spirit = Eternal

Only God is eternal; He has no beginning and no end. The Holy Bible gives the Holy Spirit this same attribute. In the Epistle to the Hebrews, it is written, *“How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God.”* (Hebrews 9:14). In the Gospel of St. John, our Lord Jesus Christ tells us, *“And I will pray the Father and He will give you another Helper, that He may abide with you forever.”* (John 14:16).

3. The Holy Spirit = Omnipresent (present everywhere)

The Holy Spirit is in every place, as the Psalmist said, *“Where shall I go from Your Spirit? And to where shall I flee from Your presence? If I should go up to heaven, You are there; if I should go down to hell, You are present.”* (Psalm 139:7-8). The Holy Spirit is present in

heaven and on earth and is not bound by a place. St. Paul said, “*Do you not know that you are the temple of God and that the Spirit of God dwells in you?*” (1 Corinthians 3:16). The Holy Spirit abides in millions of believers in multiple places.

4. The Holy Spirit = Omniscient (knows everything)

Man and other creatures have limited knowledge about God. As for the Holy Spirit, St. Paul wrote, “*For the Spirit searches all things, yes, the deep things of God.*” (1 Corinthians 2:10). He also wrote, “*Even so no one knows the things of God except the Spirit of God.*” (1 Corinthians 2:11). Our Lord Jesus Christ spoke about the Holy Spirit to His disciples and said, “*He will teach you all things and bring to your remembrance all things that I said to you.*” (John 14:26).

5. The Holy Spirit = Omnipotent (almighty)

Only God has the power to do everything and the Holy Spirit is the Spirit of might (Isaiah 11:2). The might of the Holy Spirit is a divine power, beyond all human power. Therefore, Zechariah the Prophet wrote, “*Not by might nor by power, but by My Spirit’, says the Lord of Hosts.*” (Zechariah 4:6). The power of the Holy Spirit helps the servants in their ministry. Thus, St. Paul wrote about the power of the Holy Spirit working in his ministry, “*For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient in mighty signs and wonders, by the power of the Spirit of God.*” (Romans 15:18-19).

6. The Holy Spirit = the Source of all Gifts

St. James the Apostle wrote, “*Every good gift and every perfect gift is from above, and comes down from the Father of lights.*” (James 1:17). God is the source of every good and perfect gift. St. Paul in Chapter 12 of the first letter to the Corinthians explains how the Holy Spirit is the source of all gifts. Confirming that the Holy Spirit is God. He wrote, “*There are diversities of gifts, but it is the same God.*” (1 Corinthians 12:4). He then continues by saying, “*But one and the same Spirit works all these things, distributing to each one individually as He wills.*” (1 Corinthians 12:11).

7. The Holy Spirit = the Source of Divine Inspiration

The Holy Bible is God's word, because it was inspired by God. St. Paul wrote, "*All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*" (2 Timothy 3:16). St. Peter clarifies further that the Holy Spirit led and directed the prophets and apostles when he wrote, "*For prophecy never came by will of man, but holy men of God spoke as they were moved by the Holy Spirit.*" (2 Peter 1:21). Also, in the Book of Ezekiel, it is written, "*And the Spirit of the Lord fell upon me, and said to me, 'Thus says the Lord: thus have you said, O house of Israel, and I know the devices of your spirit.'*" (Ezekiel 11:5). In the Creed, we say that the Holy Spirit "*spoke through the prophets*". The Holy Spirit inspired the prophets and our fathers the Apostles to write all 66 books of the Holy Bible. He kept them infallible in their writings, yet He did not eliminate their individuality; each had a distinctive writing style.

Chapter 3:

The Titles of the

Holy Spirit

“The Holy Spirit is the Spirit of God,” (Romans 15:19, 2 Corinthians 3:3), and is one of the three Hypostases) persons of the Holy Trinity. St. Gregory of Nazianus, the Theologian (330-389), in his 5th theological oration on the Holy Spirit, lists 12 titles for the Holy Spirit giving us a deeper understanding of who the Holy Spirit is.

1. The Holy Spirit = the Spirit of God

”You are an epistle of Christ, ministered by us, written by the Spirit of the living God.” (2 Corinthians 3:3).

”And do not grieve the Holy Spirit of God, by whom you were sealed.” (Ephesians 4:30).

2. The Holy Spirit = the Spirit of the Lord

”The Spirit of the Lord shall rest upon Him.” (Isaiah 11:2).

”Then Peter said to her, ‘How is it that you have agreed together to test the Spirit of the Lord?’” (Acts 5:9).

3. The Holy Spirit = the Spirit of Truth

”The Spirit of Truth, whom the world cannot receive.” (John 14:17).

”I shall send to you from the Father, the Spirit of Truth, who proceeds from the Father.” (John 15:26).

”However, when He, the Spirit of Truth, has come, He will guide you into all truth.” (John 16:13).

4. The Holy Spirit = the Spirit of Christ

”Searching what, or what manner of time, the Spirit of Christ who was in them.” (1 Peter 1:11).

5. The Holy Spirit = the Spirit of His Son

”And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’” (Romans 8:15).

6. The Holy Spirit = the Spirit of Life

”For the law of the Spirit of life in Christ Jesus had made me free from the law of sin and death.” (Romans 8:2).

7. The Holy Spirit = the Paraclete (Comforter)

”For if I do not go away, the Comforter will not come to you.” (John 16:7).

8. The Holy Spirit = the Spirit of Might

”The Spirit of counsel and might.” (Isaiah 11:2).

”Not by might nor by power, but by My Spirit says the Lord of Hosts.” (Zechariah 4:6).

”And my speech and preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and power.” (1 Corinthians 2:4).

9. The Holy Spirit = the Spirit of Grace

”Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he has sanctified a common thing and insulted the Spirit of grace.” (Hebrews 10:29).

”And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace.” (Zechariah 12:10).

10. The Holy Spirit = the Spirit of Holiness

”And declared to be the Son of God with power according to the Spirit of Holiness.” (Romans 1:4).

11. The Holy Spirit = the Spirit of Wisdom and Understanding

In the Book of Exodus, we read how the Lord filled Bezalel “with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of work-manship.” (Exodus 31:3).

12. The Holy Spirit = the Spirit of Revelation

”That the God of our Lord Jesus, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him.”
(Ephesians 1:17).

Chapter 4:

The Symbols of the Holy Spirit

The Holy Spirit has appeared in different forms. There are 5 major symbols of the Holy Spirit in the Bible. They are: wind, oil, dove, water, fire. Each carries many spiritual and theological significance of the work of the Holy Spirit.

The Meaning of the 5 Symbols:

1. The Wind – the mighty wind that filled the house reveals the power of the Holy Spirit who filled everyone, present in the upper room. This wind had such a strong sound that filled the whole house and the assembly felt its power. The Lord tried to explain to Nicodemus the relationship between the wind and our birth of the Spirit: “The wind blows where it wishes and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit” (Jn. 3:8). Christ the Lord breathed on His disciples and said to them: “Receive the Holy Spirit. If you forgive the sins of any, they are given them, if you retain the sins of any, they are retained” (Jn. 20:22-23). It was also mentioned in the book of Ezekiel, in the visions of the dry bones, that the Lord said to him: “Prophecy to the breath, prophesy son of man and say to the breath, Thus says the Lord God: ‘Come from the four winds, O breath and breathe on these slain, that they may live’ (Ezek. 37:9).
2. The Dove - The dove is an innocent, meek and harmless bird (Mat. 10:16) and when our Lord was baptised in the river of Jordan by St. John the Baptist, the Holy Spirit descended upon Him in a bodily form like a dove (Mat. 3:16, Mk. 1:10, Lk. 3:22). It is a sign of good news and salvation, as happened with Noah’s dove (Gen. 8:11). King Solomon addressed the human soul (the bride of Christ) saying, “My

dove and my perfect one” (Song. 5:2). When the Holy Spirit dwells inside the believers, they will become innocent, harmless and blameless as doves (Phil. 2:14-16).

3. The living water - is given by God, as He described Himself as the fountain of living water (Jer. 2:13) because from Him comes the Holy Spirit who gives us life (Jn. 14:26). When our Lord talked to the woman of Samaria, He said: “If you knew the gift of God and who it is who says to you, ‘give me a drink,’ you would have asked Him and He would have given you living water” (Jn.4:10). He also continued: “Who drinks of this water will thirst again, but whoever drinks of the water that I shall give him, will become in him a fountain of water springing up into everlasting life” (Jn. 4:13-14). The Lord meant by that water, the Holy Spirit whom He gave to His believers. This is clear from the Lord’s speech to the Jews on the great day of the feast: “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” The gospel added saying: “But this He spoke concerning the Spirit whom those believing in Him would receive; for the Holy Spirit was not yet given because Jesus was not yet glorified” (Jn. 7:38-39). For this reason the church calls the baptism (the washing of the second birth), “the birth from the water and the Spirit,” as was said by the Lord to Nicodemus (Jn. 3:5). It is known that water cleanses our bodies, quenches our thirst and the Holy Spirit washes away our sins and nourishes us and keeps us ready for eternal life.
4. The Oil – In ancient times oil was used in treatment of wounds (Isa. 1:6, Mk. 6:13, Jam. 5:14). It is used spiritually as a sign of consecration (Gen. 28:18, 35:14). The oil was used by Samuel the prophet to anoint King Saul and King David (Sam. 10:1,6, 16:13) and the Spirit of God came upon them (Exod. 30:22-29).

Elijah the prophet anointed with oil two kings and the prophet Elisha as commanded by God (1 King 20:15-16, 2 King 9:3). The altar and its holy vessels are anointed with the holy oil (the Myron) to be holy for worshipping and offering the sacrifices, as said by the Lord. The oil is used for healing the sick in the name of the Lord, by the power of the Holy Spirit in the sacrament of unction of the sick (Js. 5:14). It was used for lightening the candles; the Holy Spirit enlightens those who keep Him working in them; thus keeping their vessels full of oil (Mat. 25:3-4) and the Holy Spirit makes the believers the light of the world, shining by their good deeds (Mat. 5:14-16).

5. The Fire - is a symbol of the presence of God. In the Holy Bible the fire has several meanings:
- a. The fire of God's protection and guidance: God was leading Israel in the wilderness of Sinai by a pillar of fire by night and a pillar of cloud by day during the forty years of their travel (Exod. 13:22, Deut. 1:33, Ps, 78:14).
 - b. The fire of God's presence and call: The fire was always kept burning on the altar, a sign of God's presence (Lev. 6:12-13). The Lord appeared to Moses in the burning bush and the bush was not consumed (Exod. 3:2-6). It was mentioned that God is a consuming fire (Exod. 24:17, Heb. 12:29). Daniel the prophet, saw the throne of God a fiery flame and its wheels a burning fire (Dan. 7:9).
 - c. The fire of cleaning and purifying: When Isaiah the prophet saw the glory of God, he felt unclean and he said: "Woe is me, for I am undone! Because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts. Then one of the seraphim flew to me, having in his hand a live coal, which he had taken with the tongs from the altar. And he touched my mouth with it and said: 'behold this has touched your lips; your iniquity is taken away and your sin purged' (Isa. 6:5-7).
 - d. The fire of accepting the sacrifice: When Moses the prophet and his brother Aaron offered a sacrifice; fire came and consumed the burnt offering that was on the altar Lev. 9:24). David the King, offered burnt offerings and peace offerings, the Lord answered from heaven by fire on the offerings (1 Chr. 21:26). The same happened when King Solomon finished building the temple, prayed and offered sacrifices and fire came down from heaven and consumed the burnt offering and the sacrifices (2 Chr. 7:1). When Elijah offered a burnt sacrifice and licked up the water that was in the trench (1 King. 18:38).
 - e. The fire of teaching and testimony: On the day of Pentecost, the Holy Spirit came upon the disciples of the Lord in the form of tongues of fire and sat upon each of them. They were all filled with the Holy Spirit and began to speak in various languages (Act. 2:3-4). The Lord has given His disciples the promise of the Holy Spirit, before His crucifixion, saying: "He will teach you

all things and bring to your remembrance all things that I said to you” (Jn. 14:26). They could testify of Christ and bear witness to all nations. The Holy Spirit guided them into all truth, told them all things to come (Jn. 16:13), as the Lord told them: “He will glorify Me, for He will take of what is Mine and declare it to you” (Jn. 16:14). The Holy Spirit still makes us spiritually fervent, guides us into all truth, and tells us things to come (Jn. 16:13).

- f. The fire of punishment the wicked: The Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens (Gen. 19:24). When Ahaziah, the evil king of Samaria, sent to Elijah a captain of fifty with his fifty men and asked him to come down from the top of the hill, the man of God was sad for the wickedness of the king. He let fire to come down from heaven and consumed the captain and his fifty men. This happened twice (2 King. 1:7-12).
- g. The fire of condemnation: This fire is prepared for Satan and his soldiers, as well as the sinful, the wicked and the unprofitable people. The Lord will say to them: Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels” (Mat.25:41). He also declared this to the Jews, saying: “Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels and they will gather out of His kingdom all things that offend, and those who practice lawlessness and will cast them into the furnace of fire” (Mat. 13:40-42). It was also revealed to St. John that on the judgement day, the beast, the false prophet, and their followers would be cast into the lake of fire burning with brimstone, to be tormented forever (Rev. 14:10, 20:20).

Chapter 5:

The Works of the

Holy Spirit

1. The Holy Spirit = Convicts Me

One of the most devastating effects of sin is that it blinds. It is written about Satan that, *“The god of this world blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of God.”* (2 Corinthians 4:4). The Holy Spirit opens our eyes. Only He can convict us of the depth of our sin, and only He can convince us of the truth of the Gospel.

Thus the Holy Spirit is called ‘the Spirit of truth’ in John 14:17. In speaking of the Holy Spirit, the Lord Jesus said, *“He will convict the world of sin, righteousness, and judgment.”* (John 16:8).

There is the danger that we may pass the point of no return, and that our hearts may be so hardened by sin that we will no longer hear the voice of the Spirit. No man could have been more hardened, than King Manasseh in the Old Testament, and yet he eventually repented of his sin and was forgiven by God in His grace (2 Chronicles 33). The word of God warns us, *“Today, if you will hear His voice, do not harden your hearts.”* (Hebrews 3:7).

2. The Holy Spirit = Sanctifies Me

The word sanctification means literally, “to be separate” or “set apart for a certain purpose”. St. Paul speaks of the believer as having been “sanctified by the Holy Spirit” (Romans 15:16). He wrote to the Corinthians saying that they, having been sanctified, are called to be

saints (1 Corinthians 1:2).

We Christians are to be “progressively sanctified” or “made righteous” in holiness as we daily abide in Christ and obey His Word. Abiding and obedience are the keys to a successful Spirit-dominated life. We are as much sanctified, as the Holy Spirit possesses us. It is never a question of how much we have of the Spirit, but how much He has of us!!

St. Gregory Nazianzen expresses the Holy Spirit desires to draw us day after day from our human frailty unto the perfect likeness of Christ. Constantly He ‘hovers over the water’ (Genesis 1:2), in which our inner earth is formless and void, in order to replace our darkness with His light and establish within us a new Spiritual state, that is the Kingdom of God.

3. The Holy Spirit = Guides Me

The Lord said, *“When He, the Spirit of truth has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak. He will glorify Me, for He will take of what is Mine and declare it to you.”* (John 16:13-15).

The Holy Spirit guides, *“And the Spirit said to Phillip, ‘Go up and join his chariot...’”* (Acts 8:14). *“For all who are being led by the Spirit of God, these are sons of God.”* (Romans 8:14). The Holy Spirit enlightens the Christian’s mind, *“For to us God revealed them through the Spirit, for the Spirit searches all things, even the depths of God.”* (1 Corinthians 2:10). *“Therefore he who has an ear let him hear what the Spirit says to the Churches.”* (Revelation 2:7). Guidance by the Holy Spirit is decisive:

- a. Present (Exodus 33:14; Psalm 139:7-12; Matthew 28:20). God’s will is not intangible and elusive; the Holy Spirit is with us right now.
- b. Peaceful (1 Kings 19:12; Colossians 3:15; Philippians 4:7). When the Holy Spirit guides us, there is no pressure, but rather a deep sense of peace.

- c. Patient (Isaiah 28:16; James 5:7-8; 2 Peter 3:8-9). God is gracious with us and the Holy Spirit will give us time to catch up.
- d. Persistent (Isaiah 58:11; John 14:16; 16:12). The Holy Spirit does not easily give up. He will persevere with us until we listen and obey.
- e. Purposeful (Acts 13:1-3; 16:7). The Holy Spirit's leading is not capricious; there is a reason for it.
- f. Prophetic (Romans 8:14, 26, 27; Acts 13:1-3). Sometimes the Holy Spirit speaks through gifts of the Spirit such as prophecy or words of wisdom or knowledge.
- g. Positive (Romans 8:1, 14; 12:2; Galatians 5:16, 22-24). When the Spirit leads us, even if it is corrective, it is always positive and encouraging.
- h. Practical (Acts 15:28; 15:36; 18:18-23). Very often God expects us to use the reason and common sense He has given us and the Holy Spirit works with this.
- i. Pleasing (Romans 12:2). God's will is always pleasing and acceptable, even when it requires great sacrifice and cost.
- j. Proven (Romans 12:2; Proverbs 11:14; 15:22; 1 Thessalonians 5:21). Testing guidance is not only allowable but essential.
- k. Perfect (Romans 12:2; Psalm 143:10). The Holy Spirit's way is always the perfect way.

4. The Holy Spirit = Comforts Me

One of the works of the Holy Spirit is to comfort. His name is the “Comforter” and the “Helper” (John 14:16 & John 15:26). *“In the multitudes of my anxieties Your comforts delight my soul.”* He comforts us when we repent or feel disappointed and disillusioned and helps us grow in our spiritual path.

5. The Holy Spirit = Makes Me Fruitful

When we are filled with the Holy Spirit we bring fruits as the Lord said, *“By their fruits you will know them.”* (Matthew 7:20). Also the Lord said, *“The good man out of the good treasure of his heart brings forth good things and an evil man out of the evil treasure brings forth evil things.”* (Matthew 12:35). The fruits of the Spirit, *“Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.”* (Galatians 5:22-23).

6. The Holy Spirit = Grants Me Gifts

The Holy Spirit distributes to each one of us at least one, if not more, than one gift (Romans 12, 1 Corinthians 12, Ephesians 4, 1 Peter 4 give a summary of those gifts. The purpose of the gifts granted by the Holy Spirit is mainly the edification of the body of Christ. This edification implies supporting one another, with words and deeds to the measure that pleases the heart of God and kindles the work and fruit of the Holy Spirit in our hearts and lives.

7. The Holy Spirit = Renews Me

Renewal is the work of the Holy Spirit in our daily lives *“Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.”* (Titus 3:5).

No person can ever remain dry, thirsty or empty, as long as he/she does not, grieve (Ephesians 4:30) or quench (1 Thessalonians 5:9) or resist the Holy Spirit (Acts 7:51). For He renews us daily *“And that you be renewed in the spirit of your mind.”* (Ephesians 4:23), when we have daily fellowship with Him thereby become fervent in Spirit

Chapter 6:

How to be Filled with the Holy Spirit

St. Paul urges all the believers to be filled with the Spirit, “*but be filled with the Spirit.*” (Ephesians 5:18).

1. St. Mary – “*The Holy Spirit will come upon you and the power of the Highest will overshadow you.*” (Luke 1:35).
2. St. John the Baptist – “*He will also be filled with the Holy Spirit from his mother’s womb.*” (Luke 1:15).
3. St. Simeon – “*There was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him.*” (Luke 2:25).
4. St. Elizabeth – “*When Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit.*” (Luke 1:41).
5. St. Zacharias – “*And his father Zacharias was filled with the Holy Spirit.*” (Luke 1:67).
6. St. Peter – “*Then Peter, filled with the Holy Spirit, said to them, ‘Rulers of the people and elders of Israel.’” (Acts 4:8).*
7. St. Stephen – “*Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business.*” (Acts 6:3).
8. St. Barnabas – “*For he was a good man, full of the Holy Spirit and of faith.*” (Acts 11:24).
9. St. Paul – “*Then Saul, who also is called Paul, filled with the Holy*

Spirit.” (Acts 13:9)

10. The Apostles – “*And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit.*” (Acts 4:31).

How can I be filled with the Holy Spirit?

The Christian person is filled with the Holy Spirit when the drinks daily from the Living Waters, every morning he lifts up his heart to Christ saying: “O God You are my God, early I will seek You, my soul thirsts for You like a dry and thirsty land” (Psalm 63:1-2). When we kneel before to the Lord daily, with a humble, contrite, obedient, submissive and repentant heart the Holy Spirit will fill us.

St. Theophan the Recluse says, “Spiritual life comes entirely from His most Holy Spirit”. The Holy Spirit comes through prayer. “And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God boldly.” (Acts 4:31).

It was when they were gathered together in prayer that they were filled with the Holy Spirit. On Pentecost the Holy Spirit descended on the Apostles as they were praying. Prayer was the key that unlocked the door to the Holy Spirit. St. Seraphim says, “Prayer is always possible for everyone, rich and poor, noble and simple, strong and weak, healthy and suffering, righteous and sinful. Great is the power of prayer; most of all does it bring the Spirit of God and easiest of all is it to exercise”.

1. The Humble Heart – St. John the Baptist in authentic humility and meekness declared, referring to Christ, “*He must increase and I must decrease.*” (John 3:30), and he was filled with the Holy Spirit from his mothers womb. “*God resists the proud and gives grace to the humble. Humble yourselves in the sight of the Lord and He will lift you up.*” (James 4:6,10).
2. The Obedient Heart – “*He who has ears to hear let him hear what the Spirit says to the Churches*” (Revelation 2:11), “*We ought to obey God rather than man.*” (Acts 5:29), “*Today if you hear His voice, harden not your hearts*” (Hebrews).
3. The Submissive Heart – St. Mary, in true submission, said to Archangel Gabriel, “*Let it be done to me according to your word.*” (Luke 1:38). Thus, St. Mary was filled with the Holy Spirit and

became a second heaven carrying ‘the Incarnate Logos’.

4. The Repentant Heart – When I repent daily I will be filled with the Holy Spirit. On Pentecost Sunday, after St. Peter addressed the crowds the people were cut to their hearts and asked what should we do, St. Peter replied, “*Repent and let every one of you be baptised in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*” (Acts 2:38).
5. The Contrite Heart – “*The sacrifices of God are a broken spirit, a broken and a contrite heart, these O God, You will not despise.*” (Psalm 51:17). Hence, the Orthodox Church encourages her children to do matanias frequently to be filled with the Holy Spirit.
6. The Seeking Heart – “*If you then, being evil know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him.*” Luke 11:13. We earnestly seek the Holy Spirit to fill us when we pray the third hour daily saying, “O heavenly King, the Spirit, the Comforter, who is everywhere and fills everybody. You are the treasure of goodness and giver of life, we ask You to graciously come and dwell with in us, purify us from iniquity and save our souls”.
7. The Grateful Heart – “*Bless the Lord Oh my soul and forget not all His benefits.*” (Psalm 103:1-2). The grateful, thankful and appreciative heart is filled with the Holy Spirit. St. Isaac the Syrian says, “There is no gift with additions unless it is with thanksgiving.”

The Significance of the Pouring of the Spirit

Seven times, the idea of the Holy Spirit being poured out is mentioned in Scripture. The Prophet Isaiah speaks of spiritual deserts being brought to life by being drenched by the Spirit (Isaiah 44:3). The Prophet Joel prophesises a time of renewal and restoration after decimation and desolation (Joel 2:28). St. Peter described what happened at Pentecost as an outpouring of the Holy Spirit (Acts 2:17, 18, 33). Similarly, when Cornelius and his family received the Spirit it was because the Holy Spirit was poured out upon them (Acts 10:45).

The imagery is significant as several things are implied by this expression:

1. The Divine Origin – pouring is necessarily always from the higher to the lower. The Father who pours out the Spirit upon His waiting people.
2. Abundance – the word ‘pour’ suggests a prolific flow. The Scriptures do not use words like ‘sprinkle’ or ‘dribble’! The idea is universally one of an abundant overflowing supply. When the Spirit is poured out there is enough for everybody and it saturates the person.
3. Refreshing – in both Isaiah’s and Joel’s prophecies, the concept is of water being poured out on to parched and dry earth. ‘I will pour water on the thirsty land,’ says Isaiah, ‘and streams on the dry ground.’ In the same way, God pours out His Spirit on dry and thirsty hearts. Water is symbolic of life as no human, animal or plant can survive without water. No water means no life.
4. Fullness – pouring may also suggest fullness – the concept of pouring into an empty vessel in order to fill it. This implies an openness on the part of the recipient. When a bucket has a lid on it, for example, it is impossible to fill it. For us to be filled with the Holy Spirit we also need to be receptive.

When filled with the Holy Spirit what happens to me?

1. I become = strong and secure – *“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.” (Romans 15:13). “The satisfied soul loathes the honeycomb, but to a hungry soul every bitter thing is sweet.” (Proverbs 27:7).*
“Be strong in the Lord and in the power of His might.” (Ephesians 6:10).
2. I have = wisdom and discernment – St. Stephen together with the deacons were filled with the Holy Spirit and wisdom. A person filled with the Holy Spirit walks wisely, makes wise decisions in his life and is able to win people, *“And he who wins souls is wise.” (Proverbs 11:30). “Through wisdom a house is built and by understanding it is established; by knowledge the rooms are filled*

with all precious and pleasant riches.” (Proverbs 24:3-4).

3. I maintain = successful relationships – When filled with the Holy Spirit I am able to see God in each person and therefore can maintain successful relationships with all kinds of people. Your generous spirit coupled by meekness will be felt by all.
4. I become = fervent in Spirit – When filled with the Holy Spirit your ministry will be effective and fruitful. Your capacity to witness to the Risen Lord will be powerful, *“not lagging in diligence, fervent in spirit, serving the Lord.” (Romans 12:11).*
5. I can conquer = sin and lusts – The fire of the Holy Spirit enables me to conquer sin, lusts and desires, *“For God did not call us to uncleanness, but in holiness. Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit.” (1 Thessalonians 4:7-8).*
6. My language is significantly improved – St. James tells us that the tongue is the most difficult of all members of the body to control, (James 3:2-12). He describes it as follows:

A bridle – a small bridle, like a small tongue, can guide a large horse.

A rudder – like the tongue, the rudder is small but it directs the whole ship.

A fire – a small fire, like small words, can ignite a huge blaze.

Deadly poison – death and life are in the power of the tongue (Proverbs 18:21).

A spring – only fresh water, like good words, should come from a flowing spring. When filled with the Holy Spirit my language becomes positive and edifying. *“He who guards his mouth preserves his life.” (Proverbs 13:3).*

7. I am able to = witness courageously to the Lord
 - a. Light... *“You are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matthew 5:14,16).*
 - b. Salt... *“You are the salt of the earth” (Matthew 5).*

- c. Ambassador... *“Therefore we are ambassadors for Christ”* (2 Corinthians 5:20).
- d. Epistle... *“You are our epistle written in our hearts, known and read by all men”* (2 Corinthians 3:2).
- e. Yeast...
- f. Fragrance... For we are to God the fragrance of Christ (2 Corinthians 2:15).

Chapter 7:

Responses to the Holy Spirit

1. Do not grieve the Holy Spirit – St. Paul writes, “*Do not grieve the Holy Spirit of God by whom you were sealed.*” (Ephesians 4:30).

The Holy Spirit is the Spirit of:

- i. Truth (John 14:17), thus anything false, deceitful or hypocritical grieves Him.
- ii. Faith (2 Corinthians 4:13), hence, doubt, distrust, anxiety and worry grieve Him.
- iii. Holiness (Romans 1:4), all carnal, corrupt habits grieve Him.

Felix listened as St. Paul talked about righteousness, self-control and the judgement to come. All these penetrated sharply into the heart, mind and conscience of Felix and his wife Drusilla, however, with sarcasm he grieved the Holy Spirit saying, “Go away for now; when I have a convenient time I will call for you.” (Acts 24:25).

2. Do not quench the Holy Spirit – the Bible teaches us, “*Do not quench the Spirit (1 Thessalonians 5:9).*” The word quench is to put out or to put a damper on. When we quench the Spirit we put the fire out.

A fire goes out when the fuel supply is withdrawn. When we do not stir up our souls, when we do not use the means of grace, when we fail to pray, witness, or read the Word of God, the fire of the Holy Spirit is banked. These things are channels through which God gives us the fuel that keeps the fire burning. And the Holy Spirit wants us to use those gifts to maintain His burning in our lives.

In the Gospel of the 3rd Hour of the Midnight Service the Lord says, “*Let your lamps be burning and waists girded.*” (Luke 12:35)

3. Do not resist the Holy Spirit – St. Stephen, in rebuking the Jewish people says, “*You stiff necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers.*” (Acts 7:51-52).

Festus, upon hearing carefully St. Paul’s testimony, resisted the call to follow Christ, stating cynically, “Paul, you are beside yourself! Much learning is driving you mad!” Paul replied, “I am not mad, most noble Festus, but speak the words of truth and reason.” (Acts 26:24-25).

4. Do not blaspheme against the Holy Spirit – When a person consistently resists the Holy Spirit in his life, they may fall into blasphemy against the Holy Spirit “*Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.*” (Matthew 12:31). God will not ask me ‘why did you sin’ as one of the Saints said, rather, ‘why did you not repent.’ As Christ said twice, “*Unless you repent you will all likewise perish.*” (Luke 13:3 & 5). In the book of Revelation Christ says, “*I gave her time to repent...*” (Revelation 2:21).

Chapter 8:

The Procession of the Holy Spirit

The Holy Spirit proceeds from the Father before all ages, as our Lord said, “*But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth, who proceeds from the Father, He will testify of Me.*” (John 15:26).

The procession is a hypostatic attribute that is unique to the Holy Spirit amongst the three Hypostases of the Holy Trinity. The Father is the One out of Whom the procession occurs and He begets; the Son is begotten and the Holy Spirit proceeds. These attributes do not denote the superiority of one Hypostasis over the other, because the three Hypostases have the same divine attributes. The fact that the Holy Spirit proceeds only from the Father does not mean that the Son is less than the Father, since they have the same essence. The fact that the Son is begotten from the Father only, does not mean that the Holy Spirit is less than the Father.

Therefore, the understanding of the Holy Trinity would be distorted if the following phrase “and the Son” were added to the Creed, “We believe in the Holy Spirit...Who proceeds from the Father.” It would mean the Father begets and is the One out of Whom the procession occurs, the Son is begotten and out of Whom the procession occurs, and the Holy Spirit proceeds.

Biblical and Ecclesiastical Teaching

The procession of the Holy Spirit from the Father before all ages differs from sending the Holy Spirit from the Father by Christ in the fullness of time. Sending the Holy Spirit in the fullness of time on the Day of Pentecost is part of the economy of salvation. Our Lord Jesus Christ sent to us the Holy Spirit, the Comforter, from the Father fulfilling His promise, “*Whom I shall send to you from the Father...He will testify of*

Me.” (John 16:7); and, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.” (John 14:26).

“The Holy Spirit is truly Spirit, coming forth from the Father indeed, but not after the manner of the Son, for it is not by generation but by procession.” (St. Gregory of Nazianzus).

“The characteristic of the Father’s Person cannot be transferred to the Son or to the Spirit. It is the characteristic of the Father to exist without cause. This does not apply to the Son and the Spirit, for the Son, ‘went out from the Father’ (John 16:28). The scripture saith, ‘and the Spirit proceeds from God’ and ‘from the Father’ (John 15:26).” St. Gregory of Nyssa.

On the Day of Pentecost, our Lord Jesus Christ sent the Holy Spirit, Who came upon the apostles, thus fulfilling the prophecy of Joel the Prophet (Acts 2:16-21; Joel 2:28-32).

The Heresy of the ‘Filioque’

This heresy appeared in Spain in the sixth century and then spread to Europe. In it the phrase “and the Son” was added to the Creed, thus saying, “We believe in the Holy Spirit...Who proceeds from the Father and the Son.”

In the beginning, this heresy was resisted and rejected by the Popes of Rome. In the beginning of the ninth century, Pope Leo III posted two tablets, in which the Creed was written in Greek and Latin, as it was declared in the Councils of Nicea and Constantinople, without adding the phrase “and the Son”.

The Roman Catholics officially accepted *the “Filioque”* in the eleventh century leading to the schism between Constantinople and Rome and ending the communion between them.

The 1981, in the commemoration of 17 centuries since the Ecumenical Council of Constantinople, Pope John Paul II said the Creed in its original form, without adding “and the Son”.

Chapter 9:

The Gifts of the Holy Spirit

The Bible lists the gifts of the Spirit in three key passages; Romans 12:6-8, 1 Corinthians 12:8-10 and Ephesians 4:11. The Apostle teaches us there are diversities of gifts but the same Spirit, given for the benefit and edification of all, *“Now there are diversities of gifts, but the same Spirit. There are differences of ministries but the same Lord, and there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all.”* (1 Corinthians 12:4-7). These gifts include:

1. Wisdom – if we are filled with the Holy Spirit, the kind of wisdom that should characterise our lives is clearly spelled out for us in the Epistle of St. James, *“Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing will be there. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.”* (James 3:13-17). What is fascinating here is that this wisdom has nothing to do with academic prowess or great intellect. Godly wisdom is characterised by what we do more than by what we know. *“Who is wise and understanding among you?”* asked St. James. The answer is unexpected, *“By his good conduct, let him show his works in the meekness of wisdom.”* It is not by our good marks but by our good works that we demonstrate wisdom. For true wisdom has nothing to do with jealousy or selfish ambition. It has everything to do with, meekness, purity, peacefulness, gentleness, reasonableness, mercy, good fruit, impartiality, sincerity. When St. Stephen stood before 3 councils speaking boldly, *“they were not able to resist the wisdom and the Spirit by which he spoke”*.

(Acts 6:10).

2. Knowledge – The book of Acts speaks to us about Apollo, “an eloquent man and mighty in the Scriptures” (Acts 18:24). *He vigorously refuted the Jews publicly, showing from the scriptures that Jesus is the Christ. (Acts 18:28). St. Paul was exceptional in the Hebrew Scriptures and during his 3 week stay in Thessalonica went to the synagogue, “reasoned with them from the Scriptures, explaining and demonstrating that Christ had to suffer and rise again from the dead, and saying, ‘This Jesus whom I preach to you is the Christ’. And some of them were persuaded; and a great multitude of the devout Greeks and not a few of the leading women, joined Paul and Silas.” (Acts 17:3-4).*

3. Faith – *“No one can say that Jesus is Lord except through the Holy Spirit”. (1 Corinthians 12:3). “Examine yourselves as to whether you are in the faith, prove yourselves, do you not know yourselves that Jesus Christ is in you?” (2 Corinthians 13:5). “Faith is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11:1). Everyday we hear the words of our Lord, “Oh you of little faith” (Matthew 6:30). We reply with reverence to the Lord saying, “Lord increase our faith”.*

4. Miracles – Christ, referring to His miracles, said to the disciples they would perform greater works than these (John 14:12). The disciples performed many signs and wonders (Acts 5:12; 15:12). St. Peter raised Tabitha from the dead (Acts 5:40-41). Whilst, St. Paul raised Eutychus from the dead (Acts 20:9-12). The shadow of the former healed people whilst the handkerchief of the latter also healed the people (Acts 5:15).

5. Prophecy – Several persons across the Bible are equipped with the gift of prophesying when the Holy Spirit came on them:
 - a. The Elders – *“Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.” (Numbers 11:17).*

 - b. Balaam – *“And Balaam raised his eyes, and saw Israel encamped according to their tribes; and the Spirit of God came upon him.”*

(Numbers 24:2).

- c. Saul – “Then the Spirit of the Lord will come upon you, and you will prophesy with them and be turned into another man. Then the Spirit of the Lord was upon him also, and he went on and prophesied”. (1 Samuel 10:6; 19:23).
- d. David – “The Spirit of the Lord spoke by me and His word was on my tongue.” (2 Samuel 23:2).
- e. Micaiah – “And Micaiah said, ‘As the Lord lives, whatever the Lord says to me, that I will speak.’ Then he came to the king; and the king said to him, ‘Micaiah, shall we go to war against Ramoth Gilead, or shall we refrain?’ and he answered him, ‘Go and prosper, for the Lord will deliver it into the hand of the king!’. So the king said to him, ‘How many times shall I make you swear that you tell me nothing but the truth in the name of the Lord’.” (1 Kings 22:14-16).
- f. Amasai – “Then the Spirit came upon Amasai, chief of the captains, and he said: ‘We are yours, O David; we are on your side, O son of Jesse! Peace, peace to you, and peace to your helpers! For your God helps you.’ So David received them, and made them captains of the troop.” (1 Chronicles 12:18).
- g. Azariah – “For a long time Israel has been without the true God, without a teaching priest, and without law; but when in their trouble they turned to the Lord God of Israel, and sought Him, He was found by them. And in those times there was no peace to the one who went out, nor to the one who came in, but great turmoil was in all the inhabitants of the lands.” (2 Chronicles 15:3-5).
- h. Jahaziel – “Then the Spirit of the Lord came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the congregation.” (2 Chronicles 20:14).
- i. Zechariah – “Then the Spirit of the Lord came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, ‘Thus says God: ‘Why do you transgress the commandments of the Lord, so that you cannot prosper? Because you have forsaken the Lord, He also has forsaken you.’” (2 Chronicles 24:20).

- j. Prophets – “*Yet for many years You had patience with them, and testified against them by Your Spirit in Your prophets. Yet they would not listen.*” (Nehemiah 9:30).
- k. Ezekiel – “Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me. Then the Spirit of the Lord fell upon me, and said to me, ‘Speak! ‘Thus says the Lord: ‘Thus you have said, O house of Israel; for I know the things that come into your mind.’”” (Ezekiel 2:2; 11:5).

These events range over hundreds of years. In round figures, from 1500 BC (Moses) through 1000 BC (King Saul) to 600 BC (Ezekiel) to 34 AD (Pentecost).

6. Discerning Spirits – St. Anthony asked his disciples, “What is the greatest virtue?” Some said, “Life of prayer, self-denial, humility and love.” Others said, “Silence and solitude”. St. Anthony answered, “All these virtues are wonderful, however, without wisdom and discernment may be lost.”

Spiritism, the occult, the worship of Satan and the activities of demons have increased rapidly throughout the world. False teachings (Paul calls them ‘doctrines of demons’ in 1 Timothy 4:1) have gone hand in hand with their rise.

The great question is “How can we know the false from the true?” This is why we need the gift of discernment. The Apostle John said, “Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.” (1 John 4:1). In other words, believers are to test the various spirits and doctrines that abound today. Most of all we are to test them against the Word of God, the Bible. However, God gives to some individuals extraordinary abilities to discern the truth. In 1 Corinthians 12:10 we read, “*To another is given the discerning of spirits*”.

Certainly, this gift enabled St. Peter to see through the hypocrisy of Ananias and Sapphira. He also saw through Simon of Samaria who claimed to be converted and baptized in the Spirit but who turned out to be a counterfeit (Acts 8:9). St. Paul warned that “*In later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons*”. (1 Timothy 4:1).

7. Service/Ministry – *“Take heed to the ministry which you received in the Lord that you may fulfil it”*. (Colossians 4:17). Serve the Lord with gladness (Psalm 100:2), St. Paul says, *“Serving the Lord with all humility with many tears and trials.”* (Acts 20:19).

8. Acts of Mercy – God desires mercy not sacrifice. *“God loves a cheerful giver”* (2 Corinthians 9:7). *“It is more blessed to give than to receive”* (Acts 20:35). *“Lay for yourselves treasures in heaven”* (Matthew 6:19). Bishop Abraam of Fayoum (18.. – 1914) was filled with the Holy Spirit and had great mercy and compassion on the poor, needy, widows, the frail and sick. His tremendous acts of mercy demonstrated to us how to live the gospel. To be doers not just hearers. (James 2).

9. Teaching – To proclaim the Gospel in an effective, enriching manner is a gift of the Holy Spirit. St. Peter drew 3000 souls in his famous sermon on Pentecost Sunday. St. Paul, in Athens, won souls for Christ in Philippi he won over Lydia and the Philippian Jailer (Acts 16). St. Paul urges his beloved disciple Timothy saying, *“And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also”* (2 Timothy 2:2). St. Athanasius, St. John Chrysostom and St. Cyril of Alexandria had this gift and were able to teach profoundly and their teachings and writings constitute Biblical exegeses which we depend upon to understand the Holy Scriptures.

Pope Shenouda, in our generation, is endowed with this gift, teaching and preaching on a weekly basis; answering questions on Biblical, dogmatic topics and Church rites together with social and contemporary issues in a persuasive manner.

Various Spiritual Gifts Evidenced in the Old Testament

Gift	Person	Reference
Words of Wisdom	King Solomon	1 Kings 3:16-28
Words of Knowledge	The Prophet Nathan	2 Samuel 12:1-15
Faith	The Prophet Elijah	1 Kings 17:1-24
Gifts of Healing	The Prophet Elisha	2 Kings 4:8-37; 5:1-14
Working of Miracles	The Arch Prophet Moses	Exodus Chapters 7-12
Prophecy	King Saul	1 Samuel 10:1-13
Discerning of Spirits	Micaiah	1 Kings 22:1-28
Interpretation	The Prophet Daniel	Daniel 5:13-31

What is the purpose of gifts? – in 1 Corinthians 12:7, the Apostle Paul says, “*But the manifestation of the Spirit is given to each one for the profit of all.*” We are to use them for the edification of the Body of Christ. As St. Paul says in Phillipians 2:3,4, “*Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.*” Moreover, God also designed the gifts to unite the Body of Christ. Prior to listing the gifts in Ephesians 4:3-7, St. Paul urges us to be diligent to preserve the unity of the Spirit in the bond of peace.

How do we discern our gifts?

Often we ask, ‘How can I discover what gifts I have?’ and ‘How can I utilize my gifts for the glory of God?’

1. Spirit of Prayer – Pray to the Lord with St. Paul saying, “Lord, what do you want me to do?” (Acts 9). Pray with Samuel the Prophet saying, “*Speak Lord for your servant is listening.*” (1 Samuel 3:10). Also pray with Isaiah saying, “*Here I am Lord, send me.*” (Isaiah 6:8).

2. Know your Inner Person – Lord, I am a small, empty vessel, utilise me for the glory of Your Holy Name, the benefit of many and the edification of Your Church, the expansion of Your Kingdom.

3. Spiritual Counselling – God has bestowed upon each of us different gifts compatible with our nature and personality. Through

guidance and direction from your spiritual father you can discern and build your gifts. The Holy Spirit will speak through your spiritual father. Do not be reluctant like the Prophet Jeremiah who said, “Ah, Lord God! Behold, I cannot speak, for I am a youth.” (Jeremiah 1:6). But the Lord answered him saying, “Do not say, ‘I am a youth’, for you shall go to all to whom I send you, and whatever I command you, you shall speak”. (Jeremiah 1:7). Or the Prophet Moses who said to the Lord, “O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue.’ So the Lord said to him, ‘Who has made man’s mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the Lord? Now therefore, go and I will be with your mouth and teach you what you shall say. But he said, ‘O my Lord, please send by the hand of whomever else You may send.’” (Exodus 4:10-13).

4. Meditating on the Word of God – *“The Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart”*. (Hebrews 4:12). The living word of God directs the hearts and minds of the faithful *“Your word is a lamp to my feet and a light unto my path.”* (Psalm 119).

Chapter 10: The Feast of Pentecost

In his homily on the Holy Spirit, St. Gregory Nazianzen says, “*We celebrate the Feast of Pentecost and the descent of the Holy Spirit, the fulfilment of promise and the achievement of hope. Oh how great and how exalted is the mystery! The divine revelation of the Holy Trinity was brought to its completion by the descent of the Holy Spirit, which St. Gregory called the great and exalted mystery.*”

“Christ came to save us *from sin for participation in the life of God.* This exalted vision of the Christian life was expressed by St. Peter when he wrote that we are invited, ‘to become partakers of the Divine Nature’ (2 Peter 1:4). It was also affirmed by St. Basil the Great when he described man as ‘the creature who has received an order to become god.’ The whole emphasis of the Orthodox way of life is on ‘putting on Christ’ and receiving the Holy Spirit through prayer and the Sacraments so that we may begin to live a new life in union with Christ and in fellowship with the Holy Spirit.”

1. The Origin of the Feast of Pentecost

Pentekoste is a greek word which means the fiftieth (day). It was one of the three major Feasts of the Jewish people, where the people accustomed to celebrate it at the seventh Sabbath (the fiftieth) day from the Sabbath of the Passover (Lev. 23:15-21). It was called the feast of weeks of the first fruits of wheat harvest (Exod. 34:22).

2. The Liturgical Rites of Pentecost

In Europe, Pentecost was known as Whitsunday because of the White garments worn by those coming to Baptism, who were not baptized on Easter Sunday.

Scholars believe that in the early Church, the term “Pentecost” did not simply indicate the fiftieth day as such, but frequently referred to the entire period of fifty days which would begin with the Resurrection. They refer to the writings of some Fathers like Tertullian, who declared that fasting and kneeling during worshipping on the days of Pentecost were improper. He said. “We will spend our time in all exultation.”

This concept is still valid in our Coptic Orthodox Church, where days of Pentecost begin with Resurrection Sunday until Pentecost Sunday. It is a joyful and unceasing feast, in which it is improper to fast or kneel in prayers, nor do we sing any sorrowful hymns in the funeral services. This period ends with the beautiful Pentecost Rite, which we resume in the following points.

3. The Correlation Between Resurrection, Ascension and Pentecost

It is amazing that in the feast of Pentecost the Icons of the Resurrection and Pentecost are decorated and carried through the procession which is held in Matins. The congregation sing the hymn of Resurrection and at the last circuit they chant:

*“Christ has risen,
Ascended to heaven,
Sat in the highest at the
Right hand of His Father,
And sent upon us the Paraclete,
The Spirit of Truth.”*

The Risen One sent His Holy Spirit “filled the whole house” (Acts 2), to raise up His Church from the death of sin, bringing her up to the heavenly life in order that she may live with her Bridegroom who ascended to heaven.

Pentecost is the feast that brings the Church to the saving events: Crucifixion, Resurrection and Ascension. It is an entry of the Church towards eternity to live with the heavenly creatures in holiness. Thus, the Church sings this hymn in Pentecost:

“The Apostles spoke with the heavenly languages and the Angels’ hymns. They confessed well with Christ, and with the glory of His Resurrection.

4. At the Offering, the Church Prays Only the Psalms of the Third Hour

The Holy Spirit seeks that the Church congregation should live in the Pentecost events, as occurred at the third hour i.e. 9:00am.

Similarly, the Sinaxarium which declares God’s act in the lives of the Saints and Martyrs, is not read. Instead the Priest together with the congregation pray the third hour prayer, which is prayed with persistence everyday asking the Holy Spirit to work in her life through all generations. These prayers are very deep, we ought to recite everyday in a spirit of humility:

*“Your Holy Spirit, O Lord,
Whom You had sent upon your Holy Disciples
And honourable Apostles, at the third hour,
Do not take Him away from us, O Good Lord.
Renew Him in our inner life.”*

Following the prayer we chant the hymn of the Holy Spirit, *“When the Holy Spirit, the Comforter, came upon the Apostles on the day of Pentecost. They spoke in many tongues”*. This hymn is also chanted in the sacrament of matrimony, in the consecration of the holy Myron and in the ordination of bishops.

5. The Prayer of “Kneeling”

As the Church gives the Christ’s life giving sacrifice in the feast of Pentecost, as an oblation for the whole world, it comes once more at the time of the ninth hour prayer (3 pm) to give three prayers known as the “Three Kneelings”. The Church has known by the Holy Spirit how to kneel to God. Thus the priest says in the Tarh (Interpretation) of Pentecost:

“We have learned how to kneel to the Holy Trinity through the Holy Spirit. He taught us that God is a Spirit and those Who worship Him must worship in Spirit and Truth.”

Thus we resemble Jacob when he wanted to extract the compassion and mercy of his older brother Esau upon his return from his uncle Laban. He prepared a valuable present for him and offered it in three lots one after the other prior to his arrival, so that when they met, his brother took him in his arms (Genesis 33:10). In similar fashion, the Church gives the true worship in the Spirits of the Blood, kneeling thrice before God, until it meets Him in his own arms. For this reason, the first two kneelings are performed in the nave of the Church, while the third kneeling prayer is conducted in the Sanctuary with the doors open referring to meeting our Lord face to face.

The First Prayer

Respond to our prayers when we call you, especially on this day, the Feast of Pentecost, which followed the Ascension of our Lord Jesus Christ to Heaven and after He sat on the right hand of His Father, He sent His Holy Spirit to His disciples. He descended on each one of them and they were filled with the eternal grace and spoke with different tongues and prophesied your greatness O God. We beseech You to forgive us our sins and ignorance of our youth. Purify us, O God, from our sins, look at our humility and save us. Forgive us all our trespasses and help us in our old age, and when it is time for our departure, do not leave us.

The Second Prayer

O Lord our God, who gave people peace and granted them the Holy Spirit to work in their life, make us also worthy to have a share in Your inheritance and may Your Holy Spirit come to us as You sent Him to Your disciples and apostles on the day of Pentecost, who became as fire in their mouths and tongues. Through them we learned about Your divinity and we all heard, each in his own tongue, and we were all filled with the light of Your Holy Spirit and were saved from the darkness of sin through our unity with the scattered tongues of fire and Your goodness that

excels nature as You called us to Your faith.

The Third Prayer

On this great day, the Feast of Pentecost, You declared the perfection of the Holy Trinity, the equal, inseparable and unchangeable, as Your Holy Spirit came as tongues of fire, divided amongst Your pure Apostles and made them preach faith and piety in the divine words that You taught them. We beseech You to accept our supplications on this holy day which perfects everything for us and for those who departed.

During these kneelings members of the Church give many prayers and offer incense for the sick, travelers, winds of the heavens, safety of the Church and her Fathers and gatherings...etc. In particular, the Church concentrates on the dead, since they form a united, un-separated body with one another, where members of the same Church exchange prayers and intercessions for each other before of the one Head, Christ the Lord.

What a spiritual fellowship of mutual love, not only between the Church and Holy Trinity, but also between all her members in the One God. Filled and renewed in the Holy Spirit, the Church commences the next day the Apostles Fast, recalling the incredible work of the Holy Spirit in the life of the early Church, concluding with the Feast of the Martyrdom of St. Peter and St. Paul on 12th July (5th Abib).

Chapter 11:

The Fruits of the

Holy Spirit

Our Lord Jesus Christ indicated that when a person drinks from the living waters ie, the Holy Spirit, “*out of his heart will flow rivers of living waters*” (John 7:38). Christ also said, “*A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.*” (Matthew 12:34-35).

1. Love – Love is more than words and more than feelings. The Greeks had four words to differentiate different types of love: *storge*, which means natural affection; *eros*, which means sexual attraction; *philia*, which means emotional affection or friendship; and *agapy*, which means unconditional, giving, sacrificial love. When the Bible speaks of God’s love for us and the kind of love we are to have for Him and for other people, the word is always *agapy*, signifying a commitment to act. Christ indicated that the one key characteristic by which Christians would be known if we have love for one another. God is love (1 John) and He demonstrated His love to us when we were sinners He died for us (Romans). Christ taught us to love all, even our enemies (Luke). St. John drew our attention that we must, “*love in deed and truth and not in word or in tongue.*” (1 John 3:18). “*If someone says, ‘I love God’, and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?*” (1 John 4:20). St. Paul says, “*Let love be without hypocrisy*” (Romans 12:9). Today people need to love and be loved. How can we love God and people created in the image of God? “*For the love of God has been poured into our hearts through the Holy Spirit*” (Romans 5:5).
2. Joy – Everyone wants to be happy. If you ask people what their number one ambition in life is, most people will say, “I just want to be happy.” “*The joy of the Lord is your strength.*” (Nehemiah 8:10). The Lord transformed the disciples’ joy from an outward joy into an

inner, spiritual, heavenly joy. Joy... *“Do not rejoice in this that the Spirit is subject to you but rather rejoice that your names are written in heaven” (Luke 10:20)*. Joy... of the house of God, *“I was glad when they said to me, ‘Let us go into the house of the Lord’” (Psalm 122:1)*. Joy... of repentance, *“Rejoice with me for I have found my sheep.” (Luke 15:7, 9-10)*. Joy... in the Word of God *“I will delight myself in Your commandments.” (Psalm 119:47); “I delight in Your law” (Psalm 119:70)*. Thus, when filled with the Spirit, the Christian bears fruits, *“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.” (Galatians 5:22-23)*.

Joy in seeing people walking in a Christian path, *“I have no greater joy than to hear that my children walk in truth.” (3 John 4)*. False joy is rejoicing in the fall of one’s enemy or at any evil befalling him. *“Do not rejoice when your enemy falls.” (Proverbs 24:17)*. It is sinful joy implying gloating and this is against love, for the Apostle says that love *“does not rejoice in iniquity.” (1 Corinthians 13:6)*.

3. Peace – Everyone wants peace of mind. Whether we are a business person facing the pressures of deadlines at the office, a homemaker trying to corral the kids, or a student just trying to make it through the semester, everyone wants peace of mind. But most of us have to admit that we experience more stress than peace. With God, with people, with myself, *“If it is possible, as much as depends on you, live peaceably with all men” (Romans 12:18)*. *“Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” (Philippians 4:6-7)*. As for faith, the Bible says, *“Therefore, having been justified by faith, we have peace with God.” (Romans 5:1)*. This peace is the fruit of the Holy Blood of the crucified Lord shed for us, *“For He Himself is our peace, who has broken down the middle wall of separation.” (Ephesians 2:14)*. He made peace between heaven and earth, reconciling and making the two into one.

Where do we obtain peace from? The Lord says, *“These words I have spoken to you that in Me you shall have peace.” (John 16:33)*. *“Great peace have they who love your law” (Psalm 119:)*. What is robbing you of peace today? Is it guilt? Turn to God for forgiveness. Is it worry? A job change? Finances? Major surgery? A difficult person? You can talk to Christ about all of these things and anything

else that is bothering you. You will feel better for having done so and perhaps best of all; He can do something about them.

4. Long suffering – When filled with the Holy Spirit we become patient and tolerant with all. God was patient with Pharaoh, Judas, and still with all atheists, agnostics and skeptics who reject and deny His existence. The martyrs and confessors endured indescribable sufferings and persecution out of their tremendous love for Christ the King. *He who endures to the end shall be saved.*” (Mark 13:13). In your patience possess your soul.
5. Kindness – The Spirit filled Christian overflows with kindness towards all. Christ was kind to the sinners and rebellious. St. Paul urges us saying, *“Be kind to one another, tender hearted, forgiving one another, just as God in Christ also forgave you.”* (Ephesians 4:32). *“Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility of mind, meekness, longsuffering, bearing with one another, and forgiving one another.”* (Colossians 12-13). What does it mean to be a kind person and how can we become kinder? Rick Warren suggests 5 practical ways:
 - a. Be sensitive to others....
 - b. Be supportive....
 - c. Be sympathetic....
 - d. Be straightforward....
 - e. Be spontaneous.....
6. Goodness – When filled with the Spirit a Christian brings the fruit of goodness. Christ went about doing good (Acts), *“For the fruit of the Spirit is in all goodness, righteousness and truth.”* (Ephesians 5:9). *“Therefore we also pray always for you that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.”* (2 Thessalonians 1:11-12). *“Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.”* (Romans 15:14).
7. Faithfulness – *“Be faithful until death, and I will give you the crown of life”* (Revelation 2:10). Faithful in my inner and outer life. In both

my spiritual and material life. It is said about the great prophet Daniel, *“They could find no charge or fault, because he was faithful; nor was there any error or fault found in him”*. (Daniel 6:4). Am I faithful in my daily prayers, in my reading and meditating on the Word of God? In my daily repentance and frequent confession (1 John 1:9)? In paying my tithe (Malachi 3:10) and in my services, as St. Paul instructs Archippus saying, *“Take heed to the ministry which you have received in the Lord, that you may fulfil it.”* (Colossians 4:17).

8. Gentleness – Gentleness is controlling your reactions to people. It is choosing your own response to people rather than simply reacting to them. The first place you can be gentle is at home. The Bible says that *“wives are to adorn themselves with a gentle and quiet spirit.”* (1 Peter 3:4). That is more valuable than any clothes that you can wear or perfume that you can put on. To the husband the Bible says, *“You husbands should try to understand the wives you live with.”* (1 Peter 3:7). *“Take My yoke upon you and learn from Me, for I am gentle and lowly in heart and you will find rest for your souls.”* (Matthew 11:29). St. Paul urges us to talk gently, *“I therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love.”* (Ephesians 4:1-2). *“If a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.”* (Galatians 6:1).

How can one practice gentleness in a very difficult and demanding environment.

- a. Be understanding not demanding.
 - b. Be gracious not judgemental.
 - c. Be tender without surrender.
 - d. Be teachable not unreachable.
 - e. Be always respectful.
9. Self - Control – Eyes: *“The lamp of the body is the eye”*, said the Lord, *“If therefore your eye is good, the whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that*

darkness.” (Matthew 6:22-23).

Tongue: *“For every idle word men may speak, they will give account of it on the day of judgement.” (Matthew 12:36).*

“Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.” (Matthew 15:11). “By your words you will be justified, and by your words you will be condemned.” (Matthew 12:3).

Thoughts: *“He who rules his spirit is better than he who takes a city.” (Proverbs 16:32).*

Heart: *“Keep your heart with all diligence, for out of it spring the issues of life.” (Proverbs 4:23).*

One of the most effective ways of acquiring the fruit of self control is through observing the fasts of the Church. The Fathers of the Church state, if you can control your stomach you can control any desires.

Chapter 12:

The Holy Spirit in the Sacraments

The sacramental life of the Church which achieves the existence and the growth of the Church as a whole as well as the growth of the personal relationship of every member with the Holy Trinity is fulfilled through the Holy Spirit in the sacraments. St. Augustine called the Holy Spirit the soul of the Church, without Him she cannot exist.

St. Irenaeus says, “The gift of God was entrusted to the Church that all the members might receive of Him and be made alive; and none are partakers of Him who do not assemble with the Church but defraud themselves of life. For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church and all grace,”

1. Baptism

In the Sacrament of Baptism, the Holy Spirit descends upon the water and transforms it from ordinary water into living water, which washes a person and gives him a new birth, *“But according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.” (Titus 3:5).*

Water is a symbol of the Holy Spirit in that it is necessary for keeping life and maintaining it. God is the fountain of living water because from Him comes the Holy Spirit, *“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.” (John 15:26).*

Through the water of baptism, the Holy Spirit freed us from sin and united us with our Lord Jesus Christ, sharing in His holiness and destined for eternal life. Baptism leaves us permanently changed, no longer the person we once were, but a new person, dying to

death and sin, and rising to new life in our Lord Jesus Christ. In the words of St. Paul, *“We were buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, so too may we live a new life.”* (Romans 6:4).

Ezekiel the prophet said, *“Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil.”* (Ezekiel 16:9). As the words bathed with water refer to the work of the Holy Spirit in baptism the words anointed you with oil refer to His work in the Sacrament of Confirmation.

2. Confirmation – (Chrismation)

We were baptised by the Holy Spirit at the time of our Chrismation when the priest anointed our body with the Holy Chrism (Myron). At this moment we received the full outpouring of the Holy Spirit. This is the same gift that the Apostles obtained on the day of Pentecost. In the Sacrament of Confirmation, the heavens opened and the Holy Spirit descended upon us, taking possession of our soul. We became a living *“temple of the Holy Spirit.”* (1 Corinthians 6:19).

Through this Sacrament, we became the anointed ones when we received the sign of the Holy Spirit. St. Cyril of Jerusalem explains, Christ baptised in the river Jordan, imparting to its waters the fragrance of His divinity, and when He came up the Holy Spirit descended upon Him. Similarly we, after coming up from the sacred waters of baptism, were anointed with Chrism, which signifies the Holy Spirit, by Whom Christ was anointed and of whom Isaiah prophesied, *“The Spirit of the Lord is upon me, because he has anointed me. He has sent me to preach good news to the poor.”* (Isaiah 61:1)

This divine life is the life of grace, making us, *“partakers of the divine nature.”* (2 Peter 1:4), and true children of God, *“For you did not receive the Spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father’.* The Spirit Himself bears witness with our Spirit that we are children of God.” (Romans 8:15-16).

Confirmation, then, is our own ‘Pentecost’ when the fullness of the gifts of the Holy Spirit is poured upon us, enabling us to live a life worthy of our Christian calling as the children of God.

3. The Eucharist – (Holy Communion)

In the Divine Liturgy, the priest asks the Lord for two things; the descent of the Holy Spirit to transform the bread and wine into the Holy Body and Blood of our Lord Jesus Christ and His descent on us to change us who eat and drink of the Holy Body and Blood saying, *“we worship You by the pleasure of Your goodness that Your Holy Spirit descend upon us and upon these gifts set forth and purify them, change them, as a sanctification of Your Saints.”*

St. Augustine reminded his audience, *“If then you are the body of Christ and His members, it is your mystery that reposes on the altar of the Lord...Be what you see and receive what you are.”* And *“There you are on the table and there you are in the chalice.”*

The Holy Spirit underlies and pervades the Churches celebration of the Holy Eucharist. He makes present the blessed Body and Blood of the risen Lord Jesus Christ and by our eating and drinking the Holy Gifts, we ourselves are renewed in the Spirit. St. Clement of Alexandria says, *“As wine is blended with water, so is the Holy Spirit with man.”*

Although it is the Holy Spirit that accomplishes the transformation of the bread and wine into the Body and Blood of the Incarnate Word, it is by our partaking of our Lords Body and Blood that we receive the Holy Spirit. The Spirit indwells, penetrates and suffuses the glorified flesh of the Lord Jesus Christ. St. Paul writes: *“And so it written, ‘The first man Adam became a living being. The last Adam became a life-giving Spirit.’ (1 Corinthians 15:45).*

4. Repentance and Confession

Through the power of the Holy Spirit, the stain of sin is removed in the mystery of confession. This Divine power and authority of our Lord Jesus Christ, to forgive sins or to retain them, was given to the Apostles when the Lord outpoured the Holy Spirit upon them. And when He had said this, He breathed on them, and said to them, *“Receive the Holy Spirit. If you forgive the sins of any, they are*

forgiven them; if you retain the sins of any, they are retained.” (John 20:22-23).

It is the Holy Spirit that convicts us and drives us to repent and confess our sins, *“And when He has come, He will convict the world of sin, and of righteousness, and of judgment.” (John 16:8).* Sin grieves the Spirit and quenches His work in our lives. By acknowledging both our sins and God’s gracious forgiveness and cleansing through Christ.(1 John 1:9), we submit to the Holy Spirit to fill us.

5. The Unction of the Sick

The chief biblical text for anointing of the sick is, *“Is anyone among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.” (James 5:14-15).* When Christians are experiencing illness they receive the necessary particular gifts of the Holy Spirit such as strength, peace and courage to overcome such difficulties. Through this anointing, the sins are forgiven. By the power of the Holy Spirit, the sick person’s soul will be healed; and if its Gods will, he also may be healed physically. The sick person receives the strength and gift of uniting his sufferings with our Lord’s Passion.

6. Matrimony

Through the Sacrament of Holy Matrimony, the Holy Spirit forms a communion between the bride and the bridegroom. St. Paul reminds us that our body is the temple of the Holy Spirit. A man and a woman who are members of the Body of our Lord Jesus Christ, through the mystery of Holy Matrimony not only do they become one flesh but their union is sealed by the Holy Spirit living in each of them, making their marriage strong, filling their lives with love, peace and joy.

7. Priesthood

The Priesthood is the vehicle that God, through His Son, chose to maintain the regular flow of His grace and blessings through the sacraments. The Divine power and authority of our Lord Jesus Christ, was given to the Apostles, *“Assuredly, I say to you,*

whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven.” (Matthew 18:18). He gave them the authority to forgive sins or to retain them, when He outpoured the Holy Spirit upon them. Christ breathed on them and said, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:22-23). This breath of the Holy Spirit still remains in existence, being passed down from generation to generation. In the ordination ceremony, the candidate chosen for the priesthood opens his mouth and the bishop blows into it saying “Receive the Spirit.” While the new priest recites, “I open my mouth and pant, for I long for Your commandments.” (Psalm 119:131).

Chapter 13:

Walking in the Spirit

Our Lord Jesus Christ stated that when the Holy Spirit comes He will convict the world of sin, righteousness and judgement.

1. Sin – *“because they do not believe in Me” (John 16:9)*. This is what happened in the early Church at Pentecost, *“Now when they heard this, they were cut to the heart and said to Peter and the rest of the Apostles ‘Men and brethren, what shall we do?’ Then Peter said to them, ‘Repent and let every one of you be baptised in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.’” (Acts 2:37-39)*. And that day about three thousand were added to the newly established Church.

When the Holy Spirit convicts us when we sin against God, do we ask the spiritual fathers what shall we do? Do we offer repentance and proceed to confession? *“Enlighten my eyes lest I sleep the sleep of death.” (Psalm 6:4)*.

We must not grieve the Spirit of God inside us by our disobedience and refusal of His voice crying in our hearts to stop sinning and live righteously.

2. Righteousness – *“Because I go to My Father and you see Me no more (John 16:10)*. The Holy Spirit convicts the righteousness which we could have done, but did not do. The wealth of opportunities which God gives us to do good to everyone but we do not. The light is with us for a little while, the light is Christ and the righteousness is the righteousness of Christ, and who rejects Him lives in darkness. (John 12:??) When man leaves the righteousness of Christ and depends on his self-righteousness and

is selfish, here the Holy Spirit convicts him and enlightens the way for him to know that Christ is the only source of true righteousness. Every self-righteousness ends in failure and destruction.

The work of the Holy Spirit is not to convict us only when we sin so that we sin no more and have a negative attitude and say we do not sin, lie, swear, slander, gossip or harm anyone. He encourages us to have a positive attitude in the life of righteousness and holiness, without which no one sees the Lord.

The bridegroom prevented the unwise virgins from entering as they had no fruits of the spirit and righteousness of Christ. The lazy servant was thrown out in the darkness not because he sinned, but because he did not profit from his share.

3. Judgement – *“Because the ruler of this world is judged (John 16:11). The Lord said to His disciples, “I saw Satan fall like lightning from heaven.” (Luke 10:18). Also He said, “Now is the judgement of this world, now the ruler of the world will be cast out.” (John 12:31). The Lord conquered the devil in the temptation on the mount. When Peter tried to delay salvation, Jesus said to Him, “Go away devil.” Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it (Colossians 2:15). “He laid hold of the devil and Satan and bound him for a thousand years.” (Revelation 20:2), so as “He who has been born of God keeps himself and the wicked one does not touch Him.” (John 5:18), as long as he holds the strong hand of God who is, “A strong tower, the righteous run to it and are safe.” (Proverbs 18:10), so we have no excuse to sin as God fights for us.*

St. Paul directs us that we walk and live in the Spirit and not the flesh. The Apostle divides and elaborates on the work of the flesh which includes:

“Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice

such things will not inherit the Kingdom of God” (Galatians 5:19-21).

Walking in the Spirit

“Walk in the Spirit and you shall not fulfil the lusts of the flesh” (Galatians 5:16-17). When the Holy Spirit convicts me of my many sins and I return to the Lord in repentance and He rebuilds, restores and renews my entire life I become totally transformed as St. Paul says, “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things are new.” (2 Corinthians 5:17).

St. John Chrysostom writes,

“Through the Holy Spirit we obtain forgiveness of sin; through Him we are made clean of every stain. Through the gift of Him we have been changed from men into angels; not actually changing our nature, but what is more wonderful, while remaining in the nature of men we show forth a manner of life that is worthy of angels.

Such then is the power of the Spirit. And just as material fire, applied to the soft clay, changes it to hard pottery, so the fire of the Holy Spirit, when it penetrates our soul, though it should find it softer than the clay, yet it will make it more unyielding than iron. And the soul that a little while ago was stained with the mire of sin, is all at once more splendid than the sun.”

Pope Shenouda says, “The human spirit of a person leads his body and the human spirit is led by the Holy Spirit. May we be like Samson, *“and the Spirit of the Lord began to move upon him.” (Judges 13:25).* When we grow in the grace and knowledge of the Lord we walk in the Spirit.

Naturally, the more we are living and walking in the Spirit, the more likely we are to hear His voice and to follow His leading. In order to lead lives pleasing to God, we need to be empowered by the Spirit.

When we walk in the Spirit we walk thus:

1. Walk in newness of life – *“Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in*

newness of life.” (Romans 6:4).

2. Walk by faith – *“For we walk by faith not by sight.” (2 Corinthians 5:7).*
3. Walk honestly – *“Let us walk properly, as in the day, not in revelry and drunkenness, not in licentiousness and lewdness, not in strife and envy.” (Romans 13:13).*
4. Walk in good works – *“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” (Ephesians 2:10).*
5. Walk in love – *“And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.” (Ephesians 5:2).*
6. Walk as children of the light – *“For you were once darkness, but now you are light in the Lord. Walk as children of light.” (Ephesians 5:8).*
7. Walk carefully – *“See then that you walk circumspectly, not as fools but as wise.” (Ephesians 5:15).*
8. Walk in a manner worthy of the Lord – *“That you may have a walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God.” (Colossians 1:10).*
9. Walk in Christ – *“As you have therefore received Christ Jesus the Lord, so walk in Him.” (Colossians 2:6).*
10. Walk in a manner worthy of God – *“That you would have a walk worthy of God who calls you into His own kingdom and glory.” (1 Thessalonians 2:12).*
11. Walk in the light – *“But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.” (1 John 1:7).*
12. Walk according to His commandments – *“We have borne witness of your love before the church. If you send them forward on their journey in a manner worthy of God, you will do well.” (2 John 6).*

All these imply a significant development in the Christian life. In the early Church, their new-found faith was commonly known as 'the Way', Saul tried to persecute those who followed it (Acts 9:2) and later, as St. Paul, was found to be walking along it himself! (Acts 18:25; 19:8, 23; 22:4, 12, 22).

There are two fundamental aspects to the concept of walking:

First, the word 'walk' basically means 'live' (and is so translated in several modern versions of the Bible). So to walk in the Spirit is to live by the power of the Spirit; to walk by faith is to live every day trusting God; to walk in newness of life is to live the new life given to us through Christ; to walk in the light is to live with no secrets between us and God.

Second, to walk, means to go forward. So not only are we called to live by the Spirit but also to go forward in our experience and understanding of who the Holy Spirit is. St. Paul says this very plainly: "*If we live by the Spirit, let us also walk by the Spirit*" (Galatians 5:25). In other words, if we were brought from death to life by the Holy Spirit, let us now live out that life by the same Spirit.

Chapter 14

Sowing and Reaping in the Spirit

“Whatever man sows, that he will also reap; He who sows in the flesh will reap corruption. He who sows in the Spirit will reap eternal life.” (Galatians 6:7-8).

This is the law of nature, which God set from the beginning of the creation when He said, *“While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease.” (Genesis 1:11).* Everyone can sow the seeds of health or sickness, the seeds of success or failure, of freedom or slavery and of salvation and eternal life or the seeds of condemnation and hell. That is why someone put it this way, *“God writes the destiny of man, but by the hand of man himself”!* When we apply rules of sowing and harvesting on our spiritual life we learn these 4 important lessons:

1. The harvest is the fruit of these same seeds

This lesson the student learns in his school and the farmer learns in the field. It is a fact of life. When you sow tomatoes you will reap tomatoes, and when you sow oranges you will reap oranges. You never expect for a moment that when you sow cucumber you will reap strawberries or apples! The Lord Jesus confirmed this fact in the regular life and in spiritual life also when He said, *“Do men gather grapes from the thorn-bushes or figs from thistles?”*

St. Paul also assured us that *“Whatever man sows that he also will reap.”* He also explained that saying, *“For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit, will reap everlasting life.” (Galatians 6:8-9).*

Let us apply this rule in the field of both evil and good:

1. In the field of evil.

Jacob planted the seeds of cheating and deception. He deceived his father Isaac and lied to him. What did he reap? He reaped exactly the same. His children deceived him and lied to him; *“A wild beast has devoured Joseph”!* Pharaoh killed the male babies of the children of Israel by throwing them into the River Nile. Believe it or not, he reaped exactly the same when God struck his son and every first born of the Egyptians and finally Pharaoh himself and his army were drowned in the Red Sea (Exodus 14).

2. In the field of good deeds.

Joseph sowed the seeds of chastity and honesty, rejecting the evil offer of his master’s wife to commit sin and fornication. He said, *“How can I do this great wickedness and sin against God?”* (Genesis 39:9). The Lord rewarded him openly and he became the second man in the land of Egypt after Pharaoh. Also, Daniel *“purposed in his heart that he would not defile himself with the portion of the king’s delicacies, nor with the wine which he drank”.* (Daniel 1:8). He reaped good health, a great position, visions and prophecies about Christ, God saved him from the lion’s den, he successfully interpreted the dreams of King Nebuchadnezzar, he deserved to see Archangel Gabriel who explained to him his dream and call him the *“Beloved man.”*

Sowing is little while the harvest is plenty.

The sower puts the seeds in the palm of his hand or in a small bag and scatters them everywhere, while in the season of reaping, we find the wide fields full of great harvest of crops, plants, fruits and trees full of seeds. This principle is also applicable in both good and evil.

1. The Lord praised the small two mite donation of the widow; and Mary’s gift of the alabaster flask of fragrant oil and rewarded them richly and generously. Sowing is little while the harvest is plenty.
2. Ananias and his wife Sapphira lied to St. Peter and both reaped immediate judgment of death (Acts 5).

The Lord Jesus said, *“Whoever says to his brother, ‘You fool’ shall be in danger of hell fire”* (Matthew 5:2). Sowing is little while the harvest is

plenty. Few words of gossip can cause much damage to the reputation of a girl, a lady, a family or a Church. The murderer may kill with a bullet in a second, but he will reap a lifetime sentence or execution or eternal hell. The sowing is little while the harvest is plenty.

The seed is hidden but its harvest is manifest.

The sower digs in the ground to bury the seeds, but at the time of harvest everyone can see the fields full of golden corn or high plants and trees.

1. David committed adultery and murder in secret. He tried to hide and cover up his sins but he failed. He reaped a bitter harvest and the same return within his family tenfold. God sent the prophet Nathan to him declaring the heavenly judgement, *“you have killed Uriah with the sword will never depart from your house...for you did it secretly, but I will do this thing before all Israel, before the sun.”* (1 Samuel 12:9-12).
2. King Ahab and his wife Jezebel conspired to kill Naboth and steal his vineyard secretly, but God who sees in secret took revenge openly. He sent the prophet Elijah to King Ahab and said to him, *“Thus says the Lord, ‘Have you murdered and also taken possession?’ in the place where dogs licked the blood of Naboth, dogs shall lick your blood.”* On the other hand, when you do good in secret, the Lord promised that your heavenly Father who sees in secret will reward you openly. (Matthew 6).

Chapter 15

The Seal of the Holy Spirit

The word ‘seal’ in Greek means to confirm or to impress. This word is used three times in the New Testament in connection with the Christian believers. It is also mentioned in the life of our Lord Jesus Christ. St. John says that *“on Him (Jesus) the Father, even God, has set His seal.”* (John 6:27). Through our baptism and confirmation, by the Holy Anointment, we are sealed with the Holy Spirit for the day of redemption: *“Having also believed, you were sealed in Him with the Holy Spirit of promise.”* (Ephesians 1:13; 4:30). St. Paul had two main thoughts in mind concerning our sealing by the Holy Spirit. One concerns security and the other ownership.

1. Security – Sealing in the sense of security is illustrated in the old Testament when the king sealed Daniel into the lion’s den so that he could not get out. In ancient times, as when Esther was queen (Esther 8:8), the king often used his own ring to affix his mark or seal to letters and documents written in his name. Once he had done this, no one could reverse or countermand what he had written.

Pilate did much the same when he ordered the soldiers to secure the tomb of Jesus. He said, *“you have a guard; go, make it as secure as you know how. And they went and made the grave secure, and along with the guard they set a seal on the stone.”* (Matthew 27:65, 66). In an even more meaningful way, when the Holy Spirit seals us or puts His mark on us, we are secure in Christ. Isn’t it a thrilling thought that since you are a faithful believer, you are sealed by the Holy Spirit and secured in Christ’s mighty hand and no power can touch you or harm you, unless you harm yourself by your unfaithfulness!

Jesus said, *“My sheep hear My voice and I know them and they follow*

Me. And I give them eternal life and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of My Father's hand.” (John 10:28, 29).

That is why St. Paul says, *“For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Romans 8:38, 39; 1 Peter 1:4).*

2. Ownership – This sealing with the Holy Spirit also signifies ownership. In the Old Testament we read that Jeremiah bought a piece of property, paid for it in front of witnesses and sealed the purchase according to the Law and custom (Jeremiah 32:10). He was now the owner.

The allusion to the seal as the proof of purchase would have been especially significant to the Ephesians. The city of Ephesus was a seaport, and the shipmasters of the neighbouring ports carried on an extensive trade in timber. By the seal of the Holy Spirit we became God's brand and property. We are sealed, that is, separated and set apart for God, and distinguished and marked as belonging to him. You and I are God's property forever!

Listen to God's comforting words, *“But now says the Lord, who created you, fear not for I have redeemed you; I have called you by your name, you are Mine.” (Isaiah 43:1).*

In the same meaning, the bride of Christ, in the Song of Solomon, who represents the faithful virgin redeemed soul, each living member in the Church of Christ, says, *“My beloved is mine and I am His.” (Song 2:16).*

St. Paul assures the idea of the ownership in different places, saying, *“All are yours and you are Christ's (1 Corinthians 3:22, 23). “For you were bought at a price; therefore glorify God in your body and in our spirit which are God's.” (1 Corinthians 6:20; 7:23). See also 1 Peter 1:18).*

The outpouring of the Holy Spirit was evidence that the last times, the day of the Lord, had come. Hence, Pentecost was a clear evidence to the Jews that Jesus indeed was the Messiah. The outpouring of the Holy Spirit upon the Gentiles (Acts 10:44-48) was evidence they were equal to the Jews in this final age. After baptism one is sealed with the Holy Spirit, in the sacrament called 'Chrismation'. The word 'seal' is repeated by Orthodox Christians as the priest or bishop anoints the newly baptised with oil of Chrism of Myrrour.

This guarantee is a first installation in kind, a down payment or earnest of what is later to be completed; we both are redeemed and shall be redeemed.

In Ephesians 4:30, St Paul warned us, *"Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."* He explained this in another letter when he went on saying, *"Nevertheless the solid foundation of God stands, having this seal: The Lord knows those who are His,"* and *"Let everyone who names the name of Christ depart from iniquity."* (2 Timothy 2:19). This seal is invisible to the world, but not to God and His angels and will be manifested in the last day, when the terrible plagues will harm *"only those men who do not have the seal of God on their foreheads."* (Revelation 9:4).

Chapter 16

Empowered by the Holy Spirit

There are many Old Testament illustrations of people being empowered by the Holy Spirit. Samson is the outstanding example. From the beginning of his life, *'the Spirit of the Lord began to move upon him'* (Judges 13:25). When he was a young man, *'the Spirit of the Lord rushed upon him'* and he tore a lion to pieces (Judges 14:6). Later, by the same means, he overcame thirty Philistines in a single skirmish (Judges 14:19) and a thousand others with the jawbone of an ass (Judges 15:14). Other Old Testament examples include:

- Saul (1 Samuel 10:6; 11:6)
- David (1 Samuel 16:13)
- Othniel (Judges 3:10)
- Gideon (Judges 6:34)
- Jephthah (Judges 11:29)
- Elijah (1 Kings 18:46 – 'power' = Spirit?; Luke 1:17)
- Elisha (1 Kings 19:16; 2 Kings 2:9)

The prophet Isaiah foretold the appearance of the Messiah who would come *'like a rushing stream which the wind of the Lord drives'* (Isaiah 59:19). Micah declared that he was *'filled with power and with the Spirit of the Lord'* (Micah 3:8). John the Baptist would go out *'in the spirit and power of Elijah'* (Luke 1:17).

Then in a general sense, Zechariah clearly says that the Spirit's power is greater than any other (Zechariah 4:6) and Isaiah sees the greatest of all Old Testament miracles, the crossing of the Red Sea, as a demonstration of the great power of the Holy Spirit (63:11-14).

The New Testament

In the New Testament, as in the Old, the Holy Spirit's presence was accompanied by power. This was clearly true of Jesus Himself. His ministry began with an impartation of the Holy Spirit (Luke 3:22). Christ was full of the Holy Spirit and led by the Spirit (Luke 4:1). After the temptation in the desert, Christ returned to Galilee 'in the power of the Spirit' (Luke 4:14). It was then that He described His whole mission as being the result of the anointing of the Spirit His life:

"The Spirit of the Lord is upon Me, because He has anointed Me to proclaim good news to the poor. He has sent Me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord". (Luke 4:18-19).

Later Christ attributed His power to cast out demons to the Spirit of God (Matthew 12:28).

In the same way, *the disciples* ministered in the power of the Holy Spirit. When the Holy Spirit did come at Pentecost (Acts 2:1-4), the disciples were equipped for service. The marked change in the lives of the Twelve after Pentecost bears clear witness to the validity of Jesus' words. Those who once fled and denied Christ were now prepared to die for Him.

St. Paul too, ascribed his effectiveness as a preacher of Christ to the empowering of the Holy Spirit. When he visited the Romans, he hoped to share the benefit of some spiritual gift with them (Romans 1:11). He fulfilled the ministry of the gospel 'by the power of signs and wonders, by the power of the Spirit of God' (Romans 15:19). St. Paul's message was not effective because of human wisdom or eloquence, but because of the demonstration of the power of the Spirit so that people's faith 'might not rest in the wisdom of men but in the power of God' (1 Corinthians 2:4,5).

It was by the miracle-working power of the Spirit that the Galatian believers entered the blessing of faith (Galatians 3:4-6). To the Thessalonians, the gospel came 'in power and in the Holy Spirit and with full conviction' (1 Thessalonians 1:5). St. Paul, writing to the Hebrews,

reminds them that the message of Christ was confirmed from the beginning by signs and wonders and gifts of the Holy Spirit (Hebrews 2:4).