

To Start:

1) What is the name of the book you are studying?

The Gift of the Holy Spirit

2) Who is the author of this book?

Fr. Tadros Yacoub Malaty

3) What was the occasion for writing this book?

- November 1980, (MECC) Middle East Council of Churches was held, during which Orthodox and Protestant theologians discussed the subject of "Church Renewal".
- 1981, the author published his book, "The Holy Spirit Between Rebirth and Unceasing Renewal" in which he clarified the role of the Holy Spirit in the Church, especially in granting us not only the adoption to God but also the renewal of our nature by baptism. The Holy Spirit continuously renews our minds and lives. He grants us growth of our inner man so that Christ may be revealed in us.
- 1991, the author wrote the book we are studying to present a brief account of the Alexandrian view concerning the work of the Holy Spirit in the life of the Church.

4) Briefly state some of the work of the Holy Spirit stated in the author's writings.

- a) He continuously renews our minds and lives.
- b) He grants us growth of our inner man so that Christ may be revealed in us.
- c) He grants us adoption to the Father and unity with Him in the Son.
- d) He interacts in our lives to enlighten our minds, souls, and hearts.
- e) He sanctifies our bodies, senses and emotions.
- f) He guides us in our meditation in the scripture, in our prayers, in our behavior, and in preaching.

5) Explain how our Church is Trinitarian both in dogmas and doctrines as well as in her worship and practical life.

Our Orthodox Church constantly attracts the attention of her children:

- 1) to the Father, to enjoy His heavenly fatherhood,
- 2) to the Son that we may be prepared for eternal marriage, accepting Him as our own Heavenly Head,
- 3) to the Holy Spirit who guides the Church in the royal way towards the bosom of the Father.

Questions on Chapter 1: The Gift of the Holy Spirit

1) 1 John 4:8, "God is love", God (Love) is eternally acting **within** the Holy Trinity and thus is revealed to us through

- a) _____,
- b) _____, and
- c) _____.

2) The Holy Trinity is **one** in essence, has **one** divine nature, and, **one** divine work yet each hypostasis is distinct from the other. This means that the Father has His own role in the divine work in us without being separated from the Son and the Holy Spirit. How does Origen confirm the integrity of the work of the Holy Trinity in spite of such distinctness?

Origen says that,

- 1) In the Trinity nothing can be said to be greater or lesser, nor can there be any separate action.
- 2) The gift of the Spirit is revealed through the Son and works through the Father.
- 3) Father, Son and Holy Spirit are three in person and operation but They are one in essence and life.
- 4) By the unceasing work of the Father, the Son, and the Holy Spirit in u, that which is carried out through successive stages, we are able to behold the holy and blessed life of the saints.
- 5) It is impossible to become partakers of the Father, or of the Son, without partaking of the Holy Spirit.

3) In general how do the Alexandrians express the unity of the Holy Trinity?

4) In his explanations concerning the oneness of the Holy Trinity, St. Athanasius referred to St. Paul's epistles as one of the numerous biblical supports. Explain.

St. Athanasius said,

- "There is one grace from the Father which is fulfilled through the Son in the Holy Spirit", and
- "There is one divine nature, and one God Who is above all, and through all and in all".

St. Athanasius used St. Paul words in Ephesians 4:6, "Who is above all, and through all and in all" to explain to us St. Paul's words in 1 Timothy 5:21 where St. Paul addressed his disciple, St. Timothy saying, "I charge you before God and Jesus Christ". St. Athanasius explains to us that here St. Paul had realized that the Spirit had not been divided from the Son, but was Himself in Christ, as the Son is in the Father.

5) St. Athanasius advises us to learn only what is written in the Scripture whenever we want to learn about the Holy Trinity. Why? Give examples.

Because the Scripture contains sufficient and suitable illustrations in this subject:

A) The father is called the light and the Son the radiance

B) The Father is called the fountain and the Son the river

A) In the Scripture the Father is called the light and the Son is called the radiance. The radiance cannot be divided from the light.

1) Father = light

John 1:5, "And the light shines in the darkness, and the darkness did not comprehend it."

2) Son = radiance

Hebrews 1:3, "Who being the brightness of His glory and the image of His essence."

3) In the Scripture we may also see the Spirit in the Son by whom we are enlightened:

Ephesians 1:17, 18, "That He may give to you the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your heart being enlightened."

4) Thus when we are enlightened by the Spirit, it is Christ who in Him (the Spirit) enlightens us because the Scripture says in

John 1:9, "That was the true Light which gives light to every man coming into the world."

B) As it is in the Scripture that the Father is called 'fountain' and the Son is called 'river', we are told to drink of the Spirit.

1) Father = fountain

Jeremiah 2:13, "They have forsaken Me, the fountain of living water."

Baruch 3:10, "You have forsaken the fountain of wisdom." - Wisdom cannot be divided from the Wise.

2) Son = river

Psalms 65:9, "The river of God is full of water."

3) We are told to drink of the Spirit

1 Corinthians 10:4, "we have all been made to drink into one Spirit"

4) But when we are made to drink of the Spirit, we drink of Christ

1 Corinthians 10: 14, "they drank of that spiritual Rock that followed them, and that Rock was Christ"

- 6) Use the Scripture to show coordination and unity within the Holy Triad
Use the Scripture to prove the oneness of the nature of the Holy Triad
Use the scripture to prove that the Holy Triad is not diverse in its nature.

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7) From the Scripture, prove that we cannot separate either the Son from the Father, or the Spirit from the Son or from the Father Himself.

From the Scripture, prove that we cannot say that the Son is in essence foreign from the Father, or the Spirit is alien from the Son.

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8) If one makes an inquiry, "How and when the Spirit is in us, the Son is said to be in us?"

"How and when the Son is in us, the Father is said to be in us?"

"How and when it is truly a Triad, the Triad is described as one?"

“Why and when the One is in us, the Triad is said to be in us?”

How will our Church reply?

9) Mention some of St. Athanasius’s words regarding the oneness of the Father, the Son, and the Holy Spirit.

Some of St. Athanasius’s sayings are:

a) There is one sanctification, which is derived from the Father, through the Son, in the Holy Spirit.

b) The gifts which the Spirit gives to each are granted from the Father through the Word.

c) For all things that are of the Father are of the Son also; therefore those things which are given from the Son in the Spirit are gifts of the Father.

d) When the Spirit is in us, the Word also, who gives the Spirit, is in us, and in the Word is the Father.

John 14:23, "We will come (I and the Father) and make our home with him"

e) For where the light is, there is also the brightness and where the brightness is, there is also its activity and grace.

2 Corinthians 13:13, “The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all”

- For this grace and gift that is given, is given in the Triad, from the Father, through the Son, in the Holy Spirit.
- Since the grace given is from the Father through the Son, thus we can have no communion in the gift except in the Holy Spirit.
- Because it is when we partake of Him that we have the love of the Father and the grace of the Son and the communion of the Spirit Himself.
- This verse shows that the activity of the Triad is one
- St. Paul does not mean that the things which are given are different and separate by each Person, but that what is given is given in the Triad, and that all are from the one God.

10) What did St. Didymus, the Blind, say concerning the oneness of the Holy Trinity?

He states that, “The believers in the Old Testament had received grace from the Spirit, who is inseparable from the Father and the Son” and that, “In operation, the Spirit is one with the Father and the Son, and this oneness of operation involves oneness of essence.”

11) What was the occasion on which our Lord Jesus Christ declared the Holy Spirit as a divine gift?

John 4:10 and 14

“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.....but whoever drinks of the water that I shall give him.....will become in him a fountain of water springing up into everlasting life”.

In a personal meeting with the Samaritan woman, our Lord declared to her the Divine Gift of the Holy Spirit, saying those words.

12) What did our lord Jesus Christ say when he promised us that we will receive the Holy Spirit when we believe in Him?

When and how was this promise fulfilled?

- Our Lord’s promise: John 7:38

“He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water”

- was fulfilled on the day of Pentecost: Acts 2:38

“Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you

shall receive the gift of the Holy Spirit".

13) According to the last two books of the author, what does the gift of the Holy Spirit mean?

- God's Grace = God's Self-giving = God giving us His own Self
This is seen in the redeeming work of the His incarnation, and through this work the gift of the Pentecost was given to the Church not as a new gift but:
 - a) with new abundance,
 - b) through new channels,
 - c) with new and glorious results
- The Spirit is not alien from the Father nor from the Son because He (the Spirit) is the inseparable Spirit of both.
- This is the Spirit that worked in the lives of men in the Old Testament from time to time.
- Also He dwelt in the Church, within the souls of her members, granting them communion with God as their own Father, so that they can participate in the divine life.

14) How did St. Cyril of Alexandria clarify the role of the Holy Spirit in the Church of the New Testament?

St. Cyril of Alexandria stated that,

- a) The human nature was corrupted in the first man, Adam, and all men were deprived of Paradise and of the Spirit of God, the Source of their life and goodness.
- b) The Son of God, who took our humanity, enriched our nature by His Holy Spirit.
- c) He (the Son) is never isolated from the Holy Spirit, for the Spirit is His own, one with Him in the same essence.
- d) Through the incarnation of the Son and His redeeming deed for us, the Holy Spirit renews our human nature, lives in our souls and guides us towards the bosom of the Father.

15) How did St. Cyril of Alexandria explain to us the fact that after our Lord Jesus Christ was baptized, He received the Holy Spirit while He Himself is the Giver of the Spirit?

- When the Word of God (Christ) became man, He received the Spirit from the Father as one of us, (not receiving the Spirit for Himself individually, for He is the Giver of the Spirit); but that He Who knew no sin, might, by receiving the Spirit as man, preserve Him (the Spirit) to our nature, and might again restore in us the grace which has left us.
John 1:32,
"I saw the spirit descending from Heaven, and He remained upon Him"
- The Spirit had fled from us by reason of sin, but He Who knew no sin, became as one of us, so that the Spirit, having no reason to leave Him (Christ), might be accustomed to stay in us.
- Therefore through Himself He receives the Spirit for us, and renews the ancient good to our nature, and that is why it says in
2 Corinthians 8:9,
"For our sakes He became poor"
- He also receives the Spirit for our sakes, that He may sanctify our whole nature. For He came not to profit Himself, but to be the door, the beginning, and the way of the heavenly goods to all of us.

- Having in Himself (Christ) essentially His Own Spirit, He is said to receive Him (the Spirit) as Man, preserving to humanity the order worthy of Him.

Questions on Chapter 2: Feelings of Loneliness

- 1) How serious is the problem of loneliness?
- 2) Can a human being fully fulfill the needs of another human being?
- 3) How did our Lord solve our problem of loneliness?
- 4) Give examples to show how some of the early fathers of our Church were not attacked by the problem of loneliness.
- 5) How did the Almighty Holy Spirit work in the disciples after our Lord's ascension?
- 6) What did Arthur W. Wainright say concerning the Person of the Holy Spirit?
- 7) What did Origen say concerning the Person of the Holy Spirit?
- 8) What did St. Didymus the Blind say concerning the Person of the Holy Spirit?