



02_HS Person Gift

0:00:00.0 Sonja Corbitt: We're talking pneumatology today and the third person of the trinity, the Holy Spirit.

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0:00:41.9 SC: Welcome to the Bible Study Evangelista show. I'm Sonja Corbitt, your Catholic Evangelista. We're in our second show of our spiritual gifts series. Last week, we looked at an introduction to the spiritual gifts, and today we are influenced by the Holy Spirit, who is the primary spiritual gift. So the gift is first and foremost, the Holy Spirit Himself, we're talking then about the third person of the Trinity, a long neglected third person of the Trinity. Most of us... I mean, I don't know about you, but how many times have you seen art depicting the Trinity as two men and a bird? We talk about the Holy Spirit as the giver of life in the creed, but I grew up hearing the Holy Ghost or the Holy Spirit, and so all of that is sort of... I don't know, it's a little bit esoteric.

0:01:29.5 SC: And so because of that, we don't really pay the Holy Spirit a whole lot of attention, but we should if for no other reason, than Mary herself had such an intimate relationship with the Holy Spirit that she incarnated the Word of God in her. And I'll get to that in the last part of the show, but I just wanted to bring that up because Catholics have a very deep devotion to our Lady, and so she... Because she is the icon of the whole church, she is the model for every Christian... We should imitate her and her relationship with the Holy Spirit, and so we are talking about pneumatology today, which is just the study of the Holy Spirit. Now, as with all aspects of the Trinity, the Holy Spirit is a mystery, and so it's a lofty subject, He is a lofty subject, I'm not gonna be able to do anything more than just approach the third person of the Trinity as a subject.

0:02:33.9 SC: We're gonna do it theologically, but also christologically, which just means we're gonna talk about Him in the context of the Trinity and as His relationship to Christ and how the Holy Spirit and Christ work together. But I'm just gonna be able to approach it. I can't do much more than that. I don't think any of us can, and in fact, the Trinity is one of those things that makes your head explode if you try to probe it too deeply or deeply at all, but I'm gonna take a stab at it for you. We have been talking about spiritual gifts, and we looked last week at a couple of the lists of the gifts, I'm gonna call them charisms and gifts interchangeably. Sometimes those lists are

summarized as in 1 Peter 4, and sometimes they're more detailed as we saw in 1 Corinthians 12.

0:03:26.3 SC: And I alluded a little bit to Romans 12-2, but that little list is only two verses long, but in those lists, we have exceptional gifts or extraordinary gifts, healing, miracles, tongues, and then we have the regular, ordinary gifts of teaching, service, giving, that kind of thing, but all of them are for the guidance and the edification of the whole community pulses in Ephesians 4. And we saw that last week. I saw something this week that I thought was interesting in 1 Timothy 4 and 2 Timothy 1, Paul talks about how Timothy was given gifts through the laying on of hands, that Paul himself imparted Timothy spiritual gift through the laying on of hands. But he says, "Therefore, I remind you to stir up the gift of God which is in you, for God has not given us a spirit of fear, but of power, love and self-control."

0:04:27.6 SC: Now, when I wrote my book Fearless and when I do my talk on Fearless, I use that verse quite a bit, but I had not seen in a way that captured my attention fully before that that verse is connected to the use of a spiritual gift, which I found is interesting because Catholics are terrified of spiritual gifts, [chuckle] and this is part of why I wanted to do this series. I don't want you to be afraid, and neither does Paul, God has not given us a spirit of fear about spiritual gifts, but of power and love and self-control, and what's beautiful about this is, he outlines how they're given to us, they're given to us out of power and love, the power and the love of the Trinity, the Holy Spirit, and we're supposed to use this self-control in our stewardship of our gift, which means...

0:05:18.0 SC: Well, we'll talk about that in subsequent shows, but I'll come back to this verse, I just thought it was very interesting that God has not given us a spirit of fear, and the context here is the stirring up of a spiritual gift for Timothy. So Paul is saying, "Stir up the gift that's in you." And that's what I'm trying to do for you. I'm trying to help you stir up the gift that is in you, perhaps you've never even considered that you had a spiritual gift, perhaps you have no idea what it is. That's what all of this is meant to do. Both the conference and the podcast series is meant to stir up this gift of God which is in you. So don't succumb to this spirit of fear surrounding spiritual gifts, instead lean into the power of the Holy Spirit, the love of the Holy Spirit, and we will obey Him in self-control, in both the use of our spiritual gifts and the care with which we employ our spiritual gifts.

0:06:16.2 SC: So Timothy then, he's urged to rekindle his spiritual gift, and so we see that the desire to discover and develop and deploy our spiritual gifts should be like this Holy Spirit fire blazing inside us. What Catherine of Siena said when she said, "If you are what the Lord has made you to be, you will set the world on fire." And that is this imagery of the Holy Spirit. So the constant struggle for all of us then is to be diligent about our work for God, and we should never slack off, we should be pursuing, especially this relationship with the Holy Spirit, because this is how and why we've been integrated into the church, we're meant to make a conscious effort to exercise our gifts for the common good, for the good of the whole church, but what's beautiful about that is that we're also grown and healed through the implementation and the use of our spiritual gifts, which I'll get to in another moment, but we're talking then about the gift of the Holy Spirit. It's a relationship first.

0:07:32.4 SC: So we're talking about the Holy Spirit today, and we're talking about nurturing a relationship with the Holy Spirit. I'd like for you to just take a moment and just ask the Holy Spirit to come, "Come, Holy Spirit. Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love, and there will be a new creation and you will renew the face of the earth." That

is an ancient beautiful prayer to the Holy Spirit. And you can see there, that it's the Holy Spirit that gives life, the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified. So the renewal of the world, the renewal of you yourself, happens through the action of the Holy Spirit, who is a person. He's the third person of the Trinity.

0:08:34.3 SC: And because he's a person, we can have a relationship with him. So we turn our attention to him, and we ask him to make himself known. And we saw last week that Paul talked about the spiritual gifts as the manifestation of the Holy Spirit. Jesus himself said that the Holy Spirit is like the wind. You don't know where it comes from or where it's going, all you see is the effect of the wind when it brushes the grass and makes it move, and the leaves and the trees, we can feel it, but we can't see it. And so the Holy Spirit is sort of the same way. There are certain things that the Holy Spirit does that we can know that it's him, and Jesus gave us this outline. Says in John 16, "But now I go away to Him who sent me. But because I've said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth, it is to your advantage that I go away. For if I do not go away, the helper will not come to you. But if I depart, I will send Him to you. And when He has come, He will..."

0:09:43.0 SC: He does three things, "He will: One, convict the world of sin; two, and of righteousness; and three, of judgment." Then he explains, "Of sin, because they do not believe in me, of righteousness, because I go to my Father and you see me no more, of judgment because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now. However, 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 and He will tell you things to come. He will glorify me, for He will take of what is mine and declare it to you." I love what Jesus says about the Holy Spirit, He calls him the helper. Sometimes he's called the comforter or the Paraclete. Paraclete... Just remember the word parakeet. A parakeet mimics the sound of a person's voice. It comes alongside, "para" means beside.

0:10:44.8 SC: So Paraclete is one who comes alongside, the Holy Spirit comes alongside us, which is why he sometimes called the helper, sometimes called the advocate, but also the spirit of God. Which is, as we saw last week, the pneuma, the breath of God, which is where we get the word pneumatology. But you can see that the Holy Spirit does three things, He convicts the world of sin or convinces, he convinces of sin, he convinces of what is right and he convinces of judgment. That's the Holy Spirit's role. So when you see someone who feels convicted over their sin, you can know that that's the Holy Spirit. When you see someone or you yourself are clear on what is the right thing to do, you can know that that's the Holy Spirit at work. When you see someone who is clear about judgment, the coming judgment day, or you yourself are convinced of that judgment day, that is the action of the Holy Spirit at work.

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0:12:35.0 SC: Jesus then says that the Spirit of God exposes the sin of unbelief of what it is, he convinces the world that Jesus, though condemned as a criminal, was actually righteous, and He makes it known that Satan and every enemy of Christ will face judgment for rejecting him. So the mission of the Holy Spirit here is described by Jesus in this sort of judicial language, and it shows that even though he's an advocate or a sort of defense lawyer for us, the disciples, he's also a prosecutor who indicts the unbelieving world, and he says that the Holy Spirit will guide you, so the work of the Spirit counteracts the work of Satan. The Holy Spirit shows us the full meaning of the Gospel. Satan spreads deception and lies all over the place, but it's the spirit that continues the teaching mission of Jesus to bear witness to the truth of the gospel.

0:13:30.5 SC: It's interesting that Vatican too talks about how it's the guidance of the Holy Spirit that guarantees that the Gospel will not be corrupted, distorted or misunderstood by the shepherds of the church here on earth when it outlined the doctrine of magisterial infallibility. That infallibility means that the Pope alone or the Pope and the bishops united with him are divinely protected from teaching error when they define matters according to faith and morals. It's a limited sort of infallibility that's confined to the teaching on faith and morals, but it is an infallibility, and that infallibility is protected by the Holy Spirit, that's part of his job. And we can see there that that would be part of his role as this defense lawyer and advocate. So anyway, a little bit of a side there, but what's interesting to me is that the Holy Spirit here is called the helper.

0:14:29.5 SC: And this idea of a helper was hit home for me when was studying about Adam and Eve and how Eve is called Adam's helper, and I was a little miffed by that, I was like, "Well, I don't wanna just help, I wanna do stuff too." And I was, I felt like it was a second class role, [chuckle] I didn't wanna just be a helper, I wanted to be a doer, and what God showed me was he's sort of impressed on my heart, he was like, "Yeah, but I'm the helper. I'm the helper. If I can do it, you can do it." And I was like, "Oh okay, I get it." So he is our helper, and so what that means is when you need help, turn to the Holy Spirit, that's part of how we build a relationship with him. Aside from that though, most of us start stuff, and then we ask God to help us, but instead we need to be asking the Holy Spirit what he wants to accomplish and how we can participate.

0:15:26.8 SC: Because when we do stuff, it has the flatness of our earthly-ness, it's not raised to supernatural... Is that a word? [chuckle] It's not raised up to the supernatural. When the Holy Spirit gets involved though, it is raised to the supernatural, and that's what's beautiful about our spiritual gifts, is that they are supernatural. So we should be asking God what he wants to accomplish in and through us, and how we can participate in that rather than deciding we wanna do something and then go ask God to help us, because we want all of our efforts to be infused with this supernatural quality that is also eternal. I remember as I was trying to discern, I mean, I can do a lot of things, I have a lot of skills and a lot of talents as we all do, and we can all choose many, many things, but part of my discernment...

0:16:23.4 SC: I always came back to the question, "Yeah, but is that gonna be eternal? Is this eternal? Is selling vitamins gonna be an eternal thing?" And I mean, it can be, if we're giving all of those things to God on a moment-by-moment basis, everything we do can be infused with the supernatural, it can be infused with eternity. But I wanted to do something that was gonna matter forever, and so although I had the gifts and the skills and the talents to be able to do a lot of things

and was recruited by a lot of people in a lot of places to do stuff and I kept coming back to that question, "But is it eternal?" And that's really what we need to be asking God. When we're thinking about spiritual gifts and how and where to use them and what they are, we need to ask him first, it's about the relationship. The whole point of spiritual gifts is, it is the building up of the kingdom, but it's about relationship.

0:17:25.6 SC: God wants to use the gift to animate us, Anima Christi. That's the title of that Holy Spirit prayer. He wants the gift to animate us first, bring us alive, bring us renewal, bring us that freshness, the fresh wind, so that it can go through us out into our families and our churches and into the world. So the renewal happens through the Holy Spirit and it begins in us. Remember I said last week that God does not use us in a utilitarian way, we're not just the little pencil that God writes stuff with. First of all, the pencil is alive, and God understands that, he created it and it is living, and so God uses the pencil in a way that the pencil is like a gel pen with a never-ending supply of ink. The never-ending supply of ink is the Holy Spirit, and it's never full, but it's never empty either, and so the pen is constantly receiving ink, and it's as God is writing, he is filling the pen with himself, if that makes sense. I hope that metaphor made sense.

0:18:40.0 SC: I just thought that up on the fly here, so if it didn't make sense, I'm sorry. There's a church document called *Iuvenescit Ecclesia*, which was a letter to the bishops on the hierarchical and charismatic gifts in the life and the mission of the church, and it says, "In the essential work of New Evangelization, it is now more than ever necessary to recognize and value the numerous charisms capable of re-awakening and nourishing the life of faith of the people of God." And so the Church is recognizing this sort of season that we're in as a church. And I've heard it said too, that the Old Testament was the time of God the Father, and the gospels were the time of Jesus the Son, and now is the time of the Holy Spirit.

0:19:37.4 SC: And there is some of the seers or the prophets, the modern ones, we should say, like Fatima and Lourdes and some of those apparitions. I believe it was Louis Demont who said that this is actually the time of Mary and the Holy Spirit, this renewal, this new evangelization that our last several Popes have talked about, we're in it, y'all. That's why there is no place for this fear that we sometimes harbor when we're seeing the things that are going on in our world, in the politics and in the church and all that. There's no place for fear. We are in the New Evangelization. Our times are as evil as they were in the days of the early church, when the Holy Spirit first fell and gave birth to the Church of Christ, and because of that, the landscape is absolutely labouring under the need for God's power and His love.

0:20:36.8 SC: And that means it needs you and your gift and your charismata. Remember the charismata is the plural for charis or grace or gift. I'll come back to that, that whole idea of grace. But I wanna talk about the Holy Spirit a little more because the Christian life is intimately marked by the cloud of the spirit. Angelo Amato says, "In the gifts of the Holy Spirit," I love that, that, "It's marked by the cloud of the spirit," and in fact, the Catechism tells us that the cloud and the light, meaning the pillar of fire and cloud in the Old Testament, that led them through the wilderness, that that is one of the symbols of the Holy Spirit, the cloud.

0:21:18.9 SC: So it's the spirit who leads us all to a full configuration with Christ in order to progress and mature, it says... This is a church document, *The Gifts of The Holy Spirit*, I'll link to it in the show notes. "In order to progress and mature, the Christian needs the particular assistance of the Holy Spirit and of his gifts." So we must use our gifts in order to progress and mature, is the

point, so it's so important that you know that you have them and that you know what they are, so that you can use them so that you can progress and mature. That's what we're here to do. "The profound mystery of the spirit," he says, "Is that of being gift." And that's what Jesus said, "If I go, I will send you the gift of the Holy Spirit."

0:22:07.0 SC: So when we're talking about the gifts of the Holy Spirit, we have to know that the Holy Spirit Himself is the gift. The Holy Spirit is the intimate life of the trinity, the intimate life of the Triune God becomes totally gift, an exchange of mutual love between the divine persons, and the Holy Spirit God exists in the mode of gift. I love that. The Holy Spirit exists in the mode of gift, it is the Holy Spirit, who is person love, he is person gift. Isn't that beautiful? God has given us the person of himself in the Holy Spirit as a gift. And what if you've never even realized that you had that gift? The person of the Holy Spirit who wants to animate and renew and set on fire your life and your spirit.

0:23:08.6 SC: This is the answer to boredom in the spiritual life, a relationship with the Holy Spirit. If we are unsatisfied and bored in our spiritual lives, I'm telling you there is something very, very wrong. The Holy Spirit is the animation, he is the person gift, he is person love and person gift.

[music]

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[music]

0:24:31.9 SC: In that same document on the Holy Spirit and the life of the church and in the world, it says the action of God in history always implies the relationship between the Son and the Holy Spirit. This is the Christology I mentioned in the introduction. Who in Irenaeus of Lyons evocative words are called the two hands of the father. I love that. "The Son and the Holy Spirit are the two hands of the father," Irenaeus of Lyons says. So in this sense, every gift of the Spirit cannot but be in relationship with the word made flesh. I think that one of the most overlooked verses in the whole bible is John 16-7, which I read a moment ago. Jesus says, "Nevertheless, I tell you the truth, it is to your advantage that I go away. For if I do not go away, the counselor or the advocate or the helper, the Paraclete, the Holy Spirit, will not come to you. But if I go, I will send Him to you."

0:25:29.1 SC: This is stunning, because what Jesus is saying there is that it's better to have the Holy Spirit in you than to have Jesus beside you. I mean, that is a stunning statement. St. Augustine said, "What the soul is to man's body, the Holy Spirit is to the body of Christ, which is the church. The Holy Spirit does in the whole church what the soul does in the members of the one body." Just spend a little time meditating on that. "The prime and fundamental vocation, however, that the father assigns to each of us in Jesus Christ through the Holy Spirit is the vocation to holiness, that is the perfection of charity. Holiness is the greatest testimony of the dignity conferred on a disciple of Christ." Listen to that, "Holiness is the greatest testimony of the dignity conferred on a disciple of Christ."

0:26:21.7 SC: Your greatest dignity is holiness. Now, we're gonna talk about how to be holy in just a moment, but I want to just mention, I wanna talk about grace for just a minute, because when we talk about a gift, grace and charity or love in the Bible, that term is almost interchangeable. We see that in 1 Corinthians 13, the great love chapter. Sometimes that grace is translated charity, and sometimes it's grace, but either way, it's grace love, it's gift love, it's the kind of love, the kind of grace that treats people better than they deserve, it is a sacrificial self-donation that is not deserved. Sometimes we hear it called un-merited favor, but my favorite definition of grace is to treat someone better than he deserves when it's in his best interest.

0:27:15.2 SC: Alright? So the catechism talks about grace in three ways. Grace number one is first and foremost, the gift of the Spirit who justifies and sanctifies us. So the Holy Spirit himself is a grace, He's a gift, He's the one who sanctifies and justifies us in God's eyes. But grace, it says, also includes the gifts that the Holy Spirit grants to us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the body of Christ, the church. So he's talking about two kinds of gifts there, the first is the Holy Spirit Himself, and then it's the spiritual gifts. But within that, there are also sacramental graces, those gifts that are proper to the different sacraments.

0:28:03.0 SC: And then furthermore, it says, there are special graces also called charisms, after the Greek term used by Paul, and meaning favor, gratuitous gift or benefit. Whatever their character... Sometimes it's extraordinary, such as the gift of miracles or tongues, charisms are oriented towards sanctifying grace and are intended for the common good of the church. They're at the service of charity, which builds up the church. So again, we talked about this last week, sanctifying grace makes us pleasing to God, but charisms are special graces of the Holy Spirit. They're oriented to sanctifying grace, which means they work together, but they're intended for the common good of the church. And then God also gives us many actual graces, which is different from the habitual grace, which is permanent in us, that's the eternity of the soul with God.

0:28:53.4 SC: Now, under those charisms or special graces, the catechism delineates three other categories: There are then the spiritual gifts, the founding or originating charisms or gifts, and then the hierarchical gifts. So the spiritual gifts, the Decree on the Apostolate of the Laity affirms that the spiritual gifts are not to be considered optional in the life of the church, rather from the acceptance of these charisms, including those which are more elementary, there arises for each believer the right and the duty to use them in the church and in the world for the good of men and the building up of the Church in the freedom of the Holy Spirit. The authentic charisms, therefore, come to be considered as gifts of indispensable importance for the life and mission of the church. This is important, you have both the right and the duty to use your spiritual gift.

0:29:48.6 SC: Alright. Now we have to submit them to the church authorities, and we'll talk about that later in another show, but it's important just to say right now, you have the right and the duty to use your gifts in the church. Nobody can tell you you can't use it. Then you have the founding or the originating charisms, and this is... The catechism says, "The mystery of..." I'm sorry, it's not the catechism, this is actually in that document, the Decree on the Apostolate of the Laity. It talks about the mystery of communion for the sake of mission is this originating charism or a founding charism. It's talking about these communities that sort of cluster together with similar gifts, and they have their own sort of charism.

0:30:32.3 SC: So we speak then of the Holy Orders in that way, the Carmelites have the charism of prayer, the Dominicans have the charism of teaching. You see what I'm saying? So the originating or the founding charism, that's a second sort of category of spiritual gifts, we could say. And then there's the hierarchical gifts, and these are of the holy orders, so priestly vocation is a gift, the sacraments, and being able to offer the sacraments and confer the sacrament. That's also a gift. Infallibility, celibacy. Now, the hierarchy, those who are ordained, they have these hierarchical gifts, but they also have individual gifts.

0:31:17.1 SC: So this is why your pastor can't be everything to the whole parish, he has the hierarchical gifts by way of Holy Orders, but he doesn't have all the other spiritual gifts, he may have the gift of music and not of administration, so the church is gonna be a mess, but the liturgy is gonna be beautiful. [chuckle] So we have to understand that our pastors are limited as well in the gifts that they are given, which is why we all need one another is the point. So under the charisms, then the church distinguishes that there are three categories of those charisms, there's the spiritual gifts that we're talking about through the podcast here, then there are founding or originating charisms, and then there are hierarchical charisms.

0:32:03.8 SC: We're not talking about those two, we're only talking about the spiritual gifts that we get individually throughout this, but I wanted to mention that because it's an important piece, it's important to know that. So the point then of all of that is that spiritual gifts are a tertiary gift of the Holy Spirit, because we have the Holy Spirit, who's the gift himself, then we have the virtues and the gifts of the Holy Spirit that we get at baptism that are sealed in confirmation. But then we have spiritual gifts that are a task, a sort of supernatural talent that the Holy Spirit gives us for the building up of the whole church, but our first call is to holiness, and part of that call to holiness includes using our spiritual gifts. The gifts have a personal usefulness because their service of the common good favors the growth of charity in those who possess them, those documents say.

0:33:00.4 SC: And so Paul observes that if one lacks charity or love, even the highest charisms do not help you. If you don't have love, if you don't have holiness, your charism is not gonna help you, it's not gonna help anybody else, it's the animation of the Spirit of love and holiness that makes them supernatural, and we can actually be using our spiritual gift in a secular setting or even in church, actually. You can be sitting in church and using your spiritual gift, but it's not animated by the Holy Spirit. That's why it's important that we cultivate this relationship with him so that it can be good for both us and those that we're serving. The Decree on the Apostolate of the Laity also says that there's a stern passage from the Gospel of Matthew that expresses the same reality.

0:33:46.4 SC: The exercise of the more visible charisms, prophecy, exorcisms, miracles can unfortunately co-exist with the absence of an authentic relationship with the Savior. Consequently, Peter, as much as Paul insists on the necessity of directing all of the charisms toward charity, toward love, toward holiness. Peter offers a general rule, "As each one has received a gift, use it to serve one another as good stewards of God's varied grace." And Paul is concerned in particular about the use of charisms in gatherings of Christian communities, and he says, "Everything should be done for the building up." And that's where we go back to that Timothy passage, where God has not given us a spirit of fear, but of power and love and self-control.

0:34:30.3 SC: Because we must be building people up with our gifts. In fact, it's impossible for you to use your gift in an evil way because they come directly from the Holy Spirit, but we can be operating in them in a way that is not fully animated by the Holy Spirit. And that's the warning, I

just wanted to bring that up because the documents mentioned it, and we'll talk about that later on in another show, when we talk about submitting our charisms to the church. But we want to talk more deeply about holiness and this call to the Holy Spirit Himself, the love and the charity of the Holy Spirit. He says, God says, "Be holy for I am holy."

0:35:13.5 SC: So that is our first calling, is to holiness. And how does the Holy Spirit work in us to make us holy? He does so through the sacraments, but he does so through those pop quizzes. Remember, I've been telling you over and over, if you have questions about what your purpose is, dear one, your purpose is to become holy by cooperating with your pop quizzes and using those spiritual gifts.

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[music]

0:36:38.4 SC: Our call, our primary call is to the person gift of the Holy Spirit, in holiness and in love. So how do we grow in the virtue of charity? This is the best way. Remember, I told you that the best definition of grace is to treat someone better than he deserves when it's in his best interest? Look around you, I call this gorilla warfare, look around you, and every opportunity that presents itself for you to take the lower place, for you to take the back seat, for you to sacrifice your will on behalf of the other person, if it's in his best interest, every time that opportunity presents itself, take it, because it is the sacrifice of your will, it is taking the lesser place. That is the sacrifice of your will, that is humility, that is grace, that is love, that is charity, it's treating other people better than they deserve, and that is the essence of God's life. The eternal life that we're talking about is not a matter of time, eternal life is not a matter of time at all, it's not this never-ending timeline in both directions, past and future, eternal life is a quality.

0:37:51.0 SC: It's a quality of life. Think about the life that God lives. Think about creation, what must it have been like to create? I love The Silmarillion, and also in The Chronicles of Narnia when CS Lewis, he talks about Aslan creating, and it comes from a song that's directly from the Scriptures, both Tolkien and CS Lewis, they describe creation as a song, and that comes directly from the Scriptures. God created everything that was made in this celebration of song, imagine what that must have felt like. Imagine what it feels like when you are creating something beautiful, something useful. I love doing what I do because I know it's gonna be useful for you, and it's because... And I know that because it's been useful for me, I love being able to create books and podcasts and courses.

0:38:54.3 SC: And consultations, I love being able to cooperate with the Holy Spirit in that because I can see the supernatural quality that it has, I can... And I know that because I experienced it myself, I know that you're gonna experience it too, because I did when I first received it, and so you can see then that the spiritual gifts were not being used in a utilitarian way, God is giving to us first

and we are animated by our gifts, we're awed by them. And so that's the quality of life that God lives himself, that's the quality of life that he imparts to us through the Holy Spirit, and that is what you're meant to have, this abundant life that Jesus is talking about, this is what it means.

0:39:36.4 SC: You're not meant to go to Mass day after day and week after week, and nothing happened in your spiritual life. Something is very, very wrong. And I don't mean to keep harping on this, but I want you to hear me. Something is very wrong if you are not living in the Holy Spirit as a person with a relationship with him in a way that is animating both you and your life. And so as we're pursuing love, as we're pursuing holiness, as we're pursuing the Holy Spirit, turn your attention to him, pray to him, talk to him. Acknowledge that he exists, I guess is my point. Acknowledge that he exists, he has done everything for you, he has done everything that has been done, all of creation was created through wisdom, wisdom of the Holy Spirit. Everything that you value is... The beauty of it is because it's animated by the Holy Spirit. Now, I wanna just mention a couple of things that the gifts of the Holy Spirit document mentioned because this is pretty cool too. Jesus gave the spirit as a gift of new life to the apostles and to the church and to the world in the Book of Acts.

0:40:49.7 SC: And when Jesus appears to the apostles in the upper room after the resurrection, he says to them, "Receive the Holy Spirit," and he gives them the power and the authority to forgive sins. But then in the Book of Acts, we see this reference back to the prophecy of Joel, where it says, "Listen, this is what the Holy Spirit does. I will pour out my spirit on all mankind. Their sons and daughters shall prophesy. Your young men shall see visions. Your old men shall dream dreams. Even on my slaves, men and women in those days, I will pour out my spirit," the Book of Acts quotes that prophecy in Joel. So the gift of the spirit then signifies this vocation of our sons and daughters, the servants of the handmaids to be prophets. What does mean? It means that we hear and see things that we should not be able to hear and see, the gift of prophecy, God gives us the gift of prophecy to help edify and console and strengthen our brothers and sisters, and for me, it comes when... If I pray for somebody, I sometimes see pictures, I sometimes hear words, I sometimes I just know something that I don't usually know, that's actually a gift of knowledge, but there's also that prophecy part in there, it's knowing things that you're not supposed to know in your human knowing.

0:42:16.5 SC: And so it says there that the sons and daughters will prophesy. And in fact, Paul says he wishes that everyone would prophesy, which is another show, but I'm just... My point here is that the Holy Spirit, when the Holy Spirit is poured out, we will see prophecy and visions and dreams, and there's also a prophecy in Ezekiel that talks about that as well, but my point is, there is a call to young people to both prophesy and to follow these great ideals or visions, the Bible calls it, and then for old people to have prophecies or prophetic dreams, so nobody is left out is my point, no one is left out, everyone gets the Holy Spirit. And Jesus says that the spirit is not given in measure, which means we don't get just a little, we get all of it. We get all of it. And so turn your attention to the Holy Spirit and acknowledge his presence in your life, because he is working and he has worked, and cooperating him through those pop quizzes is what makes us holy, it makes us... In fact, the word holy according to the Jewish people is... We usually think of it as like purity, but that's not how they understood the word holy, when the Jewish people talk about holiness, they mean transparency.

0:43:33.1 SC: So when God says, "I am who am." What he's saying there is, I am ultimate simplicity, I just am who I am, I don't cover, I don't prevaricate, I don't pretend, I don't deceive. I

am who I say I am, and that's all. And that's what he wants from us, to be completely transparent. Not that we tell everything we know, but that we're not fake, that we're not hiding, that we're not covering, that we're not scared, and hiding behind this fear and our woundedness and all of that. That our woundedness causes us to act in ways that are not transparent, and holiness then means to be healed, to grow out of those ways of being and ways of coping into a mature adulthood. And that's why John says that fear is a deficit of love, that perfect love casts out all fear. Fear is not of God, we've talked about that many, many times. And those pop quizzes in your life are meant to help you grow out of that to mature in love, so that you can treat people better than they deserve without this fear of being taken advantage of, because ultimately, sometimes you will be taking advantage of.

0:44:45.0 SC: But at some point, you have to grow out of that to the point where you're like, "Alright, well, so they did. God will take care of that." You just, you don't even... It's not a thing anymore. That's what he means when he's talking about us growing in this holiness, growing in this charity, growing in this love, God wants us to be animated with the Holy Spirit so that we hear and understand his direction, his promptings at every moment, so that when we get that little ping of prophecy, we can offer it to a brother or sister when we are operating in our gifts. We can offer that gift to our brothers and sisters in Christ, and we can edify them and so edify the whole church, renew the whole church, so that ultimately Zechariah 4:6 can actually become true, "Not by might nor by power, but by my spirit," says the Lord of hosts, not by your strength, not in your power, but by the power and the might of the Holy Spirit. The power, that is... That's the word. We get the word dynamite from power, the power of God, this explosive power.

0:45:56.2 SC: This explosive... Now, it's not the kind where we see things blow up, but it is the kind where things happen, and we can't be afraid, as Paul says, we can't be afraid to see things that we're not used to seeing. You gotta get out of this fear of spiritual gifts and the fear of seeing them used, especially in charismatic stuff, when people are slain in the spirit, let me just explain that to you. When someone is slain in the Holy Spirit, what is usually happening there is that God is giving them a concentrated, intense healing experience, so whereas for most of us, it happens a little at a time, God falls in those situations very powerfully, and the person... When something like that happens to you in prayer, you face plant. That's just the way it is. And honestly, you'll have moments like that in your own prayer time, if you're following your pop quizzes and you're working with the Holy Spirit in them, you will have those moments where you face plant, and that's what's happening when people are slain in the Spirit. Listen to me, I have to wrap up.

0:47:00.4 SC: I want you to hear me, do not have fear of a spiritual gift or seeing one implemented and being used. Don't be afraid to use them yourself, you're gonna make mistakes as you're discerning and as you're trying to find where and how to use them, but do it anyway, perseverance is what... That's the name of the game. We bear fruit through perseverance to each is given the manifestation of the Spirit for the common good. We have a role to play in his church in building up and renewing the face of the earth.

[music]

0:47:51.5 S?: Thank you for listening to the Bible Study Evangelista show. Find out more at biblestudyevangelista.com.