



01_The Mystery

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0:00:00.3 Speaker 1: Are you dissatisfied with your spiritual progress, feeling stuck without knowing why, even after deliverance prayers or years of therapy? Recover your dignity, find your purpose, and discover the thrill of walking with God once again. Explore spiritual consultations with Sonja at biblestudyevangelista.com. Click "Go Deeper" on the home page, then "One-on-One" and find out how to cooperate more deeply with the Holy Spirit's action in your life with a spiritual consultation.

0:00:28.9 Speaker 1: If you like having bible study in your pocket and you have an iPhone or iPad, why not leave a review? Search "Bible Study Evangelista" in iTunes and tell everyone how you're loving and lifting all you've been given. Here's Sonja.

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0:00:52.0 Sonja Corbitt: It's the Bible Study Evangelista Show and I'm Sonja Corbitt, your Catholic Evangelista. Today begins our new series on the Holy Spirit, "When God Breathes, the Mystery of the Holy Spirit, the Interior of God." Lots of mystery going on here, and I actually got the name from a documentary that I saw years ago, I don't even know, in which a woman relayed her near-death experience. And she said that she saw her grandmother, that her grandmother welcomed her, and together as they were sort of chatting with one another throughout this near-death experience, the woman began to notice a light in the distance, and the light grew closer and bigger and warmer and more loving the closer it approached. And she looked at her grandmother and said, now I'm using words like "looked," but there weren't any eyes for the Spirit, but she asked her grandmother, "What is that?" And her grandmother said to her, "That's what happens when God breathes." And I never forgot that. I always think of that documentary when I think of the Holy Spirit, and I especially think of Him when I'm sitting on my front porch or my side porch in morning prayer, and there is a thick, heavy fog over the hills and the pastures surrounding my house. Something about fog, and particularly fog on mountains, just transports me to this whole idea of the mystery of the Holy Spirit.

0:02:41.2 SC: And if you have followed me for any amount of time, then you know that a while back, actually before we started our last series on angels, I had mentioned that we would probably do Healing the Inner Child as the next series, but you might also know that I went on a silent retreat directly after Easter. It was my first time. I had never been on a silent retreat, and I went to an abbey near my home. It was about two hours away. And it was an interesting experience, which I don't have time to really relay right now, but it was a silent retreat, which I had never done before. And that first day, it was hard to kind of get used to that, to be honest, but it was not very long before I absolutely loved the silence. I mean, we weren't allowed to talk at all, so meals were silent,

everything was silent. When you met someone, it was hard not to say hello and greet them, you know? But it was wondrous, and one of the things that occurred there, I had intended to work on my new book, but I couldn't get Wi-Fi, and all of my reference resources are on my computer, and in order to use those, I needed to be connected to the internet, and there wasn't a whole lot of Wi-Fi there, so I was silent even on that part, for the most part.

0:04:07.3 SC: And it was so far out in the rural areas of the state, I didn't have a whole lot of juice for my cell phone either, so I did a little posting, but not a whole lot. I just gave you some pictures, because I was supposed to be silent. But one of the things that came out of that is, since I had all this free time, I was really, how do I say it? I feel like I was just really sunken into the presence of God, and I felt very clearly Him pointing to this series. And at the time, I was thinking, okay, well that would be interesting, because it's just about Pentecost, so that's why we're doing this. So I apologize if you were expecting the other series, but I think you're going to love this. The whole mystery of the Holy Spirit. You know, I grew up hearing Him called the Holy Ghost, and so that automatically just, it just, I don't know, it makes the Holy Spirit a little bit inaccessible, and He is, actually, in some ways, but in other ways, He is as close to us as our own breath. What is beautiful about the Holy Spirit is that He reminds us of this. He reminds us that God is mystery. The Son, Jesus, He is God revealed. God no longer hidden, but the Spirit is God who is still concealed. The unfathomable depths of God.

0:05:39.8 SC: He's unreachable. He's incomprehensible. And Paul says in 1 Corinthians 2:10 that the Spirit searches everything, even the depths of God. So when the psalmist says in Psalm 139, "You have searched me and known me," that is the work of the Holy Spirit. Now, the Catholic Encyclopedia gives us three points of dogma about the Holy Spirit. The Holy Spirit is the third person of the Blessed Trinity. Though really distinct as a person from the Father and the Son, He is consubstantial with them. Con meaning with. So, with substance, or same substance. He is consubstantial with them, being God like them. He possesses with them one and the same divine essence or nature. He proceeds not by way of generation, but by way of spiration, meaning breathing from the Father and the Son together as from a single principle. Now, God revealed Himself to the Jewish people through Moses, the burning bush, theophanies, all that stuff we'll talk about in a few minutes. And then in the New Testament, God revealed Himself through the Son. So we have God the Father, God the Son. But then Saint Gregory talks about the Holy Spirit being the last person of the Holy Trinity to be revealed.

0:07:19.6 SC: He says, "The Old Testament proclaimed the Father clearly, but the Son more obscurely. The New Testament revealed the Son and gave us a glimpse of the divinity of the Spirit. Now the Spirit dwells among us and grants us a clearer vision of Himself. It was not prudent, when the divinity of the Father had not yet been confessed, to proclaim the Son openly. And when the divinity of the Son was not yet admitted, to add the Holy Spirit as an extra burden to speak somewhat daringly, by advancing and progressing from glory to glory, the light of the Trinity will shine in ever more brilliant ways." So this divine pedagogy is really interesting. God reveals Himself as Father. Then He reveals Himself as Son. And now He has revealed Himself in the last days as Holy Spirit. Father, Son, Holy Spirit. Third Person of the Trinity, Holy Spirit. He proceeds not by way of generation, but by way of spiration or a breathing from the Father and the Son together as from a single principle. So we can all imagine God as Heavenly Father. We have fathers, most of us, good or bad, so we understand that image. We understand sonship for that reason. We understand what it means to be a child of a Father. But the Holy Spirit, the Holy Ghost, just the word Spirit, then it's just untouchable.

0:08:56.8 SC: So He's a person, but not as a human person who exists in Himself. He's a person who exists in to others. And there's such a difference between the Spirit's way of being a person and a human being's way of being a person that the Scriptures use two impersonal symbols to speak about the Holy Spirit. Ruach in Hebrew and pneuma in Greek both mean wind and breath. And so Jesus said, "The wind blows where it wills and you can hear the sound it makes, but you do not know where it comes from or where it goes. And so it is with everyone who is born of the Spirit." That's what He said to Nicodemus in John 3:8. So we only see the Holy Spirit by His effects. And I have sat on my porch many, many days and watched the wind blow through the trees on my property and found it so interesting that the same wind will move one leaf or one little branch vigorously and the rest of the branches around it will be completely still or vice versa. It's just very mysterious. It's unpredictable. It's free, the wind. But so is the Holy Spirit. And that's part of why Paul says in 2 Corinthians 3:17 that where the Spirit of the Lord is, there is freedom. There is nothing more free perhaps than the wind. Free because we can't harness it. We can't hold it. We can't touch it. We can't even see it except by its effects.

0:10:47.7 SC: And so beyond this, there is no other scriptural description of the Holy Spirit except for the other symbols. And there are a few which we'll get to in a few minutes. But when we talk about seeing the wind through its effects, that might make us think that it's the effects that the Holy Spirit is. But actually, the Holy Spirit is not the one who acts, but He is the act Himself. Everywhere the Holy Spirit reveals Himself, something happens. He is the event. Creation, revelation, incarnation, resurrection. He is the creating power. He is the revelatory power. He is the incarnating power. He is the resurrection power. He is the event. He is the act itself, whatever it is.

0:11:53.3 Speaker 3: You're listening to the Bible Study Evangelista Show, bible study spinach that taste like cake.

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0:12:03.7 SC: Let's get social. I'm no longer on Facebook, so come and connect with me in the new Catholic Evangelista community. Visit biblestudyevangelista.com and click Community on the menu or scroll down to the radio notes and click the link to our community. We're sharing picks and prayers, Love the Word takeaways and insights on the daily readings and everything else social. Come share with me.

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0:12:27.4 S1: Sonja created the Love the Word Bible Study method just for you. Based on Mary's personal practice and formulated for your personality and temperament. Get your Love the Word meditations every Monday morning by signing up at biblestudyevangelista.com. Now, here's Sonja.

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0:12:57.7 SC: The Holy Spirit is not the one who acts, but is the act himself. Everywhere the Spirit reveals himself, something happens. So he is the creating power, but he himself is not created. In Genesis 1:1-2, it says, "In the beginning, God created the heavens and the earth. And the earth was without form and void, and darkness was on the face of the deep." Now, we learned in the last series on angels that Augustine and Thomas Aquinas see in these two verses, the creation of the

angels and their fall. And then it says, "The Spirit of God was hovering over the face of the waters." So the Spirit of God hovered. It means to agitate. And it is a preparation for the introduction of life. There is an ordering, a filling in the creation through the Holy Spirit. Now, that's the creation of the cosmos, matter, things that are physical. But then, in the New Testament, when Saint John begins his gospel, he begins it like this: "In the beginning." He's hearkening back to Genesis 1, and he's saying that there is a new beginning. And it comes through the Word. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him and without him. Nothing was made that was made.

0:14:35.2 SC: In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. You can see the metaphors that he's using from Genesis. You have the beginning. You have the creation. You have life. You have light. And you have the darkness that is overcome by the light. Here, it is a spiritual light in the Word. And the Catechism tells us that when the Father sends his Word, he always sends his breath. Catechism numbers 703 and 704 say, "The word of God and his breath are at the origin of the being and life of every creature. It belongs to the Holy Spirit to rule, sanctify, and animate creation, for He is God, consubstantial with the Father and the Son, power over life pertains to the Spirit. For being God, He preserves creation in the Father through the Son. God fashioned man with His own hands, that is, the Son and the Holy Spirit, and impressed His own form on the flesh He had fashioned in such a way that even what was visible might bear the divine form." And you see in Genesis chapters 1 through 3 that God breathed into Adam's nostrils the breath of life, and he became a living soul.

0:16:06.6 SC: So this breath of God is life. It is the Holy Spirit, the Lord, the giver of life. And He is that creating power. He is the revealing power, but He Himself is not revealed. In the Old Testament theophanies, a theophany is a physical manifestation of God. And so we see Him in lots of situations in the Old Testament. So the pillar of cloud and fire throughout the wilderness as it led them. The burning bush, Mount Sinai, at the top of Mount Sinai where there was thundering and lightning. All of those are called theophanies. And what's interesting about a theophany is that it both reveals and conceals at the same time. So you see this pillar of cloud and fire, but you don't know anything much more about God than you did before, except that He's leading, right? It doesn't reveal a whole lot about Him except His presence. The burning bush revealed Him as fire. A fire that does not consume. It's not like a physical fire. It is a spiritual sort of fire that burns without consuming. So He is the revealer. The Holy Spirit is the revealer, the revealing power, but He Himself is not revealed. There's another place that talks about God-breathing in Scripture, and it's in the New Testament in Paul's writings.

0:17:41.2 SC: In 2 Timothy 3, 16-17 it says, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, or the right thing, so that the servant of God may be thoroughly equipped for every good work." And so Scripture, then, is God-breathed. The Holy Spirit has not only inspired it, but preserved it for us throughout history. The Bible itself is not a single book. It is for us, but it's a library of books. The word "bible" comes from the word "biblios," which means "books," plural. So it's a collection of a library of books, and each of those books, they're grouped into genres. And so the Holy Spirit then inspired the writing, without dictating it word for word, but He inspired the writing through the writer's own personality and temperament and gifts, which is why you have different genres and you have different styles of writing. For instance, St. Paul, man, he sure does love himself some run-on sentences. If you've ever tried to read him, you have to stop and break down passages, just idea by idea, because he gets on a roll. And so God doesn't dictate, because the Holy Spirit doesn't dictate. I'll get to that in a

moment, but the Holy Spirit, remember, is freedom.

0:19:14.9 SC: He's like wind. So He inspires without dictating. He uses the talents and gifts and personalities and the temperaments of all of the people who wrote. He inspired their writing. Then He inspired the preservation of those ideas and those writings throughout history and time, and then He inspired the collection of them, which books should be included and which books shouldn't be included. And now we have the Bible itself, one book, a library of other books, and all scripture is God-breathed, which is why it feels like it's alive when you're reading it and when you're praying with it and when you study it. Things leap out of it, you know, and convict you. They grab you. They have eyes. As the book of Hebrews says, "The word of God is living and powerful, sharper than any two-edged sword, piercing even to the division of soul and spirit, of joints and marrow, and is a discerner of the thoughts and the intents of the heart. And there is no creature hidden from his sight, but all things are naked and open to the eyes of him to whom we must give account." So the scriptures also have eyes, we could say. They see into who we are and how we lie to ourselves and how we deceive ourselves. So God-breathed, then, is a way of revealing both God to us, but also ourselves to ourselves.

0:21:02.1 SC: So scripture is God-breathed, and it's useful for teaching, rebuking, correcting, and training in righteousness so that the servant of God may be thoroughly equipped for every good work. If you feel like you're not thoroughly equipped, then you need to be in the scriptures more. They are God-breathed, they bring life, they reveal, they create, they renew, because they are inspired by the Holy Spirit. On the road to Emmaus, that's the same thing happened. The revealer, the Holy Spirit, He was the revealing power, He revealed Christ to the disciples on the road to Emmaus. And then what happened? Jesus disappeared. So you have that revealing and the concealing that are happening at the same time. So the Holy Spirit, then, is the creating power, He's the revealing power, He is the incarnation power. In Luke 1:35, it says, "The Holy Spirit will come upon you and overshadow you." It's the same word used in Genesis chapter 1 for the Holy Spirit hovering or agitating, the overshadowing. And so Mary would be overshadowed, the Holy Spirit would be preparing her womb for life. I just find that picture so beautiful. I want the Holy Spirit to come and hover over me and over you this very moment. Come, Holy Spirit, and overshadow us.

0:22:37.0 SC: Fill our hearts with your presence. And I'm getting ahead of myself, but isn't that what happens at Pentecost? That's what happens at baptism, that's what happens at confirmation, that's what happens at Pentecost. So we can look forward to that outpouring of the Holy Spirit. The Catechism tells us in 686, "The Holy Spirit is at work with the Father and the Son from the beginning to the completion of the plan for our salvation. But in these end times, ushered in by the Son's redeeming incarnation, the Spirit is revealed and given, recognized and welcomed as a person. Now can this divine plan accomplished in Christ, the firstborn and head of the new creation, be embodied in mankind by the outpouring of the Spirit as the church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. The Holy Spirit is given, recognized and welcomed as a person. He is the incarnation power."

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0:24:02.1 S1: Did you know you can get Bible Study Evangelista radio notes and podcast delivered to your inbox every Monday morning? Redeem your Mondays. Join thousands of your fellow listeners by subscribing at biblestudyevangelista.com. Now, here's Sonja.

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0:24:20.0 SC: If you're tired of being harassed by anxiety, fear and depression, if you're ready to end the constant drama and pain in your relationships and circumstances, if you're sick of pain and disease and constant fatigue in your body, you need the Sacred Healing Masterclass. It's packed with practical tools for healing anxiety and woundedness, 10 hours of biblical Catholic teaching on healing for the heart, soul, mind and body, and the latest science in physics, neuroscience and somatic psychology. Healing is your promise and inheritance in Christ. Go to biblestudyevangelista.com homepage and click on the Sacred Healing Masterclass for details on how you can be healed. You will experience healing through this masterclass, and what you learn will dispose you for love, heart, soul, mind and strength for the rest of your life.

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0:25:18.7 SC: The Holy Spirit is the creation power, the revelation power, the incarnation power. And in the incarnation, what was unconscious in creation, the presence of the Holy Spirit, becomes conscious in man. And now in the incarnation, the Holy Spirit comes to Mary through the Word, the breath of God, and suddenly mankind is able to consciously attend to, to open ourselves, to yield to the Holy Spirit. What was unconscious in creation is now conscious in a woman and in her son and in us. So the Holy Spirit is also the resurrection power. The acts of creation and revelation and incarnation and resurrection are the Holy Spirit's power, His action. He is the act itself. I love meditating on the Shroud of Turin for that reason. What kind of power was released, what kind of light and power and love was released in such a way that it imprinted on a cloth, burned its image, the image of Jesus' body into that cloth in a way that nobody can explain. [chuckle] And it's a negative image in the way that the old photography film always had negatives, right, that you used to develop the film in order to make pictures. So the image on the shroud is a negative image. What kind of light could have created that? What kind of power? And so that resurrection power is the Holy Spirit.

0:27:08.9 SC: In our mass we say, or the priest does, the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. And we say, and with your spirit. That comes from 2 Corinthians 2:13. It's directly from the scriptures. And so he talks about the love of God and the fellowship of the Holy Spirit. So that love and fellowship go together. We'll look at that in a few moments in a little more depth. But I want to show you what it's not because we have a really good passage in Paul as well in 2 Corinthians chapter 6 to show what it's not. This is one of the teachings that I almost always present to those who are in one-on-one consults. And it's also in the master class because it is so very powerful. We talk about core wounds a lot in healing circles. And depending on who you listen to, there could be as many as 12 to choose from. But what I have discovered in the scriptures is that the Bible kind of pulls them all down into one. And it's from this passage in 2 Corinthians chapter 6.

0:28:11.0 SC: What fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord or fellowship or koinonia is the Greek word. It means

belonging, sharing. Has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said, "I will dwell in them and walk among them. I will be their God and they shall be my people."

0:28:45.1 SC: Therefore come out from among them and be separate, says the Lord. Do not touch what is unclean and I will receive you. I will be a father to you. And you shall be my sons and daughters, says the Lord Almighty. Now the section that I really want to look at is the section fellowship, communion, accord, part, agreement. These are all sort of synonyms for this idea, the fellowship of the Holy Spirit that we hear in the mass. And there are contrasting elements here. We have righteousness and lawlessness. We have light and darkness. We have Christ and Belial. We have believers and unbelievers. We have temple and idols. And each of these things is presented as a part or an enmity against another. There is no agreement, there is no communion, there is no koinonia, there is no belonging or sharing or likeness. Now, years ago, I found this. It was accidental. I was reading this passage in preparation for a Bible study that I was teaching, and I thought, "I wonder what Belial is, because it's capitalized." And I looked it up in a concordance, and it means "worthless." Worthlessness.

0:30:01.2 SC: There is no agreement, no communion, no belonging, no sharing, no fellowship between Christ and worthlessness. Worthlessness does not come from God. There is no agreement, no fellowship. So what we see here is an example of negative theology, what God is not in order to show us something about who He is and what He is like. So when the mass, when we hear the priest say this verse, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." That fellowship is with us, with you. He does not have fellowship with worthlessness. He has fellowship with you. Belonging, sharing, agreement, communion. The Spirit of God has communion with you, for you are the temple of the living God. He says in that passage, "Have you ever thought about the fact that the Spirit of the Creator, of the Revealer, of the power of the Incarnation, of the power of the Resurrection lives in you?"

0:31:16.5 SC: So that Mary would say, "Nothing is impossible with God." Nothing is impossible for you when you live with the Spirit in you, and you live by His guidance and by His Spirit. When you walk by His Spirit, to know the Holy Spirit is to experience His action, to open yourself to His influence, to say yes to His impulses, to let Him be the source of everything you do. So that Paul could say in Galatians chapter 5, "I say then, walk in the Spirit, and shall not fulfill the last of the flesh. For the flesh lusts against the spirit and the spirit against the flesh. And these are contrary to one another."

0:32:01.7 SC: There's that enmity again, that lack of fellowship. The Spirit and the flesh are contrary to one another. Now, I need to say a word here because He's not talking about our bodies. Our bodies are the temple of God. He's talking about the tendency to sin. The tendency of our flesh in its fallenness to sin and to succumb to its passions, its desires, its lower desires. And He goes on to say, "These are contrary to one another." So that you do not do the things that you wish, but if you are led by the Spirit, you are not under the law. We'll come back to that later. Now, the works of the flesh are evident. They are adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, whoops, selfish ambitions, dissensions, heresies, envy, murder, drunkenness, revelries, and the like, of which I tell you beforehand, just as I always tell you. I also told you in time past that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

gentleness, self-control. Against such there is no law, meaning a law against it. Those who are Christ's have crucified the flesh with its passions and desires.

0:33:24.0 SC: If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another. So he's talking about how this Holy Spirit helps us when we walk in the Spirit. He helps us control our passions, meaning the seven deadly sins, lust, gluttony, greed, sloth, wrath, envy, and pride. So if we walk in the Spirit, not only do we crucify the passions of the flesh, which lead to all kinds of ugly things he just showed us, but it also leads to the fruit of the Spirit, which is love. And in love, we have joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. So that is one fruit. It's not many fruit. It's one. One fruit. The fruit of the Spirit, not the fruits. So the fruit of the Spirit then, if we walk by the Spirit, we produce the fruit of the Spirit. And the converse is also true. If we're not walking in the Spirit, then we don't have the fruit of the Spirit. We have these other things. We have passions. We have adultery, fornication, uncleanness, lewdness, idolatry, all that stuff that he lists. And so he says, "Walk in the Spirit so that you will produce the fruit of the Spirit."

0:34:44.7 SC: And listen, this is the whole point. The whole point of creation, the whole point of revelation, of incarnation, of the passion, and of the resurrection, the whole point was Pentecost. So that you could receive this power from God to produce the fruit of the Spirit and not fulfill the lusts of the flesh. So that you could elevate your spirit above the desires of your flesh and live not only in the restoration of Eden, but in a renewal that is even greater than Eden was when Adam and Eve were in full control of their bodies to the glory of God. If God became man, if he has suffered and died for us and risen from the dead, it's expressly to fill us with the Holy Spirit. There are three persons in God, and God wants us to know him intimately in each of the three persons. And so He gives us the Holy Spirit to enable that communion, to enable that intimacy.

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0:36:00.6 S1: If you love having bible study in your pocket, you can become a friend of the show. Click on the yellow Friend of the Show button on biblestudyevangelista.com and become a supporter of any amount and any frequency. Now, here's Sonja.

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0:36:28.3 SC: Quick note for those of you listening on iTunes or Android or Spotify, some kind of podcast service. If you'll get the weekly email, you'll get announcements as they come through. I know some people were confused by that last show on spiritual warfare, and that announcement was made on the email. So you're going to want to do that. The goal of the incarnation and the passion and the resurrection is Pentecost. There are three persons in the Trinity. We hear the word Christocentric pretty often, which just means the center of the faith is Christ. And of course, that's true. But because there are three persons in God, we cannot understand Christ if we are not led to that understanding by the Holy Spirit. The Catechism says in 683, "No one can say Jesus is Lord and except by the Holy Spirit. God has sent the Spirit of His Son into our hearts crying, 'Abba,

Father." That's from Galatians 4:6. This knowledge of faith is only possible in the Holy Spirit. To be in touch with Chris, we must first have been touched by the Holy Spirit. He comes to meet us and kindles faith in us.

0:37:36.0 SC: By virtue of our baptism, the first sacrament of the faith, the Holy Spirit in the church communicates to us intimately and personally the life that originates in the Father and is offered to us in the Son. Baptism gives us the grace of new birth in God the Father through His Son in the Holy Spirit. For those who bear God's Spirit are led to the Word that is to the Son, and the Son presents them to the Father, and the Father confers incorruptibility on them. And it is impossible to see God's Son without the Spirit, and no one can approach the Father without the Son. For the knowledge of the Father is the Son, and the knowledge of God's Son is obtained through the Holy Spirit. That's from St. Irenaeus, and you can see how there's no way to speak of one of the three persons without speaking of them all. [chuckle] The Catechism actually points that out. And that's part of why it feels so confusing to try to differentiate the three of them, but it's important that we do so for studies like this so that we come to know the fullness of the Trinity, the one God, our one God fully.

0:38:47.8 SC: And so our brains have to categorize and have to split them apart just to be able to think of them separately, but they are one person. And so you don't speak of one without speaking of the other two, but all three of them identify with us. Remember that the Holy Spirit said to Paul, "Paul, Paul, why are you kicking against the goads? Why are you persecuting me?" And Paul wasn't persecuting Jesus in person in his body, he was persecuting Christians. So God the Father, God the Son, God the Holy Spirit, they identify with you, with me. I just think that's amazing. I think it's so good to do studies like this so that we can sort of pull back and get out of the weeds and take a bird's eye view of some of this stuff. We've lived with it for so long, we don't even really think about it. And when we stop and we look at each of the individual aspects, they're like flower petals, you know, that we see the whole flower and then we zoom in on the one petal and it's by itself, it is a miracle. It's amazing.

0:39:56.5 SC: The Christian life then, in the Holy Spirit, is not a new series of commands and laws. We saw that from St. Paul, that if we are led by the Spirit, that we are not under the law. And of course he means literally the Old Testament law, but I'm gonna actually generalize here, and it's interesting in my version of my translation of the Scriptures, the word law is not capitalized, so somebody interpreted that to not actually be the Old Testament law. I myself think it probably... That's what he meant. But either way, love is the fulfillment of the law, Paul says in Romans 13:10. There is no body of rules. This is something that I see Catholics fall into all the time, this rule keeping idea. If I say just the right number of prayers and just the right order and just the right way, and the right novena, and if I pray the most powerful prayer, which is the most powerful? Is it the rosary? Is it... We go through these mental gymnastics to try to please God when all he really wants is for us to walk in the Spirit. Just walk in the Spirit. Let the Spirit carry you like the wind. Let it be unpredictable.

0:41:09.8 SC: I know that freaks some of y'all out, but I'm telling you, you're never gonna live in the freedom that you're meant to live in when you're determined to be constrained by a bunch of rules. The spiritual life, the Christian life is not meant to be that way. It's meant to be a life of freedom, unpredictability, I know, and all of those things, for those of us who like a bunch of structure, those are a little bit scary, which is why many of us are scared to death of the charismatic renewal. But what's good about the charismatic renewal is that it showed us the power of the Holy

Spirit and his unpredictability and his mystery. They have a lot of things really, really more right. The bad side of some of that is that it descends into chaos, and that's exactly why Paul talked against the chaotic parts too, right? There should be order in everything, but that doesn't mean that we're constrained by a bunch of rules, because the Christian life is not a new series of rules. It is a person, the person of the Holy Spirit.

0:42:15.3 SC: Love is the fulfillment of the law, and the new law is love, the Shema. Love the Lord God with all your heart, all your soul, all your mind, all your strength, and love your neighbor as yourself. That is the law of love. That is the New Testament law. That is the person of the Holy Spirit, love. In the Catechism 733 through 736, God is love, and love is His first gift containing all others. God's love has been poured into our hearts through the Holy Spirit who has been given to us. That is from Romans 5:5. Because we are dead or at least wounded through sin, the first effect of the gift of love is the forgiveness of our sins. The communion of the Holy Spirit in the church restores to the baptized the divine likeness lost through sin. He then gives us the pledge, or the first fruits of our inheritance, the very life of the Holy Trinity, which is to love as God has loved us, according to the Scriptures. This love, the charity spoken of in 1 Corinthians 13 in the love chapter, is the source of the new life in Christ, made possible because we have received power from the Holy Spirit.

0:43:37.3 SC: By this power of the Spirit, God's children can bear much fruit. He who has grafted us onto the true vine will make us bear the fruit of the Spirit, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. We live by the Spirit. The more we renounce ourselves, the more we walk by the Spirit. Through the Holy Spirit, we are restored to paradise, led back to the kingdom of heaven and adopted as children, given confidence to call God Father and to share in Christ's grace, called children of light, and given a share in eternal glory. That's from St. Basil. So then, the Holy Spirit is the power that teaches and leads and empowers us to love authentically and freely, which is the only true fulfillment of the human person. There's a unity and a harmony between the Holy Spirit and our spirit. It's the Spirit himself, Paul says, bearing witness with our spirit that we are children of God. This is why the Christian life and life in the Spirit makes man free, because where the Spirit of the Lord is, there is freedom.

0:44:45.3 SC: Paul says in 2nd Corinthians 3:17. We're free to follow our heart's desires, because we live in free obedience to God's will so that our hearts and our wills and our desires become his. The one who lets himself be led by the Spirit can do at all times whatever his heart desires because his new heart and new spirit, the one spoken of in Ezekiel chapter 36, will tell him. Ezekiel says, a new heart I will give you and a new spirit I will put within you and I will take out of your flesh the heart of stone and give you a heart of flesh and I will put my spirit within you and cause you to walk in my statutes and be careful to observe my ordinances. Why? Because they come from love and they lead to love. They lead to freedom, which is why we're asked to do certain things in obedience. This love is what we see Peter and Paul working in Acts. After the day of Pentecost and they receive the Holy Spirit, they go out in power and they start healing. They desired to love. They encountered someone, they wanted to share the Holy Spirit, His love and His healing. And so they spoke healing into them. They chose who they wanted to love authentically and when and how. They were moved by the love of the Holy Spirit to love the people whom they healed. And it's the same with us.

0:46:12.5 SC: Now most of us know that God's love is agape. It's sacrificial. It's self-giving. But it's more than that. It's not just a desire to go out of myself for the other, it's a desire that the other

should come into me so that there is a fellowship, a sharing, a oneness, a community. It's not just agape. It's also eros, which we shouldn't necessarily associate that word with eroticism. It's desire. It's thirst. Come. I long for you. We must be together. We must be one. In the Eucharist, there is agape as well as eros. There's that physical sort of oneness. It's not just a sacrifice, it's also a presence. Love that consists exclusively or almost exclusively of just agape or just sacrificial love, it's incomplete. There should be a mutuality, a going and a coming, a communion. And there is a word from the Scriptures that expresses this communion, this agape with eros, and that is koinonia, the fellowship, the communion, the sharing, the belonging. We share everything in common. Nothing is just yours. It's yours and mine. And the power that moves this, that moves all of us toward this in ourselves and toward community, the body of Christ and in the world is the Holy Spirit, the Holy Spirit, the person of love, the person of gift.

[music]

0:47:51.6 Speaker 4: Thank you for listening to the Bible Study Evangelista show. Find out more at biblestudyevangelista.com.

