



Understanding the Holy Spirit and His Sacred Commission to Humanity as Our Comforter and the Inextinguishable Light of Christ

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Abstract

We obtain inner peace through exercising the Church's calling to the highest form of love (agape), or love of the image of God in every person we encounter, through the Grace of the *Paraclete*. Jesus Christ was invigorated by the Holy Spirit (*Paraclete*), and He taught His disciples that the *Paraclete* would be an indispensable aspect of their ministry. We see the *Paraclete's* presence in diverse ways: through Scripture, in our spiritual gifts, the work of the *ekklesia*, and our life circumstances. The basis of our argument is that God exists in three persons thus Father, Son and Holy Spirit, in a Triune Godhead. In many cases the theology of the Trinity has been deviated at many times by even those of us who seem to be very pious. In many instances we have found ourselves professing the *Binity* believing that we are actually professing the Trinity. It has come to our attention after listening to many people, that only the Father and the Son are recognized as Persons of the Trinity, while the Holy Spirit has just remained a mere inexplicable power of the two. This is what was meant by the heretical creed of the *Binity* which we occasionally profess unknowingly. More emphasis has been put on the Father and the Son and far less emphasis is put on the Holy Spirit. In many occasions the Holy Spirit is presented as an object, property, or merely unexplained power of the Two. However, if we allow this belief to flourish then the theology of the Trinity will be diminished and will ultimately be replaced by the *Binity* where we have only two persons, namely God the Father and the Son who produce a property which is the Holy Spirit. Departing from the Trinitarian theology, we understand that One God is worshipped and glorified in the Trinity. The three persons who form the Triune Godhead, have the same *Ousia*, both are Persons, none amongst them is less a Person than the other. The definite article "it" that has been used in many cases when referring to the Holy Spirit deviates and abuses the Theology of the Holy Trinity and instead replaces it with the very heretical creed of "*Binity*"

Introduction

The Holy Spirit proceeds from the Father and was sent into the world via Christ so that humanity could fulfill God's will in their lives in a quest for *Theosis*. The spiritual fathers of the Orthodox Church advise that that the Holy Spirit makes people "christs," that is, they become "anointed" children of God. This concurs with scripture:

But you have been anointed by the Holy One and you know all things. . .and the unction (*chrisma*) you have received from Him abides in you . . . His anointing teaches you about everything and is true and is no lie, just as it has taught you, abide in Him. . . And by this we know that He abides in us, by the Spirit which He has given us. . . By this we



know that we abide in Him and He in us, because He has given us of His own Spirit (1 John 2.20–27, 3.24, 4.13).

A primary purpose of life for Orthodox believers is thus to become more like the Creator and this is possible through all means of human life. For the Orthodox Church, *Theosis* is God's ultimate purpose (Ware, 1964). According to Gregory of Nyssa, this is only possible through the Holy Spirit who plays a vital role in the personal deification of the believer (Masurillo, 1961). John tells us that God provided Jesus with the *Paraclete* without limit (John 3:34). Jesus was filled with and directed by the Holy Spirit in all his work.

"Holy Spirit. In Christian theology, the Third Person of the Trinity, distinct from, but consubstantial, coequal, and coeternal with, the Father and the Son, and in the fullest sense God" (Livingstone : 2005). Since the commencement of the Christian Church a mere fifty days after the Resurrection of Christ, the Holy Spirit has continuously inspired the believers and established for them the spiritual fundamentals for their salvation. On the fiftieth day after the Resurrection of Jesus Christ, on the Day of Pentecost, the *Paraclete* completed His official arrival into the Church.

The promise of the Holy Spirit was the result of all that Jesus said to comfort His disciples. Jesus assured them that they would not be left to fend for themselves after His resurrection. He promised they would have a supernatural Helper and Comforter. The Greek word "Helper" (*Parakletos*) literally means "one who is called alongside." The King James Version translates it "*Comforter*," which is one of its meanings. The word used by Jesus to describe the *Paraclete* is *Allos*. In essence, this Being would be exactly like Him. With the same attributes and sense of compassion for humanity. The *Allos* would minister to them as He had. The *Allos* is a person just as Jesus is a person. John 2:1 tells us: "*If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*" The Greek word translated "Advocate" is *Parakletos*. He would come "*that He may be with you forever*" (John 14:16). "Forever" means that the Holy Spirit would never leave them. In Matthew 28:20 Christ says, "*Lo, I am with you always, even to the end of the age.*" The fulfillment of Christ's promise that the Holy Spirit would come down, came on the Day of Pentecost (Acts 2:4). The *Paraclete* came and dwelt with the disciples and taught them all about Jesus Christ. In 1 Corinthians 3:16 we are told that our bodies are the temple of the Holy Spirit.

The Descent of the Holy Spirit on the Apostles occurred:

When the day of Pentecost had come, they (the Apostles) were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance (Acts 2:1-4).

The indwelling aspect of His relationship with humanity is clear. John asserts He will "abide with you and will be in you" (John 14:17). When he was with his disciples, Jesus assisted, guided and taught them concerning His Kingdom, but after His Ascension the *Paraclete* assumed those important responsibilities (John 14: 26). In John 14:16, Jesus requests the Father to send the helper. In 15:26, Jesus refers to Himself as the one who will be sending the *Paraclete* who proceeds from God the Father. Thus, we see the inherent union between the three members of the triune Godhead, the Father, the Son,



and Holy Spirit. The Holy Spirit, through His Grace, unceasingly empowered the apostles and gave them dynamism and power, as they fought to lay the foundation of the Church and to guide humanity to salvation. "And the Spirit is the witness, because the Spirit is the truth. There are three witnesses, the Spirit, the water, and the blood; and these three agree", (1 John 5:7-8).

Our argument here is to dispute and to correct the argument that almost goes unnoticed, that the Holy Spirit is a mere power generated by God and not God Himself. On the contrary the Holy Spirit is a unique Person and God who contains all the attributes and adorations addressed to God, who acts in the Human economy of salvation and history as a Person. He works together with the two other persons of the Triune Godhead and he is inseparable from them. If He is God, then He has the characteristics of God, and if He has them, then He cannot be a mere power, property, but "God". We can neither reduce nor add His power, for He existed before us and He is eternal.

Spiritual Experience of the *Paraclete*

Prior to Pentecost and the descent of the *Paraclete*, the Apostles and disciples of Christ were gripped in fear and doubt. At Pentecost they became transformed and filled with authority as the *Paraclete* overwhelmed them "like the rush of amighty wind ... and there appeared to them tongues as of fire ... distributed and resting on each one of them. And they were all filled with the Holy Spirit" (vs. 2, 3, 4). Then they were able to preach, teach and heal all and sundry in the name of Christ, and importantly began "... to speak in other tongues, as the Spirit gave them utterance" (v 4). The *Paraclete* is the life-giving vitality and authority which makes the Church "the pillar and ground of the truth", (1 Timothy 3:15). The Holy Spirit was also the heavenly instrument in the birth of Jesus Christ as the *Theanthropos* (God-Man). The *Paraclete*, proceeds from the Father, is the same Holy Spirit Who spoke through the prophets and was the heavenly instrument in the birth of Jesus Christ. He leads and defends the Ecclesia.

According to various times in the history of humankind, there are various spiritual ways in which the process of deification can be expressed. One may experience the Holy Spirit as a very bright light, a sweet smelling odour or even a feeling of utter elation. There are also experiences at an intellectual level of comprehension and knowledge that may even go beyond the bounds of reason as defined by Evagrius Ponticus (Mangana : 1934). Then there are others who claim that God is light and can only be experienced in total darkness where all other created light vanishes and only God's remains (Burgess,1989). The *Paraclete* is often also be considered to be an amalgamation of linked human spirits into a group spirit (Mawson, 2013). Paul urges us to "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance", and "Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil", (Ephesians 6:18; 6: 10-11).

None of the experiences explained above is possible without continuous prayer and the knowledge which surpasses all understanding that is possible only through the presence of the Holy Spirit, which is the key to the deepest levels of spirituality. The Holy Spirit is also described as an *Energeia* (energy) (De Catanzaro : 1974).



The *Paraclete* is God at work in our lives and Paul therefore reassures us: "Let us keep in step with the Spirit... Do not grieve the Holy Spirit of God... Do not put out the Spirit's fire" (Galatians 5:25).

An Eternal Union with God

In John 14:17 Jesus tells His disciples, "*But you know Him.*" From early on in Old Testament times, we encounter the Holy Spirit coming upon individuals for a specific function, and then departing (1 Samuel 16:13-14). When Jesus was baptized in the Jordan by the Forerunner John, the Spirit descended upon Him like a dove. The disciples and all present at the baptism were thus not ignorant of the ministry of the Holy Spirit. At the conclusion of verse 17 Jesus says, "He abides with you *and will be in you*". From that time on, the Holy Spirit would not just assist them but be within them. God's promise to humanity in Ezekiel 37:14 would happen: "*I will put My Spirit within you and you will come to life.*"

The "gift" of the Holy Spirit is not static, but rather transmuting and a purifying power leading God's people to achieve the Will of God. We are thus called to: "*Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord*", (Acts 20:28).

Saint Seraphim of Sarov (19th CE), tells us that the very core of Christian spiritual life, and of life itself, is the "acquisition of the Holy Spirit of God." Therefore living without the Holy Spirit, is a futile existence for us.

In spite of our sinfulness, in spite of the darkness surrounding our souls, the Grace of the Holy Spirit, conferred by baptism in the name of the Father and the Son and the Holy Spirit, still shines in our hearts with the inextinguishable light of Christ . . . and when the sinner turns to the way of repentance the light smooths away every trace of the sins committed, clothing the former sinner in the garments of incorruption, spun of the Grace of the Holy Spirit. It is this acquisition of the Holy Spirit about which I have been speaking . . .(Saint Seraphim of Sarov)

The Theory of Procession

"God is a Holy Trinity. A Trinity Consubstantial and indivisible. Consubstantial, i.e., one essence, one nature. A Trinity indivisible: the Son has never been divided from the Father, nor the Holy Spirit from the Father or the Son, and never will be divided." (John of San Francisco).

Based on our critical analysis relating mostly to *Pneumatologists* like Yves Congar, and many other theologians from both the eastern and western traditions, we firmly believe that the theology of "Procession" alongside all the good it brought within the church (Congar, 1962), and despite different doctrinal understanding, may be blamed for this confusion of reductionism. The theory of procession from the Father and the Son in the west and procession from the Father through the Son, has indirectly denied the Holy Spirit His true and same identity with the Trinity. He seems to be less than the other two members and He acts as a servant of the two. However, We are not comfortable in believing this, because in believing this, the hypostatic union with of the Trinity will be separated, and will remain with the *Binitirian* view. However this theory of procession when



studied carefully and closely reveals the *synergia* (synergy) between the Three persons but not the seniority of any of the three.

From the theology of "Procession" many theologies have developed especially concerning the Holy Spirit. Some have over-emphasized the Father, some have stressed the Son and some in sympathy with the Holy Spirit have really over over-emphasized Him. However these are wrong because the three Persons in their hypostatic union cannot be separated in Their movement and action and power. We worship and address One God existing in three hypostases. The term essence (*ousia*) as used by the early Church Fathers and theologians explains our hypothesis that not only is the Holy Spirit God, but he acts together with God, He is worshipped and glorified together with God the Father and the Son, He is of the same nature with God the Father and the Son and at no time does he act alone or wander alone. The verb "sent" as used cannot support the *nea theologia of Binity* for the verb "send" is only an anthropological means to express the mystical *synergy* and operation of the Holy Trinity. There is no time when God sends the Holy Spirit and remains chatting with the Son, where the Spirit is, there they are too. Based on this we hold our ground that the Personhood and the Personality of the Holy Spirit be respected and not humiliated and ignored. For if we ignore the Son or the Spirit, we ignore God. If we sin against the Spirit we sin against the person of God the Father and God the Son for the three cannot be truncated.

Fredrick Dale Bruner one of the systematic theologians who has exposed the Pentecostal Pneumatology, reveals another character which we feel still alienates the union of the Spirit with the other two Persons. Pentecostals over emphasis on the Holy Spirit gives the Holy Spirit a very special position within the Hypostatic union. If the Spirit is presented as powerful compared to The Father and The Son, then He is not one of the Three, for it is known that both are powerful and none is more powerful than the other. God is a one-in-three hypostasis. When Orthodox Pentecostals and Evangelicals stress the idea of baptism in the Holy Spirit, which to a layman may seem to elevate the Holy Spirit, we also disagree with this idea. We are not baptized only in the Holy Spirit, but as a recognition of the personhood of the Holy Spirit, we are baptized both 'By' and 'In' the Holy Spirit. It is only by the baptism by Him that we enter into Him (Bruner, 1970).

Other than reducing the Personhood of the Holy Spirit, the theory of "baptism in the Holy Spirit" without "By the Holy Spirit" diminishes the power of God the Father and the Son. Besides which, the heresies of *Binity*, and *Arianism*, lead to heresy of *Spiritism* "*Pneumatomachianism*". These are some of the points we are trying to defend and oppose because sometimes our ignorance and misuse of words confuses the world and corrupts the understanding of God who revealed Himself to us in the Holy Trinity. The bottom-line of our hypothesis is that, it is only by understanding the Holy Spirit as "the Person" of the Trinity that will make us worship Him within the Trinitarian family and look at the Church as the Body of Christ where God in the Trinity has called His people. It will also give Him the proper respect that He deserves as God. Finally, the theology of *Pneumatology* should not be addressed independently from the theology of the Father and the Son, for all are One.

Pneumatology is perceived by Biblical scholars as the analysis and interpretation of the text of the scripture and tradition that deals with regenerating and consummating work of The Holy Spirit or *Pneuma Agion*. It distinguishes between the identity of the 'Person' and the activity of The Holy Spirit (Oden:1998). The Holy Spirit leads us to understanding the



Trinity. Whatever we understand and comprehend about The Father and The Son is definitely by the illumination of The Holy Spirit. He proceeds from The Father through The Son and He is worshipped and glorified together with The Father and The Son. The Holy Spirit, being part of the *Agia Trias*, is classified as a person. He is always one with The Father and The Son at every place and time of their operation within the economy of salvation.

By the power of The Holy Spirit, we sinners overcome our sins and are saved. As faithful people, we are led to the truth embodied in Jesus Christ by the same Spirit. The Spirit has functioned as a comforter to all throughout the ages, and through His enlightenment, we glorify Jesus Christ with our obedience, love and commitment. The Spirit gives us life and energy to recognize God as our Father and to say, "Our Father, Who art in Heaven, Hallowed be they name. Thy Kingdom come, Thy Will be done, on earth, as it is in Heaven. Give us this day our daily Bread and forgive us our trespasses, as we forgive those who trespass against us. And do not lead us into temptation, but deliver us from Evil." We cannot recognize the presence of God in our midst and His power within this prayer unless The Holy Spirit leads us. We are led to discover God coming out of His own nature, assuming our status and granting us the Grace of salvation. We are led to understand that the Divine Grace of God is God himself. It is not outside of God; it is God Himself. The moment we call and receive God in prayer and worship, we receive Him through Divine Grace.

As Christians, we believe that we acquire our external and internal patience, long suffering, love, faith and exhortation through the courage and power granted to us by the Person of The Holy Spirit. It is brought to our mind that through the same power and courage, the Prophets prophesied, Apostles preached, martyrs and apologists witnessed and Holy Fathers and Mothers affirmed. As The Spirit is the *Pneuma* of truth and communion, we find ourselves in union and communion with one another and in *Koinonia* with God.

The Holy Spirit cannot be truncated from The Father and The Son Jesus Christ. He works together with them. He does not speak his own ideas but what comes from God the Father through Jesus Christ the Son. This characteristic of speaking and doing identifies The Holy Spirit as a person of the same essence or *ousia* as The Father and The Son. Jesus Christ says that He is the way and the life, and that there is no way we can know The Father except through Him (Christ). Based on this case, it is also true that we receive life in Jesus through The Holy Spirit, who fills our life directing us to Christ's direction. Through our water baptism and daily confession, we become the royal nation of God. Through the sacrament or mystery of baptism, which is renewed daily by our confession (in fact, confession is known sometimes as the "baptism of tears") we are filled and sealed with The Holy Spirit and therefore become *Theophoros* (bearers of God), *Pneumaphoros* (spirit-bearer), temple-bearers and holiness-bearers. This happens because God wants it to, through The Spirit. (John 12:32, 14:24, 16:14).

Although we die, we gain life abundantly, because Christ Himself said that whoever loses his life for the sake of Christ, gains it. We all gain life through The Holy Spirit. This is surely the reason why the martyrs, Apostles and prophets who offered their lives for the sake of Christ are considered by Christians to be a living part of the Church and belonging to the triumphant Church. The Holy Spirit, the giver of life, is with them always, rejuvenating their lives and making the ever young. The Saints are neither dead nor old;



they are always the same because they are filled with life through The Spirit. However, ageless language should not be construed to mean that the Saints are equal to the Trinity. Like everyone else, they share in the Divine energies of God but not in His essence. When we talk about The Holy Spirit as the giver of life, we recognize that life comes from The Father through The Son and to The Spirit, who finally relays it to us. Thus Christians speaking about the Holy Spirit, are not merely referring to any spirit or type of spirituality, but rather to a *Paraclete* resulting from the revelation and reconciliation they have in Jesus Christ the Son (Welch, 1951).

It is by the power of The Holy Spirit that we confess and believe to the righteousness and salvation of our souls. Therefore, we come to discover that the only thing upon which we can stand firm in our spirit endeavor is love, passion for Christ and resurrection of Christ because we have hope. This hope comes from the presence of the *Agion Pneuma* or Holy Spirit around, before, behind and ahead of us. We all find our way to Christ despite the complications in our lives, because the Divine and life-giving *Ruach* (Spirit) of God. Accordingly, Oden points out:

In Christ we learn what God has done on our behalf, by The Spirit we are being enabled to reshape our doing on response to what God has done, reform our love in relation to God's incompatible, to allow God's redeeming work to touch every aspect of our broken lives, hence the decision becomes our own struggle for salvation. (Oden, 1998).

Ignatius of Antioch adds:

God works through The Spirit to overcome the power of sin in our actual interpersonal behavior and life in our own community. This therefore indicates that we are always, actively or passively, consciously or unconsciously, within the arena of the saving works of God. (Anti-Nicene Fathers: Vol.1)

He is the indisputable giver of life as indicated in the early Nicene-Constantinopolitan Creed. This Creed is continuously recited as a symbol of faith within Western and Eastern churches. The Spirit is referred to as the Lord and Giver of life (*To Kirion kai Zopoion*).

The Holy Spirit's main functions are to teach and comfort us to us. John 14:26 informs us that the Spirit teaches "*all things*." This is not to suggest that He imparts to us omniscience. "*All things*" is used here in a strictly relative sense referring to things that relate to life and *Theosis* in general terms. (2 Peter 1:3, New King James Version). When we receive The Spirit first by baptism and then grow through Grace, we become a new being; we are born anew. We are born in The Spirit of faith and love. (Romans 8: 1-7). God becomes our hope and we live in *Eschaton*. We feel and receive the Kingdom of God at hand, for The Spirit is God, and wherever He is, the other members are there. God sent Him when the time was appropriate: "... *when the time had fully come, God sent forth his Son ... God has sent the Spirit of his Son into our hearts*" (Galatians 4:4, 6).

Through the *Paraclete*-guided disciples, the world heard the message of truth, which many do not accept (John 14:17). However, the Holy Spirit convicts the world of guilt concerning to unbelief and judgment (John 16:8-11). The world is often very antagonistic, nonetheless even in periods of persecution, the *Paraclete* speaks through the disciples (Luke 12:11-12). The Holy Spirit guides us in our search for truth through the Holy Scriptures. He



teaches us by affirming the truth in our hearts, and by illuminating our minds to the depth of God's revealed truth, the incarnate *Logos*. John 2:27 says, "*The anointing which you have received from Him abides in you...as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.*" The Holy Spirit, as part of His mission, endows Christians with a spirit of discernment that allow them not be deceived by lies. He never abandons any Christian consequently a true believer will thus never truly depart from the Christian faith. If one ever did leave the faith, the Holy Spirit would have failed in His mission of teaching. St. Paul has called life in The Spirit, life of adoption. He (The Holy Spirit) bears witness within our inner spirits that we belong to God. Romans 8: 12-17; Gal 4:6) In this case life does not entirely focus on physical life, but rather life outside sin. When we live in sin we are considered dead, and when we come out of sin, we become alive. This is because we are born again by water and Spirit. (Matthew 6:6). Those in the state of sinfulness are considered to be living according to the flesh (*Sarkis*). Flesh means the whole person under the power of sin. We all lose our wholeness and holiness through the life of flesh. (Galatians 5: 17-12).

The *Pneuma* and his life-giving characteristic have been in existence since before the New Testament. He is beyond time. He was very active in the Old Testament by speaking through the Prophets and in his glorious and effective participation in the work of Creation. (Genesis 1: 28). "God said, 'Let us make man in our own image.'" The Prophets could hear the voice of God through The Holy Spirit and they could then communicate the message to the people. The Spirit in the Old Testament is the *Ruach* of God. This association with *Elohim* or Yahweh extends beyond the Old Covenant to the New Covenant in Jesus Christ.

The Spirit as God

Basil the Great states that "from the Holy Spirit there is the likeness of God, and the highest of all things to be desired, to become God (Clendenin : 1994).The Spirit is described as God because he had the attributes of God. These attributes are omnipresence, omniscience, omnipotence, and eternity. (Psalms 139: 7-10, Job 33:4, 104:30, Romans 15:18, 19, Hebrews 9:14. As in the case of God, the *Paraclete* is eternal (Hebrews 9:14) and He is omniscient, omnipresent and omnipotent (Psalm 139:7-9).

They reveal His identity. (Isaiah 40:13, I Corinthians 2:10-12). God is made known to man through *energeia* energy (Basil the Great, PG 32). This fact contributes to our conviction that The Holy Spirit is not an idea, but a *Hypostasis* or Person. However, his Personhood is not to be equated with the level of us humans. But it is the only possible language, though limited, to address His relation to God the Father and The Son. According to Gregory Palamas, God is known to us through His energy, the Holy Spirit, and not His essence (DeCatanzaro, 1974).

A very important point about the Personhood of The Holy Spirit within the Trinity is that in his *Hypostasis*, God demoted himself to our corrupt Personhood in order to promote us to the level of His Personhood. In that way we do not become equal to Divine Trinity, but rather become deified and sanctified with life eternal (John 3:16). When anybody viewed the Holy Spirit as a being separate from the essence of Jesus Christ they were anathematized (Athanasius, Synodal Letter to the People of Antioch, 3).



Greater emphasis on the first two persons of the Triune Godhead

The Holy Spirit is uncreated since one created Him. The Holy Spirit also proceeds from God the Father. These are the three persons of the Holy Trinity or Triune Godhead. They are three distinctive persons, but yet remain one God. The Father is God, but the Father is also neither Son nor the Holy Spirit. The Son is God, but the Son is neither Father nor the Holy Spirit. The Holy Spirit is God, but the Holy Spirit is neither Father, nor Son. For the most part, scholars and theologians have put more emphasis on the first two persons of the Divine Trinity, almost diminishing the identity of the third Person (The Holy Spirit) with The Father and The Son. The Holy Spirit guides all believers are purely instruments in the hands of the triune Godhead (Meyendorff, 1983). The work of The Holy Spirit seems to be forgotten since in most cases he is barely mentioned. It is ironic and heretical to teach the Gospel without being aware of the third Person of the Trinity, through whom the other two Persons manifest themselves into the creation. The Holy Spirit is not an object, a thing, or simply a mere power with limited abilities. He is God meeting His people (*Ekklesia*) in the *Cosmos* (world, creation, and universe) in history (Nicene and post Nicene Fathers, Vol.3, p.30)

St. Augustine, one of the powerful western church fathers, attests that both The Son and The Spirit are equal to The Father because neither is a creature. Augustine gets this from Christ, who clearly warns and affirms that it is an unforgivable sin to sin against The Holy Spirit (Mathew 12:32). He (Christ) projects his mystical ministry both as The Son of man and The Son of God in The Spirit. For example, he casts demons in The Spirit (Mathew 12:28, Isaiah 1:1). In Luke 4:18-19 Jesus says, "The Spirit of God is upon me, for He has sent me to preach the Word." How can The Spirit have a characteristic if He is not a Person?

As The Father, The Holy Spirit has life in Himself. Since God has existed in the world eternally, The Spirit has equally and eternally existed with God. The Spirit was not sent to a strange location, but rather to a place where He already existed. He cannot, in this case, be limited or caged in as it regards to His presence in the creation. There is no time span allocated to Him in history. The participle "sending" does not describe the confinement of The Spirit in a space somewhere He awaited to be sent, because by even thinking so, we are becoming Arians by addressing Him as a creature. We unknowingly find ourselves in the trap of denying his Divinity as well as his consubstantiality with The Father and The Son.

To avoid falling into the trap of blasphemy, we constantly reflect on The Spirit, who gives life in all his attributes without divorcing or wandering away from The Father and The Son. The Holy Spirit is not as a lonely being seeking His own attention and glory, but is rather in total communion and in synergy with The Father and The Son at every place and time in the cosmic economy of salvation. It is by His energy that we know Him (Gregory of Nyssa, PG14).

Conclusion

The Holy Spirit guides us in our Christian life, and helps keep us on the path towards eternal life, the *theosis* of human nature. *Theosis* means life itself in God, and refers to the transformation of a person into a little god within the Body of God. (St. John 10:34; Psalm 82:6). The personhood of the Holy Spirit keeps us in the Trinitarian track and keeps



us away from the heresy of *Binity* (believing in one God in two persons- the father and the Son). Identification of the person and activity of the Holy Spirit is vitally important as we overcome sin and unite with Christ through the Person of the Holy Spirit. The place of the Holy Spirit's work in the life of the believer cannot be supplanted by anyone. It is through Him we are all "*heirs of God and fellow heirs with Christ*" (Romans 8:17).

The *Paraclete* remains in the Church, and continually defends and preserves its Truths. It also sanctifies the body of the Church. The Holy Spirit as the third Being of the Holy Trinity is equal in substance with the Father and also with the Son. As a Person, the Holy Spirit power for external and internal patience, long suffering, love, faith and exhortation. His unity with the Father and the Son, influences His way of acting, thus proving his personality. Life is received in Christ through the Person of the Holy Spirit. As God the Holy Spirit, gives life, rejuvenates human life, and always makes us look young. He makes us to confess and believe to the righteousness and salvation of our souls.

"I will not leave you desolate," says Jesus (St. John 14:18). It is thus the Spirit, the grace of the Holy Spirit, then, who gives purpose in life and who remains with the Church forever as "the Lord, the Giver of Life." Having given us a life of adoption, the Holy Spirit bears witness within our inner Spirits that we belong to God (The Father and the Son and The Holy Spirit). He is not an idea, but a true hypostasis of the Trinity. He is equal to the Father and the Son because he was not created. We confirm his Personality from the Old Testament which advances Him to us as the giver of life.

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