

The Basics of Orthodoxy Course 102

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Topic 5 part 2: Holy Chrismation: The Fruit of the Holy Spirit and the Gifts of the Spirit (*The Faith*, Chp.13, Special Study, pg. 199)

Galatians 5:22-23 The Fruit of the Holy Spirit:

- 1) **Love** (in Greek = “agape”) (unconditional self-sacrificial love)
- 2) **Joy** (in Greek = “Xara”) (as in “sorrow was turned into joy”)
- 3) **Peace** (in Greek = “ireenee”) (as in “Peace be unto you.”)
- 4) **Long-suffering** (in Greek = “makrothumia”, or “**Patience**”)
- 5) **Kindness** (Gk. “kreestotees”. Also translated as “**goodness**” or even “**gentleness**”)
- 6) **Goodness** (from Greek “agatha” = “good”)
- 7) **Faithfulness** (from Greek “pistis” = “faith”)
- 8) **Gentleness** (from Greek “praotis”) Could be equally translated as “**meekness**”. Or as “humble gentleness” as in: “With all lowliness and meekness...”
- 9) **Self-Control** (from Greek “enkratia”) (Also translated as “**temperance**”).

To acquire the Holy Spirit is the entire AIM of the entire Christian life.

God’s **Will** for all people is that they be **made holy** by the Holy Spirit. In **1 Peter 1:16**, “it is written, ‘**Be holy, for I am holy**’.” This command is to all people.

In other words, that they may be **sanctified** (made holy) by the Holy Spirit. As St. Paul stated in **I Thessalonians 4:3** - “For this is the will of God, your **sanctification**.”

In the Orthodox Christian view on the matter, our **salvation** and our **sanctification** are **not** two separate items. Rather, they are **combined as one**.

II Thessalonians 2:13-14

“...because God from the beginning chose you for salvation **through sanctification by the Spirit and belief in the truth**, to which He called you by our gospel, for the **obtaining of the glory** of our Lord Jesus Christ.

In other words, our **salvation** comes from:

- a) being made **HOLY** by the Holy Spirit, and at the same time also,
- b) by believing the **TRUTH** (hence, Orthodoxy’s stress on **true** doctrine.)

If we do this, we will **attain salvation in the fullest sense**: we will **obtain the GLORY** of the Lord Jesus Christ. This is called “**Theosis**”, or “**union with God**”. It is a **sharing**

and participation in the Uncreated Divine Energy (Grace) of God, given to us by the Holy Spirit's Presence in our life.

The Holy Spirit in our life produces His “Fruit”, if we cooperate with Him.

This is His WILL for us. But we must freely engage our will and cooperate with Him.

Thus, for every member of the Church, we are to strive to **NOT be conformed to this world** (i.e. NOT to live in the “flesh” and NOT to do “the works of the flesh”)

“**Flesh**” refers not to the body, but to our **fallen human nature** and its sinful inclinations, and the twisted passions in the soul. St. Peter of Damaskos, in *The Philokakia*, calls the passions the “world” (meaning “**worldly desires**”). (*The Faith*, p.201)

This list of sins describes the “pattern” of “this world”—the passions and desires and lusts of the flesh of fallen humanity:

The Works of the Flesh – the Pattern of this world -- Galatians 5:19-21

“¹⁹ Now the works of the flesh are evident, which are:

Adultery [*unfaithful to spouse*],

fornication [*sexual activity before marriage*],

uncleanness [*impurity of mind*],

lewdness [*depravity, sexually promiscuous, random sex*],

²⁰ **idolatry**, [*worship of false gods*],

sorcery [*witchcraft*],

hatred,

contentions [*quarrelling, making trouble*],

jealousies,

outbursts of **wrath** [*rage, bad temper, anger*],

selfish ambitions [*being selfish, rivalries*],

dissensions [*factions, making people angry with each other*],

heresies [*forming groups with wrong doctrines*],

²¹ **envy**,

murders,

drunkenness,

revelries [*wild parties, orgies*],

and the like;

of which I tell you beforehand, just as I also told you in time past, that those who practice such things will **not inherit** the kingdom of God.”

We Christians are NOT to remain operating in “the works” of our fallen flesh. That “Old Man” inside us—that wrong way of living, that twisted perverted darkened lifestyle—was put to death in Holy Baptism, so that we can unite with Christ God and rise to live a new kind of life...a holy life.

So, instead of being “conformed” (i.e. shaped) by the pattern of this fallen world, we are to strive to be “**TRANSFORMED**” into the pattern and shape of Jesus Christ -

Romans 12:2

2 Do **not conform** to the pattern of this world, but be **transformed by the renewing of your mind**. Then you will be able to test and approve what God’s will is—His good, pleasing and perfect will.

We are all called to grow “to the measure of the stature” of Christ —

Ephesians 4:13

“till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ”

In Holy Baptism we died and rose with Christ. We were crucified with Christ. Each day we are called to deny ourselves, take up that same cross of crucifixion, and follow Christ. **(Luke 9:23)**

The life in Christ is a battle—we must constantly cooperate with the help of the Holy Spirit and struggle against the attacks of our Enemy, the Devil and his demons and their temptations.

Ephesians 6:12

12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

The Holy Spirit is gifted to us to help us gain our victory.

Phil. 2:12-13

“12 work out your own salvation with fear and trembling; 13 for **it is God who works in you** both to will and to do for His good pleasure.”

Having received the Grace of the Holy Spirit in Baptism and been sealed by the Holy Spirit in Chrismation, we are to use our free will to daily “walk by the Spirit.”

Galatians 5:16

“I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

Galatians 5:25

“If we live in the Spirit, let us also walk in the Spirit.”

Each day as we **cooperate** with the **help** of **God the Holy Spirit**, and we **deny** our selfish flesh, and take up our cross and crucify the flesh with its wrong passions and desires, and instead, **walk in the Spirit** down the narrow path to Salvation, following Jesus Christ our Good Shepherd, the Holy Spirit will grow within us the “Fruit of the Spirit”, which is the living proof of His saving Presence in our hearts: love, joy, peace, patience, kindness, goodness, faithful, humble gentleness/meekness, and self-control. In this way, God’s own **holiness is imparted and infused into our hearts** and souls, and

transforms us into saints, step by step, growing us up into the “stature” of the fullness of Jesus Christ.

The GIFTS of the SPIRIT:

To help all of us in the Church (the “Body of Christ”) to **grow** into the “stature of Christ” by a “transformation”,

Christ equips His Church with special “Gifts of the Holy Spirit”.

A whole list of “Gifts” are specially given to specific men and women by God’s own Will and choosing.

These Gifts are **given** to help the entire Church mature and grow.

These Gifts **continue** to operate in the Orthodox Church to this very day.

Read list **a**) Ephesians 4:10-16

Read list **b**) I Corinthians 12:27-30

Read list **c**) I Corinthians 12:4-12

Read list **d**) Romans 12:4-8

A combined list is as follows:

		<u>Lists</u>
Apostles	--	a,b
Prophets	--	a,b,c,d
Evangelists	--	a
“Shepherds”	--	a (in Gk. “poimeen”--or, “ pastors ”)
Teachers	--	a,b,d (in Gk. “didaskalos”—“teacher” or “master”)
Workers of Miracles	--	b,c (in Gk. “dynamis”—or, workers of “power”, or “mighty works”)
Healers	--	b,c
Helpers	--	b (in Gk. “antilepsis”—only time used in NT. Opposite of “receivers.”)
Deacons	--	d (in Gk. “diakonos” = servants/ministers—See Acts 6)
Administrators	--	b (in Gk. “kuberneesis” is similar in meaning to the “ helmsman ” of a ship”. See Acts 27:11 Also translated “ governments ”. Meaning: those who have positions of ruling in the Church, who hold the helm, so to speak.
Rulers	--	d (in Gk. “proisteemi” = those who rule, lead, are in authority. See I Tim. 5:17 Bishops are called “rulers”.)

Also, those who:

- Give words of wisdom** – c
- Give words of knowledge** – c
- Have great faith** -- c
- Can discern spirits** -- c
- Tongues** --b,c (in Gk. “glossa”—which means both “the tongue”, as in the thing the mouth, and also means “other languages.”)
- Can interpret tongues** – b,c
- Can exhort** -- d (also “encourage”, especially through preaching)
- Givers** -- d (in Gk. “metadidomi” as in “impart” to those in need; meaning, especially, to give charitably. As in Luke 3:11)
- One who shows mercy** -- d (in Gk. “eleeo”, “have mercy”)

These specific Gifts of the Holy Spirit are given to individual members of the Church according to the Will of God. It is His decision. It is His Will.

I Corinth. 12:11

“All these are the **work** of one and the same **Spirit**, and **He distributes them to each one**, just as **He determines.**”

I Corinth. 12:18

“But in fact God has placed the parts in the body, every one of them, just as **He wanted them to be.**”

We do not choose the gifts. Rather, we choose to obey or NOT; to use, or to lose.

God chooses and distributes these special Gifts of the Spirit according to His Will. He would probably like to give out more: “Many are called, but few are chosen.” (Matthew 22:14) The Lord instructed us to pray that the Lord of the Harvest would send out more laborers into the fields, “for the harvest is great, but the laborers are few.” (Matthew 9:37) Sadly, few people respond to the Lord’s call to service. Few people prepare and purify their lives (by growing in **the Fruit of the Spirit**) so that the Lord can give them His **special Gifts of the Spirit** to be used for the building up of the Church.

Since fewer people prepare themselves through a life of devotion, ascetical effort, prayer and fasting in order to answer God’s call, therefore God has few people to choose to give His gifts to.

Permanent Gifts vs. Temporary ones. Both exist in the Church.

An example of a brief, one-time Gift would be a healing, given in answer to your prayer for someone’s health. This does not make you automatically a life-time Healer. But as your faith grows, your prayers for others’ health will be answered more often.

However, many saints had one, or several, “charisms”, or gifts of the Spirit, at the same time. And they held them permanently. The Church recognizes them as permanent. For

example, there is an entire group of saints classified as “Holy Unmercenary Healers”. For these healers, the gift of being a healer, once received, was permanent. Examples are St. Cosmos and St. Panteleimon.

To say that “Orthodoxy doesn’t talk about the ‘Gifts of the Spirit’”, but rather to claim that Orthodoxy believes that the Holy Spirit simply provides a particular grace to meet a particular need at a particular time is a one-sided wrong view which actually denies Church history. Read the lives of the Saints.

Rather, the **balanced answer is “both”**. In the Church there are both those who lives are so pure that the Gifts of the Spirit are given to them permanently; while there are also those who mercifully receive from God grace and answers to their prayers, despite their imperfect lives.

Our Job in the process of Salvation: We are to focus our lives on doing the Will of God regarding our salvation/sanctification: we are to be **cultivating the Virtues (the “Fruit of the Holy Spirit”) in our hearts: love, joy, peace, patience, self-control, etc.** Ultimately, this action will prepare us to be worthy vessels of the Gifts of the Spirit which God will give to us so that through us He can build up the Church.

And, if God so chooses to give a **momentary** gift of the Spirit as an answer to prayer, great!!! And, if God so chooses to give a **permanent** Gift of the Spirit in order that you can build up His Body, the Church, then that is His Will and choice. But then you must be a good steward of that grace.

Saints Basil the Great and John Chrysostom both listed in their Divine Liturgies entire lists of people who had (and still have) the sort of Gifts that St. Paul listed:

St. Basil’s Liturgy:

Ancestors
Fathers
Patriarchs
Prophets
Apostles
Preachers
Evangelists
Martyrs
Confessors
Teachers
Every righteous spirit

St. John’s Liturgy:

Ancestors
Fathers
Patriarchs
Prophets
Apostles
Preachers
Evangelists
Martyrs
Confessors
Ascetics
Every righteous spirit

Both Liturgies list (in their Service of Preparation) ranks and categories of saints similar to some of Saint Paul's lists:

Prophets, Apostles, Fathers, Martyrs (both men and women), Venerable Ascetics (both men and women), Unmercenary Healer saints, Local saints.