

## Visit of His Grace Bishop Daniel Bishop of Sydney and Very Reverend Fr Tadros Simon Vicar General at the Diocese of Melbourne – 25 June 2015



Dinner with the Minister of Foreign Affairs the Hon. Julie Bishop MP.



This dinner was hosted by The Hon. Jason Wood MP, Federal member for La Trobe. This was a good opportunity to hear from the Minister concerning Australia's foreign policy and role in international politics and where Australia has been effective in several arenas. It was also an opportunity to chat privately with the Minister about the deteriorating situation in the Middle East and what Australia can do along with other allies to alleviate the problems faced by minorities in that region and in particular the Christians who are being displaced from their homelands.



”لذالك أقول  
لكم: كل  
خطية  
وتجديف  
يُغفر للناس،  
وأما التجديف  
على الروح  
فلن يُغفر  
للناس.”  
(متى ١٢: ٣١)

الناشر: الكنيسة القبطية  
الأرثوذكسية  
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### SACOTC Semester 2, 2015 - Enrolments Open June 15th!

#### UNITS AVAILABLE IN SEMESTER 2, 2015

<b>Online Units</b>		
BN0224A	Christian Theology, Practice and Evangelism in the Church of the Apostles (Level 2 unit)	Dr Amir Malek & Shaheer Sedhom
<b>On Campus Units</b>		
Monday & Wednesday/Friday (to be agreed with class)		
DL0111A	Coptic Art and Iconography I	Ashraf Gerges
<b>Mon 7.00-9.30pm</b>		
BN0223A	Christian Theology, Practice and Evangelism in the Church of the Apostles (Level 2 unit)	Dr Amir Malek & Shaheer Sedhom
<b>Tues 7.00-9.30pm</b>		
CH0134A	Monasticism 1	Lisa Agaiby
CH0131A	Coptic Church History 1 - From St Mark to the Arab Invasion	Dr Magdi Awad
<b>Wed 7.00-9.30pm</b>		
DP0160A	Understanding the Family – A Christian Perspective	Dr Samir Ibrahim
<b>Thur 7.00-9.30pm</b>		
AL0213A	Coptic Language 2 – Bohairic	Dr Magdi Awad
DA0156A	Youth Ministry	His Grace Bishop Suriel

**Enrolment process**  
Please visit [www.sacotc.vic.edu.au](http://www.sacotc.vic.edu.au) to download enrolment forms.  
• New students should fill in the "Application for Admission" form.  
• New applications will not be accepted without ALL certified supporting documents.  
• Existing students should fill in a "Re-Enrolment" form

Complete the form and send to:  
**Attention: Registrar**  
SACOTC  
PO BOX 1153,  
Nth Mitcham, VIC 3132

New students will need to arrange an interview with the Registrar Jackie Mina on 8872 8452 during business hours from Wednesday 17th June 2015.

**Key dates**  
Enrolments Open      Monday 15th June, 2015  
Enrolments close      Monday 13th July, 2015  
Semester begins      Monday 27th July, 2015  
Census date      Tuesday 18th August



“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.”  
(Matt 12:31)

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# THE WAY OF A PILGRIM

By Abraam Mikhail



If you asked me about seminary two years ago, I would have replied that it wasn't even on my mind. I was tucked away on the other side of the world, 16,500 kilometres away (yes, we use the metric system in Australia!). I had just finished my physical therapy degree and accepted employment in a private practice. I was set in a comfortable workplace, reporting to honest bosses, and enjoying a supportive environment such as any new graduate would dream of. I was ready to begin my career.

Then everything changed. His Grace Bishop Suriel, dean of St. Athanasius Coptic Orthodox Theological College (SACOTC) and bishop of the Coptic Orthodox Diocese of Melbourne, commissioned me to come to St. Vladimir's to study towards a Master of Arts degree. Eight months later, I landed in New York and began the process of making St. Vladimir's my second home, and the adventure began. I'm hoping to complete a Master of Theology here at St. Vladimir's before pursuing doctoral studies.

God willing, when I return home, I will work as a lecturer at SACOTC. I certainly stand out at St. Vladimir's, with my Australian accent and vocabulary, and my need of spellcheck for words like "colour" and "centre." (Sometimes I deliberately spell them this way, on my papers!) What I've found, however, is that I'm not the only one with an unusual background. I've discovered that almost everybody here has a story, a unique experience to share, something inspiring to say. I've kept a careful record of it all, and my journal is full of what I'm learning and experiencing. So many comments and observations have slipped off the tips of people's tongues here, and have triggered days of subsequent reflection for me. Little do they know how their words have echoed in my mind, and stayed with me. While the whole experience of moving to New York has been an adventure, and living away from home has taught me many things, it is truly the people at St. Vladimir's who have made the experience most memorable. Living in this like-minded community, I've been amongst people who have committed their lives to the message of the Gospel. My professors and fellow seminarians alike have given me a new perspective on life, and even the everyday happenings on campus are shaping and sharpening me.

In the classroom, the pressures of academic work have stretched me and the required reading has left me wanting more. Perhaps the most valuable skills I've learnt have been methodological. We've been taught how to read the Fathers, how to prepare a spiritual reflection on a Biblical text, and how to analyse primary historical documents. I also took a course in Hebrew, which has opened up possibilities of tasting the beauty of the Old Testament in a new way I never knew was possible. This is the real value in formal theological study. It's not so much the material I've learnt; rather, it's the tools I've been given, and will use for the rest of life, to grow in my faith, as I walk the pilgrim's road to the kingdom of heaven.

Since I left home in August last year, I have seen God's hand at work in my life in a far clearer way than ever before. He's arranged everything, from the simplest of things as my circle of friends, to the numerous travel arrangements. He's provided academic and spiritual nourishment, and even finances, and He's taken care of my every need. It's been the journey of a lifetime. I am like the sojourning pilgrim of Russia, travelling where the Lord leads, not knowing the way but holding a steady Hand, trusting in His wisdom and growing in His love. I've been blessed with an opportunity I would not have thought to choose for myself, and I am deeply thankful. Glory to be God in all things! Abraam Mikhail is a first year Coptic student in the Master of Arts Program. He hails from Melbourne, Australia. This summer he was invited by Bishop Suriel to attend a conference in Egypt with His Holiness Pope Tawadros II, 118th Pope of the Coptic Orthodox Church and Patriarch of the See of St. Mark. He visited the Monasteries of St. Antony the Great and St. Paul of Thebes in the Red Sea, as well as that of St. Pakhomius, near Luxor (Thebes). St. Pakhomius was the father of coenobitic monasticism. Abraam was amazed to see the remains of Ancient Egyptian temples — the Karnak Temple and Temple of Luxor — that have been standing tall for thousands of years. In his leisure time, Abraam enjoys making phone calls back home to Australia, and maintains a patristics blog. He hasn't posted anything all semester because he was busy doing the required reading for the Patristics survey course and the Origen class; hopefully things will change over the next few weeks!

## DISCIPLESHIP

The Thrice Blessed  
His Holiness Pope Shenouda III



## التلمذة

مثلث الطوبى قداسة البابا الأنبا شنودة الثالث

*Continued from the last issue...*

In this way Christ laid down the foundation for those who would be His disciples, which was that they should renounce the world in whole hearted dedication to Him, and love of God, above their friends or relations. And in taking this point further when His disciple Peter asked him: "... we have left all and followed You. Therefore what shall we have?" (Matt. 19:27) The Lord answered, with the same kind of spiritual instruction: "And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life." (Matt. 19:29).

So it is a basic principle, then, in discipleship for the Lord, that you leave everything for His sake, or that you are at least ready in your heart to leave everything, without feeling any regrets.

This is why the Lord added another necessary condition, which is that: "No one, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9: 62).

Being a disciple of the Lord, needs steadfastness upon the way, with no turning back. It requires that a person be ready to endure for the sake of the Lord and His ministry, and that he should work hard for that purpose. Thus the Lord says: "... And whoever does not bear his cross and come after Me cannot be My disciple." (Luke 14:27).

There are other necessary conditions of discipleship, such as commitment and accomplishment.

Anyone who wants to be a disciple of the Lord Jesus must take on what he has heard and been taught as his duty, and carry it out, thereby transforming what he has learnt in theory into his practical life.

What use are words if we just listen to them and then forget them, or memorise them just for the sake of information?

*To be continued in the next issue...*

تابع العدد الماضي ...  
وهكذا وضع السيد المسيح قاعدة للتلاميذ عليه، وهي التجرد، ومحبة الله فوق محبة الأقرباء. ومن هذا المنطق قال له تلميذه بطرس: "قد تركنا كل شيء وتبعناك" (مت ١٩: ٢٧).

فأجاب السيد بنفس تعليمه الروحي: "كل من ترك بيوتاً، أو أخوة أو أخوات، أو أباً أو أم أو امرأة، أو أولاداً أو حقولاً من أجل اسمي، يأخذ مائة ضعف ويرث الحياة الأبدية." (مت ١٩: ٢٩).

أذاً هو مبدأ التلمذة على الرب، أن تترك كل شيء من أجله، أو على الأقل تكون مستعداً قلبياً لترك كل شيء ولا تندم على ذلك.

ولهذا أضاف الرب شرطاً آخر وهو: "ليس أحد يضع يده على المحراث وينظر إلى الوراء يصلح لملكوت الله" (لو ٩: ٦٢). فالتلمذة على الرب تحتاج إلى ثبات في الطريق وعدم رجوع إلى الوراء. وتحتاج إلى أن يحتمل الإنسان من أجل الرب ومن أجل خدمته، ويتعب في سبيل ذلك. ولذلك قال الرب:

"مَنْ لَا يَحْمِلُ صَلْبِيهِ وَيَأْتِي وَرَائِي، فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِذًا" (لو ١٤: ٢٧).

هناك شروط أخرى للتلمذة منها الالتزام والتنفيذ.

فالذي يريد أن يتلمذ عليه أن يلتزم بما يسمعه وينفذه، وهكذا يحول المعلومات إلى حياة. لأنه ما فائدة الكلام إن كنا نسمعه وننساه، أو نحفظ به في أذهاننا فقط لمجرد المعرفة.

يتبع في العدد القادم...

# WISDOM FROM THE EARLY CHURCH FATHERS

## St. Cyril of Alexandria

Our Lord Jesus Christ has appointed certain men to be guides and teachers of the world and stewards of his divine mysteries. Now he bids them to shine out like lamps and to cast out their light not only over the land of the Jews but over every country under the sun and over people scattered in all directions and settled in distant lands. That man has spoken truly who said: "No one takes honor upon himself, except the one who is called by God", for it was our Lord Jesus Christ who called his own disciples before all others to a most glorious apostolate. These holy men became the pillar and mainstay of the truth, and Jesus said that he was sending them just as the Father had sent him.

By these words he is making clear the dignity of the apostolate and the incomparable glory of the power given to them, but he is also, it would seem, giving them a hint about the methods they are to adopt in their apostolic mission. For if Christ thought it necessary to send out his intimate disciples in this fashion, just as the Father had sent him, then surely it was necessary that they whose mission was to be patterned on that of Jesus should see exactly why the Father had sent the Son. And so Christ interpreted the character of his mission to us in a variety of ways. Once he said: "I have come to call not the righteous but sinners to repentance". And then at another time he said: "I have come down from heaven, not to do my own will, but the will of him who sent me. For God sent his Son into the world, not to condemn the world, but that the world might be saved through him".

Accordingly, in affirming that they are sent by him just as he was sent by the Father, Christ sums up in a few words the approach they themselves should take to their ministry. From what he said they would gather that it was their vocation to call sinners to repentance, to heal those who were sick whether in body or spirit, to seek in all their dealings never to do their own will but the will of him who sent them, and as far as possible to save the world by their teaching.

Surely it is in all these respects that we find his holy disciples striving to excel. To ascertain this is no great labour, a single reading of the Acts of the Apostles or of Saint Paul's writings is enough.

## St. Basil the Great

The harshest form of covetousness is not even to give things perishable to those who need them. "But whom do I treat unjustly," you say, "by keeping what is my own".

Tell me, what is your own? What did you bring into this life? From where did you receive it? It is as if someone were to take the first seat in the theater, then bar everyone else from attending, so that one person alone enjoys what is offered for the benefit of all-this is what the rich do. They first take possession of the common property, and then they keep it as their own because they were the first to take it. But if every man took only what sufficed for his own need, and left the rest to the needy, no one would be rich, no one would be poor, no one would be in need. Is God unjust, dividing unequally the goods of this life? Why are you rich, while the other is poor? Isn't it, if for no other reason, so that you can gain a reward for your kindness and faithful stewardship, and for him to be honored with the great virtue of patience? But you, having gathered everything inside the empty bosom of avarice, do you think that you wrong no one, while you rob so many people? ... He who strips a man of his clothes is to be called a thief. Is not he who, when he is able, fails to clothe the naked, worthy of no other title? The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts of charity that you do not perform are so many injustices that you commit.

# دراسة حول مثل الراعي الصالح

## قداسة البابا تاوضروس الثاني

### (يوحنا ١٠)

**صورة الراعي:** فكرة كتابية قديمة - مألوفة في الشرق القديم وهي صورة ولقب (رعاية أو راعي) منسوبين إلى الله (مز ٢٣: ١)، (مز ٨٠: ١) وتعتبر أغنى تعبير العهد بين الله وشعبه في القديم. والمقصود هو عمل الرعاية الكبير (مز ٧٨: ٥٢) وقد أوكل مهمة الرعاية إلى أناس يختارهم (حز ٣٤: ٣).

وقبل أن نخوض في شرح يوحنا ١٠ من الضروري أن نرجع إلى (حز ٣٤: ١-٣١) حتى نتعرف على الصورة الروحية واللاهوتية العميقة والتي تشمل كل عمل الخلاص وتفتح نافذة على سر المعرفة المتبادلة بين الآب والابن.

**ما قبل النص:** في (٣٧: ٧-٣٩) أعلن المسيح أنه معطي الحياة. وفي (١٢: ٨) أعلن المسيح أنه نور العالم. وفي (٨: ٢٤) أعلن أن الإيمان به قضية حياة أو موت. وفي (٨: ٣١-٣٢) أعلن أنه محرر/ أنه الحق. وفي (٨: ٥٨) أعلن أنه كان قبل إبراهيم. وهذا كله يعتبر تجديفاً في نظر اليهود ولذا أخذوا حجراً ليرجموه (٨: ٥٩).

وفي أصحاح ٩ شفى المولود أعمى. وفي (٩: ٤١) قال: تقولون إننا نبرص، فخطيتكم باقية (ثابتة). وفي أصحاح ١٠ قدم إيداناً للرعاة الأريدياء مقارنة معه باعتباره الراعي الصالح الوحيد أي الذي له حق قيادة البشر إلى الحياة.

**هيكلية النص:** هذا النص هو المثل الوحيد في إنجيل يوحنا، وهو مأخوذ من الحياة الرعوية في فلسطين، وهو يقدم ثلاثة أنماط للعلاقة مع الخراف: الراعي - الغريب (سارق أو أجير) - الذئب.

الراعي - يبذل / يُضحى، يعرف خاصته واحتياجاتها، يبحث عن الجميع، يقود ويُرشد لأنه قدوة. السارق - يقتحم الخدمة، يخطف / يسرق، يتخفى / يذبح، ذاتي (ذاته أولاً) يُهلك. الأجير - لا يبذل، فاتر، شكلي، لا يهتم / يهرب. الذئب - يفترس / يخطف، لا يعرف الرحمة، يبدد، إنه الشيطان بعينه، له سبعة رؤوس وعشرة قرون، منتهى المكر، منتهى القسوة.

**مفاتيح المثل:** إننا يمكننا أن نضع هذا المثل في مجموعتين من الأعداد - الأولى: (٥-١)، (٧-١٠)، (٤-١٦) = علاقة الراعي ومعرفته وبقائه. الثانية: (١١-١٣) + (١٧-١٨) = تقاني الراعي في سبيل خرافه.

عدد ٧: أنا باب الخراف؛ إن رعاية القطيع الشرعية توجب المرور به. أي أن حق رعاية شعب الله ليس لها مصدر غير المسيح. عدد ٨: جميع الذين أتوا قبلي؛ المقصود هم المعلمين اليهود المعاصرين الذين لا يؤمنون به. عدد ٩: أنا هو الباب؛ أي باب الخلاص الوحيد، ولا سبيل آخر بغيره الوصول إلى مراعي الحياة الأبدية. إنه المُخلص الوحيد ونور العالم.

عدد ١١: أنا هو الراعي الصالح = الراعي المعتمد. الراعي الحقيقي أي الراعي الجديد بهذا الإسم (الجميل الصالح) كما قيل عنه النور الحقيقي - الخبز الحقيقي - الكرمة الحقيقية. أنا هو فيها معنى: الحضور، العمل، الوعد، الالتزام، الكشف، الديمومة.

ولكن لماذا هو الراعي الصالح؟ لأنه: يوفر الحياة بسخاء وبوفرة للخراف - لا يتردد في بذل نفسه في سبيل خرافه. الخراف خاصته؛ المعرفة المتبادلة برباط وثيق. عدد ١٤: أما أنا فأني الراعي الصالح، وأعرف خاصتي وخاصتي تعرفني. تعتبر كلمة أعراف أغنى كلمة في المثل كله، وهي تتعدى المعنى العلمي لتعبر عن إختيار شخصي حياتي فيه:

الحضور الحميم بين شخصين - التبادل في الثقة والإستقبال - التشارك في القلب والأفكار - التشبع بالحنان والأمان والطمأنينة - الشعور بالإرتباط في الرضى والمحبة؛ هذا هو الحب الخاص الذي يجمع الراعي والقطيع. يقول القديس مار أفرام الرياني: أي راعي يغذي قطيعه بأعضاء جسده؟! هكذا فعل السيد المسيح لأجلنا .. إذ قدم ذاته للخراف.

مميزات الخراف: تسمع صوتي؛ الراعي، لا تتخدد - تتجذب لكلمة الراعي ولصوته. تتبعني؛ تطيع - تؤمن - تتلمذ.

يعلق القديس أسعطينوس على هذا النص ويربطه بالثالوث الأقدس قائلاً: لاهوت للقلب (الباب، الإبن، الفادي - المسيح الفادي؛ (البواب، الأب، المالك - الأب يفتح لنا)؛ (الراعي، الروح، القائد - الروح يرشدنا). والسؤال الآن، هل أنا خروف يتبع راعيه؟! هل أنا راعي يبحث عن خرافه؟! إن السيد المسيح لم يعط الحياة بتعليمه فقط، وإنما أعطها بموته أولاً، ولهذا فهو المعلم والمُخلص. هذا المثل يقدم صورة حقيقية للفردية والجماعية في الكنيسة، يقول في عدد ١٦: "لي خراف آخر ليست من هذه الحظيرة، ينبغي أن أتى بتلك أيضاً فتسمع صوتي، وتكون رعية واحدة وراع واحد" هذا منتهى إستعلان سر الوحدة في الكنيسة في قانون الإيمان: صفات، واحدة - مقدسة - جامعة - رسولية. المسيح هو الراعي والكنيسة هي الرعية، وهنا إرتباط والتزام الواحد بالآخر. المسيح يقول: "أنا هو الراعي الصالح" فنترد الكنيسة وتقول، وأنا هي الرعية المدعوة والمختارة والمحبوكة. الإيمان هو الرباط الذي يربطها به، الكنيسة تقول "إلى من نذهب؟ كلام الحياة الأبدية عنك، ونحن قد آمننا وعرفنا أنك أنت المسيح إبن الله الحي (يو ٦: ٦٨، ٦٩). والمسيح يرد "أليس أني أنا اخترتكم، الإثنى عشر؟ (يو ٦: ٧٠).

نلاحظ أن المسيح يستخدم كلمات، الراعي / الباب / الخراف كشفرة أو رمز لموضوع حقيقي على مستوى علمه الإلهي وهو كيف سيخلص المؤمنين بإسمه الذين عرفوه وعرفهم؟ وسوف يعطيهم الحياة الأبدية؟ وكيف ستكون الصلة بينه وبينهم؟



# WRITINGS OF SAINT ATHANASIUS THE APOSTOLIC

## Letter LXII. To John and Antiochus

I was glad to receive your letter just now, the more so as you wrote from Jerusalem. I thank you for informing me about the brethren that there assembled, and about those who wish, on account of disputed points, to disturb the simple. But about these things let the Apostle charge them not to give heed to those who contend about words, and seek nothing else than to tell and hear some new thing.

But do you, having your foundation sure, even Jesus Christ our Lord, and the confession of the fathers concerning the faith, avoid those who wish to say anything more or less than that, and rather aim at the profit of the brethren, that they may fear God and keep His commandments, in order that both by the teaching of the fathers, and by the keeping of the commandments, they may be able to appear well-pleasing to the Lord in the day of judgment. But I have been utterly astonished at the boldness of those who venture to speak against our beloved Basil the bishop, a true servant of God. For from such vain talk they can be convicted of not loving even the confession of the fathers.

Greet the brethren. They that are with me greet you. I pray that ye may be well in the Lord, beloved and much-desired sons.

## Letter LXIII. Letter to the Presbyter Palladius

To our beloved son Palladius, presbyter, Athanasius the Bishop greeting in the Lord.

I was glad to receive also the letter written by you alone, the more so that you breathe orthodoxy in it, as is your wont. And having learnt not for the first time, but long ago, the reason of your staying at present with our beloved Innocent, I am pleased with your piety. Since then you are acting as you are, write and let me know how are the brethren there, and what the enemies of the truth think about us. But whereas you have also told me of the monks at Caesarea, and I have learned from our beloved Dianius that they are vexed, and are opposing our beloved bishop Basil, I am glad you have informed me, and I have pointed out to them what is fitting, namely that as children they should obey their father, and not oppose what he approves.

For if he were suspected as touching the truth, they would do well to combat him. But if they are confident, as we all are, that he is a glory to the Church, contending rather on behalf of the truth and teaching those who require it, it is not right to combat such a one, but rather to accept with thanks his good conscience. For from what the beloved Dianius has related, they appear to be vexed without cause.

For him, as I am confident, to the weak becomes weak to gain the weak. But let our beloved friends look at the scope of his truth, and at his special purpose, and glorify the Lord Who has given such a bishop to Cappadocia as any district must pray to have. And do you, beloved, be good enough to point out to them the duty of obeying, as I write. For this is at once calculated to render them well disposed toward their father, and will preserve peace to the churches. I pray that you may be well in the Lord, beloved son.

# من عظات الأنبا مكاريوس الكبير

## صانع العجائب

تابع ما قبله في العدد الماضي ...

**القتال مع عماليق:**

ولما دخل يشوع في قتال مع عماليق، كان إذا رفع موسى يديه نحو السماء إلى الله، أن اسرائيل يغلب، وإذا خفض يديه أن عماليق يغلب.

**حينما ترفع أفكارك إلى السماء:**

ولكن حينما تسمع عن هذه الأمور فلا تدع عقلك يذهب بعيداً، بل حيث إنها كانت رمزاً وظلاً للحقيقة فطبقتها إداً على نفسك. فإنك حينما ترفع يدي عقلك وأفكارك نحو السماء وتضع في قصدك أن تلتصق بالرب وتتحد بالرب فإن الشيطان يسقط تحت أفكارك. وكما سقطت أسوار أريحا بقوة الله، كذلك الآن بقوة الله تتحطم مدن الشيطان وأسوار الشر التي تحارب عقلك ويسقط أعداؤك أيضاً.

**عمل الروح في الأبرار والانبيا:**

لقد كانت قوة الله في القديم حاضرة مع الأبرار بلا إنقطاع، وكانت تعمل عجائب منظورة. وكانت النعمة الإلهية ساكنة فيهم أيضاً. وهكذا كانت النعمة الإلهية تعمل أيضاً في الأنبياء، وكان الروح يعمل في نفوسهم للتنبؤ والتكلم حينما كانت تدعو الحاجة أن يخبروا العالم بأحداث عظيمة. لن الأنبياء لم يكونوا يتكلمون في كل وقت، بل حينما يشاء الروح الذي فيهم فقط. إلا أن القوة الإلهية كانت معهم دائماً.

**إنسكاب الروح في العهد الجديد:**

فإن كان الروح القدس قد إنسكب بهذا المقدار في ذلك العهد الذي هو ظل لعهد النعمة، كم بالحري ينسكب في العهد الجديد، عهد الصليب ومجيء المسيح، الذي فيه حدث إنسكاب الروح والإمتلاء به. كما هو مكتوب "إنني أسكب من روعي على كل بشر" (أع ٢ : ١٧). وهذا هو المعنى الذي قصده الرب نفسه حينما قال "وها أنا معكم إلى انقضاء الدهر" (مت ٢٨ : ٢٠). "لأن كل من يطلب يجد" (مت ٧ : ٨) وأيضاً "إن كنتم وأنتم أشرار تعرفون أن تعطوا أولادكم عطايا جيدة فكم بالحري الأب السماوي يعطي الروح القدس للذين يسألونه" (لو ١١ : ١٣). "بقوة وبيقين شديد" كما يقول الرسول (١ تس ١ : ٥).

**الحصول على قوة الروح:**

إن هذه الأشياء نحصل عليها بالتدريج، وتحتاج منا إلى وقت وتعب وصبر ومحبة كثيرة وشوق كبير نحو الرب. وهكذا فإن "حواس النفس"، "تندرب" كما يقول الكتاب (عب ٥ : ١٤). بواسطة الخير والشر، أي من خلال حيل العدو ومؤامراته وخداعاته من ناحية، ومن الناحية الأخرى بواسطة المواهب والمعونات المتنوعة التي تُعطى لعمل الروح القدس وقوته.

وإن الذي يواجه خداع الخطية، الذي يلوث الإنسان الباطن بواسطة الشهوات، ولا يتعرف في داخل نفسه على معونة الروح القدس "روح الحق"، الذي يقويه ويعين ضعفه، ويجدد نفسه بفرح القلب، مثل هذا الإنسان يسير في طريقه بدون تمييز، إذ لم يكتشف بعد تدبيرات النعمة المتنوعة، وسلام الله العميق.

**هل وجدت الكنز؟**

ومن الناحية الأخرى فإن الذي ينال معونة الرب، ويحصل على الفرح الروحاني ومواهب النعمة السماوية، مثل هذا الإنسان إن كان يتصور أنه لم يعد معرضاً بالمرّة لأذى الخطية، فإنه ينخدع دون أن يدري، إذ إنه لا يميز خبث الخطية ولا يدركه، ولا يعرف أن النمو إنما يتم بالتدريج من الطفولة حتى النضوج والكمال في المسيح. لأن الإيمان يزداد وينمو بواسطة عمل الروح القدس الإلهي، وتبعاً لذلك تتحطم تدريجياً حصون الأفكار الشريرة إلى أن تنهدم كلياً (٢ كو ١٠ : ٤).

يتبع في العدد القادم ...