

*the*  
HOLY SPIRIT



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HOLY SPIRIT

Geoffrey Thomas



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*The Holy Spirit*

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**To Iain Murray**

*friend, preacher, author, counselor, and confidant*





## Preface

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In May 1964 the faculty of Westminster Theological Seminary in Philadelphia and those of us who were the graduating students (thirty or so men) met for a banquet, students and professors sitting informally together in an atmosphere of affection and thankfulness. One by one, the professors got up and said a few words of exhortation and encouragement. When John Murray stood up he suggested that we should not slip out of the habit of studying, but rather we should seek to make our own some area in which we would read as fully and exhaustively as we could over the next years. Mr. Murray said, "There might arise an issue in the church in twenty years' time which is directly related to what you have studied, and then you could make a valuable contribution, guiding and enlightening the church." With the combination of my coming from Wales, with its interest in revival, and my witnessing the rise of the modern charismatic movement in the United States in the early 1960s, I could not have been drawn to any other theme than the Holy Spirit, but I regret not studying the subject more or cultivating closer communion with God the Spirit.

There is a chain of influences that links any author to the published book, and this production is no exception. It began, I believe, with Dr. Robert Letham of the Welsh Evangelical School of Theology suggesting to its principal, Jonathan Stephens, that I be invited to give a course at the seminary on the person and work of the Holy Spirit. I was pleased to receive the invitation, and I prepared for it by a series of sermons on the subject at our congregation, Alfred Place Baptist Church (Independent), Aberystwyth, in Wales. Over several years these lectures have been given in Bryntirion, Bridgend.

Then Dr. Joel Beeke of Grand Rapids read them and suggested that they be published. The men and women of Reformation Heritage Books have pervasively improved them, for which work I am much in their

debt. These chapters make no claims to originality. Of the modern writers I have used R. C. Sproul, Arthur Pink, Sinclair Ferguson, Christopher Wright, and Donald Macleod. Of course I have been influenced by Dr. Martyn Lloyd-Jones, even more by hearing him preach with the Holy Spirit sent down from heaven than by reading his sermons. Of the older writers John Owen is superb, especially his *The Holy Spirit* and *The Spirit and the Church* (Banner of Truth paperbacks). After reading them one wonders what need there was of anyone writing anything else.

So my thanks to my wife, Iola, who has kept me in the ministry and been patient with me both at times when I have been away and again at home when I have been ensconced in my upstairs study. Thanks also to the congregation in Aberystwyth that I have loved since 1965. Joel Beeke has encouraged me more than any other minister in the world. Yet most thanks is to the Spirit of the living God, who came into my life, convicting me, making me alive, giving me a new heart, illuminating and sanctifying me, gifting me to preach the riches of the Lord Christ. I possess with every Christian the privilege of illimitable access to the indwelling Spirit. Thanks be to God.

Geoff Thomas  
September 2011

## CHAPTER ONE



# The Holy Spirit: The Infinite, Personal God

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*As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

—Acts 13:2

In the book of Acts, the thriving congregation of Antioch is led by gifted men who are ministering to the Lord Jesus Christ. They speak warmly of Christ to one another, singing His praise, praying to Him and temporarily denying themselves earthly comforts so they may fix their minds more on their Savior. In the midst of this, a voice from heaven is heard. We do not know exactly how that occurred, but I believe there could have been an audible voice just as the one heard at the baptism and transfiguration of Jesus or at the conversion of Saul of Tarsus on the road to Damascus or during the vision John had on the Isle of Patmos.

During redemptive history such supernatural manifestations of God's voice have occurred. However, it might also have taken the form of a clear conviction that suddenly rooted in every mind of the church leaders as a word from God. Whatever the delivery of those words, all who heard them had the absolute certainty that the Holy Spirit was saying, "Separate me Barnabas and Saul for the work whereunto I have called them." Thus the extraordinary ministry of the apostle Paul was launched. The Spirit of God was calling these two men to a special work. The leaders of the church had been worshipping the Lord Jesus Christ, but the response in the midst of worship came from the Holy Spirit. It did not come in the form of strong feelings or a heightened sense of the Lord Jesus' presence, but as the Spirit actually speaking and telling listeners that they must obey Him in the practical details of ordaining and commissioning Barnabas and Saul to missionary service. This too was the Almighty God's response, for it was God who heard their prayer. God,

who is omniscient and omnipresent but also personal, was there. The God who is is not silent speaks, and He says, "Set apart for me these two men. I have called them to do a work for me." The God who speaks is the Holy Spirit. The Holy Spirit Himself says those words.

Many people today are ignorant about the person and work of the Holy Spirit, both theologically and experientially. Still, there is much talk about Him, and many claim that He is at work in special ways in individuals and congregations. Such claims can intimidate us, but they have no more authority than the men and women who make them. Our consciences are not bound by human claims, but at the same time we dare not underestimate the crucial importance of the work of the Spirit of God. We know that the Son of God became incarnate, died on the cross, rose from the grave, and ascended to the throne of heaven so that He might pour out His Spirit at Pentecost and continue pouring Him out on the church everywhere. Without the gift of the Holy Spirit, the earlier accomplishments of the Savior would not have profited us. The essential, vital, central element in the life of every congregation is the person and work of the Spirit of God as illuminated and structured and judged by the Spirit-breathed Word.

The climax of Jesus' ministry takes place in the upper room, where He teaches the Twelve about the coming of the Spirit. There is no good in any of us that is not a result of the Spirit's work. Every virtue we possess, every victory we win, and every thought of holiness are due to the Spirit. Whatever God calls us to do in life can be accomplished only by the Holy Spirit. Without Him we can do nothing. We cannot do any spiritual good without the Spirit. Every new Christian becomes a believer through the sovereign work of the Holy Spirit. Every Christian who finishes the race of life and enters glory has been kept and prepared for heaven by the power of the Spirit. The only sin for which there is no forgiveness is one committed against the Spirit.

Still, what errors and heresies have crept into the church in the last two thousand years in relation to the Holy Spirit! How diligent we must thus be in studying and knowing about the person and work of the third person of the Godhead, the Holy Spirit. If a seminary turned out a hundred times more preachers than it does now, the church would not be one whit better off unless God is pleased to give a fresh outpouring of the Holy Spirit.

## **THE HOLY SPIRIT IS A PERSON**

Hershey was the originator of wrapped chocolate bars; Hoover, of modern vacuum cleaners; Kellogg, of cornflakes; Ford, of affordable motor cars; and Dr. Scholl, of exercise sandals. Real persons produced materials that we use every day with scarcely a thought of their originators. We have even depersonalized the men who gave their names to what they made by saying we “hoover” the floor or eat a Hershey bar or drive a Ford.

We must be careful not to do that with the Holy Spirit. He is not merely a background influence in the church like the heating system, or a crowd rouser like a band at a rock concert or an agent of raw power such as electricity or an extraordinary means of communication like the World Wide Web. The Spirit may be heat and influence and power and communication, but before He is any of them, He is a person. He is as much a divine person as is God the Father or Jesus the Son. Many cults deny this. To support their views, they say, “Consider Acts 2, which says the Holy Spirit is *poured out* (v. 18) and *shed abroad* (v. 33). How can you pour out a person? You cannot pour out a prime minister or a president. The Spirit is an influence of God, not a person.” That is one way they deny the personal nature of God the Spirit. Having rubbished the doctrine of the Trinity, they must then reject the Spirit as a divine person or confront a rival deity who has all the attributes and titles of God.

We respond to them by saying that the language of Acts 2 is figurative. Just as water can be poured down in a severe cloudburst, so the Holy Spirit descended on believers on the day of Pentecost. He affected 120 disciples of Jesus, filling them with Himself, and He regenerated three thousand unbelievers. He did not change one person here and another there; He came like Niagara Falls, cascading down upon the multitude. He shed Himself abroad like a monsoon on Jerusalem as crowds heard Peter preach. Sinners who were as spiritually dry as old sticks and dusty stones were drenched by the Spirit as He was “poured out” and “shed abroad.” The true hermeneutic affirms the personality of the Spirit.

We insist that the Spirit is a person who has intelligence, will, understanding, affection, intentionality, and individuality. All the elements of personality are ascribed to the Spirit and are found in Him. He is not deficient in any moral quality such as kindness, patience, gentleness, wisdom, restraint, joy, and goodness. He has life in Himself just as the Father and the Son have life. Let us consider a number of ways in which the Spirit is a person.

1. *The Scriptures use personal pronouns in referring to the Holy Spirit.* Scripture does not refer to the Spirit as “it,” as if talking about energy or power; Scripture uses “he.” The Spirit also refers to Himself as a person. In Antioch the Spirit says to believers, “Separate me Barnabas and Saul for the work whereunto I have called them” (Acts 13:2). The Spirit of God uses the personal pronouns “me” and “I.” The Lord Jesus Christ also refers to the Spirit as a person. In John 15:26, Jesus says, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” What is grammatically interesting is that “Spirit of truth” uses the neuter gender for Spirit but is immediately followed by the word “he.” If John wanted us to believe that the Spirit of God was an impersonal and neuter force, this would be the perfect place to do so, but John says “he.”

The personhood of the Spirit is also evident in John 16:13–14, where the pronouns “he” and “him” are used eight times each: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.” There is no grammatical reason to use the masculine pronouns, but Jesus does so, thus offering the cults no excuse to deny the personality of the Holy Spirit. The Lord Christ says, “But if I depart, I will send him unto you” (John 16:7).

2. *The Scriptures ascribe personal traits to the Holy Spirit.* The Spirit can be lied to, Peter says in Acts 5:3. The apostle asks Ananias, “Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?” You wouldn’t say, “I told a lie to the electrical current or to the water fountain or to the food-vending machine.” You deceive people. Likewise Paul tells the Ephesians to “grieve not the holy Spirit” (Eph. 4:30). You cannot grieve an abstraction or a force. Astronauts do not weep in shame because they grieved the law of gravity, but you should weep when you have caused grief to someone who loves you and whom you also love. Scripture tells us the Holy Spirit is a person, whom we may please or offend, obey or defy. He loves and can be loved. He is a person to whom we personally relate.

3. *The Scriptures ascribe personal tasks to the Spirit.* Scripture says the Spirit has the power of speech; He thus speaks to the leaders of the church in

Antioch. In 1 Timothy 4:1, Paul says to Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." Likewise, Jesus says to the seven churches, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7). The Spirit also teaches, for Jesus says, "He shall teach you all things" (John 14:26). What impersonal power could teach us everything? We might learn elementary lessons from hurricanes or microwave ovens or electricity, but hardly "all things." Only a personal God could teach us "all things."

In addition, Jesus tells His disciples not to worry when they are put on trial and face accusations, "for the Holy Ghost shall teach you in the same hour what ye ought to say." (Luke 12:12). The Spirit's teaching does not move toward us in some mechanical way. It is not like a telephone answering machine that infuriates us by telling us to enter all kinds of numbers before getting an answer. The Spirit interacts with us individually and personally, telling us how to respond to a crisis or what to say to those who interrogate us. The Spirit intercedes for us and actually prays for us. As Romans 8:26 says, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

We have a personal God in glory; the man Christ Jesus, who is our great high priest and who lives to make intercession for us; and a personal God here with us on earth, the Holy Spirit, who prays for us. He is not like a Tibetan prayer wheel going round and round in the wind. He has a distinct holy personality. How could we cope with cross-bearing and the opposition of the world without the Spirit interceding for us? As Alfred H. Vine writes:

Christ is our Advocate on high:  
Thou art our Advocate within;  
O, plead the truth, and make reply  
to every argument of sin.

4. *The Scriptures ascribe personal characteristics to the Spirit.* On four recorded occasions, Jesus refers to the Spirit as the "paraclete." The word is derived from the prefix *para* and the root *kalein*. Together they mean "one who is called alongside." In Jesus' day, a paraclete was summoned to give assistance in a court of law. He was a barrister or counsel who pleaded a person's case in court. *Paraclete* is the term Jesus uses in the opening

verse of 1 John 2:1: "We have an advocate with the Father, Jesus Christ the righteous." At the tribunal of God on judgment day, the judge will be the Savior who died for our sins. The defense lawyer who speaks for us will also be the Savior, who paid the cost of our redemption. In addition, the Holy Spirit will be our paraclete, for He helps us in our weakness and intercedes for us according to the will of God. He defends us and convicts those who would destroy us. He comforts and consoles us just like the Father, who will wipe away tears from our eyes. He is the Comforter, who is the most tenderhearted source of solace the church could ever know. A Christian may say about some aspect of ministry, "That is not my forte," meaning that he feels inadequate in something like witnessing or counseling or perhaps writing. But the Holy Spirit is the forte of every Christian. We can do all things through the Spirit, who strengthens us. We must go wherever God places us and do whatever tasks He gives us to do, for if we do not, we insult the Holy Spirit, who strengthens us when we come to the front line of Christian service. As Acts 1:8 says, "But ye shall receive power, after that the Holy Ghost is come upon you."

So the Holy Spirit is a person; He is not an influence or quality or force or power or some emanation from God. He is as much a person as Jesus, but like the angels and the Father, the Holy Spirit does not possess a body. He is spirit. R. C. Sproul says he was planning to marry his wife, Vesta, when he was converted in 1957. He was excited about telling her that he had become a Christian; however, her response was not warm. She was unhappy and fearful of this change, and remained so for months. Then one night she was persuaded to accompany him to a prayer meeting. Sproul had been praying for her at length. There, in the middle of the prayer meeting, she felt her heart strangely warmed. After the meeting was over, she said to Sproul, "Now I know who the Holy Spirit is." Unlike the years before that time, when she had merely heard about the Holy Spirit, she now knew who the Spirit was. Her first response to the Spirit, who gave her birth from above, was that He as a person had been dealing with her.

### **THE HOLY SPIRIT IS GOD**

In the history of the church, there have been few disputes about the deity of the Holy Spirit. There have been significant debates about whether Christ was God. Through such controversies people minutely examined



the Scriptures and came to agree that the Scriptures taught that Jesus Christ was God. The church concluded in its confessions that Jesus has all the attributes of God, all the names of God, all the prerogatives of God. Christ the Son is as much God as the Father is God.

Disputes about the divinity of the Holy Spirit are unusual, but they have occurred because there is no statement in Scripture that says, "The Spirit is God." However, the Bible does declare that the Spirit possesses divine attributes and exercises the sovereign authority of God. Such teaching is clear and unchallengeable. Let's examine some of the evidence substantiating this claim.

*1. The Holy Spirit is expressly called God.* In Acts 5:3–4, Peter says to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." Peter says in verse 3 that Ananias has lied to the Holy Spirit. In verse 4, he says Ananias has lied to God. Peter, who had been raised as a Jew who confessed "Hear, oh Israel, the Lord your God is one God," had a deep hatred of idolatry. Yet he had spent three years in the presence of one he now knows as Lord and Christ, and he now identifies the Spirit as God.

The apostle Paul likewise grew up as a Jew, yet he calls Christians the "temple of God." He does this because, as he says in 1 Corinthians 3:16, "The Spirit of God dwelleth in you." Because a Christian is the temple of the Holy Spirit, he must therefore glorify God in his body. Paul goes on to say Christians are "the temple of the living God" (2 Cor. 6:16). In this he refers to the Holy Spirit as the living God. Again in 1 Corinthians 12, the apostle speaks of the three persons of the Godhead as "the same Spirit" (v. 4), "the same Lord" (v. 5), and "the same God" (v. 6). Notice the priority of the persons: first the Spirit, then the Lord, and then God.

*2. The Holy Spirit is the author of Old Testament verses spoken by Jehovah.* In the Old Testament the expressions "God said" and "the Spirit said" are used interchangeably. The activity of God in revealing truth to the prophets is also acknowledged as the activity of the Holy Spirit. There is no membrane of separation between the Spirit and Jehovah God. What is fascinating in the New Testament is that when the apostle Paul quotes the words of the LORD, he tells us that the Holy Spirit was speaking those

words. For example, in Acts 28:25, Paul speaks of the commission the prophet Isaiah received in the temple. Isaiah 6:9 says it is the LORD who speaks to the prophet and says, "Go, and tell this people," but when Paul quotes Isaiah in Acts he says, "Well spake the Holy Ghost by Esaias the prophet unto our fathers" (Acts 28:25). So what Jehovah said was also what the Holy Spirit said. They are one. We know from other passages in the Old Testament that Jehovah spoke by the mouth of the prophets, yet when Peter refers to these passages he says that holy men of old spoke "by the Holy Ghost" (2 Peter 1:21). So when Jehovah spoke, the Holy Spirit was also speaking.

3. *The Holy Spirit displays all the perfections of God.* The Holy Spirit is omniscient; He knows everything. The glory of that truth is not His knowledge of creation but the Holy Spirit's knowledge of the infinite God Himself. In other words, nothing in God is unknown to the Spirit. I will never know God exhaustively. For all eternity I shall have the mind of a creature, which, however enlightened and cleansed of sin and glorified, will still be a finite mind. By contrast, the Godhead is measureless and infinite. When Paul writes of the Holy Spirit, he says, "The Spirit searches all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:10–11). No part of God is closed to the Spirit. God has no secrets that he withholds from the Spirit. The Holy Spirit may go into the deep things of God, such as how God can be one and yet three persons. He searches all things. All the unspoken thoughts of God, whatever they may be, are known to the Spirit. The Father keeps no secrets from the Son or the Spirit. Jesus once said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son" (Matt. 11:27). No one knows Father and Son save the Spirit. So, the Holy Spirit is omniscient because He knows God exhaustively; all the things of God have been committed to the Spirit because He is God.

The Holy Spirit is also omnipresent in our lives as believers; He is present where two or three gather together in His name. He is everywhere: in Tierra del Fuego, in Alaska, in China. He is in the heart of the atom, in the ocean's depths, at the core of the earth, in the Milky Way, in the furthest recesses of space from which faint radio signals emanate, and in the great silence beyond that. So there is nothing men may discover in

cosmic exploration that is absent from the Spirit of God. What is yet to be discovered will bear evidences of God the Spirit's creative and sustaining energy. So Psalm 139:7-12 says, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Wherever the Spirit is, God is. There is no place for rebel sinners or fugitives to hide that is outside of the presence of the Holy Spirit; He is ubiquitous. Such an attribute belongs to the being of God; it is not shared by any creatures. Mary the mother of Jesus does not have attributes like that. Neither do the archangels, who cannot be in more than one place at a time. Like the angels, we are all finite, created spirits. We are creatures bound by space and time. That is not so for the Holy Spirit; He is omnipresent.

The Holy Spirit is also the Creator. To create is a divine attribute. No one can create anything out of nothing except God. The Holy Spirit was active before the first day of creation. Genesis 1:1-2 tells us, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." That theme is repeated time after time in the Bible. Psalm 104:30 says, "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." Job 33:4 says, "The spirit of God hath made me, and the breath of the Almighty hath given me life." What is more, the Holy Spirit was the miraculous power that begat God the Son in the womb of the Virgin Mary. As Luke 1:35 says: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." The Holy Spirit creates life where there is none. Jesus Christ was raised from the dead by the Spirit, for Romans 8:11 says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The Spirit is also the absolutely holy One. The properties of power and might are His, but so are the moral qualities. God is the holy One.

The seraphim cover their eyes before Him and cry to one another, "Holy... holy.... Isn't He so holy?" (see Isaiah 6). He is described as "glorious in holiness." One time Jonathan Edwards was riding in the woods, contemplating God. He became so overwhelmed with the total perfection and righteousness of God that he had to lie down until he had the strength to stand up and mount his horse. The third person of the Godhead is addressed most frequently as the "Holy Spirit" or "the Spirit of holiness." He has all the moral perfections of God. So what the Spirit creates and sustains in those He indwells are all fruit of righteousness, which, according to Galatians 5:22-23, is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The Spirit is like God, but of course He is not like God at all; He *is* God, and so all the perfections of God are His. The Spirit of God is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

4. *The Holy Spirit displays the sovereignty of God.* Salvation is of the Lord and is applied to men and women by the Spirit of the Lord. Jesus makes that clear to Nicodemus in their dialogue in John 3:8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." You cannot say, "Come here, wind, on this hot day, and blow on my cheek." The wind blows wherever it pleases, not as you direct. Likewise, you cannot say you will go and preach in such a place, and nine people will be converted. You cannot say, "I am going to talk to my erring daughter and convert her." Regeneration is not yours to perform. It is the Spirit's grand prerogative.

You cannot say you will perform a miracle tonight where a man with Down's syndrome will be delivered of that syndrome when you lay your hands on him. That is the work of the Spirit, and those works are done at His sovereign discretion. He does not inform us of His plans. We recognize that from our own experience.

The sovereignty of the Spirit is most powerfully seen in His relationship with God the Son. The Spirit formed the incarnate Son in Mary's womb. Who but God could do that? The Spirit anointed Christ at His baptism for public ministry. Who but God could anoint God the Son? The Spirit led Jesus into the wilderness. Who but a divine person had the right to direct the Mediator in the way He should go? Do the sheep direct the Shepherd, or the Shepherd direct the sheep? Where does

authority lie? To whom but God would the Redeemer have submitted? What a sovereign Spirit He is!

The Holy Spirit is a person, and the Holy Spirit is God. So when our Lord commissioned the church to go into all the world and make disciples of all nations, He stipulated that they should be baptized “in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19). The Father is God, the Son is God, and the Spirit is God. These three are one God. You realize how unacceptable it would be to say we are to baptize in the name of the Father and the Son “and the apostle Paul” or “the Virgin Mary.” But when you see that the Spirit is as much a person as the Father and the Son and that He has all of the divine attributes and prerogatives and perfections, then it is essential that we say, “Father, Son, and Spirit.” God is a triune God, and you have been joined to Him in that Trinity. You have been united with the Holy Spirit, the infinite-almighty and yet personal God, and you are one with Him forever. What hope that should give you for the future!

When you hear the apostolic benediction spoken at the end of every worship service, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (2 Cor. 13:14), you will know that they are equal in their love for you and their power to redeem and sanctify you. You know that it is utterly unacceptable for a Roman Catholic to hear a benediction speaking of Christ’s grace and God’s love and the intercession of Mary. The phrase *fellowship of the Holy Spirit* sets the Spirit in right relationship with the Father and the Son, who are all co-essential, co-eternal, and co-equal. You are not alone; you are in daily communion with God the Holy Spirit. May He be with us all forevermore.