

The  
Holy Spirit:  
*An Introduction*

FRED SANDERS



SHORT STUDIES *in*  
SYSTEMATIC THEOLOGY

*Edited by Graham A. Cole & Oren R. Martin*

“How do we think about someone who is not merely ‘out there’ but also in, with, and through us? Fred Sanders has set out to do just such thinking. The result is a study on the Holy Spirit that comes like a breath of fresh air where familiar terms and images take on new and unexpected significances.”

**Simon Chan**, Former Professor of Systematic Theology, Trinity Theological College, Singapore; Editor, *Asia Journal of Theology*

“*The Holy Spirit: An Introduction* comes with all the hallmarks we anticipate enjoying in a book by Fred Sanders: Trinitarian foundations without obfuscation; appreciation of rigorous theology without ignoring biblically informed experience; reading from the ancient fathers that does not bypass more recent Americans, Dutch, French—and even Scottish—authors; a willingness to correct error without developing a harsh spirit; a desire to seek rapprochement where possible without compromising important convictions; and reverence for great theologians without losing an engaging playfulness. This is an introduction in the root sense of the word. Here we are led into the living reality of the ‘three person’d God’ who makes himself known through the Holy Spirit. There is theological treasure here, beautifully coupled with theological pleasure! What could be better?”

**Sinclair B. Ferguson**, Chancellor’s Professor of Systematic Theology, Reformed Theological Seminary; Teaching Fellow, Ligonier Ministries

“There are many good books on the Holy Spirit, but Fred Sanders has made a most welcome addition to the literature with an approach that is both fresh and faithful. Introducing the theology of the Holy Spirit as part of Trinitarian theology, he shows how the doctrine of the Trinity shapes and informs our understanding of the Holy Spirit. The result is superbly rich, precise, and wonder-inducing, yet at the same time eminently clear and accessible.”

**Michael Reeves**, President and Professor of Theology, Union School of Theology

“Fred Sanders’s little treasure on the Holy Spirit is both theologically rich and spiritually bracing in short compass. You will find yourself invoking, praising, and knowing the blessed Holy Spirit better to your soul’s benefit.”

**Liam Goligher**, Senior Minister, Tenth Presbyterian Church,  
Philadelphia, Pennsylvania

“In his customarily clear, creative, and compelling way, Fred Sanders invites us to consider the Holy Spirit, first, as the divine Trinitarian person whom we already know, and, second, as the subject of theological study. This book covers all its essential aspects, with several unique emphases: an appeal to pneumatology as the doctrine that connects all other doctrines; the proposal that we encounter the Spirit as ‘the Holy Presupposition’ and appropriate him as the consummating person; the question of what alternatives we have created as substitutes for the Spirit; and twenty-seven ‘rules for thinking well about the Holy Spirit.’ Vintage Sanders and, thus, a must-read!”

**Gregg R. Allison**, Professor of Christian Theology, The Southern Baptist Theological Seminary; Secretary, Evangelical Theological Society; author, *God, Gift, and Guide: Knowing the Holy Spirit*

“Fred Sanders is a world-class theologian of the Trinity. In this book, he introduces us to the Holy Spirit—the member of the Godhead whom Christians already know yet often neglect or misunderstand. Accessibly written, rich in historical and theological insight, and unwaveringly faithful to Scripture and orthodoxy, *The Holy Spirit: An Introduction* is the best book of its kind. It distills a great depth of learning into a clear, friendly, pastoral text. The twenty-seven rules of the appendix alone would make a wonderful primer for every Christian.”

**Gavin Ortlund**, author, *Theological Retrieval for Evangelicals*

# The Holy Spirit

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# The Holy Spirit

*An Introduction*

Fred Sanders

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To Biola University, with gratitude for  
a place to teach and learn

And Torrey Honors College, for a place to talk and read

And Grace Evangelical Free Church,  
for a place to pray and serve





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## Series Preface

The ancient Greek thinker Heraclitus reputedly said that the thinker has to listen to the essence of things. A series of theological studies dealing with the traditional topics that make up systematic theology needs to do just that. Accordingly, in each of these studies, a theologian addresses the essence of a doctrine. This series thus aims to present short studies in theology that are attuned to both the Christian tradition and contemporary theology in order to equip the church to faithfully understand, love, teach, and apply what God has revealed in Scripture about a variety of topics. What may be lost in comprehensiveness can be gained through what John Calvin, in the dedicatory epistle of his commentary on Romans, called “lucid brevity.”

Of course, a thorough study of any doctrine will be longer rather than shorter, as there are two millennia of confession, discussion, and debate with which to interact. As a result, a short study needs to be more selective but deftly so. Thankfully, the contributors to this series have the ability to be brief yet accurate. The key aim is that the simpler is not to morph into the simplistic. The test is whether the topic of a short study, when further studied in depth, requires some unlearning to take place. The simple can be amplified. The simplistic needs to be corrected. As editors, we believe that the volumes in this series pass that test.

While the specific focus varies, each volume (1) introduces the doctrine, (2) sets it in context, (3) develops it from Scripture, (4) draws the various threads together, and (5) brings it to bear on the Christian life. It is our prayer, then, that this series will assist the church to delight in her triune God by thinking his thoughts—which he has graciously revealed in his written word, which testifies to his living Word, Jesus Christ—after him in the powerful working of his Spirit.

Graham A. Cole and Oren R. Martin

## Introduction

# Haunted by the Holy Ghost

This book introduces Christians to the Holy Spirit, which is a cheeky thing to do.

By definition, every Christian must already know the Holy Spirit in the most important way, since “anyone who does not have the Spirit of Christ does not belong to him” (Rom. 8:9). So to publish a book for Christian readers under the title *The Holy Spirit: An Introduction* is to take on a peculiar project: introducing readers to somebody they already know. That is exactly what this book does. It presupposes that its readers are already engaged with the reality of the Holy Spirit and invites them to a theological encounter with that person.

### **The Holy Spirit in Three Points**

Normally when we grow in our knowledge of people, we say that while we knew them already, now we know them better. But in the case of the Holy Spirit, something more subtle and paradoxical takes place. The Holy Spirit is more than just the next person to know. To encounter him is to be caught up into an act of knowing that claims us altogether and sets us free,

## 2 Introduction

that expands our theological horizons while regathering our mental powers, that suspends us in his power and grounds us in his truth. You can't just walk up to him and say hi. Meeting the Holy Spirit, in whom we live and move and have our being, requires a special approach because knowledge of the Spirit is a special kind of knowledge.

We will approach the doctrine of the Holy Spirit obliquely because of who he is and how he acts. The Holy Spirit points in three different directions: he points to the Son, he points back to us, and he points to all truth.

1. *The Holy Spirit points to the Son.* He is deflective, turning our gaze away. There is something slippery about this, because even when the Holy Spirit opens our eyes to see and understand his work, what he primarily directs our attention to is not himself but Jesus Christ. Think of the steps by which our knowledge of the Spirit advances. We start with Jesus. As we understand Jesus Christ more fully, we recognize him not in an isolated way but as the one sent by God the Father. You cannot know one without the other. When Jesus is in the foreground, God the Father is, so to speak, in the background as the one who so loved the world that he gave his only-begotten Son. And then, finally, as we become more aware of this Father-Son relation, we become aware that our awareness of it is being brought about by the Holy Spirit. So when the Holy Spirit, the life-giving Lord of all, effectively accomplishes his work on our hearts and in our minds, he unveils the fact that he has already been at work in us as he has been successfully directing our attention to Jesus.

The Spirit is expert at deflecting attention away from himself and toward the Son. He tends to deflect attention best at exactly the moment when he is most powerfully present in us! As Pentecostal and charismatic Christians have often pointed

out, the people who talk the most about the Holy Spirit are not necessarily the people most influenced by the Holy Spirit. On the contrary, the people most influenced by the Holy Spirit are usually the ones with the most to say about Jesus Christ. This is because the Spirit is powerful and effective at deflecting our attention to the Son rather than drawing it to himself.

2. *The Holy Spirit points to our own spiritual knowledge.* He is reflexive, turning our gaze back to itself. While the Holy Spirit is always at work everywhere, his special ministry involves opening our spiritual eyes to the fact that he is already at work everywhere. God gives us the gift of salvation, which includes the Holy Spirit. But he also gives us that same Holy Spirit precisely to open our eyes to the gift itself: “We have received . . . the Spirit who is from God, that we might understand the things freely given us by God” (1 Cor. 2:12). That is, the Spirit within us is a kind of God-given power of reception by which we understand what God has already given. This work of the Spirit is reflexive, because thinking about the Spirit turns our eyes back upon their own act of seeing, so to speak.

There is something inherently eye opening in all the work of the Holy Spirit. Think of the Trinity’s revelation. If the Father is the speaker and the Son is his Word, the Spirit is the one who personally causes our understanding of that Word. So to begin thinking about the Spirit is to begin thinking about thinking, or about the one in whom you’ve already been doing your thinking, meeting somebody you already know. As Hermann Witsius (1636–1708) said of the Spirit, “He cannot be seen, but in his own light; he cannot be known or acknowledged, but by his own kind and gracious agency.”<sup>1</sup> Knowledge of the Spirit is spiritual, and the only way into it is by the Spirit.

1. Hermann Witsius, *Sacred Dissertations on the Apostles’ Creed* (1823; repr., Grand Rapids, MI: Reformation Heritage, 2010), 2:303.



Of course there's more to the Holy Spirit's work than just enlightening our minds; he produces life and imparts power, and (as we will see in chapter 5), does a whole list of other things that are not merely cognitive or mental. The Holy Spirit is not just in your mind! He brings with him a reality that is more than thoughts and ideas. But his great illuminating work on the Christian mind is what gives the study of the Holy Spirit its paradoxical character. Thinking about the Holy Spirit is like faith looking at its own eyeballs. Talking about the Holy Spirit is like faith saying why it's saying what it's saying while it's still saying it. When you try to focus on pneumatology, you realize that there are at least two meanings to the word *vision* in the ancient Irish hymn "Be Thou My Vision." When you sing it, you are asking, with the saints of all the ages, for God to be the object on which your mental eye focuses (what you see; the vision before you), and also to be the power by which the mental eye can focus on such an object (how you see it; your vision). You are asking God to be simultaneously the vision you see and the vision by which you see. "For with you is the fountain of life; in your light do we see light" (Ps. 36:9).

3. *The Holy Spirit points to all truth.* He is connective. These first two reasons why it is paradoxically powerful to give sustained attention to the Holy Spirit already suggest the third reason: the Spirit uniquely connects all truths to each other. When the Holy Spirit illumines a mind, his work is not so much to bring in a few new ideas (though he can and does do this), but to connect all true ideas about God and salvation in a meaningful way. The Spirit uniquely binds every Christian doctrine to every other Christian doctrine, weaving together the spiritual truth of our faith in an integral way. To think specifically about the Holy Spirit, you have to reach into the very heart of Christian life and doctrine and pull out something

that is linked to everything else, something that is always theologically functioning whenever anything at all is theologically functional. And as you drag it out into the light and begin to analyze it by itself, it starts to look strangely isolated and disconnected. That's because in the very act of dragging it out and analyzing it, you have in fact isolated it and disconnected the most connected thing. If we call this third reason the connective aspect of the Spirit's work, it is because of how enmeshed Spirit-knowledge is in all theological knowledge. It is paradoxical to focus our attention on the work of the Spirit in particular, and in isolation, because the work of the Spirit is characteristically connective, consummating, holistic, and synthetic.

Even when we focus directly on the Holy Spirit as the object or content of our study, he is always more. He is its motivating force, its context, its presupposition, its condition, its meaningful form, its inner power, its atmosphere, its element, its idiom, its orientation, its governor, its medium, its carrier. He is all this for any doctrine we study: divine attributes, creation, providence, salvation, church, and the rest. In studying any of these, as we focus our attention on a specific theological topic, it is only in and with and by the Holy Spirit that we reach true understanding of each spiritual topic. And then when the time comes to study the doctrine of the Holy Spirit, we are at work on something special, because in this doctrine, someone special is uniquely at work within us for knowledge of himself. That someone is at work within us as we think and write and read about him. He is the teacher of the lesson that is himself.

Think of it this way. A pulmonologist, in writing about the functioning of the respiratory tract, obviously doesn't need to disconnect and dissect actual lungs. There is no need to tear them out of the chest! But pulmonology is an extremely apt analogy for pneumatology; to think accurately and meaningfully about

the lungs as functioning organs in your chest requires thinking about the entire respiratory system. The subspecialties of pulmonology work their way out from the lungs to consider the circulatory system so that the quality of the blood and its movement from the heart are directly implicated. Not only are the body's other systems and behaviors drawn into the relevant analysis but so is the quality of the environment around the body, most notably the ambient air as it makes its way into the breather. This is the kind of doctrine pneumatology is; it involves the lungs of theology and therefore also the heart and blood and breath of theology. It is here in this doctrine that we ought to recognize the divine environment in which all true theology takes place.

It is tempting to say that this connective aspect of the doctrine of the Holy Spirit makes it an especially difficult area of theology. Perhaps it does. But it is also true that pneumatology is the doctrinal location where we are invited to recognize the spiritual character of all doctrines, of theology itself. It is especially here that we are summoned to see that studying theology is a holy task. The great Methodist theologian William Burt Pope (1822–1903) declared of theology that “every branch of this science is sacred. It is a temple which is filled with the presence of God. From its hidden sanctuary, into which no high priest taken from among men can enter, issues a light which leaves no part dark save where it is dark with excess of glory. Therefore all fit students are worshippers as well as students.”<sup>2</sup> All theology should be done in the Spirit; what wakes us up to this is the recognition that the theology of the Holy Spirit should be done in the Spirit.<sup>3</sup> Theology itself is, as it were, haunted by the Holy Ghost.

2. William Burt Pope, *A Compendium of Christian Theology* (London: Wesleyan Conference Office, 1879), 1:5.

3. Andrew Murray remarked, at the beginning of a book on the Spirit, that a real understanding of the Spirit's indwelling presence “would transform all our theology into that

## How to Meet the Holy Spirit

This book is an introduction to the Holy Spirit for people who already know the Holy Spirit. Our goal is to make the doctrine about the Holy Spirit clearer, but one way this book will do that is by showing readers just how much they already know about the Holy Spirit. The goal, educationally, is not to write the doctrine of the Spirit on the blank slate of faithless minds but to evoke and draw forth the truth of the Spirit from believers. In order to accomplish this, the book takes an indirect route: it situates the doctrine of the Spirit within the doctrine of the Trinity.

Other books on the Holy Spirit take a more direct approach, and I heartily recommend those books as well (see the Further Reading section). I especially recommend two classic approaches to pneumatology that organize the material in different ways, one according to biblical theology and one according to Christian experience. For the biblical theology approach, Sinclair Ferguson's *The Holy Spirit* is exemplary.<sup>4</sup> Beginning with "the Holy Spirit and His Story," it moves through creation, the incarnation, and Pentecost to the Spirit's work in salvation, church, and eschatology. The alternative approach, starting from Christian experience, is James Buchanan's (1804–1870) book *The Office and Work of the Holy Spirit*,<sup>5</sup> which considers the work of the Spirit "in the conversion of sinners" and then traces "the Spirit's work in the edification of his people after their conversion." Both of these approaches are widespread in the literature of pneumatology because both are excellent methods of arranging the subject. Both are classic in their own ways.

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knowledge of God which is eternal life." See his *Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church* (London: James Nisbet, 1888), 10.

4. Sinclair B. Ferguson, *The Holy Spirit*, *Contours of Christian Theology* (Downers Grove, IL: InterVarsity Press, 1996).

5. James Buchanan, *The Office and Work of the Holy Spirit* (Edinburgh: John Johnstone, 1842).

But my approach in this book is, as I said above, indirect, which is why I began by highlighting the paradoxical character of studying the Holy Spirit. I hope to treat the paradoxical character of pneumatology not as a hindrance to be lamented but as a help to be cherished. If knowledge of the Holy Spirit is, in the ways described above, deflective, reflexive, and connective, then an introduction to the Holy Spirit might deliver a great deal of insight by arranging itself in a corresponding way. Think of the implications that follow from the work of the Spirit being deflective, reflexive, and connective. *Deflective* means that when you try to think about the Spirit, you find the Spirit himself changing the subject to the Father and the Son. *Reflexive* means that when you try to think about the Spirit, you find the Spirit himself requiring you to think about yourself and about thinking. *Connective* means that when you try to think about the Spirit, the Spirit himself draws you out into the full scope of all theology. But these things are all beneficial! To study the Holy Spirit according to his own characteristic way of working means to be personally engaged in a total Trinitarian encounter with the truth of God.

We will engage the deflective character of pneumatology not by resisting the Spirit's deflective force but by obeying it and focusing our attention on Jesus Christ and God the Father, as the Spirit himself directs us to. We will engage the reflexive character of pneumatology by considering carefully how the Spirit made himself known to us in the history of revelation and how he is manifest now. And we will make the most of the connective aspect of pneumatology by setting pneumatology deliberately in the context of the most comprehensive and all-encompassing of Christian doctrines, the doctrine of the Trinity.

The plan of approach followed in this book may strike some readers as backward. Instead of building up pneumatol-

ogy piece by piece, precept on precept, it begins with the big picture and only then moves back to show where some of the parts fit. That apparent backwardness, which is actually thinking from the whole to the parts, is the consequence of this book being a short study in systematic theology rather than in biblical theology. The special contribution of systematic theology to the Christian mind is precisely the ability to handle the large, integrating doctrines of the faith in this way. But even among the many possibilities within systematic theology, one could follow a more inductive approach, rehearsing the basic data and then assembling it into the larger structures. What I want to say is that such books exist, and I encourage you to read them. But it seems to me that a lot of Christians have already heard the doctrine of the Spirit put together in that way. Our goal here is not to overwrite that previous teaching (half-remembered though it may be) or to start over from scratch, but to set in place the comprehensive structures of truth within which you can organize all the Spirit information you probably already have in your mind.

That is the strategy by which this book introduces the Holy Spirit to readers who have already met the Spirit. The goal is to enable us to learn pneumatology by leveraging what we already know about God and the Christian life and becoming alert to the Spirit's presence and power in all of it. The book's outline follows directly from the strategy. After a chapter alerting us to the presence of the Spirit (chapter 1) comes a chapter on the Holy Spirit within the Trinity (chapter 2), followed by one chapter each on the three persons: the Spirit and the Father (chapter 3), the Spirit and the Son (chapter 4), and the Spirit himself (chapter 5).



## Meeting the Holy Spirit

The Holy Spirit is always already. When you become aware of the presence of the Holy Spirit, you become aware that he was present before you became aware. More than that, the spiritual awareness into which you wake up is itself, you come to learn, wrought by the powerful presence of the Holy Spirit. The Holy Spirit always goes before you and prepares you to meet him when you arrive where he is. He is, to use a theological term, the *prevenient* person in our experience of the Trinity—he goes before. We are always playing catch-up. This is the kind of theological truth that takes time to receive. So let us begin (though the Spirit has already begun!) with a brief meditation on the Holy Spirit's prevenience by way of reflecting on our experience of breath.

Breathe in. Breathe out.

You are borrowing the materials of your own life from the environment in which you exist. The ambient air that rushes into your lungs through your nose and mouth is absolutely necessary to sustain you. A human is a breathing thing. In fact, a complete account of who and what you are would have to



acknowledge the air in your environment as a necessary part of what it takes for you to keep being you. It's even tempting to think of the whole system of air around you as part of you. Certainly the air inside your lungs, and the oxygen in your blood, seems to be part of you; there's always some air in you, even though it's constantly being exchanged for new air. From another point of view, though, the airy environment surrounding you is not so much a part of you as you are part of it. Systemically speaking, you are part of a larger complex that includes not only you and all that air, but also whatever else it takes to make that air useful for sustaining you (its mixture of elements, its density and temperature, the amount of pressure it is under, and so on). That's creaturely life. All living creatures are embedded in networks of interdependences rather than existing as sovereign, separate, sealed-off, individual entities. Breathing is "a drawing in of the air; and we are so constructed that something foreign to the constitution of the body is inhaled and exhaled."<sup>1</sup> We all borrow our life from our environments.

### **God's Breath and Ours**

There are two theological applications we can draw from this brief meditation on air, and both have to do with the Holy Spirit and his prevenience. First, it's easy and even natural for us to think of the analogy between our dependence on air and our dependence on God. Both are invisible, both surround us, and both sustain our life. The analogy is limited by the fact that air is just as much a creature as we are, of course.<sup>2</sup> But that's how

1. Gregory of Nyssa, from his "Great Catechetical Oration," translated as "An Address on Religious Instruction," in *Christology of the Later Fathers*, ed. Edward R. Hardy, in collaboration with Cyril C. Richardson (Louisville, KY: Westminster Press, 1954), 273.

2. Richard Baxter (1615–1691) notes that "the dependence of the creature on God, is not to be fully manifest by the dependence of any creature upon another," in his

analogies work; our dependence on the created element of air is not the same thing as, but is in certain specific ways something like, our dependence on the Creator. In both God and the air “we live and move and have our being” (Acts 17:28), but in obviously different ways. When you opened this book about the Holy Spirit and read this chapter inviting you to breathe in and breathe out, you probably immediately sensed the power of the obvious metaphor. Breathing in and out is like prayer, or like practicing the presence of God the Holy Spirit. Again, the Holy Spirit is not air; he surrounds us not atmospherically but in a way that is holy and spiritual. He is always already surrounding us. The Spirit’s presence to all creatures—invisible, immediate, intimate—is a vital topic. The Holy Spirit’s presence to followers of Jesus is even more personal and profound. The Holy Spirit is (like) the air we breathe.

But the second application of our meditation on air is, I think, less obvious. It may require you to turn your thought patterns inside out for a moment, but it is worth doing. Here it is: though all living creatures exist in some sustaining environment, God does not. God is certainly living but is certainly no creature. Gregory of Nyssa puts it this way:

We must not imagine that, in the way of our own breath, something alien and extraneous to God flows into him and becomes the divine Spirit in him. . . . For we should degrade the majesty of God’s power were we to conceive of his Spirit in the same way as ours. On the contrary, we think of it as a power really existing by itself and in its own special subsistence. It is not able to be separated from God in whom it exists, or from God’s Word which it accompanies.<sup>3</sup>

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book-length sermon *The Crucifying of the World by the Cross of Christ* (London: Nevill Simmons, 1658), 15–17.

3. Gregory of Nyssa, “Great Catechetical Oration,” 273.

The God in whom we live and move and have our being does not live and move and have his being in anything or anyone but himself. There are two ways to say this one thing. Negatively, you could deny that God has any environment around him. Positively, and more substantially, you could assert that God is his own environment. Just as God speaks his holy word, he breathes his holy breath. But unlike human breath, divine breath does not come into God from a surrounding environment and then return to it. God's breath is God. God's Spirit is God. God's environment and conditions of existence are all simply God. Edward Polhill (1622–1694) made the point this way:

God all-sufficient must needs be his own happiness; he hath his being from himself, and his happiness is no other than his being radiant with all excellencies, and by intellectual and amatorious reflexions, turning back into the fruition of itself. . . . He needed not the pleasure of a world, who hath an eternal Son in his bosom to joy in, nor the breath of angels or men who hath an eternal Spirit of his own.<sup>4</sup>

God has no need of the breath of creatures because he has his own breath within the dynamics of the eternal divine life. Not only that, but God has no need of a region in which to be God or a medium through which to be God. God is omnisufficient, absolutely enough in every way. So this second application of our meditation on air is a contrast; God isn't like creatures. Our breath marks us as necessarily surrounded by something besides ourselves, but God's breath is God. In thinking about the Holy Spirit, we are trying to conceive of the divine life as a life that is always already fully resourced—oxygenated, as it were—from its own inherent resources.

4. Edward Polhill, "A View of Some Divine Truths," in *The Works of Edward Polhill* (1678; repr., Morgan, PA: Soli Deo Gloria, 1998), 1.

These two applications of our meditation on air point in two different directions. The first application is about our relationship to God (we need God like air); the second is about God's own inner life (God needs no air). "For my thoughts are not your thoughts, neither are your ways my ways," God says (Isa. 55:8). Likewise, the breath of God is not as the breath of creatures. Creaturely breath marks the point at which creatures draw on resources outside themselves to sustain them. Divine breath marks the opposite: God having life in himself, of himself, from himself, as himself. It's hard to imagine, really, because if we start from our own experience of breath and try to apply it to God, we can only get so far. If I try to picture myself having no need of the air in my environment, I might picture myself in scuba gear or a space suit. Obviously, such technological equipment only proves the point that I need air so badly that in an inhospitable and airless setting, I will avail myself of a wearable, artificial micro-environment to meet my needs. But God has no needs.

We have come to a sort of impasse. In us, breath is the sign of our neediness, but in God it is the sign of his needing nothing. Since *breath* means practically opposite things in the cases of ourselves and God, we might decide that it is unwise or unhelpful to use the same word in both cases. But God is the one who picked out this word as somehow appropriate; God told us in Scripture that he has breath (Gen. 2:7; Pss. 33:6; 104:29).<sup>5</sup> In making this comparison, God summons us to lift our thoughts up higher, starting from what we know in our own experience as breathing creatures and ascending mentally to thoughts worthy of God. Once we recognize these ways in

5. Richard E. Averbeck, "Breath, Wind, Spirit, and the Holy Spirit in the Old Testament," in *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament*, ed. David G. Firth and Paul D. Wegner (Nottingham, UK: Apollos, 2011), 23–37. A short version of this work is available at <https://bible.org/>.

which God's breath is greater than and different from ours, we also recognize that our mental journey upward was only possible because God created all things with this kind of revelation in mind. God doesn't tell us he breathes just because we happen to be creatures who breathe. No; when he made creatures who breathe, he was making images of his own infinite life, and that life is life in the Spirit. Geerhardus Vos (1862–1949) taught that when we hear God speak of human breath and divine Spirit,

we have to do here not with a mere human figure used by God in Scripture to indicate relationships within His being. The reverse is true. Breath as a sign of life in living beings is an image in what is created of the particular way in which the Holy Spirit, who is the supervisor of life, receives His personal existence from the Father and Son.<sup>6</sup>

What Vos is getting at is that the living God is the one who truly has breath. His uncreated breath is the archetype, while our creaturely breath is the created, limited, imperfect image of that great original. So even though God is the one who has told us, in Scripture, that he is a living God who breathes spiritually, he did not tell us this so that we would assume he is needy like us. On the contrary, God tells us about his Spirit to help us conceive of his awesome otherness and perfection. God is his own breath and environment and life.

So the analogy, with its points of similarity and difference, is this: our breath is in us, and God's breath is in God. But the purpose of salvation is for God's breath to be in us. When we considered the life of breathing creatures, we were describing physical, biological life. The essence of spiritual life, on the other hand, is life in, or from, the Spirit of God. As Jesus taught

6. Geerhardus Vos, *Reformed Dogmatics*, trans. and ed. Richard B. Gaffin Jr. (Bellingham, WA: Lexham Press, 2014), 1:68.

Nicodemus, “that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again’” (John 3:6–7). By its overuse in Christian talk, the word *spiritual* may fail to turn our minds to the breath of God and our participation in it by grace, but that is the real source of spiritual life and salvation.

Nothing is more fundamental to salvation than God’s Spirit becoming the principle of new life in us. But before God’s Spirit becomes the principle of new life in believers, the Spirit simply is the principle of God’s own life. Before the Spirit is in us, the Spirit is in God. This follows as a natural conclusion of confessing the deity of the Spirit, but once we recognize it, we become deeply conscious that the Holy Spirit is who he is for himself before he does what he does for us. This is perhaps the deepest sense in which the Holy Spirit is always already. Not only is he all around us as our spiritual environment and within us as the principle of new life, but he is infinitely far above us in the depths of God’s being. He would always be in God, whether he were ever in us or not. He is, to the depths of divine reality, the prevenient person.

### **The Holy Presupposition**

The Holy Spirit’s absolute, perfect prevenience is reflected in his presence to us. It seems to be God’s design to deal with us through his Holy Spirit, even though he brings us to a definite awareness of that fact only at a later stage. This is especially clear when we contrast our knowledge of the Holy Spirit with our knowledge of the other two persons of the Trinity, God the Father and God the Son. God’s method of bringing believers to conscious awareness of himself seems to be a two-stage process. The first stage is to focus our attention on the Father sending the Son to save us; the second stage is to recognize that

the only reason our attention was focused in that way was the presence, power, and person of the Holy Spirit influencing us anonymously in the first phase. We hear the message of the Father and the Son, and then we notice that our hearing of it means we are already in the power of the Spirit.

The same dynamic is at work in Christian prayer. The Holy Spirit primarily moves us to pray to the Father in the name of the Son, and it is generally only in a second moment of awareness that we begin to notice the Spirit at work. In *Mere Christianity*, C. S. Lewis described the structure of Christian prayer using the image of moving down a road:

An ordinary simple Christian kneels down to say his prayers. He is trying to get into touch with God. But if he is a Christian he knows that what is prompting him to pray is also God: God, so to speak, inside him. But he also knows that all his real knowledge of God comes through Christ, the Man who was God—that Christ is standing beside him, helping him to pray, praying for him. You see what is happening. God is the thing to which he is praying—the goal he is trying to reach. God is also the thing inside him which is pushing him on—the motive power. God is also the road or bridge along which he is being pushed to that goal. So that the whole threefold life of the three-personal Being is actually going on in that ordinary little bedroom where an ordinary man is saying his prayers.<sup>7</sup>

God is the goal and the pathway there, but also the mobilizing energy or “motive power” by which we follow that path to that goal. The characteristic act of Christian faith is to seek God in Christ, to move toward the Father as the goal, and to do so by way of the Son as the road or bridge. The Holy Spirit

7. C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1943), 142–43.

is more or less concealed within that seeking and moving, a personal presence who only dawns on our awareness when we become more self-conscious about what has been happening to us, and by whose power. We say, “God so loved the world, that he gave his only Son” (John 3:16), and then we learn that we know this in the Spirit (John 3:8).

We need a greater authority than C. S. Lewis to demonstrate this, so we should look carefully at some strong scriptural indications of the method God follows. As we turn directly to those passages, I want to emphasize that this divine method is intentional. This is the order in which God intends for us to come to knowledge of Father, Son, and Holy Spirit. The Spirit is a presupposition but not an afterthought. We are affected by him first but learn of him last. And this is not some sort of divine sloppiness (as if there were such a thing). This is how it is supposed to work; this is how God intends to be known. Experiential knowledge of the Trinity comes in waves, and it is in the second wave of Christian awareness that the Holy Spirit emerges from being implicitly known to being explicitly known. Divine self-revelation takes place in an act in which God is the agent who sets himself before us as someone to be known and then brings us to recognize him and then helps us understand how. We can describe it this way without even mentioning the Trinity. But to add the fully Trinitarian lens to this reality of revelation, we say more concretely that the Holy Spirit makes the Father and the Son known. True knowledge of God is knowledge of the Father and the Son by the Holy Spirit. When we describe this as happening in two steps, or coming over us in waves, we are giving a kind of temporal description of the actual spiritual structure of knowledge of the triune God.

There are several important places in Scripture that establish this pattern of beginning with focused attention on the Father



and the Son while leaving the Holy Spirit in the background. Perhaps the most important one is in the middle of the Gospel of Matthew (chap. 11). At this point in his ministry, Jesus has sent out his apostles (Matt. 10:1–5) and has done conspicuous miracles in many towns, but those towns have largely rejected his message. Suddenly we are allowed to overhear Jesus praising his heavenly Father for the surprisingly uneven reception of the gospel message: “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will” (Matt. 11:25–26). What passes between Jesus and his Father here is a communication of shared joy expressed in the language of delight. Jesus confesses his full alignment with the Father’s good pleasure and goes on to proclaim that “all things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him” (Matt. 11:25–27).

What Jesus describes here is a closed circle of divine knowledge: the only one who knows the Son is the Father, and the only one who knows the Father is the Son. The only way into this circle is by the good pleasure of God, who invites people into it when the Son chooses to reveal the Father, who knows the Son, who knows the Father, who knows the Son, and so on. Around and around it goes. What else is there to say? Jesus turns immediately to the crowds (and perhaps, breaking the fourth wall of the narrative, to the reader) with a direct invitation: “Come to me, all who labor and are heavy laden, and I will give you rest” (Matt. 11:28). Jesus begins the passage talking over our heads to his Father; he ends it by talking directly to us; in between, he delivers some intense theology about knowledge of the Father and the Son, into which we are invited.

But where is the Holy Spirit?

Ignore for a moment the fact that readers have learned a few things about the Spirit already in Matthew's Gospel; he was conspicuously present at the baptism, for instance (Matt. 3:16). And ignore for a moment the fact that the risen Jesus will pick up this same way of talking about "the Father" and "the Son" in this absolute, Johannine tone of voice, in Matthew's magisterial conclusion, where he will add the name of the Holy Spirit as the only name worthy to be spoken alongside the names of the Father and the Son as the one name into which believers are to be baptized (Matt. 28:19). Set aside the Spirit's manifest presence at the Gospel's beginning and ending; the question we want to press here in Matthew 11 is, where is the Spirit? How can Jesus deliver this remarkably full exposition of the revealed knowledge of God without explicit mention of the Holy Spirit?

The answer is easy enough: Jesus knows what he is doing. The Spirit, not explicitly mentioned here, is implicitly the one in whom everything is happening. If we want to hazard a paraphrase of why Jesus did not mention the Spirit, perhaps we could say this: the main thing to say about our knowledge of God is that we know the Father in the Son, and the Son in the Father. Jesus said the main thing. We shouldn't presume to correct his theology or accuse him of ignoring the Spirit and being functionally binitarian instead of Trinitarian. Instead, we learn directly from him that being included in the knowledge the Father and Son have of each other is the primary thing. The fact that we have this knowledge in the Holy Spirit is a secondary statement, almost a statement about the statement. To speak explicitly about the Holy Spirit is to take a step back, to get more perspective on the immediate awareness of encountering the Father and the Son as they bring us into their fellowship—in the Holy Spirit.

The movement of divine revelation is never completed unless the Holy Spirit completes it. It is only in the Holy Spirit that the Son makes the Father known. But this passage doesn't say so, and there's nothing wrong with this passage. Apparently you can teach about knowing God without explicitly mentioning the Holy Spirit. Jesus did.

In the history of commenting on this passage, theologians have never concluded that the unmentioned Spirit was somehow actually absent. Thomas Aquinas (1225–1274) argues that we already needed to acknowledge the Spirit's implicit presence even when Jesus says that nobody knows the Father but the Son. "When he says here 'but the Son,' the Holy Spirit is not excluded, who is the same in nature."<sup>8</sup> John Calvin (1509–1564) also recognizes that giving a full theological explanation of what is happening in Matthew 11 requires naming the Holy Spirit, since "it is the Father's gift that the Son is known, for by His Spirit He opens the eyes of our minds and we perceive the glory of Christ which otherwise would be hidden from us."<sup>9</sup> So the Spirit is not absent from the actual event, yet he is omitted from the words of Jesus's explanation.

What is going on here? It is fair to say that throughout his ministry Jesus spoke a lot about his Father and, by proportion, relatively little about the Holy Spirit. It was his stated goal to make his Father known, not to make the Holy Spirit known. One obvious reason for this has to do with the divine timeline of revelation. Jesus was sent by the Father on his special mission, but only later, on the basis of that completed mission, would he and the Father together send the Holy Spirit. When Jesus did refer to the Spirit, John's Gospel reminds the reader

8. Thomas Aquinas, *Commentary on Matthew*, chap. 11, lectio 3, par. 965, <https://aquinas.cc/la/en/~Matt>.

9. John Calvin, *A Harmony of the Gospels Matthew, Mark, and Luke*, trans. T. H. L. Parker (Grand Rapids, MI: Eerdmans, 1995), 2:24.

that Jesus was talking in advance about what would be fulfilled later: “Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified” (John 7:39). But another reason Jesus spoke a lot about the Father and a little about the Spirit is deeper and has more to do with the particular person and work of the Spirit. The Holy Spirit is more than just the third item in chronological sequence or logical order on a list of things to be revealed; the Holy Spirit is also the active power of the revelation happening during the entire sequence.

### **“He Is That Person That Leadeth Us Out of Ourselves”**

To switch from the language of the Gospels to the language of Paul’s letters, we might put it this way: when people have faith, they call Jesus their Lord and God their Father. To call Jesus your Lord, and God your Father, is to make a robust and effective confession of faith. But these are both statements empowered by, and made sayable by, the Holy Spirit. “No one can say ‘Jesus is Lord’ except in the Holy Spirit” (1 Cor. 12:3), and, “You have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’” (Rom. 8:15). It is the Holy Spirit who makes the confession of faith possible and actual, but he does not do that by making himself the object of focused attention. He does it by making Jesus and the Father the object of focused attention.

In the course of his writing ministry, Paul had good reason to give special attention to the person and work of the Holy Spirit, especially in response to church troubles and theological challenges. It is no accident that the helpful passages quoted above are from the richly pneumatological chapters of Romans 8 and 1 Corinthians 12. This special attention makes

his writings a crucial help in understanding the Spirit. But the overall tendency of his teaching tracks very closely with that of Jesus; he writes a lot about Jesus and the Father, and a little about the Spirit. Paul also echoes Jesus in making strong theological statements that presuppose the Holy Spirit but leave him in the background while foregrounding the Father and the Son. Jesus and his apostles follow the same general rule, speaking always *in* the Spirit but only sometimes *of* the Spirit.

A good example of this is the way Paul characteristically begins his letters: “Grace and peace from God our Father and the Lord Jesus Christ” (Eph. 1:2). Thomas Goodwin (1600–1680) noticed the omission of the Spirit from this phrase: “Where is the Holy Spirit? Here is only God the Father and Jesus Christ mentioned . . . ; what should be the reason of that?”<sup>10</sup> Goodwin is glad to give two answers to his own question. Far from being embarrassed about Paul’s supposed failure to mention the Holy Spirit, he draws readers into the theological depth of this characteristically biblical way of talking.

Goodwin’s first answer is that when we read a passage like this, we should understand that the Holy Spirit is implicitly included: “It is not that the Holy Ghost is not the author of both these [grace and peace] as well as the Father and the Son, nor that he is not intended here in this blessing. No, the works of the Trinity are undivided. If therefore from the Father and Son, then also from the Holy Ghost.”<sup>11</sup> The reason to assume the presence of the Holy Spirit along with the Father and the Son is that the rest of the Bible trains us to count to three in matters of divine blessing. Furthermore, Goodwin sees the same reality stated more fully and triadically in the final benediction

10. Thomas Goodwin, *An Exposition of the Epistle to the Ephesians*, vol. 1, *Works of Thomas Goodwin* (Edinburgh: James Nichol, 1861), 21. Goodwin writes eighteen dense pages on the two verses, Eph. 1:1–2.

11. Goodwin, *Epistle to the Ephesians*, 1.21.

offered by an apostle, in Revelation 1:4–5: “Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ.”<sup>12</sup> Goodwin takes the Bible to be a book that has adequately informed him about the Trinity. It has taught him that God is Father, Son, and Holy Spirit, and that divine blessing comes from these three divine persons. As a commentator, he does not need to cram a fully Trinitarian reference into every place where only two of the persons are named, especially not when the Father and Son are named but the Spirit omitted.

As soon as Goodwin moves on from Ephesians 1:2 to Ephesians 1:3, he encounters again the same two (not three) names in the very next verse: “Blessed be the God and Father of our Lord Jesus Christ.” But this time he does not pause to ask, “Where is the Holy Spirit?” Why not? Because he already established his point about the presence of the Spirit wherever the Father and the Son are. He already said that if a book tells you clearly that all three are present and active wherever one or two are, there is no need for the same book to repeat the same point explicitly on every occasion. For Goodwin to go out of his way to force a Spirit reference into the commentary he is writing would be to violate his own principle of interpretation. Just as he applies the principle to reading the Bible, Goodwin expects his own readers to apply it to him. Goodwin’s first answer to the question, Why doesn’t Paul mention the Holy Spirit? is a rule about right reading. For a reader who bears in mind what is made clear in one part of a book, that clear teaching can be silently presupposed in other parts of the book.

12. Goodwin, *Epistle to the Ephesians*, 1:21. The “seven spirits” of Revelation are presented mysteriously, but are rightly interpreted as an evocative way of referring to the Holy Spirit in his presence to the churches. See Brandon Smith, *The Trinity in the Book of Revelation: Seeing Father, Son, and Holy Spirit in John’s Apocalypse* (Downers Grove, IL: IVP Academic, 2022), 151–65.

But Goodwin's second answer goes deeper, in the sense that it examines the actual person and work of the Spirit. The first verses of Ephesians are not an anomaly; the apostles almost never mention the Holy Spirit in the opening benedictions of any of their letters. Why?

The reason is, because it is both his office and work to reveal and communicate this grace from the Father, and peace from the Son. Hence in deed and in truth, blessing from the Holy Ghost comes to be wished in the very praying for a communication of grace and peace from God the Father and Christ. . . . He is that Person that leadeth us out of ourselves unto the grace of God the Father, and the peace and satisfaction made by Jesus Christ. Those other two Persons are in their several works rather the objects of our faith and consolation, but the Holy Ghost is the author and efficient both of our faith on them, and comfort enjoyed in and from them.<sup>13</sup>

This is the normal way that Scripture works, presenting the Father and the Son as objects of attention, in the power of the Holy Spirit, who is the "author and efficient," that is to say, the origin and the effective power, of our faithful attention to them. The Spirit demonstrates his almighty power and full deity most often in his effective presentation of the other two persons of the Trinity. As Goodwin says, "We look up to God the Father as the fountain of grace; and we look up to Jesus Christ as the fountain of our peace. But we are to look at the Holy Ghost as the revealer of both these from both."<sup>14</sup> We never did receive grace and peace from the Father and the Son without the Spirit. The Holy Spirit was always already the

13. Goodwin, *Epistle to the Ephesians*, 21.

14. Goodwin, *Epistle to the Ephesians*, 21.

one who brought all the blessings of salvation to us. He was present and active all along, even when that presence and work remained anonymous.

### **The Main Work in the Main Things**

We have seen that the overall pattern of scriptural revelation is that the Holy Spirit's presence becomes clear at the end of the process but then turns out to have always already been there. He sometimes seems to us to be introduced late, like some kind of an afterthought. But God has no afterthoughts. What he apparently has is unstated presuppositions, which he gladly leads us into a later awareness of. And that is how we have seen the Bible directing us to encounter the Holy Spirit, never as the Holy Afterthought but always as the Holy Presupposition.

What is crucial to grasp in this orderly revelation is that the Holy Spirit's main work is in the main things—grace and peace from the Father and the Son. It is very tempting to rush past this work of the Holy Spirit as, in Goodwin's words, "the revealer of both . . . from both" in order to move on to something specifically and uniquely true of the Spirit alone. But we must resist that temptation if we intend to take Scripture as our guide. The hunger to know the Spirit better and to understand his person and work more fully is a godly hunger and a sign of spiritual health. But not every way of indulging that hunger is godly or healthy. The Holy Spirit must be sought in a way that tracks as closely as possible with his own work. That is, he must be sought spiritually. And the center of gravity for his work is not out in some new set of information or new set of adventures beyond the Father and the Son, but in their very midst. Spiritual understanding must start from here if it is to avoid misconstruing what the Bible says about the Holy Spirit even in those passages where it singles him out and teaches directly about him.



The journey of faith into communion with the Holy Spirit does not lead away from the Father and the Son.

Sadly, there really is such a thing as a neglect of the Holy Spirit. Many churches live, and many Christians think and feel, in a way that undervalues and underappreciates the Spirit. But the first step in correcting this imbalance is to recognize that the Holy Spirit's presence and power have always been operative at the very heart of the gospel itself; that without the Holy Spirit we do not have the Father or the Son either. We meet the Holy Spirit where he is, in the central realities of Christian existence with the Father and the Son, rather than in some third, extraneous zone out beyond that center.

Thomas Goodwin, who is so eloquent on how the grace and peace that come to us from the Father through the Son only ever reach us in the Spirit as "the revealer of both . . . from both," also has much to say about the Holy Spirit in particular. The sixth volume of Goodwin's *Works*, *The Work of the Holy Ghost in our Salvation*, is an excellent and extensive treatise running to more than five hundred pages.<sup>15</sup> Goodwin opens that volume with a heartfelt and urgent lament: "There is a general omission in the saints of God, in their not giving the Holy Ghost that glory that is due to his person, and for his great work of salvation in us, insomuch that we have in our hearts almost lost this third person."<sup>16</sup> Goodwin is manifestly on the team of those who are worried about overlooking the Holy Spirit. He earnestly desires to see Christians give "a proportionable honour" to the one whose person is coessential, coequal, and coeternal with the Father and the Son, and who, in his work, "though it be last done for us, he is not behind them, nor in the glory of it inferior to

15. Thomas Goodwin, *The Work of the Holy Ghost in Our Salvation*, vol. 6, *The Works of Thomas Goodwin* (Edinburgh: James Nichol, 1863).

16. Goodwin, *Work of the Holy Ghost*, 3.

what they have in theirs.”<sup>17</sup> To that end, Goodwin devotes his volume to a deep study of the Spirit, working through key passages and exploring numerous doctrinal and experiential elements of pneumatology. “The scope of this treatise,” he writes, “is to set forth this work [of the Spirit] to you in the amplitude of it, to the end you may accordingly in your hearts honour this blessed and holy Spirit.”<sup>18</sup> And his primary strategy for bringing honor to the Holy Spirit is to demonstrate that the Spirit is centrally involved in the entire work of salvation. That is, he digs deeper into the very essence of salvation and shows that everything we have from the Father and through the Son comes to us only in the Spirit:

And indeed, no less than all that is done, or to be done in us, was left to the Holy Ghost’s share, for the ultimate execution of it; and it was not left him as the refuse, it being as necessary and as great as any of theirs. But he being the last person, took his own lot of the works about our salvation, which are the last, which is to apply all, and to make all actually ours, whatever the other two had done afore for us.<sup>19</sup>

If our goal is to do proper justice to the Holy Spirit, the most strategic move is not to rush on to some new topic that is his special preserve; the most strategic move is to insist that he has been central to all God’s works and ways all along. That is, in fact, how the Bible introduces us to the Holy Spirit, as somebody who was always already active, somebody we already know. We have been entirely under his influence if we have come to know anything about God the Father or Jesus his Son. John Stott makes the point this way: “Without the Spirit, Christian discipleship would be impossible. There can

17. Goodwin, *Work of the Holy Ghost*, 3–4.

18. Goodwin, *Work of the Holy Ghost*, 4.

19. Goodwin, *Work of the Holy Ghost*, 4.

be no life without the life-giver, no understanding without the Spirit of truth, no fellowship without the unity of the Spirit, no Christlikeness apart from his fruit, and no witness without his power.”<sup>20</sup>

We might ask why. Why does the Holy Spirit do everything, but withhold direct teaching about himself until late in the history of revelation? If it is in fact God’s design for us to come to full knowledge of the Trinity in this structured way, why is this his design? Why is the work of the Holy Spirit so foundational from the very beginning but left so relatively anonymous until its conclusion? Why does God do it this way?

Questions like these are good, but they are of such broad scope they are somewhat like the question, why are there two testaments in the Bible? That is, why does God bring salvation by means of a schema that first presents a promise and then presents its fulfillment? If God has something good to give, why does he present it in this extended form of making and then keeping a promise? The two-testaments question, it turns out, is not just a parallel illustration of the dynamic we are discussing but is in fact the same dynamic. The Spirit belongs to the fulfillment side of the schema: he is “the promised Holy Spirit” or “the Spirit of promise.” So he is rightly associated with something eschatological, with something expected and finally received. And God apparently wants to prepare us thoroughly for the moment when the eyes of our hearts are opened and the power of the Holy Spirit dawns on us. God has so ordered his revelation that the moment of the Spirit’s manifestation is not just the next interesting thing in a series, or even just the chronological last thing, but is in fact the ultimate, consummating thing that makes retroactive sense of everything and brings

20. John R. W. Stott, *The Message of Acts: The Spirit, the Church, and the World* (Downers Grove, IL: InterVarsity Press, 2020), 60.

along with it all that has gone before. The Father and the Son are ours, it turns out, only in the Spirit; and that has always already been the truth of our salvation.

God makes himself known to us with careful preparation, in a deliberate, well-ordered sequence. The Holy Spirit dawns on our awareness after spanning the Testaments, having been adumbrated before being clearly revealed, and preventively supervising the entire process that he consummates. When we meet this person, this someone we already know, we look back on our whole course of Christian instruction and realize that our path, our experience, the Bible we read, and our knowledge of God in Christ have always already been haunted by the Holy Ghost.