

QUANTOCK MINISTRIES

*A Bible teaching and preaching ministry
for the Christian community*

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THE HOLY SPIRIT

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1. His Person and Work

- i) He is God, the third person of the Trinity, and shares all the essence and attributes of God the Father and God the Son. He should never be referred to impersonally as “It”.
- ii) He is the member of the Trinity who directly puts into effect the creation process. It is the Holy Spirit’s presence, which brings about the sense of God’s presence.
- iii) His task is to bring about God’s purposes in this universe, including creation, conviction of spiritual realities, development of spiritual life, care of God’s people, etc.
- iv) He is usually invisible, but occasionally appears, e.g., the burning bush, Jesus’ baptism, etc.
- v) He is always depicted as gentle but powerful, and we must respect His sensitivity.

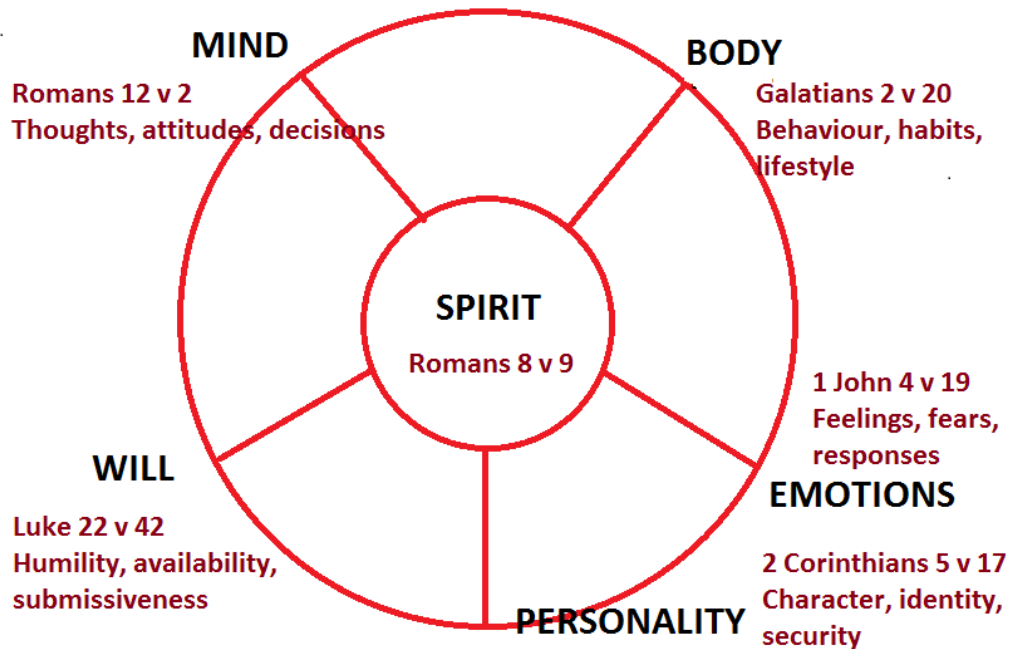
2. The Holy Spirit in the Old Testament

- i) He brought about the creation process, Genesis 1 v 2.
- ii) Throughout the Old Testament He led and protected God’s covenant people.
- iii) He filled certain people at certain times for certain purposes.

3. The Holy Spirit in the New Testament

- i) Now His main task is the preparation of the Bride of Christ. In other words, He undertakes the creation, sanctification, and preservation of the Church.
- ii) On a personal level that means He applies Christ’s redemption to every born-again Believer successfully, completely, and eternally. This will involve the following steps in each Believer’s life: calling, convicting, granting the gift of faith, stimulating repentance, entering and regenerating the spirit, developing spiritual fruit, bestowing spiritual gifts, completing the work of sanctification.
- iii) Thus the Holy Spirit is the indispensable companion of every true Believer:
 - a) By promise – Mark 1 v 8, John 14 v 16 – 17, Acts 1 v 8;
 - b) In reality – Acts 2 v 1 – 4 for the original disciples in Jerusalem, Acts 2 v 41 for those of all Judea, Acts 8 v 14 – 17 for Samaritans and Acts 10 v 44 – 48a for Gentiles. In these accounts there was a clear coming of the Holy Spirit to each of the 3 groups mentioned in Acts 1 v 8.
- iv) Apart from these clear and significant “initial” outpourings, the Baptism of the Holy Spirit always appeared to accompany the conversion experience. As we see above, a person cannot become a Believer without the entering in of the Holy Spirit, and, indeed, the Holy Spirit’s “Baptism” was promised to all that believed in Jesus. The indwelling Holy Spirit was thereafter seen as a sign that the individual was truly born again by faith in Jesus, Ephesians 1 v 13. The Baptism of the Holy Spirit was never seen as a subsequent experience, dividing Christians into 2 camps, those who are baptised and those who are not. Even in Acts 19 v 1 – 6 the Ephesians were still Old Testament believers, and as soon as they received Jesus their true salvation was evidenced by the obvious baptism of the Holy Spirit. The suggestion that some people are Christians without having the “Baptism of the Holy Spirit” flies in the face of all New Testament teaching about the work of the Holy Spirit and the essential unity of the Church, John 17 v 20 – 21, Ephesians 4 v 3 – 6. It seems the New Testament apostles would not have understood the concept that someone could become a Christian without being baptised into the Holy Spirit.

- v) While the Baptism of the Holy Spirit refers to the initial work of regeneration in the life of an individual, there is no suggestion that His work is then complete. The Bible often uses the word “filling” to describe subsequent movements of the Holy Spirit within us, Acts 4 v 8. On our conversion the Holy Spirit enters alongside and takes possession of our spirit (Baptism) from where He can exercise His influence over all parts of our life (see diagram below, representing our life). Sometimes He just overwhelms a faculty, so that we have that filling, or anointing, for a certain occasion. But in general, He works in co-operation with us so that gradually each part becomes more and more filled as a matter of course. This is the work of practical sanctification and should be the goal and joy of every Believer. However, the process is a battle and causes many conflicts, Romans 7 v 22 – 23.



- vi) The building up of each Believer into the body of Christ, a bride prepared for His return, is His ultimate work. In order for us to function as a body, in complete unity, He gives us gifts so that we can serve each other and build each other up.

4. Implications for our lives

- i) Allow Him full sovereignty in our lives. We must be open to His desire to take full possession of every faculty of our lives. We must avoid the 2 extremes of either resting in traditions of men, relying on past spiritual movements without any clear dynamic spiritual life of our own, or being so open to “spiritual” influence that we fail to discern proper scriptural checks and balances.
- ii) Seek the best gifts. This is not to gain glory for ourselves, but to serve others better. The best gifts will be those that He wants to give us according to His will, even if they are not what we particularly want for ourselves.
- iii) Keep on being filled. The life lived in the Holy Spirit is a life of adventure and fulfilment. The flesh life will continually seek to intervene, but we must never tire of living for Jesus through the power of the Holy Spirit.
- iv) Strive to maintain a Spirit-led balance between our personal walk in the Spirit and our corporate responsibility to allow the Holy Spirit to lead our fellowship with others in Church life and ministry, and to be under that discipline.

5. The Fruit of the Spirit

The great desire of the Lord was for His disciples to “abide in Him”, John 15 v 1 – 17. In so doing, they would bear spiritual fruit, or Christlikeness. Then, the world would know to whom they belong, Matthew 7 v 15 – 20. Some of the fruits of the Spirit are listed in Galatians 5 v 22 – 23 (as opposed to the fruits of the flesh in verses 19 – 21) but these are not meant to be the only fruits of the Spirit. Elsewhere in the New Testament we can find at least 3 others, humility (Philippians 2 v 3), generosity (2 Corinthians 9 v 6 – 8), and contentment (Philippians 4 v 12).

- i) Love – reflecting the love of God in our attitude towards others.
- ii) Joy – deep-rooted happiness as we walk with the Lord.
- iii) Peace – breaking down the barriers between God and us, and between others and us, which have been erected by sin.
- iv) Patience – keeping calm, even when provoked.
- v) Kindness – seeing the needs of others and being ready to forgive.
- vi) Goodness – reflecting the righteousness of Jesus in our lifestyle.
- vii) Faithfulness – being always loyal to our friends.
- viii) Gentleness – having a serene and sensitive nature through inner control of our emotions.
- ix) Self-control – exercising discipline over every physical activity of our lives.
- x) Humility – genuinely considering others to be better than ourselves.
- xi) Generosity – giving, even when it is not convenient or when it hurts.
- xii) Contentment – accepting exactly what God gives us in life.

6. The Gifts of the Spirit

The existence of outward evidence of the indwelling Holy Spirit was foretold by Joel (2 v 28 – 29) and confirmed by Peter (Acts 2 v 16 – 21). The main explanatory New Testament passages are Romans 12 v 6 – 8, 1 Corinthians 12 v 8 – 11 & 27 - 31, Ephesians 4 v 7 – 13 and 1 Peter 4 v 10 – 11. The word used to describe these gifts is *charismata*, or “grace-gifts”. They are gifts and not rights (Acts 8 v 18 – 20). Although we are to desire the best (greater) gifts (1 Corinthians 12 v 31), we must see that what are “best” or “greater” lie in the eyes of God; in other words, what He wants for us. The context in these passages is that these gifts are for service, to build up each other in the Lord, and for His sovereign purposes as He works through the Church. Again, the context suggests that they are not the sanctified use of natural abilities, but rather abilities with a spiritual or supernatural element. 1 Corinthians 13 v 8 – 10 has been used to suggest the use of spiritual gifts was limited to the apostolic age. However, the integrity of New Testament teaching shows that the Church will always function under the anointing of the Holy Spirit and that He will always bestow appropriate gifts for its supernatural operation and survival. The history of the Church shows the continued need for and use of spiritual gifts, although they have been more evident at moments of great importance. The mention of 9 spiritual gifts in 1 Corinthians 12 v 8 – 10 is sometimes taken as definitive (“the 9-fold gifts”), but that is a complete misunderstanding of the work of the Holy Spirit. Clive Calver in his book “The Holy Spirit” identifies at least 27 separate gifts in the New Testament and these are listed below. Each reference given is only one of maybe several that would be possible in each instance.

A. Gifts of utterance

- i) Apostleship. Ephesians 4 v 11. Given for the founding of the Church, and arguably not given since.
- ii) Prophecy. 1 Corinthians 14 v 1. The declaration of God’s Word, especially into a given situation.
- iii) Teaching. 1 Corinthians 12 v 28. Expounding Christian truth from God’s Word.
- iv) Tongues. 1 Corinthians 14 v 13 – 20. Ecstatic language of the spirit used for worship and for spiritual warfare.
- v) Interpretation of tongues. 1 Corinthians 14 v 13. Necessary where a tongue has been used publicly.
- vi) Word of knowledge. 1 Corinthians 12 v 8. Supernatural knowledge of a problem or situation.
- vii) Word of wisdom. 1 Corinthians 12 v 8. Supernatural knowledge of God’s answer to a problem or situation.

- viii) Evangelism. Ephesians 4 v 11. The true and effective presentation of the Gospel.
- ix) Missionary. Ephesians 3 v 8. Ability to cross cultural and language barriers.

B. Gifts of power

- i) Faith. 1 Corinthians 12 v 9. This is not saving faith (which is also a gift!) but a depth of faith that enables great works to be undertaken.
- ii) Healing. 1 Corinthians 12 v 9. Emotional and mental as well as physical.
- iii) Miracles. 1 Corinthians 12 v 10. Events that are not brought about by the normal course of natural laws.
- iv) Intercession. 1 Timothy 2 v 1. More than prayer, it involves time and emotion as the intercessor stands before God on behalf of someone or some situation that needs special pleading.
- v) Exorcism. Acts 16 v 18. Power over evil spirits.
- vi) Discernment of spirits. 1 Corinthians 12 v 10. Recognition of spiritual powers which are not of God.
- vii) Celibacy. 1 Corinthians 7 v 7. Power to control natural feelings and desires in order to serve God more flexibly.
- viii) Martyrdom. 1 Corinthians 13 v 3. A very special gift.

C. Gifts of sympathy

- i) Helping. 1 Corinthians 12 v 28. More than “being helpful”. Led of the Spirit to be in the right place at the right time.
- ii) Giving. Romans 12 v 8. This is more than the spiritual fruit of generosity, a real ministry. Often but not always financial.
- iii) Pastoral care. Ephesians 4 v 11. Spirit-filled shepherding.
- iv) Mercy. Romans 12 v 8. Usually, the ability to get alongside someone shunned by everyone else because of their wrongdoing or failings.
- v) Hospitality. 1 Peter 4 v 9. More than a natural desire to be hospitable; the willingness to share even when it cuts across our own convenience, or when the other party is not naturally “our type”.
- vi) Encouragement. Romans 12 v 8. Genuine words or actions that encourage, just when it is needed.

D. Gifts of administration

- i) Administration. Acts 6 v 2 – 3. Spirit-led order and arrangement.
- ii) Leadership. Romans 12 v 8. Inspirational leadership without pride and self-seeking.
- iii) Motivation. Acts 2 v 17. Holy Spirit-inspired vision that motivates and inspires others.
- iv) Service. Romans 12 v 7. Essentially the humility to do anything for anyone, working tirelessly behind the scenes.

7. A Life of Service is a Life of Worship

The gifts of the Holy Spirit are not to be used to promote ourselves, but rather to serve the Lord and His people, Mark 9 v 35. To truly worship is to live a life set apart to the Lord for His use under the anointing of the Holy Spirit, Romans 12 v 1.