



# Cherrequine Bible Doctrine Ministries

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## THE WITNESS OF THE SPIRIT

The primary witness of the Holy Spirit is to Christ, not to Himself or to Bible doctrine [John 14:26, 15:26, 16:7-15, Matthew 16:16-18]. Although the Holy Spirit's witness focuses upon the Person and work of Christ, it incorporate several things:

- φThe totality of God's saving acts for man,
- φ The intrinsic and instrumental authority of Scripture
- φThe nature of fallen man and positive response to God,
- φAnd a ministry of assurance and instruction to God's own possession.

The center of the witness is that Jesus is Lord and Christ [Acts 2:36], the truth that the antichrists deny but which the believers affirm [1 John 2:20-22].

The verb "to be a witness, μαρτυρῶ" or "to bear witness to," sometimes rendered "to testify" is used of the "witness" (a) of God the Father to Christ, John 5:32, 37; 8:18 (2nd part); 1 John 5:9, 10; to others, Acts 13:22; 15:8; Heb. 11:2, 4 (twice), 5, 39; (b) of Christ, John 3:11, 32; 4:44; 5:31; 7:7; 8:13, 14, 18 (1st part); 13:21; 18:37; Acts 14:3; 1 Tim. 6:13; Rev. 22:18, 20; of the Holy Spirit, to Christ, John 15:26; Heb. 10:15; 1 John 5:7, 8, which rightly omits the latter part of v. 7 (it was a marginal gloss which crept into the original text: it finds no support in Scripture; (c) of the Scriptures, to Christ, John 5:39; Heb. 7:8, 17; (d) of the works of Christ, to Himself, and of the circumstances connected with His death, John 5:36; 10:25; 1 John 5:8; (e) of prophets and apostles, to the righteousness of God, Rom. 3:21; to Christ, John 1:7, 8, 15, 32, 34; 3:26; 5:33, RV; 15:27; 19:35; 21:24; Acts 10:43; 23:11; 1 Cor. 15:15; 1 John 1:2; 4:14; Rev. 1:2; to doctrine, Acts 26:22 to the Word of God, Rev. 1:2; (f) of others, concerning Christ, Luke 4:22; John 4:39.

12:17; (g) of believers to one another, John 3:28; 2 Cor. 8:3; Gal. 4:15; Col. 4:13; 1 Thessalonians 2:11, 3 John 3, 6, 12 (h) of the apostle Paul concerning Israel, Rom. 10:2; (i) of an angel, to the churches, Rev. 22:16; (j) of unbelievers concerning themselves, Matt. 23:31; concerning Christ, John 18:23; concerning others, John 2:25; Acts 22:5; 26:5; "to give a good report, to approve of," Acts 6:3; 10:22; 16:2; 22:12; 1 Tim. 5:10; 3 John 12 (1st part); some would put Luke 4:22 here.

In the OT the Spirit of the Lord רוּחַ יְהוָה אֱלֹהֵינוּ (πνεῦμα κυρίου) is generally an expression for God's power, the extension of Himself whereby he carries out many of his mighty deeds (e.g., 1 Kings 8:12; Judges 14:6ff; 1 Sam. 11:6).

The origins of the word "Spirit" in both Hebrew **ruah** (רוּחַ) and Greek (pneuma) are similar, stemming from associations with "breath" and "wind," which were connected by ancient cultures to unseen spiritual force, hence "spirit" (John 3:8, note the association with air in English; e.g., "pneumatic," "respiration,"). The use of the term "Holy Ghost" for "Holy Spirit" based on an obsolete usage of the word "ghost" (from Middle English and Anglo-Saxon, originally meaning "breath," "spirit" is incorrect.

Thus it is understandable that God's creative word (Gen. 1:3) is closely akin to God's creative breath (Gen. 2:7). Both ideas are identified elsewhere with God's Spirit. As an agent in creation, God's Spirit is the life principle of men.

The primary function of the Spirit of God in the OT is as the spirit of prophecy. God's Spirit is the motivating force in the inspiration of the prophets, that power which moved sometimes to ecstasy but always to the revelation of God's message, expressed by the prophets with ἄνθρωποι σοφῆς τοῦ Λογίου. Prophets are sometimes referred to as "men of God" (1 Sam. 2:27; 1 Kings 12:22) in Hosea. 9:7 they are "men of the Spirit" of God.

### **THE MINISTRY OF THE HOLY SPIRIT IN ISRAEL**

The Holy Spirit was not universally given to all believers until Christ was glorified by being seated at the right hand of the Father [John 7:39].

The Holy Spirit only endowed with power some Old Testament saints to perform special functions:

- \*Political leaders [Genesis 41:38]
- \*Artisans who worked in the Tabernacle . . . and Temple [Exodus 28:3, 31:3]
- \*Administrators [Numbers 11:17, 25]
- \*Political and military leaders [Judges 3:9-]
- \*Kings of Israel and prophets of God

Old Testament believers were discipline by removal of the Holy Spirit [1 Samuel 16:14, Psalm 51:11]. Certain of believers obtained the Holy Spirit by request prior to doing the will of God in certain mission [2 Kings 2:9-10, Luke 11:13].

### **MORE ABOUT THE HOLY SPIRIT**

The Lord Jesus Christ gave the Holy Spirit without request to the disciples just before His ascension –for the purpose of sustaining them for the ten (10) day interim before the Church Age began [John 20:22].

The Holy Spirit does not act base on human petition or intercession but according to His integrity –that is righteousness and justice. The Holy Spirit is unaffected and untouched by human emotion, sincerity or humility.

The NT teaching of the Holy Spirit is rooted in the idea of both the spirit of God as the manifestation of God's power and the spirit of prophecy. Jesus, and the church after him, brought these ideas together in predicating them of the Holy Spirit, God's eschatological gift to man. When Mary is "overshadowed" by the power of the Most High, a phrase standing in parallel construction to "the Holy Spirit" (Luke 1:35; cf. 9:35), we find echoes of the OT idea of God's Spirit in the divine cloud which "overshadowed" the tabernacle so that the tent was filled with the glory of the Lord (Exodus 40:35; Isaiah 63:11ff. identifies God's presence in this instance as "God's Holy Spirit"). Luke records Jesus' power to cast out demons "by the finger of God," an OT phrase for God's power (Luke 11:20; Exodus 8:19; Psalm 8:3). This power is identified as the "Spirit of God" (Matthew 12:28), the Holy Spirit (Matthew 12:32). At Jesus' baptism the Spirit came upon him (Mark 1:10; "the Spirit of God," Matthew 3:16 "the Holy Spirit," Luke 3:21), and He received God's confirmation of His divine Lordship and messianic mission (Matthew 3:13)

Jesus went up from the Jordan full of the Holy Spirit (Luke 4:1), and after the temptation began His ministry "in the power of the Spirit" (Luke 4:14). Taking up the message of John the Baptist, Jesus proclaimed the coming of the kingdom of God (Matthew 4:17), a coming marked by the presence of the Holy Spirit (Matthew 12:28) as the sign of the messianic age of salvation (Luke 4:18, Acts 10:38).

From the beginning of Jesus' ministry He identified Himself with both the victorious messiah king and the suffering servant figures of OT prophecy (Isaiah 42:1) ideas, which Judaism had kept separate. When Jesus identified Himself with the Messiah promised in Isaiah 61:1-2 He stopped short of reading the "words of judgment" of Isaiah 61:2b (even though Isaiah 61:2, "comfort to those who mourn," is part of Jesus' teaching at Matthew 5:4). This emphasis is made again when John the Baptist asks whether Jesus is indeed the one who was to come (Luke 7:18-23).

Jesus understood the Holy Spirit as a personality. This comes out especially in John's Gospel, where the Spirit is called the  $\forall$ Παρακλητε,  $\forall$  i.e., the Comforter (Counselor, Advocate). Jesus Himself was the first Counselor (Παρακλητε, John 14:16).