



Topic: "YHWH's Appointments" Pt 39  
Scripture: John 14:15-17; 14:25-27  
Definition: "Shavuot - Exploration" pt 15  
"Counselor-In or Along Side pt 6"

## YHWH'S APPOINTMENTS

Here's the danger of believing the Ruach HaKodesh dwells within us, the notion that he actually lives inside of us, it can leave us vulnerable to false doctrine that leads us away from not only the guiding of the Ruach, but instituting a false spirit, an angel of light, a deceiver. That's why we have spent so much time examining the Scriptures and looking at YHWH's pattern to make sure we get it right. Not perfect but certainly right.

Let us look at the concept of the Spirit dwelling in the believer. As is mentioned in earlier lessons, the Ruach Hakodesh is either upon them or poured out on them. The general overall view of the manifestation of the Ruach Hakodesh in the Tanakh is that the Ruach Hadodesh does not dwell in a believer but is upon them. There are limitations to whom He would be put upon. In other words, not everyone experiences the Ruach Hakodesh the same time or same way.

John 14:15-17; John 14:25-27

Yeshua tells us that Yahweh will be sending His Ruach Hakodesh to be **with** us. The things that He will do are those things He has been doing since the creation of man. The only difference now is as a result of the finished work of Yeshua and the work of redemption, the Ruach will be with everyone who believes and trusts in Yeshua.



vs 16 with...**3326. μετά meta, met-ah´**; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal)

vs 17 dwell...**3306. μένω meno, men´-o**; a primary verb; to stay (in a given place, state, relation or expectancy): — abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

vs 17 in...**1722. ἐν en, en**; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: — about, after, against, + almost, x altogether, among, x as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), x mightily, (because) of, (up-)on, (open-)ly, x outwardly,

With the linguistic interpretation from Greek into English, the interpreters use about a 50-50 scenario (not an accurate account used for emphasis) concerning the interpretation of the word 'in', 'upon', or 'dwell' in the B'rit Hadashah.

Why do Biblical scholars sometimes interpret a word one way, then, in another situation, interpret it differently? We know part of that has to do with content.

When we examine other passages of Scripture in the B'rit Hadashah, we see the same Greek word en that is translated as, in (when referring to the dwelling of the Ruach Hakodesh). Here's a partial list of several of the more prominent verses we use to validate the Holy Spirit living in us versus the Holy Spirit dwelling among us:

Romans 8:9-11      Living (dwell) you (word in is not in manuscripts)  
                            Messiah is en (in) you  
                            Dwells en (in) you

“But you, you do not identify with your old nature but with the Spirit—provided the Spirit of God is living inside you, for anyone who doesn't have the Spirit of the Messiah doesn't belong to him. However, if the Messiah is in you, then, on the one hand, the body is dead because of sin; but, on the other hand, the Spirit is giving life because God considers you righteous. And if the Spirit of the One who raised Yeshua from the dead is living in you, then the One who raised the Messiah Yeshua from the dead will also give life to your mortal bodies through his Spirit living in you.”

I Cor 6:19-20      Spirit en (within)  
                            Note: to glorify God in (en) our bodies. Just inside us? No, how we behave outwardly, with our lives (implies the whole, entire being).

“Or don’t you know that your body is a temple for the *Ruach HaKodesh* who lives inside you, whom you received from God? The fact is, you don’t belong to yourselves; for you were bought at a price. So use your bodies to glorify God.”

Each one of these may be translated to more accurately interpret what the Ruach Hakodesh has been doing all along, the God-pattern that is His role to perform from the beginning of creation.

Messiah explains it best in Matt 11:29, we are **Yoked** with Him.

Another popular verse that we like to quote in Christendom is Galatians 2:20, which says, “When the Messiah was executed on the stake as a criminal, I was too; so that my proud ego no longer lives. But the Messiah lives in me, and the life I now live in my body I live by the same trusting faithfulness that the Son of God had, who loved me and gave himself up for me.” Most are more familiar with the KJV, which says, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

The phraseology used here, “Christ lives in us”, creates some difficulty for us. First, the word ‘in’ is the same Greek word *en*, which we already know could have more than one interpretation to it. Second of all, in some of the passages, we read Yeshua saying He is leaving and sending someone like Him, the Ruach Hakodesh. Later in Scripture, Yeshua tells us that He promises to return to Earth.

### **Video Camera Example**



Another thing to consider is how Yahweh speaks concerning the Ruach Hakodesh and Yeshua. In Isaiah, there is a prophecy that records the interaction between the Ruach of Yahweh and Yeshua.

Isaiah 11:2, “And the Spirit of YAHWEH shall rest on Him; He will have the spirit of wisdom and understanding, the spirit of counsel and power, the spirit of knowledge and of the fear of YAHWEH—.”

Again, in Isaiah 42:1, “Behold My Servant; I will support Him; My Elect in whom My soul delights! I have put My Spirit on Him; He shall bring forth justice to the nations.”

Yahweh promises that His Spirit will rest upon and be put on Yeshua, His servant.

First, in Luke 2:52 “And Yahshua progressed in wisdom and stature and favor before YAHWEH and men. This is one of the many fulfillments of prophecy that Messiah must accomplish to validate who He was. And He did!!

The second is at Yeshua’s baptism. Matthew 3:16-17, “As soon as Yeshua had been immersed, he came up out of the water. At that moment heaven was opened, he saw the Spirit of God coming down upon him like a dove, and a voice from heaven said, ‘This is my Son, whom I love; I am well pleased with him.’”

Another place in the Gospels that we see the Father express his approval and affection is at the mount of Transfiguration. In Matthew 17:5, “While he was still speaking, a bright cloud enveloped them; and a voice from the cloud said, ‘This is my Son, whom I love, with whom I am well pleased. Listen to him!’” (cf. @ Baptism, Mk 1:11; Lk 3:22 @ Mt. of Transfiguration, Mk 9:2-8; Lk 9:28-36)

Here, we see the approved method, by Yahweh Himself, of how the Ruach Hakodesh is going to work in concert with Yeshua Messiah. The Ruach is with Yeshua exhibiting all of His functions previously shown to us in Scripture. And remember that Yeshua is, in turn, giving us this same Spirit, in like manner to us.



Next week we will continue to look at “Ruach Working In Us”

