

Is Jesus God? (Part 11) - The Holy Spirit (P.O.W.E.R. S.W.I.T.C.H.)

January 31, 2013

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed <https://cornerfringe.com/media/zq4csbn/is-jesus-god-part-11>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Divine Nature of the *Ruach HaKodesh*

This transcript of a sermon by Pastor Daniel Joseph of Corner Fringe Ministries explores the **divine nature of the Holy Spirit**, shifting the perspective from an impersonal force to a **personal deity**. Using the acronym "P.O.W.E.R. S.W.I.T.C.H.," Daniel illustrates the Spirit's attributes, such as **omnipotence, eternal existence, and the ability to speak, teach, and intercede**. He argues that the *Ruach HaKodesh* possesses a distinct **will and personality**, functioning as a legal advocate and witness for believers. By examining both **Old and New Testament scriptures**, Daniel identifies the Spirit as being **one with the Father and the Son**. Ultimately, the study concludes that the Holy Spirit is not merely a "what" but a "**who**" who is essentially **God**. This foundational overview serves as a precursor to a broader discussion on the **triune nature of the Godhead**.

[Introduction]

Corner Fringe Ministries presents a 12-part series on the *Divine Nature of God*. Please enjoy the study.

[Daniel Joseph]

Well, we are in part 11 of our *Divine Nature of God* study, and up to this point, I have kept relatively quiet in regard to a particular aspect of God, a particular dimension, if you will, of our God, and that is the *Ruach HaKodesh* (רוּחַ הַקֹּדֶשׁ), the Holy Spirit. What Christendom identifies as the third person of the Godhead.

Is the Holy Spirit a *what* or a *who*?

Right off the bat, I want to pose a question, and that is, is the Holy Spirit a what, or is the Holy Spirit a who? This is a good question. Let me tell you why I posed this question. I posed it because Unitarians and the like would argue that the Holy Spirit is not a "who"; He's not a person, but rather He's more of a "what" in the sense that He is God's power—He is God's divine wisdom. That's how they see Him.

Let me give you an example of a non-trinitarian definition for the Holy Spirit. And it's this—United Church of God webpage: <http://www.ucg.org/booklet/who-god/holy-spirit-not-person/>—*The Holy Spirit Is Not a Person*—The Holy Spirit, from the evidence found in the Bible, and I love how we always like to substantiate the claims that follow by its evidence in the Bible. I do this as well, but I just find that interesting, as the evidence found in the Bible is not a person in a supposed Trinity. The *Ruach HaKodesh*, the Holy Spirit is the very nature, presence and expression of God's power actively working in His servants.

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- United Church of God, webpage: <http://www.ucg.org/booklet/who-god/holy-spirit-not-person/>

So, from a non-trinitarian viewpoint, the Holy Spirit is not a “who”; it is a “what” because it is God's divine presence, it's His power. Let me say this: with the exception of the first sentence here, I absolutely agree with this statement. I agree that the Holy Spirit is the very nature, the presence, and the expression of God's divine power. I believe that.

HARPER'S BIBLE DICTIONARY

THE HOLY SPIRIT -The mysterious power or presence of God in nature or with individuals and communities, inspiring or empowering them with qualities they would not otherwise possess. The term 'spirit' translates Hebrew (*ruach*) and Greek (*pneuma*) words denoting 'wind,' 'breath,' and, by extension, a life-giving element. With the adjective 'holy,' the reference is to the divine spirit, i.e., the Spirit of God.

Achtemeier, P. J., & Society of Biblical Literature. (1985). *Harper's Bible dictionary* (1st ed.) (401). San Francisco: Harper & Row.

And actually, if you read many of the definitions given by some of the more well-known Bible dictionaries, you'll find this is pretty much the consensus across the board. This is how they define the Holy Spirit. Let me give you an example. This comes from Harper's Bible Dictionary, and Harper's defines it this way:—*HARPER'S BIBLE DICTIONARY*—**THE HOLY SPIRIT** - The mysterious power or presence of God in nature or with individuals and communities, inspiring or empowering them with qualities they would not otherwise possess. The term 'spirit' translates Hebrew (*ruach*) and Greek (*pneuma*) words denoting 'wind,' 'breath,' and, by extension, a life-giving

element. With the adjective 'holy,' the reference is to the divine spirit, i.e., the Spirit of God.— Achtemeier, P. J., & Society of Biblical Literature. (1985). *Harper's Bible dictionary* (1st ed.) (401). San Francisco: Harper & Row.

What you'll find is that the Holy Spirit is pretty much across the board defined as the presence and power of God. I get that; I understand that. However, the question that needs to be answered is, is the Holy Spirit a what, an impersonal force, or is it a who?

We're going to the Bible today for evidence of what the Holy Spirit is to answer this question, and we're going to do this in a more creative way: an acronym that I came up with and use myself. And this acronym helps me remember who the Holy Spirit really is. It's my definition—it's not my definition; it's

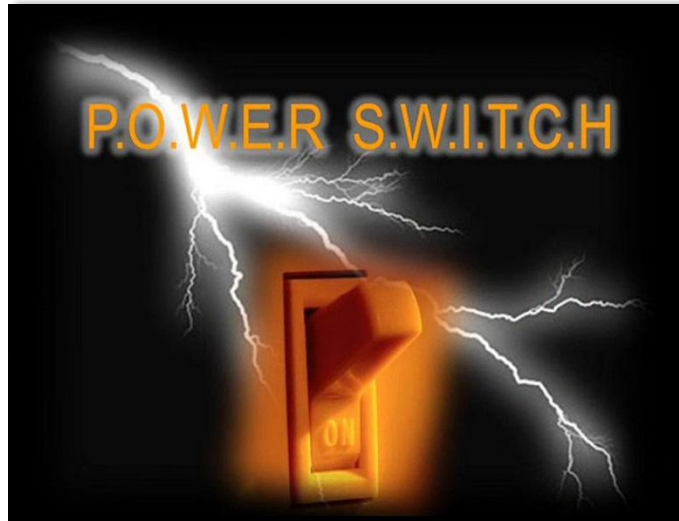
the definition that I've drawn out from the Bible that defines in a comprehensive form the *Ruach HaKodesh*. So, we're going to see what the Bible has to say in regard to this.

The acronym that I'm referring to is "P.o.w.e.r. S.w.i.t.c.h." Power Switch. I think this is appropriate considering the topic we're talking about, right? Power Switch.



The first letter in "Power Switch" is "P," and that stands for "Power." I think

that's simple enough because the Spirit of God is power. Power—that's what it is. I agree with the definition. The Spirit of God is power.



Yeshua, talking to His disciples, says in Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." It's the Holy Spirit that gives us power.

When you read the biblical testimony of godly men moving about supernaturally, do they do so of their own accord? Is it by their own strength? Is it by their flesh? Or did they do so by the Spirit of God in them, moving in power?

Think about this: the 70 elders of Israel in Numbers chapter 11. They never prophesied until the *Ruach* came upon them. It was taken from Moses and put upon the 70 elders of Israel; next thing you know, they're prophesying. While Saul is walking about, the Spirit of God falls upon him, and he begins to prophesy.

Peter tells us this in 2 Peter 1:21: "For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." It doesn't come by your will. This is very good teaching. This is something you need to understand. If you think you're going to prophesy, or you're going to meditate, hey, I'm going to hunker down, and you know what? In my heart, in my will, I want to prophesy—it's not going to happen. It is the Holy Spirit moving through you. It is the work of the Holy Spirit; it is not you. Amen?

When you look at Judges 15:14-15, we see a different dimension of the power, the power of the Holy Spirit. Samson is literally sitting there; he's tied up. It says the *Ruach* came mightily upon him. The Holy Spirit came mightily upon him. He breaks those bonds, but that's not all he does. He grabbed the jawbone of a donkey and went out with his bare hands and killed a thousand men. That is the power of the Spirit of God. He could not have done that of his own accord. The Spirit of God came mightily upon him, and thereby he moved.

What about Bezalel? Let's look at a different dimension of power. We have all these different types of powers that the Holy Spirit gives. We have prophecy. We have physical, ridiculous, brute strength to give victory in battle. But we also have another type of power found in Exodus 35:30-31—³⁰ And Moses

said to the children of Israel, “See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; ³¹ and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship. What an awesome thing to see. Wisdom, understanding, and knowledge—he didn’t have that until the *Ruach* came upon him.

Continuing to Exodus 35:32-34—³² to design artistic works, to work in gold and silver and bronze, ³³ in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. ³⁴ “And He has put in his heart the ability to teach, to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. This is amazing because you see how the tabernacle was constructed. Was it by man, or was it by the *Ruach*? The power of the *Ruach* had constructed the tabernacle through men. Men didn't have what it took to do it, so the *Ruach* had to come down and do it.

What about the time when Yeshua tells the disciples in Matthew 10:19-20—¹⁹ But when they deliver you up—He’s prophesying to them—do not worry about how or what you should speak. Don't premeditate it, for it will be given to you in that hour what you should speak; ²⁰ for it is not you who speak, but the Spirit of your Father who speaks in you. The Spirit of your Father who is in you will do the communicating and will do the speaking.”

And then the ultimate verse, Zechariah 4:6—‘Not by might nor by power, but by My Spirit,’ says the LORD of hosts. This is how all things are accomplished for the will of God; it is by the Spirit. This is something we need to have. Amen?



Now, let's go on to our next letter. Our next letter in our acronym of “Power Switch” is “O.” And actually, it's an O within an O within an O, one of those—what do they call those Russian dolls, the *Matryoshka* dolls (Russian: матрёшка). Thank you. It's like that, but it stands for “Omnipotent.” Well, we already covered this; the *Ruach* is all-powerful. He's “Omniscient,” He's all-knowing, and He is “Omnipresent.” Literally, the glory of the Living God fills the universe. And yet, wrap your mind around this: God is enthroned in heaven, and yet God is filling the universe with the Spirit. This is amazing.

Well, let's look at this. We've already covered the omnipotent, the all-powerful part. Let's look at the omniscient regarding the *Ruach*.—1 Corinthians 2:9-10—⁹ But as it is written: “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.” Eyes have not seen, ears have not heard, but then he says, ¹⁰ But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

So, we find an element of the Spirit is that He searches all things; He knows all things. Nothing can be hidden from Him. Why? Because He's omnipresent. The psalmist tells us in Psalm 139:7, “Where can I go from Your Spirit? Or where can I flee from Your presence?” Think about that. David here likens the *Ruach* to the presence of God. He's telling us that the Spirit is literally the presence of God. And there is nowhere you can go, to the ends of the earth, to the ends of the universe, to get away from that Spirit because it is omnipresent.

So, thus far we have the common definition that is often given concerning the Spirit covered literally in these first two letters of our acronym, the “P” and the “O.” But now with our next letter, what you're going to see is the Spirit takes on a little different dimension. In other words, we're going to see that the Holy Spirit is personified. He's spoken of in anthropomorphic terms.



Look at this: our next letter is “W,” and it stands for “Will.” Okay? “Will.” Paul the apostle tells us in 1 Corinthians 12:7-11—⁷ **But the manifestation of the Spirit is given to each one for the profit of all:** now what Paul's going to do is he's going to go through this long discourse of the Spirit giving us gifts. He is literally giving us gifts. ⁸

For to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healings by the same Spirit, ¹⁰ to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. ¹¹ But one and the same Spirit works all these things, distributing to each one individually as He wills.

The Holy Spirit has a will, so how could He be a “what,” just an impersonal force? How can He be a what when He has a will? And literally, by the *Ruach HaKodesh's* will, delivers gifts according to His will. I would say this is personified. We're not dealing with a “what”; we are dealing with a “who.”



The next letter we have is “E” for “Eternal.” We're told the Spirit is eternal in Hebrews 9:13-14—¹³ **For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, ¹⁴ how much more shall the blood of Christ, who through the eternal Spirit. Did you catch that? — eternal Spirit—offered Himself without spot to God, cleanse your conscience from**

dead works to serve the living God?

So we learn here that the Spirit of God is eternal, and that means it wasn't created. Do you understand? It always was, and we have evidence of this in Genesis 1:2—**The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.** So, before there was anything, before there was sun, moon, or stars, before those were hung, and before man was created, the Spirit was; it is eternal.



Next, we come to “R.” “R” stands for “Reveals.” It is the Spirit of God who reveals things to us. I want to take you back to last week. We got into the Book of Revelation, and we had talked about the very first verse, which was the revelation of Yeshua *HaMashiach*. Okay? And then what John does is he goes on through the

rest of the epistle, the book, and shows us these disturbing images. He talks about the saints being delivered into the hands of our adversary. He talks about these disturbing images of beasts, the wrath of God being poured out, the seals, the trumpets, and the bowls. So, you look at all these things, but do you remember what he said before he got into the revelation? He said in Revelation 1:10, **“I was in the Spirit on the Lord's Day ...”** I was in the Spirit because it was the Spirit that revealed all these things. John didn't reveal these things. It's just as Peter tells us (2 Peter 1:21); it is the Spirit of God speaking through men of God.

Now, we can move to Acts and show you more revelation here, more of what the Spirit does. —Acts 20:22-23— ²² **And see, now, this is Paul speaking here; I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, ²³ except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.** It is the *Ruach HaKodesh* that revealed to Paul, “Hey, you are going to

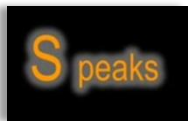
be persecuted in this city and that city.” And I want to tell you something. This is very real because there might come a time very shortly, if it hasn't happened already, when the Holy Spirit is going to reveal something to you: that you are going to be persecuted in the very near future.

Let me take you to Proverbs; let's go to the Old Testament. —Proverbs 1:22-23—²² “How long, you simple ones, will you love simplicity? For scorners delight in their scorning, and fools hate knowledge. ²³ Turn at my rebuke; surely I will pour out my spirit on you; I will make my words known to you.

Do you want to know God? You need His Spirit. He is the conduit to the Father, to Yeshua. You will not know God without the Spirit of God. Again, going back to Paul's words in 1 Corinthians 2:11, “... **Even so no one knows the things of God except the Spirit of God.**” You need this to understand Him, for His words to be revealed to you. For you to truly understand who Yeshua is, you need the *Ruach*. He is the revealer.

Ephesians 3:2-5—² if indeed you have heard of the dispensation of the grace of God which was given to me for you, ³ how that by revelation He made known to me the mystery (as I have briefly written already, ⁴ by which, when you read, you may understand my knowledge in the mystery of Christ), ⁵ which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets. It's always by the Spirit. The revelation of everything about God comes through the *Ruach HaKodesh*.

Listen to Yeshua's words in John 16:13-14—¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. ¹⁴ He will glorify Me, for He will take of what is Mine and declare it to you. What an amazing statement. The *Ruach* will tell us of things to come. Let me save you some time. If you think that you're going to search these Scriptures and gain understanding by studying and studying and studying, you are misguided because you need the *Ruach* to understand these words. No one can understand the things of God except the Spirit of God.



This is a great segue into our next letter, which is “S,” for “Speaks,” because did you notice what it said at the end of verse 13? **He hears**, and **He will speak**. When we're talking about whether the Holy Spirit is a what or it's a who, and then we find out that this what or who is speaking, I think the evidence is clear, right?

Let's go to Acts 13, and this passage—man, you really want to understand the Spirit; this is a tough concept. It's a mysterious concept; the Spirit of God in general is a mysterious concept. But if you want to understand this, you need to really study this next passage I'm going to put up here. It's found in Acts 13:1-2—¹ Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. ² As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.”

It literally says in the Greek, “**The Holy Spirit said**”—a “what” doesn't say anything; it's a “what.” But the *Ruach HaKodesh* speaks. It said, and listen to this—what does it say? “**Separate to Me Barnabas and Saul for the work to which I have called them.**”

You know, it's one thing to discover and to make the identification of the Holy Spirit being a “what” or a “who,” but once you come to the identification that He's a “who,” who is He? He's God; He is God. This,

in the context, is God because nobody would say, “Separate to Me ... for the work I have called them,” because it is God who calls us to do His work in the world. Amen? And yet we have the *Ruach HaKodesh* stepping up and making this statement, this claim.

I want to share with you a traditional Jewish text from what is known as the *Yalkut Shemoni*. It's commonly known just as the *Yalkut*, but basically, it's a comprehensive anthology of various interpretations and commentaries on the Hebrew Bible, the Tanakh—the Old Testament—and it hails from, it dates back to around the 13th century. Okay? This was a long time ago.

And what's so beautiful about this is you're going to get a sneak peek into the mind of a traditional Jew. Into the mind of a traditional Jew and how he saw a particular passage in Scripture, the passage that he's quoting from is from Psalm 2, and if you remember, Psalm 2 is a royal psalm; it's a ceremonial psalm. It's a ceremony of the king, the coronation of the king.

I want to read this Psalm to you before I show you the *Yalkut's* translation or commentary on this very passage. —Psalm 2:1-4—¹ Why do the nations rage, and the people plot a vain thing? ² The kings of the earth set themselves, and the rulers take counsel together, against Yahweh, the LORD and against His Anointed, His *Mashiach*, saying, ³ “Let us break their bonds in pieces and cast away their cords from us.” ⁴ He who sits in the heavens shall laugh; the LORD shall hold them in derision.

Now, let me show you how the *Yalkut* comments on this. This is what it has to say: "Against God, and his Messiah," likening them to a robber who stands defiantly behind the palace of the King and says, 'If I shall find the son of the King, I shall lay hold of him, and crucify him, this is written in the 13th century and kill him with cruel death.' But the Holy Spirit mocks at him, 'He that sits in the heavens laughs, Jehovah, or Jehovah Yahweh, has them in derision.'" —Yalkut Shemoni, (vol. 2 par. 620, pg. 90a) See Edersheim, Vol. 2, pg. 716.

What a fascinating statement. When you read Psalm 2 in Hebrew, it speaks nothing of the *Ruach HaKodesh*. It says nothing of it. He had to draw it out. He drew out of this passage, and we're getting a sneak peek into his understanding of really what this passage is stating. He drew out of this passage, and he says, “The Holy Spirit mocks at him. He who sits in the heavens laughs.” He is likening the Holy Spirit in anthropomorphic terms; He's laughing. You read the text; it's Yahweh who mocks. It is Yahweh who will laugh. But here he pulls it out and tells us it's the *Ruach HaKodesh*.

The point of my showing this to you is that the concept—though modern-day Orthodox Judaism will tell you that the Trinity concept, and I'm not fond of the word “Trinity,” but this Godhead of having the Father, Son, and Holy Spirit—is pagan. It is pagan to the core. And yet we're reading Jewish Orthodox writing, and this is what he pulled out of it. He's putting anthropomorphic terms onto the Holy Spirit, literally likening Him to Yahweh. He is the one.



Let's move on to our next letter. Our next letter is “W.” “W” in “Switch” stands for “Witness.” He is a witness; the Spirit of God is a witness. Listen to the words of Yeshua in John 15:26—“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.” The *Ruach HaKodesh* is a witness of Yeshua. He's a valid witness; He testifies. A “what” is not a witness. A person is a witness. Amen?

Romans 8:16—**The Spirit Himself bears witness with our spirit that we are children of God.** It is a witness of Yeshua. It also testifies; it witnesses to us whether we're children of God or not.

Let's go back to the Old Testament, Nehemiah 9:30—**Yet for many years You had patience with them, and testified against them by Your Spirit in Your prophets. Yet they would not listen; therefore You gave them into the hand of the peoples of the lands.** Was it the prophets testifying against them? It was the Spirit of God testifying. It was a witness against Israel.

I ntercessor

Let's move to our next letter. "I" stands for "Intercessor." I've never heard of a "what" interceding for anything; this has to be a person. The Holy Spirit is more than a "what." —Romans 8:26— **Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.** When we're beyond our capacity, we're at a loss for words; when we have nothing, it is the Spirit of God who intercedes on our behalf. I call that a blessing, an awesome gift.

T eacher

Moving to "T" in our acronym, He is a teacher. A "what" doesn't teach; a "who" teaches. —John 16:12-13—¹² **"I still have many things to say to you, but you cannot bear them now. ¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.** He guides us. You need the *Ruach HaKodesh* because that will be your guide. It will protect you. It will guide you in all righteousness. It will guide you in all truth.

Listen to the words of Yeshua in John chapter 14, just a couple of chapters earlier: —John 14:25-26— ²⁵ **"These things I have spoken to you while being present with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you."** Bring to remembrance; He calls into remembrance. He reveals. He teaches. You need Him.

1 Corinthians 2:12-13—¹² **Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. ¹³ These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.** It is the Holy Spirit that teaches. In other words, if you're in front of people who are in a position of authority or a position of teaching, and they don't have the Holy Spirit, you are in trouble, because they don't understand the words that are coming out of this book. They have no understanding because only the *Ruach HaKodesh* can give that understanding, comparing spiritual things with spiritual.

This is not a "what"; this is a "who." It's a very personal "who." This is the personal relationship with Yeshua that we need. It is through the *Ruach HaKodesh*.

Understand the concept of the *Ruach HaKodesh* teaching. This wasn't developed in the New Testament; Yeshua wasn't bringing something new to the scene. Going back to Nehemiah chapter 9, but verse 20 this time, we read: **"You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst."** All the way back, as early as you can find, the conduit by which you were to enter into a relationship with God was the Holy Spirit. Very personal.

C onvicts

Moving to our next letter, now we have the “C.” The “C” stands for “Convicts.” “Convicts,” Yeshua says in John 16:7-8—⁷ Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. ⁸ And when He has come, He will convict the world of sin, and of righteousness, and of judgment. How powerful is that? It is the *Ruach HaKodesh* that convicts.

H elper

“H” stands for “Helper.” —Romans 8:26— Likewise the Spirit also helps in our weaknesses ... A “what” doesn't help me; a “who” does. The Spirit of God helps us. John 16:7—Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. This is the promise of Yeshua, that He would send someone else in His departure. He's not going to abandon us; He sends someone else. In fact, He says it's good that I go away, because if He goes away, then He will send the Helper.

In Greek, Helper is known as the *paráklētos* (παράκλητος). Listen to the definition of the *paráklētos*. Every time you see in the Bible “Helper” or “Comforter,” it's *Paráklētos*—properly, a legal advocate who makes the right judgment-call because close enough to the situation. He is close enough to the situation. *Paráklētos* is the regular term in NT times of an attorney, referring to extra-biblical evidence, i.e., someone giving evidence that stands up in court. —*Helps Word Studies*, 2011 (parakletos). And yet, this is the very term utilized to define, in part, the Holy Spirit. That He is the *Paráklētos*, He is our advocate; He advocates on our behalf in a system we are not equipped to know.

H elper

παράκλητος
3875 paráklētos (Helper, comforter)

– properly, a legal advocate who makes the right judgment-call because close enough to the situation. Paráklētos is the regular term in NT times of an attorney, i.e. someone giving evidence that stands up in court.

- Helps Word-studies, 2011 (parakletos)

You ask, why do you get attorneys? Because typically, people want a good attorney to represent them in a system they simply don't understand: the judicial system. They don't know how to work with the evidence, submitting it. They don't know how to work the jury. They're at a significant disadvantage. They need a legal advocate. The *Ruach HaKodesh* is that advocate to the Father, to Yeshua. This is why you need Him, because you are out of your league.

The Holy Spirit is not a “what”; it is a “who.” He advocates on our behalf. A “what” does not advocate for us. Amen?

That is our P.o.w.e.r. S.w.i.t.c.h. The Holy Spirit gives power. He's omnipotent, omniscient, and omnipresent. He has a will. He's eternal. He reveals. He speaks. He's a witness, intercessor, and teacher. He convicts, and He helps. The Spirit of God is more than just power. Yes, it's a dimension to Him, but He's more than power. He's personified over and over and over again throughout the Scriptures, Old

and New Testaments. So, it begs the question, if He is a “who,” who is He? I think we've established that He is God.

I want to show you some biblical passages that helped me roughly 12 or 13 years ago when I began my journey to discover and try to make sense out of all of this. This study that I'm doing spans all the way back past a decade because of the questions that I personally had trying to wrap my mind around this mysterious and awesome God and how this works with the Father, the Son, and the Holy Spirit. It can be very confusing; it's mysterious.

Let me show you some passages that blew my mind, and they also added comfort at the same time. — Acts 5:1-4— ¹ But a certain man named Ananias, with Sapphira his wife, sold a possession. ² And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles' feet. ³ But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? ⁴ While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.” Here he says, “You've lied to the Holy Spirit,” and then at the end of his discourse he says, “You lied not to men, but to God,” literally likening the Holy Spirit to God. Clearly, Peter didn't believe it was a “what.”

Let me show you another passage, going to the Psalms—Psalm 106:32-33— ³² They angered Him also at the waters of strife, so that it went ill with Moses on account of them; ³³ Because they rebelled against His *Ruach*, Spirit, so that he spoke rashly with his lips.

The psalmist here is commenting on Numbers chapter 20, the water of Meribah, alright? I challenge you to go back and read it. It says nothing of “they rebelled against His *Ruach*.” It says they rebelled against Yahweh. Read it; go check it out. And yet the psalmist does what the *Yalkut* does: it draws out a commentary that we would not have normally had in the passage in and of itself. See, this is the beauty of Scripture. It's *Tota Scriptura* that we need, the whole of Scripture. Amen? And when you look at the whole of Scripture, you're given insight into particular passages that take you deeper? You go from a *peshat*, which is the literal interpretation, to a *sod* (secret, mystical meaning) by looking at other passages in Scripture.

Here, the psalmist tells us they rebelled against His *Ruach*. — Numbers 20:24— ... you rebelled against My word at the water of Meribah. Yahweh.

Then, if that were not amazing enough, Yeshua speaks these words in John 4:24—God is Spirit ... There it is; you can go home (*laughter*). God is Spirit, and those who worship Him must worship in spirit and truth.” Try to wrap your mind around that. How does this work? We have the Father sitting on the throne. We have Yeshua being sent in the flesh; that's another dimension, and then we have the Spirit. Not really sure where He is, but He's living inside me, and yet He's filling the universe, and then Yeshua comes out and tells me, “Well, the Spirit is God.”

You're like, “How does this all work?” As we continue and as you commit yourself to the Word, you're going to see that this all falls into place perfectly. This is not a paganistic tradition. “God is Spirit”; these are the words of Yeshua.

Now, if that didn't make you do that, let me take it a step further and talk to you about Yeshua and the Spirit. —Romans 8:9-10—⁹ But you are not in the flesh but in the Spirit, if indeed—pay attention here, if

you are questioning whether Paul was anointed with the Holy Spirit, this passage should put it to rest. Look at how he articulates this. Man could not do this; it's too brilliant for words. **If indeed the Spirit of God dwells in you**—it's the first thing he says—“if indeed the Spirit of God dwells in you.” **Now if anyone does not have the Spirit of Christ**—wait a second, he just said the Spirit of God, and now he's moved to the Spirit of Christ—**he is not His.** ¹⁰ **And if *Mashiach*, Christ,** moves the Spirit out, now it's just *Mashiach* who **is in you, the body is dead because of sin, but the Spirit**—okay, go back—*Mashiach* is out, the Spirit is in, and **is life because of righteousness.**

You have the Spirit of God, you have the Spirit of *Mashiach*, and then you just have *Mashiach*, and then you just have the Spirit, but it all makes perfect sense, does it not? Paul is expressing to us, “They are *echad*; they are one.”

We read in John 14:23—**Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.** He's referring to the *Ruach* being sent. And when the *Ruach* dwells within me, I am just told it is the Father and the Son. God is Spirit. It's crazy. I know it sounds crazy, but it's the biblical truth.

Galatians 4:6—**And because you are sons, God has sent forth the Spirit of His Son**—so many times it's called the Spirit of God, over and over and over. Now it's called the Spirit of His Son—**into your hearts, crying out, “Abba, Father!”**

Revelation 2:1—**“To the angel of the church of Ephesus write, ‘These things says He’**—it's referring to Yeshua. Just go back to the passage; don't take my word for it. This is referring to Yeshua. ‘These things says He **who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands.** So, who's speaking here? It is Yeshua speaking.

We drop down to Revelation 2:7, where Yeshua says, **“He who has an ear, let him hear what the Spirit says to the churches.** This is the closing statement to every single church. Yeshua is speaking; these are His words, and yet He says, “He who has an ear, let him hear what the Spirit says ... **To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.”** Do you find that fascinating? He's speaking—Yeshua is speaking, and yet He says, “He who has an ear, let him hear what the Spirit says.”

Then we read in John 6:63—**It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.** It makes perfect sense. He says, “Have an ear to hear what the Spirit says.” Well, these are the words of Yeshua, because the words that He speaks are life, and they are Spirit.

Paul tells us in 2 Corinthians 3:14-17—¹⁴ **But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament.** This is such a powerful passage. Going back to the fact that you need Yeshua, you need the Holy Spirit. We read “unlifted” in the reading of the Old Testament **because the veil is taken away in Christ.** ¹⁵ **But even to this day, when Moses is read, a veil lies on their heart.** ¹⁶ **Nevertheless when one turns to the Lord,** the only person in view here is Yeshua. Read the passage in context; it's referring to Yeshua. Now he who turns to Yeshua, the Lord, **the veil is taken away.** ¹⁷ **Now the Lord is the Spirit;** oh, God is Spirit, and now we just learned that the Lord Yeshua is Spirit. You see how this makes your head hurt, but at the same time, it makes perfect sense. The Father is Spirit, and the Son is Spirit. The Spirit is God. The Spirit is Yeshua. This makes perfect sense, but it is a hard concept for people to grab onto—**and where the Spirit of the Lord is, there is liberty.**

Romans 8:26—Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. What did it say? It is the Spirit that makes intercession for us.

If you're questioning whether Yeshua is Spirit, drop down to Romans 8:34—Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. You just got done saying, Paul, the Spirit makes intercession for us. Now it's Yeshua making intercession for us. He's the Spirit.

If you read Paul's writings, they are anointed by the *Ruach*. Nobody could possibly come up with the articulation that he does, describing the mysterious God, the creator of heaven and earth.

So, after looking at this information, where we find the *Ruach* is likened to God Himself, and God is Spirit, and then looking at the fact that the Holy Spirit is likened to Yeshua, and Yeshua is literally the Spirit, and if that weren't enough, then Yeshua Himself likens the Holy Spirit to both Him and the Father, what do we discover? This is my point, a very simple point: the Holy Spirit is not a "what." It is a "who." And who is He? He is God—the Father, the Son, and the *Ruach*. They are *echad*.

We're going to end here for today. Today's message was really a setup for next week. Because next week we're going to finish, we're going to talk about the triune nature of our God. Shabbat Shalom.

The Holy Spirit: A 'What' or a 'Who'?



A "WHAT"
(Impersonal Force)

A "WHO"
(Divine Person)



BEYOND AN IMPERSONAL FORCE (UNITARIANS)



Viewed as: Power/Wisdom.



Revealed as: A Will & A Voice.

THE P.O.W.E.R. S.W.I.T.C.H. FRAMEWORK

Power, **O**mn attributes, **W**ill, **E**ternal, **R**eveals, **S**peaks,
Witness, **I**ntercessor, **T**eacher, **C**onvicts, **H**elper

PERSONIFIED THROUGH PERSONAL ACTION



Whats do not:
Speak, Teach, Intercede.



SPEAK



TEACH



INTERCEDE

The Holy Spirit: Does all three,
demonstrating a personal nature.

THE SPIRIT IS 'ECHAD' (ONE)



Lying to the Holy Spirit



Lying to God

Proving He is the divine presence
of the Father and Son.