

PART ONE



FLYING CLOSER TO THE FLAME. Let me introduce you to my best friend, my beloved, my dearest companion—my everything. I am speaking of the **Ruach haKodesh**.

INTRODUCTION

In my early years as a pastor, one of my deepest desires was to lead my congregation into a closer relationship with the Ruach haKodesh. To emphasize this mission, I had a large banner displayed above our stage that read: **“Flying Closer to the Flame.”** As we pressed in, the Ruach haKodesh responded, and His presence brought new life to our Congregation. Every gift and manifestation of the Spirit began to flow among us, creating an unforgettable season of revival. Over time, my understanding of the Ruach of our Abba deepened. My transition into the Hebraic perspective brought fresh revelations that challenged the traditional concept of the Trinity. In Christian theology, the Holy Spirit is viewed as the third person of a triune Elohim—known as the Trinity. However, the Hebraic understanding reveals that the Ruach haKodesh is not a separate entity but an inseparable aspect of YHWH’s eternal being. In Jewish thought, YHWH is “Echad”, a Hebrew term meaning one—a singular unity. When Scripture refers to YHWH as Ruach haKodesh, it describes His divine presence, which fills and sustains the universe. This does not imply a separate being within a compound unity, as Trinitarian doctrine suggests. The doctrine of the Trinity has its origins in Greek philosophy, specifically in the Logos concept—where the Word is perceived as a distinct entity from the Father, later identified in Christian theology as “Jesus Christ.” Greek intellectual traditions tend toward dualism and fragmentation, whereas Hebrew thought is firmly Unitarian—affirming that YHWH is ONE and can never be divided into two or more persons. For those seeking a deeper examination of this topic, we highly recommend the book “The Case for Echad”, published by this ministry. The Trinity doctrine has long posed challenges for the Church because it contradicts a vast number of Scriptural passages affirming strict monotheism. Even Christian scholars acknowledge that Trinitarianism predates Christianity by thousands of years and originates from pagan religious traditions. The Catholic Church struggled to integrate this foreign concept into Christian doctrine, and history shows that even Jesus Christ Himself never taught it. Early Church historians openly admit that the doctrine of the Trinity did not exist in the original faith of the first-century believers.

WHO IS THE RUACH HAKODESH?

The Ruach haKodesh is Eloah. He is omnipotent (all-powerful), omniscient (all-knowing), omnipresent (all present). Refer to Gilyahna (Revelation) 19:6; Yirmeyahu (Jeremiah) 23:23-24 and Tehillim (Psalms) 139. The Ruach haKodesh is not merely a force or an influence but the very PERSON of the Father. He is not a separate entity within a Trinity; rather, YHWH and His Spirit are one and the same. The Scriptures emphatically declare that there is only ONE Elohim, using the Hebrew term “Echad,” meaning ONE (Devarim (Deuteronomy) 6:4; Marqus (Mark) 12:29). Historically, both Judaism and early Christianity recognized this understanding of the Holy Spirit. The term “Trinity” does not appear in Scripture, and scholars acknowledge that it emerged relatively late in Church history. Yeshua spent a considerable amount of time teaching His followers about the person of the Ruach haKodesh, and at all times He referred to the Ruach haKodesh in the pronoun “He.” Refer to Yochanan (John) 14:16, 26 16: 7-8. In ministry, the role and work of the Ruach haKodesh are absolutely essential. His presence and power determine success or failure, even life or death in ministry. To reduce the Ruach haKodesh to a mere impersonal force or an abstract influence, as some have suggested, is to grieve Him and distance Him from active participation in your ministry. True Yeshua based ministry, in its very nature, is entirely dependent on the Ruach haKodesh. As Dr. Billy Graham once stated,

PART TWO



"Many people have come to Christ as a result of my participation in presenting the Gospel to them. It's all the work of the Holy Spirit." In the last days, YHWH declared that He would pour out His Ruach upon His people: *"And afterward, I will pour out My Spirit on all flesh; your sons and daughters will prophesy, your old men will dream dreams, and your young men will see visions. Even on male and female servants, in those days, I will pour out My Spirit"* Yoel (Joel) 2:28-29. To partake in this outpouring, we must come to know and understand His Ruach. The following is a concise summary of key teachings on the Ruach haKodesh. This foundational understanding is essential for recognizing both the presence, anointing and the guidance of the Ruach haKodesh in ministry.

THE ATTRIBUTES OF THE RUACH HAKODESH

The Ruach haKodesh is as a divine person has these attributes.

- **He has knowledge** (Qorintyah Alef (First Corinthians) 2:11).
- **He has a will** (Qorintyah Alef (First Corinthians) 12:11; Romiyah (Romans) 8:27).
- **He has a mind** (Romiyah (Romans) 8:27).
- **He gives love** (Romiyah (Romans) 15:30).
- **He can be grieved** (Ephsiyah (Ephesians) 4:30).
- **He searches** (Qorintyah Alef (First Corinthians) 2:10).
- **He sends people** (Yeshayahu (Isaiah) 48:16).
- **He imparts gifts** (Qorintyah Alef (First Corinthians) 12:7-11).
- **He prays and makes intercession** (Romiyah (Romans) 8:26).
- **He teaches** (Yochanan (Yochanan (John)) 14:26).
- **He speaks** (Yochanan (Yochanan (John)) 16:13).
- **He gives testimony** (Yochanan (John) 15:26).
- **He guides** (Yochanan (John) 16:13).
- **He adopts** (Romiyah (Romans) 8:23; Galatians 4:4-6).
- **And He comforts** (Yochanan (John) 14:16-17, 16:7-8).

The personality of the Ruach haKodesh

The Ruach haKodesh being a divine person, has a personality.

- **He can be grieved** (Ephsiyah (Ephesians)) 4:30).
- **He can be lied to** (Maaseh Shlichim (Acts) 5:3).
- **He can be insulted** (Ivrim (Hebrews) 10:29).
- **He can be blasphemed** (Mattityahu (Matthew) 12:31-32).
- **He can be resisted** (Maaseh Shlichim (Acts) 6:9).
- **He can be vexed** (Yeshayahu (Isaiah) 63:10).
- **He can be quenched** (Tesloniqyah Alef (First Thessalonians) 5:19).
- **He can leave** (Shophetim (Judges) 16:20)

The Names of the Ruach haKodesh

The Bible reveals the many names of the Ruach haKodesh. Each of which is a powerful revelation of His divine being and character.

- **The Spirit of YHWH** (Schmuel Bet (Second Samuel) 23:2; Melechim Alef (First Kings) 18:12).
- **The Spirit of Elohim** (Beresheeth (Genesis) 1:2).
- **The Ruach haKodesh** (Luka (Luke) 11:13).



- **The Spirit of Grace** (Ivrim (Hebrews) 10:29).
- **The Spirit of Love** (Timtheous Bet (Second Timothy) 1:7).
- **The Spirit of Burning** (Yeshayahu (Isaiah) 4:4).
- **The Spirit of Truth** (Yochanan (John) 14:17).
- **The Spirit of Life** (Romiyah (Romans) 8:2).
- **The Spirit of Wisdom and Revelation** (Ephsiyah (Ephesians) 1:17).
- **The Spirit of Knowledge** (Yeshayahu (Isaiah) 11:2).
- **The Spirit of Counsel and Might** (Yeshayahu (Isaiah) 11:2).
- **The Spirit of Promise** (Ephsiyah (Ephesians) 1:13).
- **The Spirit of Faith** (Qorintyah Bet (Second Corinthians) 4:13).
- **The Spirit of Power** (Timtheous Bet (Second Timothy) 1:7).
- **The Spirit of Glory** (Kepha Alef (First Peter) 4: 14).
- **The Spirit of Prophecy** (Gilyahna (Revelation) 19:10).
- **The Spirit of Christ** (Qorintyah Alef (First Corinthians) 3:16).
- **The Spirit of Adoption** (Romiyah (Romans) 8:15).
- **The Anointing, which teaches us** (Yochanan Alef (First John) 2:27).
- **The Unction from the Holy One** (Yochanan Alef (First John) 2:27).
- **The Comforter** (Yochanan (John) 14:16).

Of these many wonderful names, Yeshua more often referred to the Ruach haKodesh as the Comforter, one who is called alongside another.

Symbols of the Ruach haKodesh

There are various symbols used in the Bible to represent the Ruach haKodesh. These are significant in that they give us an understanding of His divine nature.

- **Fire** (Symbolises the Holiness of Elohim) (Yeshayahu (Isaiah) 4:4; Mattityahu (Matthew) 3:11).
- **Wind** (Symbolises the life-giving nature of Elohim) (Yechezkel (Ezekiel) 37:7-10; Yochanan (John) 3:8).
- **Water** (Symbolises the life flowing nature of Elohim) (Yochanan (John) 4:15; 7:38-39).
- **Anointing Oil** (Symbolises the presence and power of Elohim) (Tehillim (Psalms) 23:5; (Yochanan Alef (First John) 2:20, 27; Maaseh Shlichim (Acts) 10:38).
- **The Seal** (Symbolises the ownership of Elohim) (Qorintyah Bet (Second Corinthians) 1:22; Ephsiyah (Ephesians) 1:14).
- **The Dove** (Symbolises the gentleness and peace of Elohim) (Mattityahu (Matthew) 3:16; Luka (Luke) 3:22).
- **The Dew** (Symbolises the refreshing of Elohim) (Tehillim (Psalms) 133:1-33; Hoshea (Hosea) 14:5).
- **The Earnest** (Symbolises the redemption of Elohim) (Qorintyah Bet (Second Corinthians) 1:22, 5:5).
- **The Cloud** (Symbolises the covering and presence of Elohim) (Beresheeth (Genesis) 9:13; Shemoth (Exodus) 13:17-14, 14:29).
- **The Hand** (Symbolises the authority of Elohim) (Marqus (Mark) 6:5; 8:23; 10:16).
- **The Finger** (Symbolises the power and might of Elohim) (Daniyel (Daniel) 5:5-15; Luka (Luke) 11:20; Mattityahu (Matthew) 11:28).
- **The seven-branched and nine branched candelabra** - Menorah (Symbolises the attributes of Elohim) (Shemoth (Exodus) 25:31-40; Yeshayahu (Isaiah) 11:2; Gilyahna (Revelation) 4:5).



The work of the Ruach haKodesh

The work of the Ruach haKodesh is clearly explained in the Scriptures. However, what we understand from Scripture is only a glimpse of His full activity, as much of His work remains unseen. It is impossible to fully document all that the Ruach haKodesh does. What follows is a non-exhaustive list of His works.

- **The Ruach haKodesh glorifies** (Glorifies Yeshua) (Yochanan (John) 16:13-14).
- **He reproves** (Convicts us of Sin, Righteousness, and Judgement) (Yochanan (John) 16:7-11).
- **He regenerates** (Makes us born again) (Titus 3:5; Yochanan (John) 3:3).
- **He advocates** (Our representative to the Father) (Yochanan (John) 16:7; Yochanan Alef (First John) 2:1).
- **He confirms** (Assures us of our salvation) Romiyah (Romans) 8:16; Ephsiyah (Ephesians) 1:13-14).
- **He liberates** (Sets us free from sin and death) (Romiyah (Romans) 8:1-2).
- **He sanctifies** (Set us apart) (Romiyah (Romans) 15:16; Qorintyah Alef (First Corinthians 6:11).
- **He renews** (Renews our minds) (Romiyah (Romans) 12:1-2).
- **He transforms** (Transforms us until we are like Christ) (Romiyah (Romans) 8:11).
- **He produces fruit** (Produces fruits of the Spirit) (Galutyah (Galatians) 5:22-23; Phylipsiyah (Philippians) 1:11).
- **He quickens** (To make alive our bodies) (Romiyah (Romans) 8:11).
- **He strengthens** (Strengthens our inner man) (Ephsiyah (Ephesians) 3:16).
- **He guides** (Leads our lives) (Romiyah (Romans) 8:14; Yochanan (John) 16:13).
- **He inspires** (Inspires the Word) (Kepha Bet (Second Peter) 1:21; Timtheous Bet (2 Timothy) 3:16).
- **He teaches** (Teaches us the Word) (Yochanan (John) 14: 25-26).
- **He reminds** (Reminds us of the Word) (Yochanan (John) 14:25-26).
- **He searches** (Searches our hearts) (Qorintyah Alef (First Corinthians) 2:10-14).
- **He rebukes** (Chastises us) (Timtheous Bet (Second Timothy) 3:16).
- **He comforts** (Gives us peace and security) (Yochanan (John) 14:16-18).
- **He is our guarantee** (Guarantees of our redemption) (Ephsiyah (Ephesians) 1:13-14).
- **He prays** (Makes intercession for us) (Romiyah (Romans) 8:26).
- **He instructs** (Directs us) (Maaseh Shlichim (Acts) 13:2).
- **He fills** (Fills us with Himself) (Maaseh Shlichim (Acts) 2:4, 4:31).
- **He empowers** (Gives us supernatural power) (Maaseh Shlichim (Acts) 1:8).
- **He equips** (Arms us with supernatural abilities) (Qorintyah Alef (First Corinthians) 12:7-11).
- **He anoints** (Gives us divine enabling) (Yochanan (John) 2:27; Yeshayahu (Isaiah) 61:1-2).

As Yeshua's earthly ministry neared its conclusion, he made a remarkable statement to His disciples: *"Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go, the Melitz Yosher (Praklit, Advocate, Counselor, Helper) will not come to you; but if I go, I will send Him to you"* Yochanan (John) 16:7. What possible advantage could there be that would surpass the physical presence of Yeshua himself? The answer lies in the power of the Ruach haKodesh: *"But you will receive power when the Holy Spirit has come upon you..."* Maaseh Shlichim (Acts) 1:8. Yeshua knew that without the power of the Ruach haKodesh, his ministry would not extend to the ends of the earth or endure until the end of the age. For this reason, every believer and minister must be anointed by the Ruach haKodesh. Stay close to me for the next four Releases as I teach you about, the anointing, the power, the baptism and voice of the Ruach haKodesh.