



**THE BAPTISM OF THE RUACH HAKODESH.** The Baptism of the Ruach haKodesh is a significant concept in Christianity, often linked to spiritual empowerment, deeper communion with Eloah, and the manifestation of spiritual gifts. However, it is not solely a Christian concept; its roots run deep in the Hebrew Scriptures, where certain individuals were baptized in the Spirit to serve YHWH. These instances served as a foreshadowing of what was to come. First, I will explore its fulfillment in the Brit Chadashah before connecting it to its foundations in the Hebrew Scriptures. **THE RENEWED COVENANT BAPTISM OF THE RUACH HAKODESH.** Being baptized in the Ruach haKodesh is essential for every believer. At salvation, we receive the Ruach haKodesh but not the power of the Ruach haKodesh. When Yeshua appeared to the disciples after his ascension, the Sholiach Yochanan (Apostle John) records, *"When he had said this, he breathed on them and said to them, 'Receive the Ruach haKodesh'"* Yochanan (John) 20:22. Most Bible scholars agree that it was at this point that they received the salvation experience of the Set-Apart Spirit. For the Scripture later records that Yeshua specifically instructed the disciples to tarry in Yerushalem until they received the power of the Ruach haKodesh. *"And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high"* Luka (Luke) 24:49. In Maaseh Shlichim (Acts) 1:5, the Master refers to this experience by name as the Baptism in the Ruach haKodesh. *"...for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."* The fulfillment of this promise occurred in Acts chapter one at the Feast of Shavuot (the day of Pentecost). At this stage, it is important to note that the Renewed Covenant teaches four distinct baptisms: **1. The Baptism of Repentance** – Preached by John the Baptist as a call for Yisra'el to prepare for the revelation of the Messiah. This Baptism ceased with John's death (Marqus (Mark) 1:4). **2. The Baptism of Suffering** – Yeshua spoke of this Baptism as the suffering he would endure, setting a precedent for all his followers (Luka (Luke) 12:5; Marqus (Mark) 10:38). **3. The Christian Baptism in Water** – A command from Yeshua for all returning and new converts to the faith, signifying their commitment and transformation (Mattityahu (Matthew) 28:19). **4. The Baptism of the Ruach haKodesh.** **WHAT IS THE BAPTISM IN THE RUACH HAKODESH?** To fully grasp the Baptism in the Ruach haKodesh, we must first understand the meaning of the word *Baptism*. The term *baptism* comes from the Greek word *baptizo*, which means "to completely cover" or "to be fully immersed." Therefore, to be baptized in the Ruach haKodesh is to be entirely covered or immersed in the Set-Apart Spirit. In Maaseh Shlichim (Acts) 1:8 and 19:6, the Ruach haKodesh is described as coming *upon* the Apostles. The Greek word used for *upon* in this context is *epi*, meaning "to be completely covered or immersed in." This can be vividly compared to the force of a powerful waterfall. Just as it is impossible to stand beneath a cascading waterfall without being drenched in water, it is likewise impossible to receive the Baptism in the Ruach haKodesh without being fully immersed and filled with His presence. **THE PURPOSE OF THE BAPTISM OF THE RUACH HAKODESH.** The Baptism of the Ruach haKodesh serves seven key purposes for the believer: **1. For Obedience.** Yeshua was baptized in the Ruach haKodesh as an example for us to follow. Before beginning his public ministry, he received this Baptism during John's water baptism, as recorded in Mattityahu (Matthew) 3:16; Marqus (Mark) 1:10-11, and Yochanan (John) 1:32-34. John the Baptist testified that he saw the Ruach haKodesh "descending like a dove and alighting on Him." Luke further records that after this experience, Yeshua was "full of the Holy Spirit" (Luka (Luke) 4:1). As believers of Messiah, we are called to follow in his footsteps, being baptized in the Ruach haKodesh and baptizing others as an act of obedience to our Master. **2. For Witness.** The disciples were baptized in the Ruach haKodesh to be effective witnesses. Yeshua did not allow them to minister until they received this Baptism. At the close of his earthly ministry, he specifically instructed them to wait for the Ruach haKodesh (Luka (Luke) 24:49; Maaseh Shlichim (Acts) 1:4). This Baptism fulfilled the Father's

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promise (Yoel (Joel) 2:2; Yechezkel (Ezekiel) 2:28-29) and empowered them to fulfill His commission: *"But you will receive power when the Ruach haKodesh has come upon you; and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth"* (Maaseh Shlichim (Acts) 1:8). The Baptism of the Set-Apart Spirit equips believers with divine power to witness. **3. For Power.** The Baptism in the Ruach haKodesh at Pentecost was the gateway to the supernatural for the Apostles. It transformed both their lives and ministries. Before receiving the Ruach haKodesh, Kepha (Peter) had hidden in fear, yet afterward, he boldly preached on Pentecost, bringing 3,000 souls into the Kingdom (Maaseh Shlichim (Acts) 2:41). Later, Peter and John astounded the Sanhedrin with their wisdom, though they were seen as *"uneducated and ordinary men"* (Maaseh Shlichim (Acts) 4:13-14). The book of Acts clearly shows how the Baptism of the Ruach haKodesh supernaturally empowered these simple men with the gifts of the Spirit (Wisdom, healing, prophecy, speaking in tongues, etc.) Likewise, He will empower your ministry (Qorintyah Alef (First Corinthians) 12. **4. For Prayer.** The Baptism in the Ruach haKodesh unlocks a new dimension of prayer that goes beyond human intellect. This Spirit-led prayer flows from deep within, as Paul exhorts: *"Pray in the Spirit at all times in every prayer and supplication"* (Ephsiyah (Ephesians) 6:18). Praying in the Spirit strengthens the minister, helping to overcome weaknesses and align prayers with Eloah's will: *"Likewise, the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And Eloah, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of Elohim"* (Romiyah (Romans) 8:26-27). **5. For Revelation.** Yeshua declared: *"When the Spirit of truth comes, He will guide you into all the truth; for He will not speak on His own, but will speak whatever He hears, and He will declare to you the things that are to come"* (Yochanan (John) 16:13). The Ruach haKodesh, the divine author of the Ketuvim haKodesh (Set-Apart Scriptures), is the only One who can fully reveal its truths. Without fresh revelation, Scripture can become mere religion rather than a living source of inspiration. The Baptism in the Ruach haKodesh enables ministers to grasp the deep things of the Spirit, as Sha'ul (Paul) wrote: *"Those who are unspiritual do not receive the gifts of Eloah's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned"* (Qorintyah Alef (First Corinthians) 2:14). **6. For Spirit Worship.** Yeshua taught: *"But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship Him"* (Yochanan (John) 4:23). This reveals that the Father actively seeks a specific type of worshiper—one who worships in Spirit and truth. True worship originates from the Ruach haKodesh, not the flesh, for the flesh only produces after its own kind. The Baptism in the Ruach haKodesh brings this dimension of Spirit-led worship into a believer's life. Further, the Baptism is essential to developing a deeper relationship with Eloah (Romiyah (Romans) 8:15-16). The Spirit helps believers cry out, "Abba, Father." **7. For Unity.** The Apostle Paul addressed division in the Corinthian Assembly, reminding them of the unity found in the Spirit: *"For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit"* (Qorintyah Alef (First Corinthians) 12:13). While we may be divided by denominations and affiliations in the natural, in the Ruach haKodesh, we are unified as one body. The Baptism in the Spirit breaks down human barriers, fostering unity among believers and ministers alike. At this point, let's examine the concept in the Hebrew Scriptures. **THE OLD COVENANT BAPTISM OF THE RUACH HAKODESH.** The Baptism of the Ruach haKodesh, as experienced in the Renewed Covenant (Acts 2), is not explicitly mentioned in the TaNaK. Still, there are several instances where the Ruach haKodesh came upon individuals for specific purposes. These foreshadow the Renewed Covenant outpouring of the Ruach that was distinctive of Yeshua's ministry. **OLD COVENANT FORESHADOWING OF THE BAPTISM OF THE RUACH**



**HAKODESH. 1. The Spirit Coming Upon Individuals.** In the TaNaK, the Ruach haKodesh came upon select individuals for empowerment, leadership, and prophecy, but this anointing was temporary and not given to all believers. This limitation was a direct consequence of the Sin of the Golden Calf (Shemoth (Exodus) 32), when Yisra'el broke the covenant, suspending the general outpouring of the Ruach. Here are some key instances in the TaNaK where the Ruach haKodesh came upon individuals for empowerment, leadership, and prophecy: **Moses and the Seventy Elders** (Bamidbar (Numbers) 11:25) – *"Then YHWH came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it."* This event foreshadowed **Pentecost**, where the Spirit was distributed among many, signifying a broader outpouring. **Joshua** (Bamidbar (Numbers) 27:18) – *"Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him."* Joshua was filled with the **Spirit for leadership**, much like how believers in the Brit Chadashah are empowered for ministry. **The Judges (Othniel, Gideon, Samson, etc.)** (Shophtim (Judges) 3:10, 6:34, 14:6) – *"The Spirit of YHWH came upon him, and he judged Yisra'el..."* (Shophtim (Judges) 3:10). The Ruach empowered the judges for deliverance and leadership, demonstrating that Eloah equips His chosen ones for their divine assignments. **King David** (Schmuel Alef (First Samuel) 16:13) – *"Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of Adonai rushed upon David from that day forward."* David's anointing by the Spirit parallels the anointing of believers in the Brit Chadashah, marking them for divine purpose. Each of these instances highlights how the Ruach haKodesh temporarily came upon individuals for a specific purpose, foreshadowing the full outpouring of the Spirit that would later come through Messiah. **2. Prophetic Promises of a Future Outpouring.** It was never YHWH's original intent for the Baptism of the Ruach to be reserved for only a few. Rather, this temporary arrangement served a divine purpose—that the Scriptures would be recorded through the testimony of chosen individuals, laying the foundation for future generations. Several TaNaK prophecies pointed to a time when the Ruach haKodesh would be poured out on all believers, not just select individuals. Joel's Prophecy (Yoel (Joel) 2:28-29) (Fulfilled in Maaseh Shlichim (Acts) 2). *"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."* This is a clear prophecy of the Renewed Covenant baptism of the Ruach haKodesh. Ezekiel's Promise of a New Heart and Spirit (Yechezkel (Ezekiel) 36:26-27). *"And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you..."* This points to the inner transformation the Ruach haKodesh brings under the Renewed Covenant, as earlier revealed under the heading of the purpose of the Ruach haKodesh. **3. A Temporary vs. Permanent Indwelling.** In the Old Covenant, the Ruach haKodesh would temporarily "come upon" individuals for a specific purpose but could also depart, as seen with King Saul (Schmuel Alef (First Samuel) 16:14). In contrast, under the Renewed Covenant, the Baptism of the Ruach haKodesh provides a permanent indwelling of the Spirit (Yochanan (John) 14:16-17). When a believer sins, the Ruach does not depart but instead convicts them of their sin, guiding them to repentance (Yochanan (John) 16:8-11). However, this does not exempt the believer from facing the consequences of sin, though mercy will always triumph over judgment (Bamidbar (Numbers) 14:8, Kepha Bet (Second Peter) 3:9). **CONCLUSION.** The Old Covenant does not present the Baptism of the Ruach haKodesh as a widespread or permanent experience, but it lays the foundation through types, shadows, and prophecies that point to the greater outpouring to come through Yeshua the Messiah. The experiences of Moses' elders, the judges, the kings, and the prophets serve as foreshadowings of the empowerment of believers in the Brit Chadashah, where the Ruach haKodesh dwells within rather





than merely resting upon YHWH's people. **HOW TO RECEIVE THE BAPTISM OF THE RUACH HAKODESH.** **First**, a believer must be **born from above** (Yochanan (John) 3:3; Maaseh Shlichim (Acts) 2:38). Nicodemus, a respected Jewish rabbi and theologian during Yeshua's time, was a leader in society. Yet, when he met the Master, Yeshua told him plainly that he needed to be born again. Similarly, we must experience a new birth before we can receive the Baptism of the Ruach haKodesh. **Second**, we need to **ask the Father** (Luka (Luke) 11:13). Yeshua said, *"How much more will the heavenly Father give the Ruach haKodesh to those who ask Him!"* (Luka (Luke) 11:13). In this passage, Yeshua clearly instructs us to **ask** the Father for the Ruach haKodesh. In another passage, he tells us that the Ruach haKodesh is a **promise** to every believer (Luka (Luke) 24:49; Maaseh Shlichim (Acts) 2:39; Galutyah (Galatians) 3:13-14), indicating that the Spirit is already ours and ready to be received. **Third**, we need to **receive by faith** (Galutyah (Galatians) 3:2). The Scriptures teach that whatever we receive from Eloah must be **by faith** to please Him (Ivrim (Hebrews) 11:6; Yaakov (James) 1:6-8). In Galutyah (Galatians) 3:2, the Apostle Paul reminded the Galatians that the Ruach haKodesh could not be received through works but only by faith. The Ruach haKodesh is a **gift from above** (Maaseh Shlichim (Acts) 2:38), and we cannot earn, purchase, or work for a gift. It is simply a matter of **receiving** the gift by faith. **Fourth**, we need to **yield** to the Ruach haKodesh and **drink** (Qorintyah Alef (First Corinthians) 12:13). In Romiyah (Romans) 6:13, Sha'ul tells us to present our bodies to Eloah as instruments of righteousness. This means we must surrender our minds and bodies to the control of the Ruach haKodesh and allow Him to lead us. Yeshua said, *"...Let anyone who is thirsty come to Me, and let the one who believes in Me drink."* He then promised, *"...Out of the believer's heart shall flow rivers of living water"* (Yochanan (John) 7:37-39). This process involves fully yielding to the Spirit, receiving Him by faith, and allowing His living water to flow freely in our lives. **CONFIRMATION.** The evidence that you have received the gift of the Ruach haKodesh is **the fruit of the Spirit**. *"By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things"* Galutyah (Galatians) 5:22-23. The gift of speaking in tongues, as it was manifested in Maaseh Shlichim (Acts) 2:4 and 19:6 after the Baptism of the Ruach haKodesh was a **Sign** that the Set-Apart Spirit had been given to gentile believers. Thus, the Book of Acts reports, *"The circumcised believers who had come with Peter were astounded that the gift of the Ruach haKodesh had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling Eloah...."* Maaseh Shlichim (Acts) 10:45-46. Upon seeing this sign, the Apostles became convinced that salvation had come to the Gentiles, and the door to Gentiles was now open. Some Pentecostal and Charismatic Christians believe speaking in an unknown tongue, also known as **glossolalia**, where people talk in a "spiritual language" they do not know, is evidence of being baptized in the Ruach HaKodesh (Qorintyah Alef (First Corinthians) 14:2). Bible scholars do not widely accept this interpretation. Still, it is an experiential fact among Pentecostal believers. **PRAYER FOR THE BAPTISM IN THE RUACH HAKODESH.** YHWH, Please show me now if there is anything in my life that will stop me from receiving your gift. NOW WAIT to see if the Ruach haKodesh reveals anything to you, and if so, ask for his forgiveness. If not, proceed as follows. Now, you need to ask for forgiveness of your sins and forgiveness of the wrongs that others have done to you. Please forgive me of.....fill in the blanks). I also forgive these persons..... for.....(fill in the blanks) Thank you YHWH. Now, get ready to receive the gift that Yeshua promised, which is yours. Now pray this prayer with a believing heart, and you will receive it. Abba Father, in the name of the Master Yeshua YHWH, baptize me now in the Ruach haKodesh! Thank you, YHWH! Repeat it again if it is necessary. Do not be afraid to remember the words of Yeshua, *"If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Ruach haKodesh to those who ask him!"* Luka (Luke) 11:13.