



THE LEADING. Being anointed and baptized by the Ruach haKodesh is one thing; being led by Him is another. A person may receive the anointing and baptism of the Spirit yet still fail to follow His leading. However, no one can be genuinely led by the Ruach haKodesh without first being anointed. Learning to follow the Spirit's guidance is one of the most crucial lessons for a believer and an absolute necessity for effective ministry. **THE LEADING OF THE RUACH HAKODESH.** In the TaNaK, YHWH did not leave His people without a shepherd; He personally led them! *"YHWH Elohim went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night"* (Shemoth (Exodus) 13:21). The abiding presence of Elohim, manifested as a cloud by day and a pillar of fire by night, supernaturally guided Yisra'el out of Mitzrayim and through the desert for 40 years. This Old Covenant pattern of the supernatural leading of the Ruach haKodesh serves as a shadow of what we now experience in the Renewed Covenant through the person of the Ruach haKodesh, who is none other than the Father Himself. The Sholiach Sha'ul (Apostle Paul), in his Epistle to the Romans, defines a true son of Eloah as one who is led by the Ruach haKodesh: *"For all **who are led by the Ruach of YHWH** are children of Elohim"* (Romiyah (Romans) 8:14). Therefore, according to this definition, a true believer—a son of Eloah—must be one who is led by the Ruach haKodesh. This divine pattern was evident in the ministry of Yeshua and the Apostles. Yeshua would neither speak nor act unless he had first heard from the Father (Yochanan (John) 16:13). Likewise, the Apostle Paul would not preach in a region unless he had first received direction from the Ruach haKodesh (Maaseh Shlichim (Acts) 16:9-10). Without knowing and recognizing the voice of the Ruach haKodesh, ministry is not Spirit-led but man-led. Through many painful experiences, I have learned that Eloah does not sanction or support man-led ministry. Only when the Ruach haKodesh has commanded it is Eloah obligated to fulfill it. Therefore, the success or failure of ministry hinges entirely on hearing and obeying the voice of the Ruach haKodesh. **THE VOICE OF THE RUACH HAKODESH.** At Mount Sinai, YHWH revealed Himself to all of Yisra'el, setting them apart from other religions where revelation is often given to a single individual. This was not the case at Mount Sinai—an entire nation heard YHWH's voice! They collectively witnessed the fire and heard the divine voice (Devarim (Deuteronomy) 5:22-27). No other nation on earth has experienced such a direct encounter with the Almighty. Yeshua sought to ensure that all believers would hear the voice of the Father. He took time to teach Yisra'el about this voice. The Master said of His sheep: *"...the sheep hear his voice ...because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers"* (Yochanan (John) 10:3-5). From Yeshua's words, four essential truths emerge. First, true sheep HEAR His voice. Second, they KNOW His voice. Third, they UNDERSTAND His voice. And fourth, they FOLLOW His voice. A believer must be able to hear, understand, know, and follow the voice of Yeshua. Near the end of His earthly ministry, Yeshua assured His disciples that the Ruach haKodesh would come in His place and, from that moment forward, would be His voice to them: *"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). Three crucial insights arise from this passage. First, the Ruach haKodesh is Yeshua's voice to believers. Second, the Ruach haKodesh speaks with a distinct voice separate from the Son. Third, the Ruach haKodesh has an audible voice—one that many prophets after Moshe testified to hearing. Therefore, unless a believer can recognize and discern the voice of the Ruach haKodesh, they cannot truly claim to hear, know, or follow Yeshua. **THE CHARACTERISTICS OF THE SPIRIT'S VOICE.** The Ruach haKodesh, as we learned in the previous release, possesses all the characteristics of a person and, therefore, has a distinguishable voice. Technology today allows us to identify individuals by creating voice prints because the human voice carries unique



tones and shades that vary from person to person. For example, most of us can easily recognize the voices of our family and friends in a crowd because we are familiar with the unique characteristics of their voices. Similarly, the Ruach haKodesh has a distinct voice, unlike any other. Once a believer becomes accustomed to hearing His voice, it is unmistakable. When the boy Samuel first heard the voice of YHWH, he mistook it for the voice of Eli the Priest. However, after hearing it a fourth time, he never misidentified it again because it is both unique and special (Schmuel Alef (First Samuel) 3:1-10). Scripture provides insight into the distinguishing characteristics of the voice of the Ruach haKodesh through the prophet Elijah's encounter with YHWH in Melechim Alef (First Kings) 19:11-12. After a series of cataclysmic displays of YHWH's power, Elijah described hearing "a gentle whisper" (NIV), or in other translations, "a still small voice" (NKJV), "a gentle blowing voice" (NASB), and "a soft whisper of a voice" (GNT). The Amplified Bible describes it as "a sound of gentle stillness." The voice of the Ruach haKodesh is consistently portrayed as soft, gentle, still, and quiet. The Hebrew language reveals an even deeper insight. In Hebrew, verbs, adverbs, nouns, and adjectives have gender characteristics. The phrase describing YHWH's voice is "**qol d'mamah daqah**", which carries **feminine characteristics**. Strong's Hebrew Dictionary provides further clarification: *dā·mā·māh* (דַּמָּמָה) – "whisper, calm" (feminine singular, Strong's 1827); *daq·qāh* (דַּקָּה) – "thin, small, fine" (feminine singular, Strong's 1851); *qō·wl* (קוֹל) – "voice, sound" (masculine singular, Strong's 6963). In contrast, the Hebrew words for *the Wind* (ha'ruach), *the Earthquake* (ha'ra'as), and *the Fire* (ha'esh) are all described with masculine terms. This distinction indicates that the voice of the Ruach haKodesh carries feminine characteristics. In fact, the Hebrew phrase could be more accurately translated as "**sheer stillness**." It is no coincidence that one of the New Testament's symbols for the Holy Spirit is a dove. A dove, by its very nature, is a calm and gentle bird, often associated with a female presence. If placed in an aviary among other birds, a dove's cry is easily drowned out by the sounds of louder species. Likewise, the voice of the Ruach haKodesh can be overshadowed by the many competing voices that constantly speak into our lives. By His divine character, the Ruach haKodesh does not over-impose His voice over other dominating voices. This is why it is so vital for believers and ministers to recognize and distinguish His voice. **OTHER VOICES.** There are four other voices that constantly speak to us, often clouding the voice of the Ruach haKodesh: **1. The voice of the flesh.** This voice is often the hardest to distinguish because it speaks from within and is closely tied to our emotions and conscience. It is sometimes referred to as the "spirit of man." **2. The voice of Satan.** This voice can be both internal and external. At times, demons attach themselves to our flesh due to unrepented sin and speak from within these strongholds. Other times, they influence us from the surrounding environment. **3. The voice of the world.** This voice reaches us through worldly media, including secular television, radio, the internet, and print media. These external sources continually speak into our lives, shaping thoughts and perspectives. **4. The voice of men.** This is the voice of influential individuals—whether friends, family, leaders, or society at large. Like the voice of the world, it is external and can easily drown out the voice of the Ruach haKodesh. Through experience, I have found that the best way to distinguish the voice of the Ruach haKodesh from these competing voices is by asking four simple questions: **1. Where did the voice come from?** Did it originate from within or outside of you? (Yochanan (John) 14:17). **2. Who does the voice glorify?** Does it exalt self, or does it uplift Yeshua? (Yochanan (John) 16:13-14). **3. Is the voice revelation or speculation?** Does it bring illumination or leave you in doubt? (Yochanan (John) 16:13). **3. 4. Does the voice align with Scripture?** Does it conform to the Word, or does it contradict it? (Yochanan Alef (First John) 4:1). If uncertainty remains, pray and ask Eloah to confirm what you have heard—either through the Scriptures or through a trusted servant of Eloah. **THE RESIDENCE OF THE RUACH HAKODESH.** The Scripture teaches that the Ruach haKodesh



resides within the born-again believer. Yeshua affirmed this when he said that the Ruach haKodesh would dwell inside His followers: *"This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you"* Yochanan (John) 14:17. The Apostle Paul also reminded the believers in Corinth of the significance of their bodies as the dwelling place of the Ruach haKodesh: *"Or do you not know that your body is a temple of the Ruach haKodesh within you, which you have from YHWH, and that you are not your own?"* Qorintyah Alef (First Corinthians) 6:19. It is awe-inspiring to consider that YHWH has chosen man as the dwelling place for His Ruach. No other creation, not even the angels, has been granted this unique honor. Yet, Scripture tells us that humanity was made a little lower than the angels: *"But someone has testified somewhere, 'What are human beings that you are mindful of them, or mortals, that you care for them? You have made them for a little while lower than the angels...'"* Ivrim (Hebrews) 2:6-7. However, it is essential to understand that the Ruach haKodesh does not inhabit every part of the body. Scripture identifies a specific place within the believer where He resides. Yeshua revealed this when he said: *"...and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water'"* Yochanan (John) 7:38. Living water is a symbol of the Ruach haKodesh, and in this context, it originates from the heart. This means that the official dwelling place of the Ruach haKodesh in the believer is the heart. It is important to clarify what Scripture means by the "heart," as it is sometimes used interchangeably with the word "soul." For example, in Melechim Alef (First Kings) 17:17-23 and Luka (Luke) 8:49-56, the terms are connected. However, the heart of a born-again believer, as defined in Scripture, refers to the regenerated spirit of man. Job described this truth: *"But truly it is the spirit in a mortal, the breath of the Almighty, that makes for understanding"* Iyov (Job) 32:8. Zechariah also confirmed: *"The word of YHWH concerning Yisra'el: Thus says YHWH, who stretched out the heavens and founded the earth and formed the human spirit within"* Zecharyah (Zechariah) 12:1. Theologians teach that the spirit of man consists of three distinct components: intuition, conscience, and communion. When the Ruach haKodesh speaks, He communicates from within the regenerated spirit of man, addressing these faculties. Since the heart does not refer to the physical organ but rather the regenerated spirit, a further question arises: **Where is the actual location of the heart in the believer?** Scripture provides insight into this mystery. In Tehillim (Psalm) 17:14, it speaks of the 'belly being filled.' In Yechezkel (Ezekiel) 3:3, Eloah commands the prophet to eat the scroll and 'fill his stomach.' From these scriptural clues, we can conclude that the residence of the Ruach haKodesh is in the heart of the believer—the spirit of man—which is located in the belly. The belly, or stomach area, is where this divine presence dwells. This explains why, in prophetic circles, people often speak of being 'impregnated in their belly' with a vision or dream from Eloah. Likewise, when believers are filled with the Ruach haKodesh, they frequently describe feeling the presence of Eloah welling up within them—like rivers of living water bursting forth in joy. **COMMUNICATION METHODS OF THE RUACH HAKODESH.** The Ruach haKodesh communicates with us in many ways beyond His distinct audible voice. These methods can be categorized into two main divisions: INTERNAL (from within the believer) and EXTERNAL (from outside the believer). **INTERNAL COMMUNICATION (FROM WITHIN THE BELIEVER).** The Ruach haKodesh speaks internally through: **1. Promptings and Impressions on the Mind** – These are thoughts that arise concerning a person or situation. For example, King David, in the Psalms, expresses Eloah's thoughts about him and his enemies, clearly prompted by the Ruach haKodesh (Tehillim (Psalms) 139:17). **2. Dreams** – Symbolic messages that provide insight, direction, or warnings. For instance, Joseph's dreams foretold the future of Yisra'el (Beresheeth (Genesis) 37). **3. Visions** – Pictorial messages conveying divine guidance or revelation. An example is Peter's vision of a sheet descending from heaven with unclean



animals (Maaseh Shlichim (Acts) 10:9-16). **4. Spiritual Feelings or Senses** – Inner sensations, warnings, or disturbances in the spirit concerning a person or place. For example, an unexplainable unease when walking into an abandoned house or a graveyard. **5. Physical Signs in the Body** – Sensations such as sharp pains, heat, tingling, or itching are often associated with the manifestation of spiritual gifts, particularly in healing ministries. **6. His Audible Voice from Within** – The primary way the Ruach haKodesh speaks internally, directly into the heart of the believer. **EXTERNAL COMMUNICATION (FROM OUTSIDE THE BELIEVER).** The Ruach haKodesh also speaks externally through: **1. The Word** – The Ruach haKodesh often highlights specific verses of Scripture to bring divine revelation or direction. This is the primary external way He speaks. **2. Angels** – Throughout Scripture, angels have been messengers of YHWH. For example, the angel Gabriel brought Mary the good news of the Messiah's birth (Luka (Luke) 1:27-39). **3. Prophets** – In the Old Covenant, prophets spoke as the Ruach haKodesh moved them. In the present, the Ruach haKodesh still speaks through prophets in the body of Messiah (Kepha Bet (Second Peter) 1:21). **4. People** – The Ruach haKodesh can use individuals—whether close friends, family, ministry acquaintances, or even strangers—to speak His message. **5. Animals** – As seen in Scripture, Eloah once used a donkey to speak to Balaam (Bamidbar (Numbers) 22). **6. Signs** – The Ruach haKodesh can use signs and events to communicate warnings or revelations. Yeshua spoke of signs of the times that would serve as indicators at the end of the age (Luka (Luke) 12:54-56). By being attentive to these various ways the Ruach haKodesh speaks, we can grow in discernment and walk in alignment with His divine guidance. **HINDRANCES TO THE VOICE OF THE RUACH HAKODESH.** If a believer struggles to hear the voice of the Ruach haKodesh, there may be hindrances or blockages that need to be identified and removed. These barriers can arise from one or more of the following: **1. A Hardened Heart** – Pride can harden the heart, creating a blockage to hearing the Ruach haKodesh. Pharaoh's pride led him to resist Eloah's command to free Israel, even after witnessing miraculous signs through Moses (Shemoth (Exodus); Ivrim (Hebrews) 3:7-8). **2. Unconfessed Sin** – Sin that remains unconfessed can obstruct a believer from hearing the Ruach haKodesh. For example, Eli the priest, failed to correct his sons for their wickedness in the temple, and as a result, he could not hear the Ruach haKodesh, who repeatedly called to the boy Samuel instead (Schmuel Alef (First Samuel) 2:12). **3. Occult Practices in Past Generations** – Even after accepting Yeshua, failure to repent of past occult involvement—whether personal or ancestral—can create spiritual blockages. The sons of Eli, though raised by a priest, were evil, demonstrating the effects of generational sin and disobedience. Rebellious children can be a symptom of a generational curse. **4. Disobedience** – Persistently ignoring YHWH's commands can gradually silence the voice of the Ruach haKodesh. Eli's continued failure to discipline his sons led to spiritual deafness, preventing him from hearing Eloah's voice. **5. Wrongly Tuned Ears** – Deception can dull a believer's ability to discern the Ruach haKodesh. The Apostle Paul warned Timothy that people would seek teachers who say what they want to hear rather than what the Ruach haKodesh is speaking (Timotheous Bet (Second Timothy) 4:3-4). **6. Unfamiliarity with Eloah's Voice** – We cannot recognize what we have not learned to distinguish (Yochanan (John) 10:4-5). **REMARKS.** Many believers have been led to believe—through Christian media and megachurch culture—that only prominent evangelists, pastors, or prophets can hear Eloah's voice. However, this is far from the truth. No one is so exalted that they alone deserve to hear from Eloah, and no one is so insignificant that Eloah would not speak to them. The voice of the Ruach haKodesh is not reserved for an elite few in ministry; it is equally available to those just beginning their journey of faith. Just as no loving earthly father would withhold his voice from his children, desiring instead that they hear him daily, so too does our Heavenly Father long to speak with His children. Yet, He remains steadfast in upholding His divine principles. There were times in which the prophets did not hear the Voice.