

# Ruach ha Kodesh or Holy (Religious) Spirit?

## The Ruach ha (Q)Kodesh in the Old Testament

In the Tankh (Old Testament), the Ruach (Spirit) is an instrument of divine action in nature and in the human heart. Before the creation of the world, the Ruach (Spirit) was brooding over the waters (**Genesis 1:2**). The Ruach (Spirit) inspired the artistic skill of Bezaleel (**Exodus 36:1**), the triumphs of Joshua (**Deuteronomy 34:9**), and the strength of Samson (**Judges 14:6**).

The Ruach (Spirit) enabled the prophets (**Isaiah 61:1**) to enable them to communicate divine truth and empowered human moral purity and holiness (**Psalms 51:11**). The Ruach (Sprit) is especially associated with wisdom and understanding.

Of particular significance for believers are the predictions that the Ruach would be the possession of the coming Davidic King (**Isaiah 11:2**) and of the Servant of **Yahuah** (**Isaiah 42:1**), and that in the future there would be a dramatic extension of the Ruach's activities and power (**Ezekiel 36:26; Joel 2:28-32**).

**Ruach** (Spirit) **ha** (the) (Q)**Kodesh** (Set Apart, Separator, the one the Sets you Apart for **Yahuah** and is the **Spirit of Yahuah**)

**The phrase "Ruach ha (Q)Kodesh" occurs Three (3) times in the Tankh-OT:**

**Psalms 51:11** — "Take not thy **Ruach ha Kodesh** from me"

**Isaiah 63:10** — "They rebelled and vexed his **Ruach ha Kodesh**"

**Isaiah 63:11** — "Where is he who put his **Ruach ha Kodesh** within him?"

In these passages the Septuagint (Greek Old Testament) has Pneuma Hagion, the same phrase used in the Greek NT for "**Holy Ghost**." The Hebrew behind the phrase is **Ruach ha (Q) Kodesh**. **Ruach** is the noun also used in the phrases "Spirit (Ruach) of **Yahuah**" throughout the OT. There are no separate terms in Hebrew to describe **Yahuah's** Spirit or his **Ruach ha (Q) Kodesh**.

רוח קדש – ruach qodesh  
πνευμα αγιον – pneuma hagion

In other words, there is no **linguistic** basis in the Bible for rendering **Ruach** as "Ghost" or "Spirit." The distinction lies within the minds of the translators and thus have given a different Name for the Spirit of Yahuah, becoming the Spirit of God or the Spirit of Christ Jesus, the Religions Spirit, the HOLY Spirit.

**Scripture was originally written for the ears, not the eyes, so “Ruach ha Kodesh” does not sound the same as The “Holy Spirit” the Religious Spirit.**

**Isaiah 63:10** — They rebelled and grieved his Ruach ha Kodesh.

והמה מרו ועצבו את רוח קדשו

**Jewish Bibles** in English typically print "holy spirit," "spirit of God," and "spirit of the LORD," all lower case. Orthodox Jews don't believe in the doctrine of the Trinity nor in the separate personality of the Spirit, apart from **Yahuah**. In this, Jews agree with Catholic tradition — that is, about the absence of trinitarian doctrine in the Hebrew Bible/OT.

These verbal and typographical distinctions that Christian theologians developed — Spirit/Ghost, spirit/Spirit — imposed on us, should make us question the validity of the beliefs that created them. If these men misrepresent the original text of Scripture for doctrinal purposes, we have an obligation to examine their doctrines.

- If **Yahuah** (the Father) is "spirit," as **Yahusha** said (**John 4:24**), then what "is" the Holy Ghost/Spirit? The Religious Spirit?
- Is the Holy Ghost/Spirit actually someone other than the Holy Spirit of **Yahuah** (**Ruach ha Kodesh**)?
- Did the **Ruach ha Kodesh** of **Yahuah** at some point in time **become** the independent manifestation of a deity, the Holy Ghost or Holy Spirit? If so, when, why and how? Who was behind that transformation?

In the synagogue at Capernaum, **Yahusha** declared he was anointed with "the spirit of Yahuah" (**Luke 4:18**). He was quoting from **Isaiah 61** — a pre-Pentecost Jewish text. Was he anointed with **Yahuah's** "OT spirit (**Ruach ha Kodesh**)" or with the "NT Holy Ghost"/Holy Spirit of Jesus?

**Yahusha** never spoke to the Ruach or prayed to him. He never included him in his anguished cries to **Yahuah**, his father. Nor did he direct his disciples to ask for the Ruach's counsel in their lives. He told them to pray, "Our Father who is in heaven."

One time, when he burst into praise to **Yahuah**, he didn't also praise the Holy Spirit (**Matthew 11:25**). And another time he said, "I am not alone, the Father is with me" (**John 16:32**). He did not acknowledge the presence of someone else. Does this imply that Yahusha was completely oblivious to the reality of the Third Person of the Trinity?

According to Matthew and Luke, the **Ruach ha Kodesh** was the literal father of the baby conceived within and born to Miryam.

**Matthew 1:18, 20** — "... she was found to be with child by the **Ruach ha Kodesh**. ... that which has been conceived in her is of the **Ruach ha Kodesh**."

**Luke 1:35** — "The **Ruach ha Kodesh** will come upon you, even the Power of the Most High will overshadow you; and for that reason the Set Apart offspring shall be called the Son of **Yahuah**."

So should we not conclude that the Ruach is **Yahusha's** Father, and still remains the Father Yahuah?

### **Before the KJV**

The Ghost/Spirit difference exists in **all** major English versions prior to the KJV — dating back over 230 years to **John Wycliffe's** ground-breaking English version of **1380**.

Compare two verses in the KJV to five previous English versions. (Spellings are original.)

### **Matthew 1:18**

KJV (1611) — she was found with child of the Holy Ghost

Rheims (1582) — she vvas found to be vvith childe by the Holy Ghost

Geneva (1557) — she was found wyth chylde of the holy goost

Cranmer (1539) — she was founde with chylde by the holy goost

Tyndale (1534) — she was founde with chylde by the holy goost

Wycliffe (1380) — sche was founde hauynge of the holy goost in the wombe

### **1 Thessalonians 4:8**

KJV (1611) — God . . . has also giuen unto us his holy Spirit

Rheims (1582) — God . . . also hath giuen his holy Spirit in vs  
Geneva (1557) — God . . . hath geuen you his holy Sprite  
Cranmer (1539) — God . . . hath sent his holy sprete amonge you  
Tyndale (1534) — God . . . hath sent his holy sprete amonge you  
Wycliffe (1380) — god . . . also yaf his holi spirit in us

This shows that the KJV editors were **tradition bearers** of a theological bias rooted **not** in the text of Scripture. The tradition did not start with Jerome's **Latin Vulgate** (5th century). It does not distinguish between "Holy Ghost" and "Holy Spirit," but reads "SPIRITUS SANCTUS" in all passages.

## **The Holy Spirit in the New Testament**

In the Gospel of John, the emphasis is placed not upon what the Holy Spirit did for Jesus, but upon Jesus giving the spirit to his disciples. This "Higher" Christology, which was the most influential in the later development of Trinity doctrine, sees Jesus as a sacrificial lamb, and as coming among men in order to grant the Spirit of God to humanity.

Christians believe that it was the Holy Spirit whom Jesus mentioned as the promised "comforter" in **John 14:26**, and that it is the Holy Spirit who leads people to faith in Jesus and the one who gives them the ability to lead a Christian life. The Spirit dwells inside every true Christian. He is depicted as a 'counsellor' or 'helper' (paraclete in Greek), guiding them in the way of the truth. The 'Fruit of the Spirit' (i.e. the results of his work) should be "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (**Galatians 5:22**).

It was the **Ruach ha Kodesh** which the true Messiah was referring, in which all these fruits come from as well as all the Gifts!

## **The Holy Spirit in Christian Theology**

A formal doctrine of the Holy Spirit did not begin to be developed until the early third century. Tertullian (c.160-c.225) and the Montanist heresy showed the need to distinguish between true and false activities of the Holy Spirit. Origen of Alexandria (c.185-c.254) taught that the Spirit worked primarily within the Church, whereas the Word (Christ) worked within the whole of creation.

In the 4th century, a heretical group known as the Pneumatomachi or Macedonians accepted the divinity of Christ (against Arianism) but denied the full divinity of the Holy Spirit. This belief was refuted by St. Basil the Great in his *De Spiritu Sancto* ("On the Holy Spirit") and the Pneumatomachi were condemned by Pope Damasus in 374 and by the Council of Constantinople (Constantine) (canon 1) in 381.

It was also at the Council of Constantinople (Constantine) that the divinity of the Holy Spirit was formalized. The doctrine of the Spirit was further elaborated by St. Augustine in his important work *De Trinitate* ("On the Trinity"), in which the Holy Spirit is seen as the bond of union and love between the Father and the Son.

### **The Holy Spirit, *al-Ruh al-Quds*, in the Quran**

"Say, the **Holy Spirit** has brought the Revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.

— Qur'an, sura 16 (An-Nahl), ayat 102 [1]

The **Holy Spirit** (Arabic: **الروح القدس**, *al-Ruḥ al-Quds*) in Islam is mentioned several times in the Quran, and is interpreted by Muslims as referring to the angel Gabriel.

### **The Holy Spirit in Ancient symbols (Idols)**

The Holy Ghost surpasses the fabulous changes of the classical gods and genii. Indeed many of these fabulous conceptions were drawn from mythological sources.

The Christian's Holy Ghost descended as a dove and alighted on Christ's head at his baptism (**Luke 3:22**). The Holy Ghost in the shape of a bird – a dove or a pigeon – is a very ancient pagan tradition. In India, a dove was uniformly the emblem of the Holy Spirit or Spirit of God.

A dove stood for a third member of the Trinity, and was the regenerator and power. Compare this with **Titus (3:5)**: regeneration and renewing of the Holy Ghost. A person being baptized under the Brahminical theocracy (Hinduism) from was said to be regenerated and born again, or, they were born into the spirit, or the spirit into them—the dove into or upon them.

In Rome a dove or pigeon was a legendary spirit, the accompaniment of Venus, the emblem of female procreative energy. It is therefore appropriately shown as

descending at baptism in the character of the third member of the Trinity. The dove also fills the Grecian oracles with their spirit and power.

In the ancient Syrian temple of Hierapolis, Semiramis is shown with a dove on her head, the prototype of the dove on the head of the Christian Christ at baptism. At the feast of Whitsuntide, the descent of the Holy Ghost was symbolised in London by a pigeon being let fly out of a hole in the midst of the roof of the great aisle of St Paul's Cathedral. It is more than likely that this continues an ancient tradition.

On solemn occasions when the Holy Ghost was expected or invited to descend, it was more than likely that originally no one in the congregation noticed that it did. The custom therefore arose of liberating pigeons or doves at the appropriate moment.

Naturally, these doves would have been actually ascending, having realized that they were no longer constrained, but that would not have bothered the faithful who eventually came to understand the symbolism. In any case, the doves would most likely have been tame ones bred for the purpose and possibly made no great effort to escape, like the pigeons in crowded city plazas. So, it is quite possible that sometimes one of the tame birds did alight on the priest – perhaps they were trained to do just that. The pictures of priests or gods with a dove on their head might be depictions of actual rituals.

The Holy Ghost was the third member of the Trinity in several Eastern religions as well as the Gothic and Celtic nations. This notion of a third person in the the godhead was diffused among all the nations of the earth. Father, Son and Holy Ghost, **(1 John 5:7)** express the divine triad of which the Holy Ghost was the third member. The Holy Spirit was considered the third member of the Trinity.

In these triads the third member was not of equal rank with the other two. In the Theban Trinity, Khonso was inferior to Arion and Mant. In the Hindu triad, Siva was subordinate to Brahma and Vishnu. The Holy Ghost conception of the Christian world is an exact correspondence with these older ideas. It has always stood third in rank after the Father and the Son, a slave doing all the hard work and getting little worship for it. Today it is still seldom addressed in Christian devotion, but perhaps that is because it was so badly treated that it was not too diligent in its tasks. It was not too good, for example, at making the holy book of Christianity infallible.

The Holy Ghost was the Holy Breath which, in the Hindu traditions, moved on the face of the waters at creation, and imparted vitality into everything created. A similar conception appears in the scriptures.

In **Psalms 33:6** the Word of Yahuah made the heavens, and all the host of them by the breath of his mouth. The Brahminical conception of creation by the Divine Breath, the Holy Ghost, which was breathed into Adam to make him a living soul. The Prana or principle of life of the Hindus is the breath of life by which the Brahma, the Creator, animates the clay to make man a living soul.

Holy Ghost, Holy Breath and Holy Wind were equivalent terms for the sigh from the mouth of the Supreme God, as laid down in pagan traditions. The **Ruach ha Kodesh** was mighty rushing wind from heaven which filled the house on the day of Pentecost (**Acts 2:2**).

The Holy Wind is an accepted term for the Holy Ghost in ancient religions. The doxology, reported by a missionary, in the religious service of the Syrian church runs thus:

Praise to the Holy Spiritual Wind, which is the Holy Ghost; Praise to the three persons which are one true God.

The Hebrew Ruh Elohim, translated Spirit of Yahuah (**Genesis 1:2**) in our version, is literally, Wind of **Yahuah**. The word Pneuma, of the Greek New Testament, is sometimes translated Ghost and sometimes Wind, as suited the fancy of the translators.

In **John 3:5** the word is Spirit, in verse eight both Wind and Spirit, and in **Luke 1:35** the **Ruach ha Kodesh**—all translated from the same word. In the Greek Testament the word Pneuma is used for Spirit, Holy Ghost, breath and Wind so that in the Christian Scriptures they are synonymous. An unwarranted license has been assumed by translators in rendering the same word different ways.

The **Ruach ha Kodesh** appears also as a tongue of fire, which sat upon each of the apostles in **Acts 2:3**.

Buddha, an incarnate God of the Hindus over two thousand years ago, is often seen

with a glory or tongue of fire upon his head. The visible form of the Holy Ghost as fire was accepted among the Buddhists, Druids and Etrurians. The Holy Ghost, or Holy Spirit when visible, was in the form of fire or a bird and was always accompanied with wisdom and power. The Hindus, Persians and Chaldeans made offerings to fire, emblem of the Holy Ghost or Holy Spirit as the solar fire.

Holy men of **Yahuah**, like some of the prophets, are considered inspired by the **Ruach ha Kodesh (2 Peter 1:21; Acts 28:25)**. The ancient Celts were moved by the Holy Ghost and also claimed that their Salic laws (seventy-two in number) were inspired by the Salo Ghost or Holy Ghost, known also as the Wisdom of the Spirit, or the Voice of the Spirit.

The Holy Ghost imparted by the laying on of hands is also an ancient custom. By the putting hands on the head of the candidate, the Celts conveyed the Holy Ghost or Holy Spirit.

Baptism by or into the Ruach ha Kodesh accompanied with fire (**Matthew 3:2**) is also traceable to a very ancient period. The Tuscans, or Etrurians, baptized with fire, wind (ghost) and water. Baptism into the first member of the Trinity, the Father, was with fire: baptism into the second member of the Trinity, the Word, was with water: baptism into the third member of the Trinity, the Holy Ghost or Holy Spirit, was with breath, gas, gast, ghost, wind, or spirit.

In ancient countries, the child was taken to the priest, who named him before the sacred fire. Then he was sprinkled with holy water from a vessel made of the sacred tree known as the Holme. To impart the Holy Ghost by breathing (**John 20:22**), the priest blew his breath upon the child to transfer the Holy Ghost, thus baptizing the child by air, spiritus sanctus or ghost. The practice of breathing in or upon was quite common among the ancient heathen.

The Holy Ghost as the agent in divine conception, or the procreation of other Gods. **Yahusha** was conceived by the **Ruach ha Kodesh (Matthew 1:18)**, and we find similar claims of divine procreation via the Holy Ghost in the old religions. In the Hindu myths, Sakya was conceived by the Holy Ghost Nara-an.

Sesostris of Egypt, according to Manetho, asked the oracle: Tell me, O thou strong in fire! who before me could subjugate all things, and who shall after me? The oracle rebuked him, saying, First God, then the Word, and with them the Spirit. And Plutarch,

in his Life of Numa, confirms that the incarnation of the Holy Spirit was known both to the ancient Romans and Egyptians. The doctrine was nearly universal.

The origin of the tradition of the Holy Ghost is easily traced to the Brahminical trifold (Hinduism) conception of God. First is the god of power or might, Brahma or Brahm, the Father, second is the god of creation, the Word.

Third is the god of generation and regeneration, the Holy Spirit or Holy Ghost. Under the Brahminical theocracy, the Holy Ghost was the living, vital, active, life-imparting agent.

The Holy Ghost in the Christian Scripture is the agent of Christ's conception, because, as Matthew declares, he was conceived by the Holy Ghost. The Holy Ghost was also the regenerating agent at his baptism, although Luke, who relates it, does not say why the Holy Spirit in the form of a bird, alighted and sat upon his head.

The reason is nevertheless fully disclosed in the older mythical religions. Christians claim baptism imparts a new spiritual life—they are born again. This new spirit appeared as a dove.

The spirit was originally female so that the Trinity consisted of two masculine principles and a feminine one, the latter being the procreative or regenerative principle. At the imposition of Patriarchy the sex of the Holy Ghost altered from female to neuter.

The primary windy idea of the Holy Ghost is traceable to that early period of society when the untutored people of the earth in their ignorance of nature easily believed that movement signified the passage of a god.

The Buddhists had their god Vasus, who manifested himself as fire, wind, storms, gas, ghosts, gusts, and the breath, thus being nearly a counterpart of the Christian Holy Ghost. This god sprang from the supreme, primordial God, who was to Brahmins and Buddhists a fine, spiritual substance—aura, anima, wind, ether, igneous fluid, or electrical fire or fire from the sun, giving rise to baptism by fire. The third member of the Trinity, subsequently seems to have arisen from this being and had the same properties.

What was a sin against the **Ruach ha Kodesh** and why was it unpardonable? It was refusing to allow the **Ruach ha Kodesh** to effect the second birth. Baptism in the **Ruach**

**ha Kodesh** is the only means of redeeming sins against **Yahuah** the Father and **Yahusha** the Son, the refusal or prevention of baptism meant there could be no forgiveness. It was the only route so could not be avoided if sin was to be pardoned. An offense committed against the **Ruach ha Kodesh** barred the door to forgiveness, in this life or that to come. To sin against the **Ruach ha Kodesh** was to block the path by which the door of heaven was to be reached.

Denying that it was the **Ruach ha Kodesh** is the Spirit of **Yahuah** and declaring another Holy Spirit as being the true Spirit of the Creator and Messiah. **Yahusha** said: If you do not have his **Ruach ha Kodesh** then you are not his!