

The Ruach HaQodesh in Scripture

The role of the Ruach Ha Qodesh in the Tanakh (Old Testament) is much like His role in the Brit HaDashah (New Testament)). When we speak of the role of the Ruach HaQodesh, we can discern four general areas in which the Ruach Ha Qodesh works: 1) regeneration, 2) indwelling (or filling), 3) restraint, and 4) empowerment. Evidence of these areas of the Ruach HaQodesh's work is just as present in the Tanakh (Old Testament) as it is in the Brit HaDashah (New Testament).

The Ruach Created and Sustained Life

We observe the initial work of the Ruach HaQodesh in Genesis. The Ruach of Alahym was involved in creating and sustaining all natural life (**Psalm 104:30**).

The Ruach Spoke Alahym's Words

Throughout the Tanakh (Old Testament), the Ruach of Alahym is connected to Alahym's words. Yahuah said He would put His words in His people's mouths (**Isaiah 59:21**). In **2 Samuel 23:2**, Daud (David) said the Ruach of Yahuah spoke through him.

Tanakh (Old Testament) believers received Alahym's words through their prophets and leaders. Musha (Moses) told the Yasharalites (Israelites), "The word is very near you; it is in your mouth and in your heart so that you may obey it" (**Deuteronomy 30:14**).

The Ruach's role in Scripture

The Ruach's role is in the process of regeneration. Another word for regeneration is "rebirth," from which we get the concept of being "born again." The classic proof text for this can be found in John's gospel: "Very truly I tell you, no one can see the kingdom of Alahym unless they are born again" (**John 3:3**). This begs the question: what does this have to do with the Ruach HaQodesh's work in the Tanakh (Tanakh (Old Testament)? Later on in His dialogue with Nicodemus, Yahusha has this to say to him: "You are Yasharal (Israel)'s teacher...and do you not understand these things?" (**John 3:10**). The point Yahusha was making is that Nicodemus should have known the truth that the Ruach HaQodesh is the source of new life because it is revealed in the Tanakh (Old Testament). For instance, Musha (Moses) told the Yasharalites (Israelites) prior to entering the Promised

Land that “Yahuah your Alahym will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live” (**Deuteronomy 30:6**). This circumcision of the heart is the work of Alahym’s Ruach and can be accomplished only by Him. We also see the theme of regeneration in **Ezekiel 11:19-20** And I will give them one heart, and a new ruach I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, **20** that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their Alahym and **Ezekiel 36:26-29** And I will give you a new heart, and a new ruach I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. **27** And I will put my Ruach within you, and cause you to walk in my statutes and be careful to obey my rules. **28** You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your Alahym. **29** And I will deliver you from all your uncleannesses. And I will summon the grain and make it abundant and lay no famine upon you.

The Ruach was said to “come upon” Tanakh (Old Testament) believers for Alahym’s purposes. Yahusha (Joshua) was filled with the Ruach and commissioned to lead Yasharal (Israel) after Musha (Moses)’ death (**Numbers 27:12-23**). Othniel (**Numbers 27:18; Judges 3:10**) was empowered by the Ruach to judge Alahym’s people and lead them in war.

The fruit of the Ruach’s regenerating work is Amunah (faith) (**Ephesians 2:8**). Now we know that there were men of Amunah (faith) in the Tanakh (Old Testament) because **Hebrews 11** names many of them. If Amunah (faith) is produced by the regenerating power of the Ruach Ha Qodesh, then this must be the case for Tanakh(Old Testament) believers who looked ahead to the stake, believing that what Alahym had promised in regard to their redemption would come to pass. They saw the promises and “welcomed them from a distance” (**Hebrews 11:13**), accepting by Amunah (faith) that what Alahym had promised, He would also bring to pass.

The Ruach’s work in the Tanakh (Old Testament) is indwelling, or filling. Here is where the major difference between the Ruach’s roles in the Tanakh (Old Testament) and Brit HaDashah (New Testament) is apparent. The Brit HaDashah (New Testament) teaches the permanent indwelling of the Ruach HaQodesh in believers (**1 Corinthians 3:16-17; 6:19-20**). When we place our Amunah (faith) in Yahshua for salvation, the Ruach

HaQodesh comes to live within us. Shaul (Paul) calls this permanent indwelling the “guarantee of our inheritance” (**Ephesians 1:13-14**). In contrast to this work in the Brit HaDashah (New Testament), the indwelling in the Tanakh (Old Testament) was selective and temporary. The Ruach “came upon” such Tanakh (Old Testament) people as Joshua (Yahusha) (**Numbers 27:18**), Daud (David) (**1 Samuel 16:12-13**) and even Saul (**1 Samuel 10:10**). In the book of Judges, we see the Ruach “coming upon” the various judges whom Yauhah raised up to deliver Yasharal (Israel) from their oppressors. The Ruach Ha Qodesh came upon these individuals for specific tasks. The indwelling was a sign of Alahym’s favor upon that individual (in the case of Daud), and if Alahym’s favor left an individual, the Ruach would depart (e.g., in Saul’s case in **1 Samuel 16:14**). Finally, the Ruach “coming upon” an individual doesn’t always indicate that person’s spiritual condition (e.g., Saul, Samson, and many of the judges). So, while in the Brit HaDashah (New Testament) the Ruach only indwells believers and that indwelling is permanent, unless you turn back to your evil ways, the Ruach came upon certain Tanakh (Old Testament) individuals for a specific task.

The Ruach’s work in the Tanakh (Old Testament) is His restraint of sin. **Genesis 6:3** would seem to indicate that the Ruach HaQodesh restrains man’s sinfulness, and that restraint can be removed when Alahym’s patience regarding sin reaches a “boiling point.” This thought is echoed in **2 Thessalonians 2:3-8**, when in the end times a growing apostasy will signal the coming of Alahym’s judgment. Until the preordained time when the “man of lawlessness” (v. 3) will be revealed, the Ruach HaQodesh restrains the power of HaSatan and will release it only when it suits His purposes to do so.

The Ruach’s work in the Tanakh (Old Testament) is the granting of ability for service. Much like the way the gifts of the Ruach operate in the Brit HaDashah (New Testament), the Ruach would empower certain individuals for service. Consider the example of Bezalel in **Exodus 31:2-5** who was empowered to do much of the artwork relating to the Tabernacle. Furthermore, recalling the selective and temporary indwelling of the Ruach HaQodesh discussed above, we see that these individuals were empowered to perform certain tasks, such as ruling over the people of Yasharal (Israel) (e.g., Saul and David).

The Ruach is responsible for the work of the new creation (**2 Corinthians 5:17**) as He is bringing people into the kingdom of Alahym through regeneration.

All in all, the Ruach performs much of the same functions in Tanakh (Old Testament) times as He does in this current age. The major difference is the permanent indwelling of the Ruach in believers now. As Yahusha said regarding this change in the Ruach's ministry, "But you know him, for he lives with you and will be in you" (**John 14:17**).

Numbers 11:25-29 Then Yahuah came down in the cloud and spoke to him, and took some of the Ruach that was on him and put it on the seventy elders. And as soon as the Ruach rested on them, they prophesied. But they did not continue doing it. **26** Now two men remained in the camp, one named Eldad, and the other named Medad, and the Ruach rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. **27** And a young man ran and told Musha (Moses), "Eldad and Medad are prophesying in the camp." **28** And Yahusha (Joshua) the son of Nun, the assistant of Musha (Moses) from his youth, said, "My master Musha (Moses), stop them." **29** But Musha (Moses) said to him, "Are you jealous for my sake? Would that all Yahuah's people were prophets, that Yahuah would put his Ruach on them!"

This thought is continued in the Brit HaDashah (New Testament). The Ruach gives life, and the words Yahusha spoke are "full of the Ruach and life" (**John 6:63**).

The Ruach Promoted being Qadosh

The Ruach is Qadosh (holy). In the Tanakh (Old Testament), Alahym contended with humans in their sinful nature, and Yahuah wisely limited man's years (**Genesis 6:3**). The escalating evil (**Genesis 6:5-6**) proved **Romans 3:23** is true: "all have sinned and fall short of the glory of Alahym." Alahym's people "rebelled and grieved" His Ruach HaQodesh (**Isaiah 63:7-10**), and as a result, Alahym in His Qadoshness fought against them.

Daud (David)—brokenhearted over his sins—asked Alahym not to "cast" him from His presence or "remove" His Ruach HaQodesh (**Psalms 51:11**). Keenly aware of how Saul was rejected from being king because of his disobedience (**1 Samuel 15:23**)—and it might be questioned whether Saul ever knew Yahuah in a personal way (**16:14**)—Daud (David) likely felt his

sins against Bathsheba and Uriah (**2 Samuel 11**) also merited Alahym's rejection.

Yet there was a spark of Ruach-motivated righteousness in Daud (David). He responded in repentance at Nathan's rebuke (**2 Samuel 12:13**).

Psalm 51:11: "Cast me not away from your presence, and take not your Ruach HaQodesh from me.

The Ruach Addressed Evil

Genesis 6:3 suggests the Ruach HaQodesh restrains sin, and He motivates Alahym's people to confront it. The prophet Micah was bold to denounce evil and declare the righteousness of Alahym, and he attributed this to filling by the Ruach of Yahuah (**Micah 3:8**). Micah said the Ruach filled him with "justice and might, to declare to Yaqub (Jacob) his transgression and to Yasharal (Israel) his sin."

Before the crucifixion of Yahusha, the Ruach HaQodesh gave Yahukannon (John) the Baptizer, Yahusha's cousin and His forerunner, that same powerful filling (**Luke 1:15**). Yahukannon (John) was bold to denounce evil, even though it cost him his life (**Mark 6:14-29**).

The Ruach Regenerated

Tanakh (Old Testament) believers were regenerated by the Ruach, because *all* believers must be regenerated to overcome their natural hostility toward Alahym and be able to please Him (**Romans 8:7-9**). The Scripture teaches that all humans are either born "in the flesh" or born "in the Ruach." In this sense, Tanakh (Old Testament) believers looked forward to the coming of their Redeemer Mashiach, and by Amunah (faith) were regenerated by Alahym's Ruach (**Romans 4:1-5**).

Yahusha said *no one* can see the kingdom of Alahym unless he is born again (**John 3:3**). This "circumcision" of the heart for spiritual life—receiving a "new heart" (**Deuteronomy 30:6**)—was the work of Alahym's Ruach even in Tanakh (Old Testament) times (**Ezekiel 11:19-20; 36:26-29**).

The **Hebrews 11** "Hall of Faith" is filled with Tanakh (Old Testament) believers who were imperfect yet profoundly obedient, operating in the power of the Ruach Ha Qodesh and enabled to stand firm in their Amunah (faith) in Alahym.

The Ruach Empowered

As the Hebrews returned from the Babylonian exile, Yahuah encouraged them to build His temple. He wanted them to know He would protect them from threats and enable them to be courageous. Alahym told His people through Haggai, "... my Ruach remains among you. Do not fear" (**2:5**).

Yahuah of Hosts told the prophet Zechariah that Zerubbabel, the governor of Yahudah (Judah), would complete the temple, and it would be accomplished, "Not by might nor by power, but by my Ruach..." (**Zechariah 4:6**). The Ruach would enable, encourage and strengthen Zerubbabel for the work Yahuah called him to do.

At times, the Ruach HaQodesh empowered Alahym's people, helping them go beyond their own abilities. The Ruach of Yauhah came "mightily" upon Sampson. In one instance, the Ruach took control and Sampson tore a lion apart; and another time—as Sampson took vengeance on the Philistines—ropes that bound him snapped like burned flax (**Judges 14:5-6; 15:14**).

The Ruach Taught and Led

Ezra said of Alahym, "You gave your good Ruach to instruct them" (**Nehemiah 9:20**). Tanakh (Old Testament) believers were enabled by the Ruach to understand what Alahym said to them, especially through the words of the prophets—even if they refused to listen (**Nehemiah 9:30**).

The Ruach gave Alahym's people understanding (**Job 32:8**). Daud (David) wanted to know Alahym's will, and he asked Yahuah to allow His "gracious Ruach" to lead him to firm footing (**Psalms 143:10**).

The Ruach Granted Special Skills

The Ruach HaQodesh empowered Tanakh (Old Testament) individuals to accomplish Alahym's divine plans. When Alahym told Yasharal (Israel) how He wanted His tabernacle built, He also equipped craftsmen and artisans by His Ruach to do the work (**Exodus 31:1-5**).

The Ruach enabled believers like Joseph (**Genesis 41:1-38**) to interpret Alahym's revelation through dreams, and He gave some believers a gift of prophecy.

The Ruach came upon and empowered Alahym's prophets, priests, and kings in special ways, gifting them for service. Prophets preached Alahym's word, the priests interceded for Alahym's people, and kings were anointed

to lead Yasharal (Israel) against Alahym's enemies (**2 Peter 1:21; 2 Chronicles 24:20; 1 Samuel 16:13**).

The Ruach Pointed to the Mashiach

Isaiah prophesied about Yasharal (Israel)'s coming Mashaich, noting that the Ruach would rest upon Him (**Isaiah 42:1**). When Yahusha was baptized in the Jordan River, Luke says "the Ruach Ha Qodesh descended on him in bodily form like a dove" (**Luke 3:22**).

In Yahusha' early ministry, it was clear He was the promised Mashiach (Messiah) the "anointed one." He fulfilled the Tanakh (Old Testament) types and offices—Alahym anointed Him for special service by His Ruach—as Prophet (**John 7:40**), Priest (**Hebrews 6:19-20**), and future King (**Mark 15:26; Revelation 19:16**).

The Ruach is called another Comforter

Paraclete, like many Greek words, is hard to translate into English because there is no perfect English equivalent. Basically, a paraclete is "one who is called alongside"; the implication is that a paraclete gives support or help of some kind. Used only by the apostle John in his gospel and first epistle, the word *paraclete* refers to the Ruach HaQodesh (**John 14:16, 26; 15:26; and 16:7**) and, in one instance, for Yahusha (**1 John 2:1** My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Yahusha HaMashiach, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.).

In each case, the word can be translated as "Helper," "Counselor," "Comforter," or "Advocate." The Ruach does more than comfort, after all; He also guides, seals, baptizes, regenerates, sanctifies, and convicts.

Yahusha stated He would send "another" paraclete (**John 14:16**), meaning that He Himself had served as a paraclete during His earthly ministry. He had been the One guiding the disciples, but now He would send the Ruach HaQodesh as their Guide and Counselor and Comforter. In context, Yahusha is comforting the eleven faithful disciples during the Last Supper, telling them not to be afraid and promising that their sorrow would turn to joy (**John 14:1; 16:21**). He would be leaving them, but another Helper or Comforter would be on the way—Yahuah would send the Ruach (**Luke 24:49**). When the word paraclete is used of Yahusha in **1 John 2:1** meaning he is our intercessor before the Father.

John 7:39 Now this he said about the Ruach, whom those who believed in him were to receive, for as yet the Ruach had not been given, because Yahusha was not yet glorified.

John 14:16 And I will ask the Father, and he will give you another Helper, to be with you forever,

John 14:26 But the Helper, the Ruach HaQodesh, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

John 15:26 “But when the Helper comes, whom I will send to you from the Father, the Ruach of truth, who proceeds from the Father, he will bear witness about me.

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 go, I will send him to you.