

## The Ruwach Ha'Kodesh Is Not a Person

**The Ruwach Ha'Kodesh, from the evidence found in the Bible, is not a person in a supposed Trinity. The Ruwach Ha'Kodesh is the very nature, presence and expression of YaHuWaH's power actively working in His servants.**

*"... 'Not by might, nor by power, but by My Ruwach,' says YaHuWaH of hosts" (Zechariah 4:6) Then he answered and spake unto me, saying, This is the word of YaHuWaH unto Zerubbabel, saying, Not by might, nor by power, but by my Ruwach, saith YaHuWaH of hosts.*

The teaching of the Trinity originated well after the New Testament was written rather than with the Bible writers themselves. How, then, do we define the Ruwach Ha'Kodesh if it is not a person?

Rather than describing the Ruwach Ha'Kodesh as a distinct person or entity, the Bible most often refers to it as and connects it with YaHuWaH's divine power (Zechariah 4:6) *Then he answered and spake unto me, saying, This is the word of YaHuWaH unto Zerubbabel, saying, Not by might, nor by power, but by my Ruwach, saith YaHuWaH of hosts.*

*Micah 3:8 But truly I am full of power by the Ruwach of YaHuWaH, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.* Jewish scholars, examining the references to it in the Old Testament Scriptures, have never defined the Ruwach Ha'Kodesh as anything but the power of YaHuWaH.

In the New Testament, Shaul referred to it as the Ruwach of power, love and a sound mind *2 Timothy 1:7 For YaHuWaH hath not given us the Ruwach of fear; but of power, and of love, and of a sound mind.* Informing Mary that Amanuwal would be supernaturally conceived in her womb, an angel told her, *"The Ruwach Ha'Kodesh will come upon you ...,"* and he defined this as *"the power of the Highest,"* which *"will overshadow you"* Luke 1:35 And the angel answered and said unto her, *The Ruwach Ha'Kodesh shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of YaHuWaH.*

Amanuwal began His ministry *"in the power of the Ruwach"* Luke 4:14 *And Amanuwal returned in the power of the Ruwach into Galilee: and there went out a fame of him through all the region round about.* He told His followers, *"You shall receive power when the Ruwach Ha'Kodesh has come upon you"* Acts 1:8 *But ye shall receive power, after that the Ruwach Ha'Kodesh is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Kefa relates that *"YaHuWaH anointed Amanuwal of Nazareth with the Ruwach Ha'Kodesh and with power"* Acts 10:38 *How YaHuWaH anointed Amanuwal of Nazareth with the Ruwach Ha'Kodesh and with power: who went about doing good, and healing all that were oppressed of the devil; for YaHuWaH was with him.* This was the same power that enabled Ha'Mashyach to perform many mighty miracles during His ministry. Likewise, Amanuwal worked through the apostle Shaul *"in mighty signs and wonders, by the power of the Ruwach of YaHuWaH"* Romans

*15:19 Through mighty signs and wonders, by the power of the Ruwach of YaHuWaH; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Ha'Mashyach.*

The Ruwach Ha'Kodesh is the very nature, presence and expression of YaHuWaH's power actively working in His servants *2 Kefa 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

*Galatians 2:20 I am crucified with Ha'Mashyach: nevertheless I live; yet not I, but Ha'Mashyach liveth in me: and the life which I now live in the flesh I live by the faith of the son of YaHuWaH, who loved me, and gave himself for me.*

Indeed, it is through His Ruwach that YaHuWaH is able to be present everywhere at once throughout the universe and affect it at will *Psalms 139:7-10 Whither shall I go from thy Ruwach? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.*

Again and again the Scriptures depict the Ruwach Ha'Kodesh as the power of YaHuWaH. Furthermore, it is also shown to be the mind of YaHuWaH and the very essence and life force through which the Father begets human beings as His children. The Ruwach Ha'Kodesh is not YaHuWaH, but is rather a vital aspect of YaHuWaH—the divine substance of the Father and Ha'Mashyach as well as the agency through which They work.

### **Divine inspiration and life through the Ruwach**

The Ruwach Ha'Kodesh, *The Anchor Bible Dictionary* describes it as the "manifestation of divine presence and power perceptible especially in prophetic inspiration" (Vol. 3, 1992, p. 260). Repeatedly the Scriptures reveal that YaHuWaH imparted divine inspiration to His prophets and servants through the Ruwach Ha'Kodesh. Kefa noted that *"prophecy never came by the will of man, but holy men of YaHuWaH spoke as they were moved by the Ruwach Ha'Kodesh"* *2 Kefa 1:21*

Shaul wrote that YaHuWaH's plan for humanity had been *"revealed by the Ruwach to His holy apostles and prophets"* *Ephesians 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Ruwach;* and that his own teachings were inspired by the Ruwach Ha'Kodesh *1 Corinthians 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Ruwach Ha'Kodesh teacheth; comparing heavenly things with heaven.* Shaul further explains that it is through His Ruwach that YaHuWaH has revealed to true Believers the things He has prepared for those who love Him (verses 9-16). Working through the Ruwach, YaHuWaH the Father is the revealer of truth to those who serve Him.

Amanuwal told His followers that the Ruwach Ha'Kodesh, which the Father would send, *"will teach you all things, and bring to your remembrance all things that I said to you"* *John 14:26 But*

*the Comforter, which is the Ruwach Ha'Kodesh, whom the Father will send in my name, it shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. It is through YaHuWaH's Ruwach within us that we gain righteous insight and understanding. Indeed, we come to receive the very "mind of Ha'Mashyach" 1 Corinthians 2:16 For who hath known the mind of YaHuWaH, that he may instruct him? But we have the mind of Ha'Mashyach.—also referred to as the "mind of the Ruwach" Romans 8:27 And he that searcheth the hearts knoweth what is the mind of the Ruwach, because he maketh intercession for the saints according to the will of YaHuWaH.*

Ha'Mashyach had this Ruwachual comprehension in abundance. As Ha'Mashyach, He was prophesied to have *"the Ruwach of wisdom and understanding, the Ruwach of counsel and might, the Ruwach of knowledge and of the fear of YaHuWaH" Isaiah 11:2 And the Ruwach of YaHuWaH shall rest upon him, the Ruwach of wisdom and understanding, the Ruwach of counsel and might, the Ruwach of knowledge and of the fear of YaHuWaH;*

As the Son of Man on earth, Ha'Mashyach portrayed in His personal conduct the divine attributes of Almighty YaHuWaH through completely living by His Father's biblical standards through the power of the Ruwach Ha'Kodesh compare *1 Timothy 3:16 And without controversy great is the mystery of YaHuWaHliness: YaHuWaH was manifest in the flesh, justified in the Ruwach, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

Now returned to the Heavenly realm, Ha'Mashyach wields the omnipotent power of the Ruwach Ha'Kodesh along with the Father. The Ruwach Ha'Kodesh, we should understand, is not only the Ruwach of YaHuWaH the Father, for the Bible also calls it the "Ruwach of Ha'Mashyach"

*Romans 8:9 But ye are not in the flesh, but in the Ruwach, if so be that the Ruwach of YaHuWaH dwell in you. Now if any man have not the Ruwach of Ha'Mashyach, he is none of his. Philippians 1:19. By either designation, it is the same Ruwach, as there is only one Ruwach 1 Corinthians 12:13 For by one Ruwach are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Ruwach. Ephesians 4:4 There is one body, and one Ruwach, even as ye are called in one hope of your calling;*

The Father imparts the same Ruwach to true Believers through Ha'Mashyach John 14:26 But the Comforter, which is the Ruwach Ha'Kodesh, whom the Father will send in my name, it shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Titus 3:5-6 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Ruwach Ha'Kodesh; □ Which he shed on us abundantly through Amanuwal Ha'Mashyach our Saviour; leading and enabling them to be His children and "partakers of the divine nature" Romans 8:14 For as many as are led by the Ruwach of YaHuWaH, they are the sons of YaHuWaH.*

*2 Kefa 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. YaHuWaH, who has eternal life in Himself, gives that life to others through the*

Ruwach *John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

*Romans 8:11 But if the Ruwach of him that raised up Amanuwal from the dead dwell in you, he that raised up Ha'Mashyach from the dead shall also quicken your mortal bodies by his Ruwach that dwelleth in you.*

### **Impersonal attributes of the Ruwach Ha'Kodesh**

The Ruwach Ha'Kodesh is spoken of in many ways that demonstrate that it is not a divine person. For example, it is referred to as a gift *Acts 10:45 And they of the circumcision which believed were astonished, as many as came with Kefa, because that on the Gentiles also was poured out the gift of the Ruwach Ha'Kodesh.*

*1 Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*

We are told that the Ruwach Ha'Kodesh can be quenched *1 Thessalonians 5:19 Quench not the Ruwach.* that it can be poured out *Acts 2:17 And it shall come to pass in the last days, saith YaHuWaH, I will pour out of my Ruwach upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:* and that we are baptized with it *Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Ruwach Ha'Kodesh, and with fire:*

People can drink of it *John 7:37-39 In the last day, that great day of the feast, Amanuwal stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Ruwach, which they that believe on him should receive: for the Ruwach Ha'Kodesh was not yet given; because that Amanuwal was not yet glorified.)*

partake of it *Hebrews 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Ruwach Ha'Kodesh,*

and be filled with it *Acts 2:4 And they were all filled with the Ruwach Ha'Kodesh, and began to speak with other tongues, as the Ruwach gave them utterance.*

*Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Ruwach;*

The Ruwach Ha'Kodesh also renews us *Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Ruwach Ha'Kodesh;* and must be stirred up within us *2 Timothy 1:6 Wherefore I put thee in remembrance that thou stir up the gift of YaHuWaH, which is in thee by the putting on of my hands.*

These impersonal characteristics are certainly *not* attributes of a person.

It is also called "*the Ruwach Ha'Kodesh of promise,*" "*the guarantee of our inheritance*" and "*the Ruwach of wisdom and revelation*"

*Ephesians 1:13-14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Ruwach Ha'Kodesh of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

In contrast to YaHuWaH the Father and Amanuwal Ha'Mashyach, who are consistently compared to human beings in Their form and shape, the Ruwach Ha'Kodesh is consistently represented, by various symbols and manifestations, in a completely different manner—such as wind *Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting,* fire (verse 3), water *John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

oil *Psalm 45:7 Thou lovest righteousness, and hatest wickedness: therefore YaHuWaH, thy YaHuWaH, hath anointed thee with the oil of gladness above thy fellows.*

compare *Acts 10:38 How YaHuWaH anointed Amanuwal of Nazareth with the Ruwach Ha'Kodesh and with power: who went about doing good, and healing all that were oppressed of the devil; for YaHuWaH was with him.*

*Matthew 25:1-10 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*

a dove *Matthew 3:16 And Amanuwal, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Ruwach of YaHuWaH descending like a dove, and lighting upon him:*  and an "earnest," or down payment, on eternal life *2 Corinthians 1:22 Who hath also sealed us, and given the earnest of the Ruwach in our hearts.*

*Ephesians 1:13-14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Ruwach Ha'Kodesh of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

These depictions are difficult to understand, to say the least, if the Ruwach Ha'Kodesh is a person.

*In Matthew 1:20 But while he thought on these things, behold, the angel of YaHuWaH appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Ruwach Ha'Kodesh... we find further evidence that the Ruwach Ha'Kodesh is not a distinct entity, but YaHuWaH's divine power. Here we read that Amanuwal was conceived by the Ruwach Ha'Kodesh. However, Amanuwal continually prayed to and addressed YaHuWaH the Father as His Father and *not* the Ruwach Ha'Kodesh*

*Matthew 10:32-33 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

He *never* represented the Ruwach Ha'Kodesh as His Father. Clearly, the Ruwach Ha'Kodesh was the agency or power through which the Father begot Amanuwal as His Son.

### **Shaul's example and teaching**

If YaHuWaH were a Trinity, surely Shaul, who recorded much of the theological underpinnings of the early Assembly, would have comprehended and taught this concept. Yet we find no such teaching in His writings. Moreover, Shaul's standard greeting in his letter to the Assemblies, as well as individuals to whom he wrote, is "*Grace to you and peace from YaHuWaH our Father and YaHuWaH Amanuwal Ha'Mashyach.*" Yet in each of his greetings he *never* mentions the Ruwach Ha'Kodesh. (The same can also be said of Kefa in the salutations of both his epistles.) The same greeting, with only minor variations, appears in every epistle that bears Shaul's name see *Romans 1:7 To all that be in Rome, beloved of YaHuWaH, called to be saints: Grace to you and peace from YaHuWaH our Father, and YaHuWaH Amanuwal Ha'Mashyach. To all that be in Rome, beloved of YaHuWaH, called to be saints: Grace to you and peace from YaHuWaH our Father, and YaHuWaH Amanuwal Ha'Mashyach.*

*1 Corinthians 1:3 Grace be unto you, and peace, from YaHuWaH our Father, and from YaHuWaH Amanuwal Ha'Mashyach.*

*2 Corinthians 1:2 Grace be to you and peace from YaHuWaH our Father, and from YaHuWaH Amanuwal Ha'Mashyach.*

The Ruwach Ha'Kodesh is *always* left out of these greetings—an unbelievable and inexplicable oversight if the Ruwach were indeed a person or entity coequal with YaHuWaH the Father and Ha'Mashyach. This is even more surprising when we consider that the congregations to which Shaul wrote had many gentile members from polytheistic backgrounds who had formerly worshipped numerous mighty ones. Shaul's epistles record no attempt on his part to explain the Trinity or Ruwach Ha'Kodesh as a divine person equal with YaHuWaH the Father and Amanuwal Ha'Mashyach.

In all of Shaul's writings, only in *2 Corinthians 13:14* *The grace of Sovereign Amanuwal Ha'Mashyach, and the love of YaHuWaH, and the communion of the Ruwach Ha'Kodesh, be with you all. Amen.* (The following was added by editors of the KJV: The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas) is the Ruwach Ha'Kodesh mentioned along with the Father and Ha'Mashyach, and there only in connection with the "*fellowship of the Ruwach Ha'Kodesh*" (NIV) in which believers share—not in any sort of theological statement on the nature of YaHuWaH. YaHuWaH's Ruwach, says Shaul, is the unifying agent that brings us together in heavenly, righteous fellowship, not only with one another but with the Father and Son.

Yet here, too, YaHuWaH's Ruwach is not spoken of as a person. Notice that our fellowship is of the Ruwach Ha'Kodesh, not *with* the Ruwach Ha'Kodesh. As *1 John 1:3* *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Amanuwal Ha'Mashyach. Truly our fellowship is with the Father and with His Son Amanuwal Ha'Mashyach.*" The Ruwach Ha'Kodesh is not mentioned.

Shaul states that "*there is one almighty Alluah, the Father, ... and one Sovereign Amanuwal Ha'Mashyach*" *1 Corinthians 8:6* *But to us there is but one Sovereign, the Father, of whom are all things, and we in him; and one Sovereign Amanuwal Ha'Mashyach, by whom are all things, and we by him.* He makes no mention of the Ruwach Ha'Kodesh as a divine person.

### **Other biblical perspectives**

Amanuwal likewise never spoke of the Ruwach Ha'Kodesh as a divine third person. Instead, in numerous passages He spoke only of the relationship between YaHuWaH the Father and Himself. *Matthew 26:39* *And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

*Mark 13:32* *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*

*John 5:18* *Therefore the Jews sought the more to kill him, because they thought he had broken the sabbath, said that YaHuWaH was his Father, making himself equal with YaHuWaH.*

The Ruwach Ha'Kodesh as a person is conspicuously absent from Ha'Mashyach's teaching in general. Of particular interest in this regard are His many statements about Himself and the Father, especially when He never makes similar statements about Himself and the Ruwach Ha'Kodesh.

We should also consider that, in visions of YaHuWaH's throne recorded in the Bible, although the Father and Ha'Mashyach *are* seen, the Ruwach Ha'Kodesh is *never* seen *Acts 7:55-56* *But he, being full of the Ruwach Ha'Kodesh, looked up stedfastly into heaven, and saw the glory of YaHuWaH, and Amanuwal standing on the right hand of YaHuWaH, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of YaHuWaH.*

*Daniel 7:9-14 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

*Revelation 4-5; 7:10. Amanuwal is repeatedly mentioned as being at the right hand of YaHuWaH, but no one is mentioned as being at the Father's left hand. Nowhere are three divine persons pictured together in the Scriptures.*

Even in the final book of the Bible (and the last to be written), the Ruwach Ha'Kodesh as a divine person is absent from its pages. The book describes "*a new heaven and new earth*" *Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. wherein "the tabernacle of YaHuWaH is with men, and He will dwell with them"* (verse 3). Ha'Mashyach, the Lamb of YaHuWaH, is also present (verse 22). The Ruwach Ha'Kodesh, however, is again absent—another inexplicable oversight if this Ruwach is the third person of a triune YaHuWaH.

Clearly, the Ruwach Ha'Kodesh, from the evidence found in the Bible, is *not* a person in a supposed Trinity. Regrettably, the unbiblical doctrine of the Trinity obscures the scriptural teaching that YaHuWaH is a family—a family which is our ultimate destiny!