

Baptism of the Ruach Ha Kodesh

Yahusha said: Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you [John 16: 7](#).

Yahusha said this just before He died, and after He died the Ruach ha Kodesh was given to all who earnestly seek to receive Him through the acceptance of Yahusha as ha Mashiach and Savior in their life. The Ruach ha Kodesh is the one who lives in the heart of a believer and He counsels us, teaches us truths, and changes our hearts as we are changed into his likeness through the Baptism of the Ruach ha Kodesh and the characteristics of our YAH are manifested into our lives as love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such things there is no law [Galatians 5:21-23](#)

What is the baptism of the **Ruach ha Kodesh** ? How do you receive it?

The following scriptures make it clear that the Ruach ha Kodesh must be received at the moment of true salvation making the Ruach ha Kodesh the seal of salvation for all those who truly believe: ¹³In Him, you also, after listening to the message of truth, the gospel of your salvation having also believed, you were sealed in Him with the Ruach ha Kodesh of promise, ¹⁴who is given as a pledge of our inheritance, with a view to the redemption of YAH's own possession, to the praise of His glory [Ephesians 1:13-14](#).

Therefore, the possession of the Ruach ha Kodesh identifies salvation. If a person does not possess the Spirit of YHWH, he or she does not belong to Yahusha: "You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of YAH lives in you. And if anyone does not have the Spirit of YHWH, he does not belong to Yahusha. [Romans 8:9](#)

The receiving or indwelling of the Ruach ha Kodesh occurs when you truly accept Yahusha as ha Mashiach and Savior and is the sign of salvation. How do we receive the Ruach ha Kodesh? Yahusha answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of YAH. ⁶"That which is born of the flesh is flesh and that which is born of the Spirit is spirit. ⁷"Do not be amazed that I said to you, 'You must be Reborn from above.' ⁸"The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." ⁹ Nicodemus said to Him, "How can these things be?" ¹⁰ Yahusha answered and said to him, "Are you the teacher of Israel and do not understand these things? ¹¹"Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. ¹²"If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? ¹³"No one has ascended into heaven, but He who descended from

heaven: the Son of Man. 14"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 so that whoever believes will in Him have eternal life. 16"For YAH so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. **John 3:5-16**.

The scriptures make it clear that the believers in **Acts 2** experienced a baptism of the Spirit of YHWH, which began on the day of Pentecost. This was in fulfillment of Yahusha's words, but in a few days you will be baptized with the Ruach ha Kodesh" **Acts 1:5**.

The Apostles experienced the baptism in the Ruach ha Kodesh on the day of Pentecost. It resulted in them being empowered to proclaim the Gospel and lead many to faith in Yahusha **Acts 2:41**.

The Apostle Peter proclaimed, "Can anyone keep these people from being baptized with water? They have received the Ruach ha Kodesh just as we have. "For by one Spirit we were all baptized into one body, whether Jews or Gentile, whether slaves or free, and we were all made to drink of one Spirit" **1 Corinthians 12:13**

The Baptism of the Spirit is an ongoing process of change in the believer's life and begins as you ask the Ruach ha Kodesh into your life, to lead you, guide you and empower you to do the will of the Father.

The baptism of the Ruach ha Kodesh is when a believer is placed into perfect union with Yahusha through the presence and impartation of the Ruach ha Kodesh which produces Gifts and fruits that continue to grow through a daily walk with Yahusha. Believers must completely put their trust and faith in Yahusha and ask the Ruach ha Kodesh to lead and direct their daily life, so that the will of YAH is done in the believer's life.

Then the power and gifts of the spirit begin to manifest and become more relevant in the believers daily walk. Yahusha said: 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14If ye shall ask any thing in my name, I will do it. **John 14:12-14**

The Bible does not use the term "baptism of the Ruach" very often. John the Baptist predicted that Yahusha would come and baptize with the Spirit and with fire **Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33**. In **Acts 1:5**, Yahusha told His followers that they would be baptized with the Ruach ha Kodesh not many days from then. The spectacular events on the day of Pentecost seem to be the obvious fulfillment of His words **Acts 2**. The only other mention in **Acts 11:16** refers back to Pentecost, explaining that Cornelius had an experience very similar to the Pentecost manifestations.

In the book of Acts, the baptism of the Ruach ha Kodesh sometimes resulted in speaking in tongues [Acts 2:4](#); [10:44-46](#); [Acts 19:6](#). However, in other instances, people believed and therefore received baptism in the Ruach ha Kodesh, but nothing is said of tongues .

[Acts 2:41](#); [4:4](#); [5:14](#); [8:17](#); [13:12, 48](#); [14:1](#); [17:12, 34](#); [18:8](#)

As a result, there is no specific sign that a believer should expect at the moment they are saved, except a changed heart and a renewed mind; but the natural man receiveth not the things of the Spirit of YAH: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [1 Corinthians 2:14](#)

Therefore if any man be in Yahusha, he is a new creature: old things are passed away; behold all things are become new." [2 Corinthians 5:17](#)

“What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Yahusha were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Yahusha was raised from the dead through the glory of the Father, we too may live a new life." [Romans 6:1-4](#)

We must see the key point here is that we must die to sin, desire to live by the commandments and live a life Set apart unto the YAH, putting away our former sinful ways and desire to live a life pleasing to YAH.

Yahusha Said: “If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever, the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you” [John 14:15-17](#).

Baptism in the Ruach ha Kodesh, What Does It Mean To You?

Baptism in the Ruach ha Kodesh does two things. First, it unites us spiritually with the death and resurrection of Yahusha, uniting us with Him and other believers as the body of Yahusha. Second, baptism in the Ruach ha Kodesh produces fruit and Gifts of the Spirit to empower us, lead us and transform us into the likeness of Yahusha so we can be a witness to others about the love of our YAH.

Baptism in the Ruach ha Kodesh means we are risen with Him to newness of life [Romans 6:4](#), and that we should exercise our spiritual gifts to keep the body of Yahusha functioning properly [1 Corinthians 12:13](#).

Of all the gifts given to mankind by YAH, there is none greater than the presence of the Ruach ha Kodesh. The Spirit has many functions, activities and roles. First, He does a work in the hearts of all people everywhere. Yahusha told the disciples that He would send the Spirit into the world to “convict the world concerning sin, and concerning righteousness, and concerning judgment” **John 16:7-11**.

The Spirit applies the truths of YAH to man’s mind to convince them through the truth of the scriptures that they are sinners. Responding to that conviction brings men to salvation. Once we are saved and belong to YAH, the Spirit takes up residence in our hearts forever, sealing us with the promise of eternal life.

Yahusha said He would send the Spirit to us to be our Helper, Comforter, and Guide. “And I will pray the Father and He will give you another Helper that He may abide with you forever” **John 14:16**.

Yahusha gave the Spirit as a “compensation” for His absence, to perform that which he could not do in his physical body, so he needed to send an Omni present Spirit of YAH to do this work in those that would truly believe, so he could go the Heaven and create a kingdom for us to rule.

The Spirit’s presence within us enables us to understand and interpret the truth in Gods Word. Yahusha told His disciples “when He, the Spirit of Truth, has come, He will guide you into all truth” **John 16:13**.

He reveals to us the whole counsel of YAH as it relates to worship, doctrine, and living a surrendered, obedient life. He is the ultimate guide, going before, leading the way, removing obstructions, opening the understanding, and making all things plain and clear. He leads in the way we should go in all spiritual things. A crucial part of the Truth He reveals is that Yahusha is who He said He is **John 15:26; 1 Corinthians 12:3**.

The Spirit convinces us of Yahusha’s deity and place within the YAH head, His incarnation, His being the Messiah, His sufferings and death, His resurrection and ascension, His exaltation at the right hand of YHWH, and His role as the Judge of all. He gives glory to Yahusha in all things **John 16:14**.

Another of His roles is that of gift giver. The spiritual gifts are given to believers in order that we may function as the body of Yahusha on earth. All these gifts are given by the Spirit so that we may be His ambassadors to the world, showing forth His grace and glorifying Him. **1 Corinthians 12**

The Temple of the Ruach ha Kodesh

Know ye not that your body is the temple of the Ruach ha Kodesh which is in you, which ye have of YAH, and ye are not your own? 20 for you are bought with a price: therefore glorify YAH in your body, and in your spirit, which are YAH's. [1 Corinthians 6:19-20](#)

Know ye not? Paul asks that question SIX times in this chapter. We belong to YHWH. He bought us. Yahusha paid the price IN FULL. Do we consider it a small thing that God, the Almighty, left His place of Glory, humbled Himself, took the form of a mere man, and became obedient to death itself?

Don't you know your body is the temple of the Ruach ha Kodesh which is in you? I cannot help but think about the day Yahusha drove the money changer out of the Temple in Jerusalem. What did He say?

10 and when he was come into Jerusalem, all the city was moved, saying, who is this? 11 And the multitude said, this is Yahusha the prophet of Nazareth of Galilee. 12 And Yahusha went into the temple of YAH, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. [Matthew 21:10-14](#)

Yahusha held the Temple in high regard. It was His Father's House. It was a sacred place. When he saw that the religious people of the day had taken His Temple and turned it into a market place where people were defrauded and swindled He became righteously angry. He actually cleansed the Temple twice, once at the beginning of His ministry [John 2:15](#) and once at the end of His ministry three years later just before the crucifixion. The first time didn't make a lasting impression.

My house shall be called the house of prayer. Has Yahusha changed His mind in regards to the purpose of His Temple? Three years didn't seem to change His mind at Jerusalem. He made a scourge and drove the thieves and liars out. He overturned their money tables. He released all the tainted sacrificial animals. Do we honestly think 2000 years have changed YAH's mind regarding how His Temple is used?

My house shall be called the house of prayer. Don't we know that we are the temple of the Ruach ha Kodesh? Do we consider that we have been bought with a price? How can we live as though our bodies are our own? How can we ignore the Spirit within us? How can we foolishly glory in sin? How can we use our bodies simply as a means to make wealth and find carnal pleasure? Don't we know we have been bought with a price?

The hypocrites of Yahusha day had turned the Temple into a money making machine. Yahusha destroyed their tables and seats and then He turned around and showed them exactly what the temple was for. The blind and the lame came to him in the temple; and he healed them.

The Temple was meant to be a place where YAH was glorified. After the righteous anger was spent, Yahusha moved with compassion. He used His body and His Spirit and He healed the blind, those who could not see; he healed the lame, those who could not walk alone. He healed the hurts and the wounds. He made His Father's House a House of Prayer. He made it a place where YAH received glory.

Both our bodies and our spirits belong to YAH. We are supposed to glorify YAH in our bodies through right actions and in our spirits through praise and thanksgiving and love. WHY? Because, we were bought with a price, we were bought with the ultimate price. We have been given the ultimate gift, relationship with YAHUAH the Father. He is our ABBA FATHER.

The message that YAH desires purity in our lives is not a popular message. No one wants to hear it. Calling sin "sin" is not politically correct. Not even the Chosen want to appear judgmental. After all we believe in forgiveness. We believe in grace, and although all things are legal for the believer, not all things are good for us. Sin still demands the wage of death. Sin still has consequences. If we choose to live carnally, we are no better than the money changers. We make the temple of YAH into a den of thieves. How?

We are not remembering to whom we belong. We are ignoring YAH's Word. We are ignoring God's love. We are ignoring YHWH's Spirit within us. We become like King David, who although he possessed a heart perfect towards YAH, despised YAH's Word and YAH, and entered into sin. Was David cast off because of his sin? No.

YAH still kept His end of the covenant. But David did reap death because of his actions. His child died. His children rebelled. His nation suffered. Every generation of David's descendants lived under the sword because of his choice to ignore YAH.

But we have a better covenant, you say? Yes, we do. But we must not view that as a license to sin. We must not remain blind. We must see sin for what it is. Sin is an enemy which will kill and steal and destroy. That is why YAH hates it. It hurts His children. And that is why we must pray for our spiritual eyes to be opened.

The authors of Scripture used several terms to describe the relationship between the believer and the Ruach ha Kodesh. Yahusha Himself explained it differently on different occasions. To the apostles, He said, "Receive the Ruach ha Kodesh" **John 20:22**. To the multitude who

gathered with Him just before the Ascension, He said, "You shall receive power when the Ruach ha Kodesh has come upon you" **Acts 1: 8**.

The apostle John refers to the Holy Spirit as being "given to the believer" **1 John 3:24**; Peter talks about the Ruach ha Kodesh being "in believers". **1 Peter 1:11** Paul says, "YAH has sent forth the Spirit of His Son into our hearts" **Galatians 4:6**; in another place he speaks of the believer as "the temple of the Ruach ha Kodesh." **1 Corinthians 3:16-17**

All of these terms lead us in the same direction. The Holy Spirit resides in the believer or dwells or lives in the believer. The most descriptive of the four is found in Paul's first letter to the church in Corinth: "Do you not know that you are a temple of YAH, and that the Spirit of YHWH dwells in you?"

Clearly, to Paul, to be indwelt by the Ruach ha Kodesh is to be inhabited by YAH. By equating the phrase 'YAH's temple' with the phrase 'a temple of the Ruach ha Kodesh,' Paul is clear: The Spirit is YHWH. The idea is that the Ruach ha Kodesh takes up residency in believers forever. He doesn't just pass through. He makes us His home. He comes to stay. Paul's reference to believers as temples emphasizes this. Having grown up a devout Jew, Paul had a great deal of respect for the temple. To the nation of Israel, it represented the presence of YAH among His people.

When Yahusha was crucified, there was no longer any need for the temple. YAH no longer needed a building. He was free to take up residency in the heart of man. The barrier of sin had been removed. Man's relationship with YAH had been restored. To symbolize the change, YAH tore the veil of the temple from top to bottom as described in **Mark 15:38**

The veil was a thick drapery separating the Holy of Holies from the rest of the temple. The fact that it was ripped from top to bottom signified that YAH, not man, had initiated the change. By referring to believers as temples, Paul was announcing that YAH had changed His residency for good. He had left the temple in Jerusalem and, through the person of the Ruach ha Kodesh, had moved into the hearts of His people. The Ruach ha Kodesh has taken up permanent residence in the house of our hearts and minds. This is an awesome responsibility for the Chosen. The Ruach ha Kodesh actually dwells in us, in our bodies, our minds and our hearts.

Conclusion

We are talking about YAH Almighty Himself coming down and manifesting a part of Himself through these 9 gifts, since YHWH, Yahushua, and the Ruach ha Kodesh are in perfect unity with one another, So, every one of these gifts are direct, miraculous, manifestations from the Ruach ha Kodesh.

When the apostle Paul, tells us to "desire earnestly" these spiritual gifts and not to be afraid to try and stir these gifts up with the Lord, then you know YAH the Father wants us to come after these Spiritual gifts.

Desire these 9 gifts with the 9 fruits of the Ruach ha Kodesh so YAH can transform and mold you into the kind of person He wants you to become in Him, and then you will become a sanctified, fully-loaded YAHUAH warrior like King David and Joshua were. Then you will be ready to take on the Goliaths of this world with absolutely no fear, since you know now that you have the power of the Holy Spirit Himself on the inside of you, along with these 9 powerful gifts that can be manifested through you at anytime to help either yourself or any other people as different needs will arise in their lives.

The knowledge that the Ruach ha Kodesh has taken up residence in our lives and He performs all these miraculous wonders, that He dwells with us forever and he will never leave or forsake us is cause for great joy and comfort. Thank YAH for this precious Gift of the Ruach ha Kodesh and His work in our lives! AMEIN