



The word *spirit* here is Ruach and the word *holy* is Kodesh. This is most often simply stated as Ruach HaKodesh or the Holy Spirit. Why was King David afraid of losing Ruach HaKodesh? What was so important and so valuable about the relationship between them? Who is Ruach HaKodesh? For these answers let's turn to the ancient pictographs contained in these two words.

Let's begin with Ruach which is most often translated spirit, wind, or breath. Ruach is spelled **Reysh Vav Chet**.

Reysh



is the picture of the head



and means the master, the leader, or the prince.

Vav



is the picture of the iron nail or the wooden hook



and means to fasten or to secure two things that are separated from one another.

Chet



is the picture of the fence



and means to separate, to protect, or to cut off, and can be a sanctuary.

Ancient Hebrew



Modern Hebrew



The first thing we can discover in these pictographs is that in Ruach there is a leader who will connect us to a fence or boundaries that are intended to protect and provide sanctuary. Who will these boundaries be protecting and how will anyone know what these boundaries are? Before answering that, let's investigate HaKodesh.

HaKodesh is actually two words, **Ha** which is *the*, and **Kodesh** which is translated apartness, holiness, sacredness, or separateness. HaKodesh is spelled **Hey Qoof Dalet Sheen**.

Hey



is the picture of the man with uplifted arms



and means to behold, to pay attention to what follows, to reveal, or the Holy Spirit as the revelator. Qoof



is the picture of the back of the head



and means the least, the last, or behind. Dalet



is the picture of the door



and means a doorway, a place of decision, a place where change can take place, or an entrance to life or death.

Sheen



is the picture of teeth



and means to press, to consume, or to destroy, and is the one letter God uses to identify Himself.

Ancient Hebrew



Modern Hebrew



We are told in the pictographs to *behold* something or to pay attention to what follows. What follows is Kodesh. Someone unworthy, the least, is being brought through a doorway to a place where God will identify Himself. Going through this doorway will set this unworthy person apart from those not entering this special place before God. He is going to be granted access that he is obviously not able to provide on his own merit. This leader can do this because He Himself is Kodesh.

When we put the pictographic messages in the two words together, we arrive at this conclusion: the title Ruach HaKodesh is given to the leader who intends to join us to clear boundaries which will allow the least of us to be set apart and invited to pass through a doorway into a place where God will identify Himself to us.