WJCM SCHOOL OF LEADERSHIP

COURSE 1



Ruach HaKodesh

The Holy Spirit and His Eight Manifestations in the Church

10 MODULES · ASSESSMENTS · QUIZZES

COURSE BOOK

TEXTBOOK BY

Prophet Mukele Elisha

THE ARK OF THE GLORY OF THE LORD CHURCHES
THE WATCHMEN JESUS CHRIST MOVEMENT

Course 1 — Ruach HaKodesh

Nov 20, 2026 · @Mukele Mukenze

WJCM School of Leadership · 10 modules · Textbook: *Ruach HaKodesh: The Holy Spirit and His Eight Manifestations in the Church* by Prophet Mukele Elisha

How to use this course book

Course 1 is the first course of the WJCM School of Leadership. It takes students through *Ruach HaKodesh* in 10 weekly modules of two hours. One module covers the introduction, eight modules cover the eight manifestations of the Holy Spirit (fire, oil, water, rain, river, dove, wind and seal), and the last module covers being filled within and clothed without.

Course aim. The student will know how the Holy Spirit shows Himself and works in the Church through His eight manifestations. They will learn to cooperate with each one through fasting, prayer and the prophetic declarations of the book.

By the end of the course, the student can:

1. Explain the meaning of *Ruach HaKodesh* and of each of its Hebrew letters.
2. Name the eight manifestations of the Holy Spirit and what each one does in the believer and the Church.
3. Explain the Hebrew, Greek and Jewish background of each symbol.
4. Practise the fasting guides, prophetic prayers and declarations at the end of each chapter.
5. Explain the difference between being filled with the Spirit within and clothed with Him without, and guard the mantle of authority.

Who it is for. Believers, workers, intercessors, worship teams, cell leaders and ministers in training. This course is the foundation for Courses 2, 3 and 4.

What every module contains

1. **Book link:** the chapter of *Ruach HaKodesh* to read, including its "Hebrew, Greek and Jewish Background" section and its Prophetic Prayer and Declaration.
2. **Objective.**
3. **Instructions** for before, during and after class.
4. **Key Scriptures** and **Hebrew and Greek words**.
5. **Teaching points**, explained.
6. **Assessment:** a practical assignment marked out of 10, usually the chapter's fasting guide.

7. **Quiz:** five questions marked out of 10.

General instructions for students

- Bring your Bible, the textbook and a prayer journal to every lesson.
- Read the chapter before class. As Pastor Mary Mukele writes in the book: do not read it quickly; read it on your knees.
- Follow the chapter's fasting guide during the week. **Fast according to your health.** If you are pregnant or nursing, have diabetes or any other medical condition, or take regular medication, speak to your doctor first and choose a gentler fast, as the book itself advises.
- Pray the chapter's prophetic prayer and speak its declarations aloud.
- Attend at least 8 of the 10 lessons to qualify for the certificate.

General instructions for teachers

- Read the chapter twice and check every Scripture reference.
- Give the quiz at the start of the following lesson (10 minutes).
- Answers are in the **Answer Key** tab. Do not print that tab for students.
- Remind students each week of the book's word of wisdom on fasting. Never pressure anyone to fast beyond what their health allows.
- Teach the manifestations as pictures of one Spirit, not as eight separate spirits.

The shape of every lesson (2 hours)

Time	Activity
10 min	Opening worship and prayer
10 min	Quiz on the previous module, then assignment report
10 min	Key Scriptures read aloud together
50 min	Teaching from the teaching points
10 min	Hebrew, Greek and Jewish background
15 min	Small-group discussion
15 min	The chapter's Prophetic Prayer and Declaration; new assignment given

Grading

The course grade is out of 100%. A student needs 60% overall and at least 8 of the 10 lessons attended to receive the certificate.

Part	Weight	How it is marked
Attendance	10%	8 or more lessons attended = full marks; fewer than 8 = not eligible
Quizzes	20%	10 quizzes × 10 marks = 100 marks, scaled to 20%
Weekly assignments	35%	9 assignments (Modules 1–9) × 10 marks = 90 marks, scaled to 35%
Final task	35%	Activation prayer session and reflection, marked out of 50, scaled to 35%

Calculating the grade. Course % = attendance (10) + (quiz total ÷ 100 × 20) + (assignment total ÷ 90 × 35) + (final task ÷ 50 × 35). Example: full attendance, 85/100 in quizzes, 72/90 in assignments and 40/50 in the final task gives 10 + 17 + 28 + 28 = **83% (Distinction)**.

Quiz marking. Five questions, 2 marks each. Give 1 mark for a partly correct short answer.

Weekly assignment rubric (10 marks)

Criterion	Marks	What the teacher looks for
Completion	3	The task, including the fasting guide (or a gentler fast for health reasons), was done fully
Link to the book and Scripture	3	The student meditated on the chapter's Scriptures and connects them to the task
Personal application	2	Honest record of what the Holy Spirit did or showed
Report	2	Clear report in class or a neat entry in the prayer journal

A student who cannot fast for health reasons loses no marks if they complete the prayer, meditation and journal parts of the task.

Grade bands

Course %	Grade	Result
80–100	A — Distinction	Certificate with distinction
70–79	B — Merit	Certificate
60–69	C — Pass	Certificate
50–59	D — Not yet complete	Resubmit missing work within 4 weeks
Below 50	E — Repeat	Repeat the course

Students who complete the course receive the WJCM School of Leadership certificate for Course 1.

Unit A — The Name of the Spirit, His Fire and His Oil

Unit A opens the meaning of the name *Ruach HaKodesh*, then studies the two manifestations that empower the servant of God: the fire that purifies and fights, and the oil that consecrates and anoints for ministry.

Module 1 — Ruach HaKodesh: The Name and the Eight Manifestations

Book link: *Ruach HaKodesh*, Dedication, Foreword and Introduction

Objective: Understand the meaning of the name *Ruach HaKodesh*, see the eight manifestations as a whole, and learn how to use the book's fasting guides and prophetic prayers.

Instructions

- *Before class:* Read the Foreword and the Introduction. Memorise 1 Corinthians 2:9–10.
- *During class:* Draw the table of the Hebrew letters of *Ruach* and *HaKodesh* with their pictures and meanings.
- *After class:* Complete the assignment below.

Key Scriptures: 1 Corinthians 2:9–10 · John 10:9 · Hebrews 10:19–20 · Hebrews 12:29 · Matthew 6:16

Hebrew and Greek words: *Ruach* (spirit, wind, breath) · *Kodesh* (holiness, set apart) · *Pneuma Hagion* (Holy Spirit; from *pneō*, to blow or breathe)

Teaching points

1. **A living Person, shown through pictures.** The Holy Spirit is not an idea or a distant force but the living presence of God at work in the Church. Because He is Spirit, God reveals Him through pictures we can understand: fire, oil, water, rain, a river, a dove, the wind, a seal and a garment. Each picture shows a different side of the same Spirit. This course studies His manifestations, how He shows Himself and works, rather than His Person.
2. **The name is a picture.** *Ruach* means spirit, wind and breath at once; *Kodesh* means holiness, what is set apart for God. The Greek *Pneuma Hagion* comes from *pneō*, "to blow". In both languages the Spirit's very name is an image: the Holy Breath, the Holy Wind of God. This is why the symbols in the book are more than decoration.
3. **Ruach in the ancient letters.** Hebrew letters began as pictures. *Resh* (the head of a man) speaks of the Leader with authority; *Vav* (a nail or peg) of joining two things together; *Chet* (a wall) of the separation between the spiritual and physical worlds. Together they picture the Leader who comes out through the door, Jesus (John 10:9), to join people to God. The book also presents Him as the Shepherd who feeds us with the Word, gives us water through leadership and direction, and cares for us through healing.
4. **HaKodesh: brought through the door.** *Hey* (a man with raised arms) says "Look!"; *Qof* (the back of the head) speaks of the least and the last; *Dalet* is a door; *Shin* (teeth) speaks of the consuming fire of the Almighty. Read together, the least of us is brought through the door into God's holy presence, by a way we could never earn (Hebrews 10:19–20). The book stresses that this letter-reading is a way of meditating on the Word, not a rule of grammar.
5. **How to use the prophetic prayers.** Every chapter ends with a fasting guide, a prophetic prayer and declarations. Fasting does not earn God's blessing; it humbles us, quiets the flesh and sharpens our hunger for Him. Jesus said "when you fast" (Matthew 6:16). Students should fast according to their health, never rush, and stay with a chapter until the Holy Spirit has done His work.

Assessment (10 marks): Write a one-page prayer of dedication for this course. Name the eight manifestations and say which one you most need in this season, and why.

Quiz 1 (10 marks)

1. The Hebrew word *ruach* means: (a) fire only (b) spirit, wind and breath (c) oil (d) a seal
2. The Hebrew word *kodesh* means: (a) leader (b) door (c) holiness, set apart for God (d) fire
3. The ancient picture of the letter *Resh* is: (a) a door (b) the head of a man (c) a nail (d) teeth
4. Short answer: Name any four of the eight manifestations of the Holy Spirit.
5. True or false: The book teaches that fasting earns God's blessing.

Module 2 — The Fire of the Holy Spirit

Book link: *Ruach HaKodesh*, Chapter 1

Objective: Understand the eight ways the fire of the Holy Spirit works in the life of the believer, from the secret place of prayer to the public work of ministry.

Instructions

- *Before class:* Read Chapter 1 and Acts 2:1–4.
- *During class:* List the eight works of fire and the seven Spirits of God.
- *After class:* Follow the chapter's fasting guide below.

Key Scriptures: Matthew 3:11 · Acts 2:1–4 · Leviticus 6:13 · Revelation 4:5 with Isaiah 11:2–3 · Hebrews 12:29

Hebrew and Greek words: *esh* (fire) · *pyr* (fire) · *glōssai hōsei pyros* (tongues as of fire) · *ner* (lamp, light)

Teaching points

1. **Fire reveals and removes.** The first work of fire is to bring hidden things into the light (1 Corinthians 3:13). When Paul put sticks on the fire, the heat drove out a snake (Acts 28:3); in prayer and fasting, the fire of the Spirit forces hidden things into the open so they can be dealt with. The same fire shakes mountains, the obstacles in our way (Exodus 19:18; Zechariah 4:7; Mark 11:23).
2. **Fire lifts and fights.** God does not leave us at the foot of the mountain. The glory of the Lord appeared like fire on top of the mountain (Exodus 24:17), and the fire of the Spirit brings promotion: a city on a hill cannot be hidden (Matthew 5:14–15). But promotion attracts opposition, so the fire is also a weapon. Elijah called down fire on Ahaziah's soldiers (2 Kings 1:10); in fasting and prayer we use the fire of the Spirit against the forces of darkness, never against people.
3. **The seven burning lamps.** Before God's throne burn seven torches of fire, the seven Spirits of God (Revelation 4:5), which Isaiah names: the Spirit of the Lord, of wisdom, of understanding, of counsel, of might, of knowledge and of the fear of the Lord (Isaiah 11:2–3). The Spirit of the Lord gives permission to act; wisdom gives skill; understanding and counsel come through mentors and the right people; might is God's strength, not ours (Zechariah 4:6); knowledge begins with the fear of the Lord, which holds all the others in place.
4. **Tongues of fire.** At Pentecost, the Jewish feast of Shavuot, fire rested on the disciples and they declared the mighty works of God in the languages of the nations. The book explains that this was prophecy, speaking to people, which differs from the unknown

tongues of prayer that edify the one who prays and speak to God (1 Corinthians 14:2–4). The four utterances of the Spirit are revelation, knowledge, prophecy and doctrine (1 Corinthians 14:6).

5. **The pillar of fire and the God who answers by fire.** The pillar of cloud led Israel by day and the pillar of fire gave light by night, the bad seasons, and stood between Israel and Pharaoh's army (Exodus 14:19–24). Finally, God answers by fire to crown a work done in His will: at the first priestly service (Leviticus 9:24), on Mount Carmel (1 Kings 18:38) and at the dedication of Solomon's temple (2 Chronicles 7:1).

Assessment (10 marks): Follow the fasting guide: three days of fasting from morning until evening (or a gentler fast as your health allows), meditating on Acts 2:1–4, Leviticus 6:13 and Hebrews 12:29, and praying especially in the night hours. Pray the chapter's prophetic prayer and record what the fire of the Spirit exposed or changed.

Quiz 2 (10 marks)

1. When the heat of the fire drove a snake out of the sticks (Acts 28:3), the book uses it to teach that the fire of the Spirit: (a) brings promotion (b) exposes hidden things (c) gives tongues (d) seals the believer
2. Short answer: Name the seven Spirits of God from Isaiah 11:2–3.
3. Pentecost is the Greek name for which Jewish feast? (a) Passover (b) Shavuot, the Feast of Weeks (c) Tabernacles (d) Purim
4. True or false: According to the book, unknown tongues edify the people who listen, while prophecy edifies only the speaker.
5. On Mount Carmel, God answered by fire for which prophet? (a) Moses (b) Elisha (c) Elijah (d) Samuel

Module 3 — The Anointing Oil

Book link: *Ruach HaKodesh*, Chapter 2

Objective: Understand the custom of anointing, the meaning of physical anointing with oil, and the five manifestations of the invisible anointing oil of the Holy Spirit.

Instructions

- *Before class:* Read Chapter 2, Luke 4:18–19 and Daniel 5:11–12.
- *During class:* List the five manifestations of the invisible anointing oil.
- *After class:* Follow the fasting guide below.

Key Scriptures: Exodus 30:25–29 · James 5:14–15 · 1 John 2:20 · Daniel 5:11–12 · Luke 4:18–19 · Psalm 105:15

Hebrew and Greek words: *shemen* (oil) · *mashach* (to anoint) · *Mashiach* (the Anointed One, Messiah) · *chriō* / *Christos* (to anoint / Christ) · *gat shemanim* (oil press, Gethsemane)

Teaching points

1. **The Anointed One.** *Mashach* means "to anoint", and from it comes *Mashiach*, the Messiah. In Greek this became *Christos*, so every time we say "Jesus Christ" we say "Jesus, the Anointed One". Priests, kings and sometimes prophets were anointed to show that God had chosen and set them apart. The purest oil came from the first gentle crushing of the olives, and Jesus prayed His most agonising prayer in Gethsemane, the "oil press". The anointing is released through pressing.
2. **Oil for consecration.** God commanded Moses to anoint the tabernacle and everything in it so that it would be holy (Exodus 30:25–29; 40:9). Anointing oil sets apart whatever it touches and dedicates it to the work of the Lord. The book teaches that every prophetic act with anointing oil, done in obedience to God's Word, is approved by Him.
3. **Oil for healing and deliverance.** James joins prayer with the anointing oil for the healing of the sick (James 5:14–15). The disciples "anointed with oil many who were sick and healed them" and cast out demons (Mark 6:13). Physical oil was a shadow; the reality is the Holy Spirit, who does on the inside what the oil did on the outside.
4. **The invisible oil opens the eyes and the Word.** The invisible anointing enables a person to see visions and heals spiritual blindness, the "salve to anoint your eyes" (Revelation 3:18). It also gives revelation knowledge of God's Word: "you have been anointed by the Holy One, and you all have knowledge" (1 John 2:20). It comes by meditating on Scripture in a spirit of prayer.
5. **An excellent spirit, ministry and protection.** Daniel stood above the sorcerers of Babylon because "an excellent spirit" was found in him (Daniel 5:11–12). That excellence is given for service: there is no effective ministry without the invisible oil (Luke 4:18–19). And God covers His anointed ones: "Touch not my anointed ones, do my prophets no harm" (Psalm 105:15).

Assessment (10 marks): Follow the fasting guide: one day of fasting (three if preparing for a new assignment). Anoint your head with oil as an act of faith and consecration (James 5:14; Psalm 23:5), meditate on Luke 4:18–19, 1 John 2:20 and Daniel 5:11–12, and record what you received.

Quiz 3 (10 marks)

1. The Hebrew word *Mashiach* means: (a) oil (b) the Anointed One (c) priest (d) temple
2. The name Gethsemane comes from *gat shemanim*, which means: (a) garden of prayer (b) house of bread (c) oil press (d) place of the skull
3. In James 5:14–15, prayer together with anointing oil is linked to: (a) the healing of the sick (b) the building of the temple (c) the crowning of kings (d) the feast of Tabernacles
4. What set Daniel apart from the sorcerers of Babylon? (a) his wealth (b) an excellent spirit (c) his age (d) his family

5. Short answer: Name three of the five manifestations of the invisible anointing oil.

Unit B — The Spirit Who Gives Life: Water, Rain and River

Unit B studies three manifestations of the Spirit as water: the living water that cleanses and satisfies, the rain of revival that comes from heaven, and the river of His presence that flows out of the believer to others.

Module 4 — The Water of the Holy Spirit

Book link: *Ruach HaKodesh*, Chapter 3

Objective: Understand the Holy Spirit as living water who cleanses the heart, fulfils the promise of the Messiah, springs up within the believer and brings blessing to dry places.

Instructions

- *Before class:* Read Chapter 3, John 4:1–26 and John 7:37–39.
- *During class:* Write down the four things water teaches us.
- *After class:* Follow the one-day water fast below.

Key Scriptures: Ezekiel 36:25–27 · John 4:14 · John 7:37–39 · Revelation 21:6 · Psalm 72:6

Hebrew and Greek words: *mayim* (water; only plural, as if always abundant) · *mayim chayyim* (living water) · *hydōr zōn* (living water)

Teaching points

1. **Living water.** *Mayim chayyim*, "living water", was the Jewish term for fresh, flowing water from a spring or river, as opposed to still water in a cistern. Only living water could be used for certain purification rites under the Law (Leviticus 14:5). When Jesus offered "living water" (John 4:10), every Jew understood: water that flows, cleanses and gives life.
2. **Water that cleanses the heart.** The first work of the Spirit as water is to wash us. God promised through Ezekiel: "I will sprinkle clean water on you … I will give you a new heart and put a new spirit in you" (Ezekiel 36:25–27). God does not only forgive; He makes the heart new.
3. **The water ceremony and the Messiah.** Every year at the Feast of Tabernacles, the priest carried water from the Pool of Siloam and poured it out beside the altar while the people prayed for rain and looked for the Messiah. On the great day of that feast, Jesus stood and cried, "If anyone thirsts, let him come to me and drink" (John 7:37–39). He was announcing that He is the One who gives the Spirit.

4. **A spring within.** To the woman at the well in Samaria, Jesus offered water that "will become in them a spring of water welling up to eternal life" (John 4:14). The Spirit is not water we must keep drawing from outside; He becomes a spring inside us. The same water runs to the last page of the Bible: "To the thirsty I will give water as a gift from the spring of the water of life" (Revelation 21:6).
5. **Water in the desert.** For a farmer in Israel, water meant the difference between a full barn and an empty one, so the Bible uses water for blessing, abundance and fruitfulness (Psalm 72:6). Where the Spirit flows, deserts bloom and the thirsty are satisfied. Only the God of the Bible can satisfy the thirst of the human soul.

Assessment (10 marks): Follow the fasting guide: a one-day fast taking only water, if your health allows. Each time you drink, thank God for the living water of His Spirit. Meditate on Ezekiel 36:25–27, John 4:14 and John 7:37–39, and record what the Spirit cleansed or refreshed.

Quiz 4 (10 marks)

1. *Mayim chayyim* means: (a) still water (b) living water (c) holy oil (d) heavy rain
2. During the Feast of Tabernacles, the priest drew water from: (a) the Jordan (b) the Red Sea (c) the Pool of Siloam (d) Jacob's well
3. In Ezekiel 36:25–27, God promises to give His people: (a) a new heart and a new spirit (b) a new king (c) a new land (d) a new temple
4. True or false: In Jewish usage, "living water" meant still water stored in a cistern.
5. Short answer: Name the four things water teaches us in this chapter.

Module 5 — The Rain of the Holy Spirit

Book link: *Ruach HaKodesh*, Chapter 4

Objective: Understand the Holy Spirit as the rain of revival from heaven, the meaning of the early and latter rain, and how to pray for rain.

Instructions

- *Before class:* Read Chapter 4, Joel 2:23–29 and 1 Kings 18:41–45.
- *During class:* Write down the seven lessons of the rain.
- *After class:* Begin the seven-day (or seven-week) fasting guide below.

Key Scriptures: Deuteronomy 11:14 · Joel 2:23–29 · Isaiah 55:10–11 · Zechariah 10:1 · 2 Chronicles 7:13–14 · 1 Kings 18:41–45

Hebrew and Greek words: *geshem* (heavy, soaking rain) · *matar* (rain) · *yoreh* (the early rain) · *malkosh* (the latter rain) · *hyetos* (rain)

Teaching points

1. **The rain comes from heaven.** No farmer can make it rain, however hard he works. He can plough, sow and pray, but the rain is a gift from above. So it is with the Holy Spirit: we cannot produce Him by our efforts, talents or programmes. He is the gift of the Father, poured out from heaven.
2. **The early and the latter rain.** Israel depends on two rainy seasons. The *yoreh*, the early rain, falls in autumn and softens the hard ground for ploughing and sowing; the *malkosh*, the latter rain, falls in spring and brings the crop to harvest. Both are needed: "He will give the rain for your land in its season, the early rain and the later rain" (Deuteronomy 11:14).
3. **The rain of revival.** Joel joined the promise of rain with the promise of the Spirit: after the early and latter rain, "I will pour out my Spirit on all flesh" (Joel 2:23–29). Peter declared that Pentecost was this outpouring. Rain is a picture of revival, when heaven's refreshing falls on a dry Church.
4. **Rain softens the ground and makes the Word fruitful.** Before any seed can grow, hard ground must be softened (Psalm 65:9–10). The Spirit softens hard hearts so they can receive the Word. And rain never falls in vain: "as the rain and the snow come down from heaven … so shall my word be … it shall not return to me empty" (Isaiah 55:10–11).
5. **Praying for rain, and when it is withheld.** God commands, "Ask rain from the Lord" (Zechariah 10:1). Elijah prayed seven times until a small cloud rose from the sea (1 Kings 18:41–45). Drought was often a sign that the people had turned from God, but He left a door open: "if my people … humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven" (2 Chronicles 7:14).

Assessment (10 marks): Follow the fasting guide: seven days of fasting and prayer from morning until evening, or one day each week for seven weeks (or a gentler fast as your health allows). Pray persistently and each day "look toward the sea" in faith. Keep a record of each day's prayer and of every "small cloud" of answered prayer.

Quiz 5 (10 marks)

1. The *yoreh* is: (a) the early rain in autumn (b) the latter rain in spring (c) a river (d) a flood
2. Short answer: Why does the book say the rain is a picture of the Holy Spirit as a gift?
3. Which verse commands, "Ask rain from the Lord"? (a) Genesis 7:4 (b) Zechariah 10:1 (c) Psalm 23:1 (d) Matthew 5:45
4. According to 2 Chronicles 7:14, what does God ask of His people before He hears from heaven? (a) more sacrifices (b) a new temple (c) humility, prayer, seeking His face and turning from wicked ways (d) a king
5. True or false: In the book, rain softening hard ground pictures hearts being prepared to receive the Word.

Module 6 — The River of the Holy Spirit

Book link: *Ruach HaKodesh*, Chapter 5

Objective: Understand the Holy Spirit as a river that flows from God's presence, rises deeper and deeper, heals, brings joy, fruitfulness and peace, and flows out of the believer.

Instructions

- *Before class:* Read Chapter 5 and Ezekiel 47:1–12.
- *During class:* Draw Ezekiel's river at its four depths.
- *After class:* Follow the three-day fasting guide below.

Key Scriptures: Ezekiel 47:1–12 · Revelation 22:1–2 · Psalm 46:4 · Psalm 1:3 · Isaiah 48:18 · John 7:38

Hebrew and Greek words: *nahar* (a great river that flows all year) · *nachal* (a stream that fills in the rainy season) · *Yarden* (the Jordan) · *potamos* (river)

Teaching points

1. **The river flows from God's presence.** Every river has a source. John saw "the river of the water of life … flowing from the throne of God and of the Lamb" (Revelation 22:1). The Bible begins with a river flowing out of Eden and ends with this river in the new Jerusalem. The Spirit's river flows only from the presence of God.
2. **The river rises deeper and deeper.** Ezekiel saw a river flowing from under the temple threshold. It was measured four times: ankle-deep, knee-deep, waist-deep, and finally a river to swim in (Ezekiel 47:3–5). Ankle-deep water still leaves us in control; in swimming water the river carries us. God calls every believer to go deeper until the Spirit carries them.
3. **The river heals and brings joy.** Ezekiel's river flowed into the Dead Sea, where salt made life impossible, and "everything will live where the river goes" (Ezekiel 47:9). The Spirit brings life to places that seem dead. He also brings gladness: "There is a river whose streams make glad the city of God" (Psalm 46:4).
4. **The river makes us fruitful and brings peace.** A tree planted by streams of water "yields its fruit in its season, and its leaf does not wither" (Psalm 1:3). A great river also flows steadily, not in bursts: "your peace would have been like a river" (Isaiah 48:18). The Spirit gives both fruit and a steady, settled peace.
5. **The river flows out of you.** Jesus said, "Out of his heart will flow rivers of living water" (John 7:38). The river is not only for us to enjoy; it is meant to flow through us to others in ministry, healing and blessing. A believer who receives but never gives becomes like the Dead Sea.

Assessment (10 marks): Follow the fasting guide: three days of fasting from morning until evening. Day 1, thanksgiving (ankle-deep); Day 2, intercession on your knees (knee-deep); Day 3, full surrender (waters to swim in). Meditate on Ezekiel 47:1–12 and record what changed at each depth.

Quiz 6 (10 marks)

1. Short answer: Name the four depths of Ezekiel's river in order.
2. According to Revelation 22:1, the river of the water of life flows from: (a) the throne of God and of the Lamb (b) Mount Sinai (c) the Jordan (d) the temple courts
3. When Ezekiel's river reached the Dead Sea: (a) it dried up (b) the waters became fresh and everything lived (c) it turned to blood (d) it became salt
4. Psalm 1:3 compares the righteous to: (a) a lamp on a hill (b) a tree planted by streams of water (c) a dove in the rock (d) a city on a hill
5. True or false: According to John 7:38, rivers of living water flow out of the heart of the believer.

Unit C — Character, Power and Authority: Dove, Wind, Seal and Garment

Unit C moves from the gentleness of the dove to the power of the wind, the security of the seal, and finally the authority of being filled within and clothed without.

Module 7 — The Dove

Book link: *Ruach HaKodesh*, Chapter 6

Objective: Understand the eight characteristics of the dove and how they reveal the gentle nature of the Holy Spirit, and learn not to grieve Him.

Instructions

- *Before class:* Read Chapter 6, Genesis 8:6–12 and Matthew 3:16–17.
- *During class:* List the eight characteristics of the dove.
- *After class:* Follow the quiet one-day fasting guide below.

Key Scriptures: Matthew 3:16–17 · Genesis 8:8–12 · Song of Solomon 2:14; 5:2 · Matthew 10:16 · Jeremiah 8:7 · Galatians 5:22–23

Hebrew and Greek words: *yonah* (dove; also the name of Jonah) · *peristera* (dove)

Teaching points

1. **Peace and rest.** Noah sent out a dove, but at first it "found no resting place for her foot" and returned (Genesis 8:9). The Spirit rests where there is peace. At Jesus' baptism the Spirit descended like a dove and remained on Him (Matthew 3:16; John 1:32). A heart full of strife makes the Spirit find no place to rest.
2. **Love, devotion and purity.** Doves are known for faithfulness to their mates, and the bridegroom in the Song of Solomon calls his beloved "my dove, my perfect one" (Song of Solomon 5:2; 6:9). Jewish teachers read this as God's love for His people. The dove speaks of devoted love and of a pure, undivided heart.
3. **Humble, gentle and harmless.** The dove nests "in the clefts of the rock" and does not draw attention to itself (Song of Solomon 2:14). Jesus sent His disciples out to be "shrewd as snakes and as innocent as doves" (Matthew 10:16). The servant of God combines wisdom with gentleness and never uses power to harm.
4. **Clean and acceptable to God.** Under the Law, the dove was one of the few birds that could be offered on the altar. Even the poor, who could not afford a lamb, could bring a pair of doves (Leviticus 12:8). This was the offering Mary and Joseph brought for Jesus (Luke 2:24). God's acceptance is open to all who come to Him.
5. **It mourns and it knows the seasons.** The low call of the dove sounds like mourning: "I moan like a dove" (Isaiah 38:14). The Spirit can be grieved (Ephesians 4:30). Doves also migrate with the seasons and never miss their time; Jeremiah rebuked a people who did not discern God's timing (Jeremiah 8:7). The Spirit gives sensitivity to God's seasons.

Assessment (10 marks): Follow the fasting guide: one day of quiet fasting, spending much of the day in silence, worship and listening rather than speaking. Ask the Lord to show you anything that grieves His Spirit, and make it right. Meditate on Matthew 3:16–17 and Galatians 5:22–23. Record what you made right.

Quiz 7 (10 marks)

1. The Hebrew word *yonah* (dove) is also the name of which prophet? (a) Joel (b) Jonah (c) Jeremiah (d) Jacob
2. The first time Noah sent out the dove, it: (a) brought an olive leaf (b) found no resting place and returned (c) never returned (d) built a nest
3. In Matthew 10:16, Jesus told His disciples to be: (a) bold as lions (b) strong as oxen (c) shrewd as snakes and innocent as doves (d) swift as eagles
4. True or false: Jeremiah 8:7 uses the dove as an example of a bird that knows its appointed seasons.
5. Short answer: Name four of the eight characteristics of the dove.

Module 8 — The Wind of the Holy Spirit

Book link: *Ruach HaKodesh*, Chapter 7

Objective: Understand the Holy Spirit as the wind and breath of God, the five lessons of the wind, and how to "raise the sails" to be carried by Him.

Instructions

- *Before class:* Read Chapter 7, Ezekiel 37:1–14 and Acts 2:1–2.
- *During class:* Write down the five lessons of the wind and the four "sails" of the believer.
- *After class:* Follow the fasting guide below.

Key Scriptures: Genesis 2:7 · Ezekiel 37:1–14 · John 3:8 · Acts 2:1–2 · Zechariah 4:6 · 1 Corinthians 12:11

Hebrew and Greek words: *ruach* (spirit, wind, breath) · *neshamah* (breath of life) · *nishmat chayyim* (the breath of life, Genesis 2:7) · *pneuma* / *pnoē* (spirit, wind / breath)

Teaching points

1. **Spirit, wind and breath are one word.** Translators must choose from the context whether *ruach* means spirit, wind or breath. That is why Jesus could tell Nicodemus, "The wind blows where it wishes … so it is with everyone who is born of the Spirit" (John 3:8). In Jewish thought, every human breath is a gift from God.
2. **The breath that raises the dead.** God formed Adam from the dust, but Adam did not live until God breathed into him the breath of life (Genesis 2:7). In Ezekiel's valley the bodies were complete, with bones, flesh and skin, yet still dead until the breath came (Ezekiel 37:7–10). Many churches and lives are well organised but without breath. Only the wind of the Spirit turns a valley of bones into a living army.
3. **Unseen, yet seen in what it does.** No one has ever seen the wind, and the Spirit is invisible, "God is Spirit" (John 4:24). But we see what the wind does. At Pentecost there came "a sound from heaven like a mighty rushing wind" (Acts 2:2), and the Church was born.
4. **Unstoppable, unexplainable, unsteerable.** Nothing can stand against the Spirit; He moved over the waters at creation. No one can explain Him: "Who has understood the mind of the Lord?" (Isaiah 40:13). And no one can steer Him: He distributes gifts "to each one individually as He wills" (1 Corinthians 12:11). We cannot control or manipulate the Holy Spirit.
5. **Walking in the wind: raise your sails.** A ship with rolled-up sails stays in harbour however strongly the wind blows. Prayer, fasting, worship and obedience to the Word are the sails of the believer. They do not create the wind, but they make us ready to be

carried when He moves. "Not by might, nor by power, but by my Spirit" (Zechariah 4:6).

Assessment (10 marks): Follow the fasting guide: one to three days of fasting from morning until evening. Spend time in prayer breathing slowly, asking the Holy Spirit with each breath to breathe His life into you. Prophesy over the dry areas of your life as Ezekiel did, and meditate on Ezekiel 37:1–14. Write down the "dry bones" you prophesied over.

Quiz 8 (10 marks)

1. The Hebrew word *neshamah* means: (a) the breath of life (b) a seal (c) a river (d) holiness
2. In Ezekiel 37, the bodies had bones, flesh and skin. What did they still lack? (a) clothes (b) breath (c) a leader (d) water
3. In John 3:8, Jesus compares those born of the Spirit to: (a) fire (b) the wind, whose source no one can tell (c) a river (d) a dove
4. Short answer: Name the four "sails" of the believer.
5. True or false: The believer can steer the Holy Spirit where he wants Him to go.

Module 9 — The Seal of the Holy Spirit

Book link: *Ruach HaKodesh*, Chapter 8

Objective: Understand the Holy Spirit as God's seal and guarantee on the believer, and what the seal gives us.

Instructions

- *Before class:* Read Chapter 8, Ephesians 1:13–14 and Romans 4:11.
- *During class:* Write down the four things the seal of the Spirit gives us.
- *After class:* Follow the fasting guide below, ending with Holy Communion.

Key Scriptures: Ephesians 1:13–14 · 2 Corinthians 1:21–22 · Ephesians 4:30 · 2 Timothy 2:19 · Romans 4:11 · Song of Solomon 8:6

Hebrew and Greek words: *chotam* (a personal seal or signet ring) · *eravon* (pledge) · *sphragis* (seal) · *arrabōn* (deposit, guarantee)

Teaching points

1. **The seal is proof of identity.** A *chotam* was a personal seal worn on a cord or as a signet ring. When Judah left his seal and cord with Tamar, he left the proof of his identity (Genesis 38:18). God told Zerubbabel, "I will make you like a signet ring, for I have chosen you" (Haggai 2:23). The seal ratifies, guarantees and confirms.

2. **How God sealed Abraham.** Abraham believed God and it was counted to him as righteousness. Afterwards God gave him a visible sign, circumcision, which Paul calls "a seal of the righteousness that he had by faith" (Romans 4:11). Today God seals believers not with an outward mark but with the Holy Spirit within.
3. **We belong to God.** "The Lord knows those who are his" (2 Timothy 2:19). The seal declares ownership, security, value and authority in God. A believer sealed by the Spirit does not need to wonder whether he belongs to God; the Spirit within is the proof.
4. **The guarantee and the inheritance.** When someone buys land, he pays a deposit that binds him to pay the rest. The Spirit is God's deposit in us, the *arrabōn*: a real portion of the life to come, given now as a guarantee (2 Corinthians 1:21–22). He secures our inheritance (Ephesians 1:14) and keeps us "for the day of redemption" (Ephesians 4:30).
5. **God's greatest desire.** King David made serious mistakes, yet God called him a man after His own heart, because David's heart always returned to God in repentance and worship. God looks for a heart that belongs to Him, not for perfection. That is the meaning of the seal: God does not only want our service, gifts or religious activity; He wants our hearts (Ephesians 1:13; Song of Solomon 8:6).

Assessment (10 marks): Follow the fasting guide: one day of fasting as an act of consecration. At the end of the day, take Holy Communion if possible, remembering the covenant sealed by the blood of Jesus. Meditate on Ephesians 1:13–14, 2 Corinthians 1:21–22 and Song of Solomon 8:6. Write a short prayer of thanks for being sealed.

Quiz 9 (10 marks)

1. The Greek word *arrabōn* means: (a) a garment (b) a lamp (c) a deposit or guarantee (d) a river
2. Paul calls Abraham's circumcision: (a) a law (b) a seal of the righteousness he had by faith (c) a sacrifice (d) a feast
3. According to Ephesians 4:30, believers are sealed for: (a) the day of redemption (b) the day of Pentecost (c) the Sabbath (d) the day of battle
4. Short answer: Name the four things the seal of the Spirit gives us.
5. With whom did Judah leave his seal and cord? (a) Rachel (b) Leah (c) Ruth (d) Tamar

Module 10 — Filled Within, Clothed Without

Book link: *Ruach HaKodesh*, Chapter 9, Summary of the Book and Appendix: Garments in Scripture

Objective: Understand the difference between being filled with the Spirit within and clothed with Him without, and learn to guard the mantle of authority.

Instructions

- *Before class:* Read Chapter 9, the Summary and the Appendix.
- *During class:* Write down what can corrupt or tear the mantle.
- *After class:* Prepare for the final task.

Key Scriptures: Luke 24:49 · 1 Corinthians 12:13 · 2 Kings 2:13–14 · Galatians 2:20 · Psalm 45:8 · Numbers 15:38–39

Hebrew and Greek words: *beged* (garment) · *adderet* (a prophet's mantle) · *tsitsit* (tassels on the corners of a garment) · *endyō* (to clothe)

Teaching points

1. **Filled within and clothed without.** The Spirit surrounds us in two ways: He comes into us, and He comes upon us. Jesus told His disciples to stay in Jerusalem "until you are endued with power from on high" (Luke 24:49); "endued" means clothed. The inward filling is seen by God; the outward clothing is recognised by people and by demons. A believer may be rich in prayer and the Word yet lack authority, and a robe without a living person inside is only a costume. We need both.
2. **The mantle of authority.** An *adderet* is a prophet's mantle. Elijah threw his mantle over Elisha to call him, and when Elijah was taken up, Elisha took up the same mantle and struck the Jordan (2 Kings 2:13–14). Paul asked Timothy to bring the cloak he had left at Troas (2 Timothy 4:13). The mantle of the Spirit is among the most important things needed in ministry, and it rests on those who live by another life: "it is no longer I who live, but Christ who lives in me" (Galatians 2:20).
3. **The mantle can be corrupted.** Under the Law, a garment with a mark of leprosy was examined by the priest and, if the mark spread, it was burned (Leviticus 13:47–59). The book uses this to teach that sin and compromise can corrupt and destroy the mantle of authority. The servant of God must examine his life and deal with any spreading mark quickly.
4. **Do not tear the mantle in affliction.** In Scripture, people often tore their garments in grief (Ezra 9:3). The book warns that the worries and challenges of life must not push us to destroy the most important gift we have received from the Holy Spirit. In trouble, guard the mantle; do not throw it away.
5. **The perfumed and fringed garments.** The king's garments are "all fragrant with myrrh and aloes and cassia" (Psalm 45:8). Myrrh is a symbol of suffering and death; the fragrance of true authority is released through wounding, and there is no power without sacrifice. Israelites wore *tsitsit* to remember God's commandments (Numbers 15:38–39). The Pharisees lengthened theirs for show (Matthew 23:5), but the woman who touched the fringe of Jesus' garment in faith was healed. Authority comes from grace, not display.

Assessment: The final task (see the next section). It replaces the weekly assignment for this module.

Quiz 10 (10 marks)

1. The Hebrew word *adderet* means: (a) a tassel (b) a prophet's mantle (c) a seal (d) oil
2. In Luke 24:49, Jesus told the disciples to wait in Jerusalem until they were: (a) baptised in water (b) endued (clothed) with power from on high (c) sent to Rome (d) given a new law
3. Short answer: According to the book, who sees the inward filling, and who recognises the outward clothing?
4. In the book, myrrh teaches that: (a) authority comes through wealth (b) there is no power without sacrifice (c) garments should be long (d) worship needs perfume
5. The *tsitsit* on Israelite garments were to remind the people of: (a) their enemies (b) God's commandments (c) the harvest (d) the king

Final assessment (50 marks, 35% of the course)

Each student leads a 30-minute activation prayer session using the prophetic prayers and declarations of at least four manifestations, then hands in a one-page reflection.

Book link: *Ruach HaKodesh*, all chapters, especially the Prophetic Prayers and Declarations and the Summary of the Book

Instructions for students

1. Before the session, follow the fasting guide of Chapter 9: three days of fasting and consecration from morning until evening (or a gentler fast as your health allows), as the disciples waited in Jerusalem for power from on high (Luke 24:49).
2. Choose at least four manifestations, including at least one from each unit (A: fire or oil; B: water, rain or river; C: dove, wind, seal or garment).
3. Write a plan: the order of the manifestations, one key Scripture for each, the declarations you will use, and how long each part takes.
4. Lead the session for 30 minutes with your cell group, prayer group or the class. Give the teacher your plan beforehand.
5. Within one week, hand in a one-page reflection answering: What did the Holy Spirit teach you through this course? Which manifestation changed you most? How will you guard your mantle?

Final task rubric

Criterion	Marks	What the teacher looks for
Manifestations and declarations	15	At least four manifestations, one per unit, each explained and declared correctly
Scriptural grounding	10	Each part rests on a fitting Scripture from the book
Spirit and character	10	Gentleness of the dove, humility, no manipulation, care for others' health in fasting
Leadership and order	5	Clear opening, keeps to 30 minutes, involves the group
Written reflection	10	Answers all three questions honestly and links them to the book
Total	**50**	

A student who does not complete the final task cannot receive the certificate. One resubmission is allowed within four weeks.

Student grade record sheet

Student name: _____ · Teacher: _____ · Language: English / French

Module	Attended (Yes/No)	Quiz (/10)	Assignment (/10)
1 — Ruach HaKodesh: The Name			
2 — The Fire			
3 — The Anointing Oil			
4 — The Water			
5 — The Rain			
6 — The River			
7 — The Dove			
8 — The Wind			
9 — The Seal			

Module	Attended (Yes/No)	Quiz (/10)	Assignment (/10)
10 — Filled Within, Clothed Without			Final task
Totals	**/10**	**/100**	**/90**

Part	Raw score	Weighted score
Attendance (8 or more lessons = 10)	/10	/10
Quizzes	/100	/20
Weekly assignments	/90	/35
Final task	/50	/35
Course total		**/100**

Grade: _____ · Certificate issued: Yes / No · Teacher's signature: _____

About this course

The Holy Spirit is not an idea or a distant force, but the living presence of God at work in the Church. Over ten weekly modules, this course leads students through *Ruach HaKodesh*: the meaning of His name, and His eight manifestations as fire, oil, water, rain, river, dove, wind and seal, ending with what it means to be filled within and clothed without. Each module joins teaching with the book's fasting guides, prophetic prayers and declarations.

INSIDE THIS BOOK

- 10 modules in three units
- Book links for every lesson
- Hebrew, Greek and Jewish background
- Key Scriptures for each manifestation
- Fasting guides and assignments
- A quiz for every module
- The final activation prayer session
- Grading and student record sheet

WHO IT IS FOR

Believers, workers, intercessors, worship teams, cell leaders and ministers in training. The foundation course of the School of Leadership. Available in English and French.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

ISAIAH 62:6

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