

Indwelling of the Ruch Ah Qudesh

What is the indwelling of the Ruch Ah Qudesh? In 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 Ruch Ah Qudesh of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of אַחְזַרְיָהּ (Yahuah)'s own possession, to the praise of His glory. **Ephesians 1:13-14**

But the helper (advocate, intercessor, consoler, comforter), the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit), whom the Father will send in My Authority (Character, Name), He will teach you all things and will bring to your remembrance all things that I have said to you. **Yahukannon (John) 14:26**

Therefore, the indwelling of the Ruch Ah Qudesh identifies Salvation. If a person does not have the indwelling of the Ruch (Spirit) of אַחְזַרְיָהּ (Yahuah), he or she does not belong to אֱלֹהֵינוּ (Yahusha): "You, however, are controlled not by the sinful nature but by the Ruch (Spirit), if the Ruch (Spirit) of אַחְזַרְיָהּ (Yahuah) lives in you. And if anyone does not have the Ruch (Spirit) of אַחְזַרְיָהּ (Yahuah), he does not belong to אֱלֹהֵינוּ (Yahusha). **Romans 8:9**

I will give you a new heart and put a new Ruch (Spirit) within you; I will remove your heart of stone and give you a heart of flesh. **27** And I will put My Ruch (Spirit) within you and cause you to walk in My statutes and to carefully observe My ordinances. **Ezekiel 36:26-27**

I will put My Ruch (Spirit) in you and you will live, and I will settle you in your own land. Then you will know that I, אַחְזַרְיָהּ (Yahuah), have spoken, and I will do it, declares אַחְזַרְיָהּ (Yahuah). **Ezekiel 37:14**

In·dwelling

G3611, Oikeo: (Inhabit, dwell, indwell), G1774, enoikeó: (dwell in, am settled (stationary) indwelling.

1. be permanently present in (someone's soul or mind); possess spiritually.

"the Ruch Ah Qudesh (Set Apart/Holy Spirit) descended to indwell the believers"

RUCH (Spirit) AH (The) QUDESH (Set Apart/Holy)

Ruch (ruu'-kh)

ר (Resh) Image: Head of a man – Meaning: First, Top, Beginning. Sound: **R**

י (Uau/Vav/Waw), Image: Tent Peg – Meaning: Add, Secure, Hook. Sound: (uu),

Ooh. **U**

ח (Hhets), Image: Wall – Meaning: Outside, Divide, Half. Sound: **Hh** (like in the name Bach)

Ah

𐤅 (He), Image: Man, with arms raised – Meaning: Look, Reveal, Breath. Sound: **Ah**

Qudesh

𐤊 (Quph), Image: Sun at the horizon – Meaning: Condense, Circle, Time. Sound: **Q**

𐤍 (Uau/Vav/Waw), Image: Tent Peg – Meaning: Add, Secure, Hook. Sound: (uu) **U**

𐤎 (Dalet), Image: Door – Meaning: Move, Hang, Entrance. Sound: **D**

𐤏 (Shin), Image: Two front teeth – Meaning: Sharp, Press, Eat, Steadfast, Change, Return, Sound: **Sh**

HOW DO YOU RECEIVE THE RUCH AH QUDESH?

The receiving or indwelling of the Ruch Ah Qudesh occurs when you truly believe in and accept 𐤐𐤕𐤕𐤏 (Yahusha) as Ha Mashiach and Savior and is the sign of salvation.

𐤐𐤕𐤕𐤏 (Yahusha) answered, "Truly, truly, I say to you, unless one is Born of Water (Mothers) and the Ruch (Spirit), he cannot enter into the kingdom of 𐤕𐤕𐤏 (Yahuah). 6"That which is born of the flesh is flesh and that which is born of the Ruch (Spirit) is Ruch (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 Ruch (Spirit)." 9 Nicodemus said to Him, "How can these things be?" 10 𐤐𐤕𐤕𐤏 (Yahusha) answered and said to him, "Are you the teacher of Yasharal (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 Shamym (Heavens), but He who descended from Shamym (Heavens): The Son of Man. 14"As Moshah (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 𐤕𐤕𐤏 (Yahuah) so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. **Yahukannon (John) 3:5-16.**

𐤐𐤕𐤕𐤏 (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. **Yahukannon (John) 16:7**

𐤐𐤕𐤕𐤏 (Yahusha) said this just before He died, and after He died the Ruch Ah Qudesh was given to all who earnestly seek to receive Him through the acceptance of 𐤐𐤕𐤕𐤏 (Yahusha) as Ha Mashiach and Savior in their life. The Ruch Ah Qudesh 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 immersion in the Ruch Ah Qudesh and the characteristics of our 𐤕𐤕𐤏 (Yahuah) 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**

𐤀𐤃𐤁𐤏 (Yahuah)'s promise to 'Pour out' of his Ruch (Spirit)

The apostle Kepha (Peter) in his sermon on the Day of Shabuot (Pentecost) specifically equated the 'outpouring' of the Ruch (Spirit) (promised by Joel) with the 'Immersion' of the Ruch (Spirit) promised by Yahukannon (John) the Baptist and 𐤀𐤄𐤃𐤏 (Yahusha). The two (2) expressions were alluding to the same event and the same experience.

These two (2) concepts ("outpouring" and "immersion") are universally accepted to be referring to the same event. Joel's prophecy of the Ruch (Spirit) being poured out is quoted by Kepha (Peter) in his public proclamation of the gospel on the day of Shabuot (Pentecost) (**Acts 2:16-21**). And just ten (10) days before Shabuot (Pentecost), 𐤀𐤄𐤃𐤏 (Yahusha) had told his disciples that they would "be immersed in the Ruch Ah Qudesh (Holy Spirit) after not many of these days" (**Acts 1:4-5**). Clearly, then, the "outpouring" prophecy of Joel is equated to the prophetic promise of being "immersed in the Ruch Ah Qudesh (Holy Spirit)."

IMMERSED IN THE RUCH AH QUDESH (SET APART SPIRIT/HOLY SPIRIT)

Now let's consider the occurrences of the phrase "Immersed in the Ruch Ah Qudesh (Holy Spirit)." This phrase is found seven (7) times in the Brit HaDashah (NT): **Matthew 3:11; Mark 1:8; Luke 3:16; Yahukannon (John) 1:33; Acts 1:5; 11:16; 1 Corinthians 12:13.**

The first four times this phrase occurs, it is used by Yahukannon (John) the Baptizer referring to the coming of the Mashiach. Yahukannon (John) correctly perceived that his purpose was to prepare the way for the coming of our Adon (Lord. Master) (**Matthew 3:3; Mark 1:3; Luke 3:4; Yahukannon (John) 1:23**). When the Pharisees sent some of their own to question Yahukannon (John) to see if he was the Mashiach, he flatly denied it.

I indeed Baptize you in water in response to repentance. But He who is coming after me is mightier than I, whose sandals I am not fit to carry. He Himself will immerse you in the Ruch Ah Qudesh (Set Apart/Holy Spirit). **Matthew 3:11**

I indeed have Baptized (Cleansed, Immersed) you in water. But He will immerse you in the Ruch Ah Qudesh (Set Apart/Holy Spirit). **Mark 1:8**

Yahukannon (John) answered, saying to all: "I baptize you with water, but One more powerful than I will come, the straps of whose sandals I am not worthy to untie. He Himself will immerse you in the Ruch Ah Qudesh (Set Apart/Holy Spirit) and Fire." **Luke 3:16**

I did not recognize Him. But He who did send me to Baptize in water, He to me did say, "Upon whoever you should see the Ruch (Spirit) coming down and remaining upon Him, He it is who is immersing in the Ruch Ah Qudesh (Set Apart/Holy Spirit)." **Yahukannon (John) 1:33**

The writer of each Gospel narrative recorded these words of Yahukannon (John) the Baptizer with slight differences from the other three (3). That is to be expected, of course. In his Gospel account, the apostle Yahukannon (John) quotes the words of Yahukannon (John) the Baptizer on the same subject of 𐤀𐤄𐤃𐤏 (Yahusha) being the One (1) to immerse in the Ruch Ah Qudesh (Set

Apart/Holy Spirit). But while those words quoted by the apostle Yahukannon (John) deal with the same subject as the other Gospel writers, they were spoken on a different occasion than the writers of Matthew, Mark and Luke reference.

The common element in each of these four (4) accounts is that $\text{OWY}\text{\AA}\text{\textcircled{A}}$ (Yahusha), the One (1) who was to come after Yahukannon (John) the Baptizer, would “immerse in the Ruch Ah Qudesh (Set Apart/Holy Spirit).” The wording of this phrase in the Greek New Testament is essentially the same in each of the four (4) Gospel accounts.

The same verb baptizō is used each time. The tense of the verb is different in the apostle Yahukannon (John)’s account, but he recorded a quote of Yahukannon (John) the Baptizer from a different occasion. The preposition is the same in each account: en, which means “in.” The noun in this phrase is the same in each case. It is Pneumati, which means “*the* Spirit.” The adjective in this phrase modifying that noun is the same in each case. It is Hagiō, which means “Set Apart/Holy.”

So, each of the Gospels records these words of Yahukannon (John) the Baptizer. $\text{OWY}\text{\AA}\text{\textcircled{A}}$ (Yahusha), of course, is the one who came after Yahukannon (John). He was the Mashiach. He was the one who immersed in the Ruch Ah Qudesh (Holy Spirit). Each of these references, then, records a prophetic utterance by Yahukannon (John) the Baptizer about the Adon $\text{OWY}\text{\AA}\text{\textcircled{A}}$ (Yahusha) immersing His disciples in the Ruch Ah Qudesh (Holy Spirit). The question at this point is this: Has $\text{OWY}\text{\AA}\text{\textcircled{A}}$ (Yahusha) continually immersed His disciples in the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit) throughout history, or was this a one-time event that had continuing effects? The next three (3) occurrences of the phrase will answer this question.

In Luke’s account of the acts of the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit) in the lives of first century believers (i.e., “Acts”), the phrase “immersed in the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit)” is found twice: **Acts 1:5** and **11:16**.

Because Yahukannon (John) indeed did Baptize in water, but you, you will be immersed in the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit) after not many of these days. **Acts 1:5**

“Yahukannon (John) indeed did Baptize in water, but you, you will be immersed in the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit).” **Acts 11:16**

The wording of the phrase about being immersed in the Ruch Ah Qudesh (Set Apart Spirit/ Holy Spirit) in these two (2) verses is the same. And it is essentially the same as the references found in the Gospels we just considered. I say “essentially” because there is a slight difference in the tense of the Greek verb baptizō.

Again, this is understandable given the different speakers and different occasions. In Matthew, Mark and Luke’s accounts, Yahukannon (John) the Baptizer was speaking of Mashiach, and so the verb βαπτίσει (baptisei) is in the third (3rd) person singular, future tense, active voice: “He will immerse...”

In **Yahukannon (John) 1:33**, Yahukannon (John) was quoting the word he received from Adon about how he would recognize the Mashiach, the One immersing in the Ruch Ah Qudesh (Set Apart Spirit/ Holy Spirit). The form of the verb baptizō in this verse is the present active participle masculine singular form, used with the definite article as a substantive, ὁ βαπτίζων (ho baptizōn), “the One who is immersing.”

However, in **Acts 1:5** and **11:16**, **OWYʼAʼL** (Yahusha) is speaking to His disciples, and He is paraphrasing Yahukannon (John)’s words. Consequently, the form of the verb baptizō is the future indicative passive, second (2nd) person plural form βαπτισθήσεσθε (baptisthēsesthe): “you will be immersed...” Aside from this difference, the rest of the phrase as it is found in Acts is the same: the same preposition, the same noun and the same adjective.

The first (1st) reference, **Acts 1:5**, took place just ten (10) days before Shabuot (Pentecost). In verse 3, Luke informs us that **OWYʼAʼL** (Yahusha) spent forty (40) days after His resurrection, appearing to and teaching His disciples. At that time, **OWYʼAʼL** (Yahusha) had told his apostles that they would “be immersed in the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit) after not many of these days” (**Acts 1:4-5**). And ten (10) days later, the day of Shabuot (Pentecost) and the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit) came (**2:1**). So **OWYʼAʼL** (Yahusha) was quoting the prophecy of Yahukannon (John) concerning disciples being immersed in the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit), and He was applying it to the outpouring of the Ruch (Spirit) prophesied by Joel (**Joel 2:28-29** and **Acts 2:16-18**).

Consequently, the promise to be immersed in the Ruch (Spirit) was equated to the Ruch (Spirit) being poured out. It is clear, therefore, that the first five (5) times the phrase “immersed in the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit)” occurs, it is prophesying the coming and reception of the Ruch (Spirit) on the day of Shabuot (Pentecost). And these five (5) occurrences refer to this immersion in the Ruch (Spirit) as something that **OWYʼAʼL** (Yahusha) Ha Mashiach was to do.

This understanding tracks with statements **OWYʼAʼL** (Yahusha) made to His disciples regarding His sending the Comforter, the Ruch Ah Qudesh (Holy Spirit). He promised them that He would ask the Father, and the Father in His name would send the Ruch (Spirit) (**Yahukannon (John) 14:16-17, 26; 15:26; 16:7, 13**). **OWYʼAʼL** (Yahusha) is the Immerser in the Ruch Ah Qudesh (Set Apart/Holy Spirit).

The next occurrence of the phrase “immersed in *the* Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit)” is in **Acts 11:16**. The background to this verse begins in **Acts 10**, where the apostle Kepha (Peter) enters the home of a Gentile named Cornelius. He and his household are described as God-fearing (**10:2**). As Kepha (Peter) proclaimed the good news, Cornelius and those of his household believed, and they immediately received not only the remission of their sins, but also the indwelling and empowering of the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit).

After spending a few days with them, Kepha (Peter) went up to Yarusalym (Jerusalem). There the other apostles and some other brothers confronted Kepha (Peter) regarding his actions, i.e., his entering the home of Gentiles and eating with them. In recounting the events that happened in the household of Cornelius, Kepha (Peter) explains his sharing the gospel with them, and what happened as they believed.

And as I began to speak, the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit) fell upon them, even as also upon us in the beginning. 16 Then I was reminded of the saying of Adon, how He said, “Yahukannon (John) indeed did immerse *in* water, but you, you will be immersed in the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit).” **Acts 11:15-16**

In this context, Kepha (Peter) recounts that when he witnessed the personal experiences of Cornelius and the other Gentiles in attendance, he was “reminded” (ἐμνήσθην [emnēsthēn], passive voice) of OWYִאֵל (Yahusha)’s promise of His disciples being “immersed in *the* Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit).” Kepha (Peter) is no doubt recalling his own experience on the day of Shabuot (Pentecost) in Yarusalym (Jerusalem) (**Acts 2**). Kepha (Peter) actually says that the Ruch Ah Qudesh (Holy Spirit) “fell upon” the Gentiles in Cornelius’ household “even as also upon us in the beginning” (emphasis mine).

Kepha (Peter) recalled more than his own personal experience here; he also reflected upon the prophetic promise of OWYִאֵל (Yahusha), the theological basis for what he was witnessing in the home of Cornelius. He reflected upon the work of OWYִאֵל (Yahusha) as the One immersing in the Ruch Ah Qudesh (Holy Spirit), a work accomplished on the day of Shabuot (Pentecost), which Kepha (Peter) himself described at the time as the fulfillment of the outpouring prophecies of the Hebrew Scriptures.

There is one other occurrence of this verb in connection with the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit), and that is in **Acts 8:16**. In the verses immediately preceding this (verses **14-15**), the apostles Kepha (Peter) and Yahukannon (John) had been sent to Samaria. And once there, they prayed for them to receive the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit). Then, in verse 16, we are told; For He had not yet fallen upon any of them, but they had only been immersed in the name of OWYִאֵל (Yahusha) Ha Mashiach.

In **Acts 8**, the apostles Kepha (Peter) and Yahukannon (John) prayed for the Samaritan believers, whom as yet had not had the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit) “fall upon” them. Then, in verse **17**, at the laying on of the hands of those two (2) apostles, Samaritan believers “received the Ruch Ah Qudesh (Set Apart Spirit/Holy Spirit).” No specific manifestation connected with their reception of the Ruch (Spirit) is mentioned, but it was obvious enough that Simon (a Samaritan sorcerer converted to Mashiach) observed the phenomenon.

For also in one Ruch (Spirit) we all into one body were immersed, whether Hebrews or Greeks, whether slaves or free persons, and all one Ruch (Spirit) were given to drink. **1 Corinthians 12:13**

Putting all of this together, then, in light of the unity within diversity that is displayed in a single body with many and diverse parts, Shaul (Paul) informs or reminds the Corinthians that “in one Ruch (Spirit) we all into one body were immersed.”

So, what does this verse tell us about this immersion in the one (1) Ruch (Spirit)? Shaul (Paul)’s point must be seen in the immediate and overall context of this verse. In **1 Corinthians 12**, two themes predominate: unity within diversity and spiritual gifts. In verses **4-6**, Shaul (Paul) refers to the diversities of gifts, service and workings, but the same Ruch (Spirit), Adon and Alhym. Verses **7** and **11** speak of manifestations given and distributed by the Ruch (Spirit) for the common good. Verses **7** and **11** also “frame in” verses **8-10**, where the nine (9) manifestation gifts of the Ruch (Spirit) are mentioned.

Verse **12** begins the “one (1) body, many members” analogy, and this theme carries on throughout the remainder of the chapter (verses **12-31**). It is in this context that Shaul (Paul) says “...in one (1) Ruch (Spirit) we all into one (1) body were immersed...” This statement, then, refers to a truth that all have experienced.

The scriptures make it clear that the believers in **Acts 2** experienced a immersion of the Ruch (Spirit) of אַחַד אֱלֹהִים, which began on the day of Shabuot (Pentecost). This was in fulfillment of אֱלֹהִים (Yahusha)'s words, but in a few days, you will be immersed in the Ruch Ah Qudesh” **Acts 1:5**.

The Apostles experienced the immersion in the Ruch Ah Qudesh on the day of Shabuot (Pentecost). It resulted in them being empowered to proclaim the Gospel and lead many to Amunah (Faith) in אֱלֹהִים (Yahusha) **Acts 2:41**.

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

The immersion in the Ruch Ah Qudesh is when a believer is placed into perfect union with אֱלֹהִים (Yahusha) through the presence and impartation of the Ruch Ah Qudesh which produces Gifts and fruits that continue to grow through a daily walk with אֱלֹהִים (Yahusha). It all happens the moment you believe in אֱלֹהִים (Yahusha) as Ha Mashiach and Son of אֱלֹהִים (Yahuah), when you confess with your breath, surrendering your life unto אֱלֹהִים (Yahuah)’s word and allow the Ruch Ah Qudesh to lead you, guide you and empower you to live righteously and to fulfill the will of the Father.

Believers must completely put their trust and Amunah (Faith) in אֱלֹהִים (Yahusha) and ask the Ruch Ah Qudesh to lead and direct their daily life, so that the will of אֱלֹהִים (Yahuah) is done in the believer’s life. Then the power and gifts of the Ruch (Spirit) begin to manifest and become more relevant in the believer’s daily walk. אֱלֹהִים (Yahusha) said: **12** Verily, verily, I say unto

you, He that believes in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If you shall ask any thing in my name, I will do it. **Yahukannon (John) 14:12-14**

Scripture does not use the term "baptism in the Ruch" very often. Yahukannon (John) the Baptist predicted that OWYʼʼʼ (Yahusha) would come and immerse (submerge, baptize, wash) in the Ruch (Spirit) and fire **Matthew 3:11; Mark 1:8; Luke 3:16; Yahukannon (John) 1:33**. In **Acts 1:5**, OWYʼʼʼ (Yahusha) told His followers that they would be immersed in the Ruch Ah Qudesh not many days from then. The spectacular events on the day of Shabuot (Pentecost) seem to be the obvious fulfillment of His words **Acts 2**. The only other mention in **Acts 11:16** refers back to Shabuot (Pentecost), explaining that Cornelius had an experience very similar to the Shabuot (Pentecost) manifestations.

In the book of Acts, the Immersion in the Ruch Ah Qudesh sometimes resulted in speaking in tongues **Acts 2:4; 10:44-46; Acts 19:6**. However, in other instances, people believed and therefore received Immersion in the Ruch Ah Qudesh, 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**

Therefore, if any man be in OWYʼʼʼ (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 immersed into OWYʼʼʼ (Yahusha) were immersed into his death? We were therefore buried with him through immersion into death in order that, just as OWYʼʼʼ (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 ʼʼʼ (Yahuah), putting away our former sinful ways and desire to live a life pleasing to ʼʼʼ (Yahuah).

OWYʼʼʼ (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 Ruch (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” **Yahukannon (John) 14:15-17**.

Immersion in the Ruch Ah Qudesh, What Does It Mean to You?

Immersion in the Ruch Ah Qudesh does two (2) things. First (1st), it unites us Spiritually with the death and resurrection of OWYʼʼʼ (Yahusha), uniting us with Him and other believers as the body of OWYʼʼʼ (Yahusha). Second (2nd), Immersion in the Ruch Ah Qudesh produces fruit and Gifts of the Ruch (Spirit) to empower us, lead us and transform us into the likeness of OWYʼʼʼ

(Yahusha) so we can be a witness to others about the love of our Alhym.

Immersion in the Ruch Ah Qudesh 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 OWYᐃᐃ (Yahusha) functioning properly **1 Corinthians 12:13**.

Of all the gifts given to mankind by ᐃᐃᐃᐃ (Yahuah), there is none greater than the indwelling presence of the Ruch Ah Qudesh. The Ruch (Spirit) has many functions, activities and roles. First (1st), He does a work in the hearts of all believers everywhere. OWYᐃᐃ (Yahusha) told the disciples that He would send the Ruch (Spirit) into the world to “convict the world concerning sin, and concerning righteousness, and concerning judgment” **Yahukannon (John) 16:7-11**.

The Ruch (Spirit) applies the truths of ᐃᐃᐃᐃ (Yahuah) 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 reborn from above and belong to ᐃᐃᐃᐃ (Yahuah), the Ruch (Spirit) takes up residence in our hearts forever, sealing us with the promise of eternal life.

OWYᐃᐃ (Yahusha) said He would send the Ruch (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” **Yahukannon (John) 14:16**.

OWYᐃᐃ (Yahusha) gave the Ruch (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 Ruch (Spirit) of ᐃᐃᐃᐃ (Yahuah) to do this work in those that would truly believe, so he could go the Shamym (Heavens) and create a kingdom for us to rule.

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

He reveals to us the whole counsel of Alhym 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 OWYᐃᐃ (Yahusha) is who He said He is. **Yahukannon (John) 15:26; 1 Corinthians 12:3**.

The Ruch (Spirit) convinces us of OWYᐃᐃ (Yahusha)’s deity and place as the only begotten son, the prophesied Mashiach, and about His Sufferings and Death, His Resurrection and Ascension, His Exaltation at the right hand of ᐃᐃᐃᐃ (Yahuah), and His role as the Judge of all. He gives glory and honor to ᐃᐃᐃᐃ (Yahuah) in all things **Yahukannon (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 OWYᵅᵅ (Yahusha) on earth. All these gifts are given by the Ruch (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 Ruch Ah Qudesh

Do you not Know that your body is the temple of the Ruch Ah Qudesh which is in you, which you have of ᵅᵅᵅᵅ (Yahuah), and you are not your own? 20 for you are bought with a price: therefore, glorify ᵅᵅᵅᵅ (Yahuah) in your body, and in your Ruch (Spirit), which are ᵅᵅᵅᵅ (Yahuah)'s. **1 Corinthians 6:19-20**

OWYᵅᵅ (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 **Yahukannon (John) 2:15** and once at the end of His ministry three (3) years later just before his death. The first (1st) time didn't make a lasting impression.

My house shall be called the house of prayer. Has OWYᵅᵅ (Yahusha) changed His mind in regards to the purpose of His Temple? Three (3) years didn't seem to change His mind at Yarusalym (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 his 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 Ruch Ah Qudesh? 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 Ruch (Spirit) within us? How can we foolishly glory in sin?

Both our bodies and our Ruch (Spirit)s belong to ᵅᵅᵅᵅ (Yahuah). We are supposed to glorify ᵅᵅᵅᵅ (Yahuah) in our bodies through right actions and in our Ruch (Spirit)s 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 ᵅᵅᵅᵅ (Yahuah) the Father. He is our AB Father.

The message that ᵅᵅᵅᵅ (Yahuah) 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 ᵅᵅᵅᵅ (Yahuah) into a den of thieves. How?

We are not remembering to whom we belong. We are ignoring ᵅᵅᵅᵅ (Yahuah)'s Word. We are ignoring ᵅᵅᵅᵅ (Yahuah)'s love. We are ignoring ᵅᵅᵅᵅ (Yahuah)'s Ruch (Spirit) within us. We

become like King David, who although he possessed a heart perfect towards **ጸሃጳጌ** (Yahuah), despised **ጸሃጳጌ** (Yahuah)'s Word and **ጸሃጳጌ** (Yahuah), and entered into sin. Was David cast off because of his sin? No.

ጸሃጳጌ (Yahuah) 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 **ጸሃጳጌ** (Yahuah).

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 **ጸሃጳጌ** (Yahuah) 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 Ruch Ah Qudesh. **ጠሃሃጳጌ** (Yahusha) Himself explained it differently on different occasions. To the apostles, He said, "Receive the Ruch Ah Qudesh" **Yahukannon (John) 20:22**. To the multitude who gathered with Him just before the Ascension, He said, "You shall receive power when the Ruch Ah Qudesh has come upon you" **Acts 1: 8**.

The apostle Yahukannon (John) refers to the Ruch (Spirit) as being "given to the believer". **1 Yahukannon (John) 3:24**; Kephah (Peter) talks about the Ruch Ah Qudesh being "in believers". **1 Peter 1:11** Shaul (Paul) says, "**ጸሃጳጌ** (Yahuah) has sent forth the Ruch (Spirit) of His Son into our hearts" **Galatians 4:6**; in another place he speaks of the believer as "the temple of the Ruch Ah Qudesh." **1 Corinthians 3:16-17**

All of these terms lead us in the same direction. The Ruch (Spirit) resides in the believer or dwells or lives in the believer. The most descriptive of the four (4) is found in Shaul (Paul)'s first (1st) letter to the Assembly in Corinth: "Do you not know that you are a temple of **ጸሃጳጌ** (Yahuah), and that the Ruch (Spirit) of **ጸሃጳጌ** (Yahuah) dwells in you?"

Clearly, to Shaul (Paul), to be indwelt by the Ruch Ah Qudesh is to be inhabited by **ጸሃጳጌ** (Yahuah). By equating the phrase **ጸሃጳጌ** (Yahuah)'s temple' with the phrase 'a temple of the Ruch Ah Qudesh,' Shaul (Paul) is clear: The idea is that the Ruch Ah Qudesh takes up residency in believers forever. He doesn't just pass through. He makes us His home. He comes to stay. Shaul (Paul)'s reference to believers as temples emphasizes this. Having grown up a devout Hebrew, Shaul (Paul) had a great deal of respect for the temple. To the nation of Yasharal (Israel), it represented the presence of **ጸሃጳጌ** (Yahuah) among His people.

When **ጠሃሃጳጌ** (Yahusha) was crucified, there was no longer any need for the temple. **ጸሃጳጌ** (Yahuah) 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 **ጸሃጳጌ** (Yahuah) had been restored. To symbolize the change, **ጸሃጳጌ** (Yahuah) 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 יְהוָה (Yahuah), not man, had initiated the change. By referring to believers as temples, Shaul (Paul) was announcing that יְהוָה (Yahuah) had changed His residency for good. He had left the temple in Yarusalym (Jerusalem) and, via the Ruch Ah Qudesh, has moved into the hearts of His people. The Ruch Ah Qudesh has taken up permanent residence in the temple of our hearts and minds. This is an awesome responsibility for the Chosen believers. The Ruch Ah Qudesh actually dwells in us, in our bodies, our minds and our hearts.

We are talking about יְהוָה (Yahuah) Almighty manifesting a part of Himself through these nine (9) gifts, since יְהוָה (Yahuah), וְיֵשׁוּעָה (Yahusha), and the Ruch Ah Qudesh are in perfect unity with one (1) another, So, every one (1) of these gifts are direct, miraculous, manifestations from the Ruch Ah Qudesh.

When the Shaul (Paul), tells us to "desire earnestly" these Spiritual gifts and not to be afraid to try and stir these gifts up with יְהוָה (Yahuah), then you know יְהוָה (Yahuah) the Father wants us to come after these Spiritual gifts.

Desire these nine (9) gifts with the nine (9) fruits of the Ruch Ah Qudesh so יְהוָה (Yahuah) 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 יְהוָה (Yahuah) warrior like King David and Yahusha (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 Ruch (Spirit) Himself on the inside of you, along with these nine (9) powerful gifts that can be manifested through you at any time to help either yourself or any other people as different needs will arise in their lives.

The knowledge that the Ruch Ah Qudesh 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 יְהוָה (Yahuah) for this precious Gift of the Ruch Ah Qudesh and His work in our lives. HalluYAH!!!