

Blasphemy of the Ruch Ah Qudesh

Therefore I tell you, every sin (Breaking the 10 Commandments) and Blasphemy Strong's #989 "Blasphemo," to vilify, speak impiously, defame, revile or speak evil of, will be forgiven men, but the Blasphemy against the Ruch Ah Qudesh will not be forgiven men. 32 Whoever speaks a Word against the Son of Man (OWYAZL (Yahusha), it will be forgiven him; but whoever speaks against the Ruch Ah Qudesh, it will not be forgiven him, neither in this world, nor in that which is to come. **Matthew 12:31-32**

Truly, I say to you, all sins (Breaking the 10 Commandments) will be forgiven the children of man, and whatever Blasphemies they utter, 29 but whoever Blasphemes against the Ruch Ah Qudesh never has forgiveness, but is guilty of an eternal Sin, because they were saying, "He has an unclean Ruch (Spirit)." **Mark 3:28-30**

And everyone who speaks a word against the Son of Man will be forgiven, but the one who Blasphemes against the Ruch Ah Qudesh will not be forgiven. 11 And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say, 12 For at that time the Ruch Ah Qudesh (Set Apart Spirit) will teach (lead) you what you should say. **Luke 12:10 -12**

There are only a few places the Greek word Blasfeemía is transliterated as "Blaspheme" in the Brit HaHadashah (NT). The Greek word Blasfeemía is a generic word used to describe behavior and speech that vilifies another. The Hebrews accused OWYAZL (Yahusha) of Blaspheming when he claimed to be the Son of AYAZL (Yahuah). OWYAZL (Yahusha) uses the Greek word Blasfeemía in context with the Unpardonable transgression, but in a very LIMITED sense.

What Exactly Is Blasphemy?

According to Strong's Concordance the following are definitions for every occurrence in your Scripture "to **Blaspheme/Blasphemy**:

Hebrew #2778, "Charaph," means to: betroth, **Blaspheme**, defy, rail, reproach, upbraid

A primitive root; to pull off, i.e. (by implication) to expose (as by stripping); specifically, to betroth (as if a surrender); figuratively, to carp at, i.e. Defame; betroth, **Blaspheme**, defy, jeopard, rail, reproach, upbraid.

Hebrew #5007, Natsah means: Contempt, **Blasphemy**

Nehemiah 9:18: Even after they had cast for themselves an image of a calf and said, "This is your Aluhym who brought you up out of Mitsryim (Egypt)," and they had committed terrible blasphemies,

Nehemiah 9:26: But they were disobedient and rebelled against You; they flung Your Turah behind their backs. They killed Your prophets who had admonished them to return to You. They committed terrible blasphemies.

Greek #987, "Blasphemeo," means to: slander, hence to speak lightly or profanely of Sacred things such as the Torah (Instructions), to vilify, speak impiously, defame, revile or speak evil

of. be spoken of as evil (1), **Blaspheme** (4), **Blasphemed** (6), **Blasphemers** (1), **Blasphemes** (3), **Blaspheming** (4), dishonored (1), hurling abuse (3), malign (2), maligned (1), revile (3), reviling (1), slandered (1), slanderously reported (1), spoken against (1), utter (1).

Greek #987, "Blasphemeo," means to: slanderous, evil-speaking. **Blasphemer** (1), **blasphemous** (1), revilers (1), reviling (1).

Blasphemed:

Hebrew #5344, "Nagab," means to: "shoot down," "pierce with holes" or "to curse." appoint, **Blaspheme**, bore, curse, express, with holes, name, pierce, A primitive root; to puncture, literally (to perforate, with more or less violence) or figuratively (to specify, designate, libel) -- appoint, bore, curse, express, with holes, name, pierce, strike through.

Hebrew #5006, "Na'ats," "to cause scorn to flourish," Of course scorn means to treat with contempt or disdain. **Blaspheme** (1), **Blasphemed** (1), despise (3), despised (5), given (1), rejects (1), spurn (3), spurned (8), spurns (1).

Hebrew #1442, "Gadaph," means to: revile, **Blaspheme**

Greek #987, "Blasphemeo," to slander, hence to speak lightly or profanely of sacred things such as the Torah, to vilify, speak impiously, defame, revile or speak evil of. be spoken of as evil (1), **Blaspheme** (4), **Blasphemed** (6), **Blasphemers** (1), **Blasphemes** (3), **Blaspheming** (4), dishonored (1), hurling abuse (3), malign (2), maligned (1), revile (3), reviling (1), slandered (1), slanderously reported (1), spoken against (1), utter (1).

Greek #498. antitássó, means to: range in battle against, to set oneself against **498** antitássomai (from Strongs #:473 antí, "opposite to, against" instead of, in return for, over against, opposite, in exchange for, as a substitute for, (b) on my behalf, (c) wherefore, because, and Strongs #:5021 tássō, "arrange, order") – properly, "squared off" (opposite to); opposed to in principle and in practice.

Strongs #:498 /antitássomai ("to resist") means to "reject the entire make-up of something," i.e. its whole arrangement – from its very "set up" (organization) to the final way it is "ordered."

Accordingly, Strongs #:498 (antitássomai) is used in antiquity of organized resistance, like an army assuming a specific battle-array position to resist in "full alignment"; to disagree (oppose) intensely.]

It is more than the words of "Blasphemy" that separate one from **אֵלֹהִים** (Yahuah); it is the mental "Unrighteous Attitude" behind the words of the "Blasphemer" that separates one from **אֵלֹהִים** (Yahuah). An unrighteous mental "Attitude" of "Blasphemy" is not a Mental Attitude" of "Love" expressed as willful obedience toward **אֵלֹהִים** (Yahuah), and is therefore a mental attitude of disdain towards **אֵלֹהִים** (Yahuah), His Ruch Ah Qudesh and his Torah (Instructions, teaching, guidance).

The Brit HaHadashah (NT) was originally written in Hebrew then translated into Greek language, and then into the Latin, then into English and other languages.

In relation to Blasphemy of the Ruch (Spirit), Blasphemeo (or its various word cognates, such as Blasfeemia) can be found in the Brit HaHadashah accounts in **Luke 12:10** and **Matthew 12:30-32**, and **Mark 3:28-29**.

The word Blasphemy is derived from the Greek Blasphemeo (NT: 987); it is defined as meaning, “To revile or speak impiously (of divine things) or reproachfully (of human things).” When directed at a person, Blasphemeo means, “to hurt someone’s reputation by smiting them with evil or slanderous reports or words.” It implies more than just cursing at another or other verbal abuse stemming from angry impulse; the word Blasphemeo is the use of words and/or speech to deliberately slander another, particularly with self-serving motives.

The word Blasphemeo is from a compound word Bláspemos (NT: 989) and Bláspemos means, “to BE abusive and revile another’s good name.” The word Bláspemos is a compound of (2) two root words, “blapto,” (NT: 984) and “pheme,” (NT: 5345).

Blapto is a primary verb meaning, to hinder, i.e. to injure PHEME (pronounced “fame”) is from a root word “phemi,” (NT: 5346) and means, “a saying, i.e. rumor,” and phemi originates from phos (NT: 5457) and “phaino” (NT:5316), which means, “to reveal or make one's thoughts known thru speech.”

Combining all of the literal meanings of all the words that make up the Greek Blasphemeo, a precise definition of the word translated as “Blasphemy” in the NT is as follows:

BLASPHEMY – The use of slander to make one’s thoughts publicly known in an attempt to ruin the good name and reputation of someone else in order to hinder them.

According to the definitions above, to Blaspheme the Ruch (Spirit) of אַיָּאֵל (Yahuah) is to make one’s thoughts known in a calculated and deliberately evil way. To Blaspheme the Ruach (Spirit), an evil person sets out with a plan devised to publicly vilify אַיָּאֵל (Yahuah) with the aim of destroying His reputation, His credibility and his Word (Torah). This is done by contemptuously hindering the operation of אַיָּאֵל (Yahuah)’s Ruch (Spirit) and slandering His authority.

The only way to determine what blasphemy of the Ruch Ah Qudesh is, and to discern who is or is not guilty of this unpardonable sin, you must acquaint yourself with the (3) three accounts that mention blasphemy of the Ruch Ah Qudesh (Set Apart Spirit) . **Matthew 12:22-45, Luke 11:14-36; 12:10, Mark 3:20-29**

To understand Blasphemy of the Ruach ha Kodesh you have to compile an accurate chronology of events occurring at the time **וַיָּשָׂא** (Yahusha) taught about Blasphemy:

Every sin (Breaking of the Commandments) and Blasphemy will be forgiven men, but the Blasphemy against the Ruah (Spirit) will not be forgiven men. Anyone who speaks a Word against the Son of Man, it will be forgiven him; but whoever speaks against the Ruch Ah Qudesh it will not be forgiven him, either in this age or in the age to come **Matthew 12:31-32.**

The account in **Mark 3:29** makes it clear the reason for **וַיָּשָׂא** (Yahusha)’s warning about Blasphemy and it was because they say he has an unclean Ruch (Spirit), which amounts to saying the miracle was done thru HaSatan (Baalzebub).

Matthew 12:32 is an extension of verse 31, The Words, “who speaks against the Ruch Ah Qudesh,” in Greek are rendered, “eípee katá tou Pneúmatos tou Hagíou.” As in verse 31, Pneúmatos is a variation of pneúma, adding the ‘tos’ to show the operation or working of the Ruch (spirit). The definite article tou precedes pneúmatos, specifying “THE” operation of and/or activity of the Ruah (Spirit), as opposed to the Ruch (spirit) itself. The Blasphemy

against the activity of the Ruch (Spirit) means to slander by hindering the work and the activity of the Ruch (Spirit). However, verse 32 adds another component following toú pneúmatos, which is the Words, “toú Hagíou.”

In **Matthew 12:32**, (and elsewhere in the Brit HaHadashah (NT), most Bible versions mistranslated the Greek, “toú pneúmatos toú Hagíou,” as, “the Holy Spirit.” This error is easily noticed, because the words ‘Pneúmatos’ and ‘Hagíou’ are both Nouns. The term, “Holy spirit,” uses ‘Holy’ as an adjective to describe the noun, ‘Spirit.’ Since Hagíou is a noun, it cannot be used as an adjective (‘Holy’) to describe the Greek noun Pneúmatos (‘Spirit’).

The reason every single Bible version sold in Christian bookstores today mistranslates, “toú pneúmatos toú Hagíou,” as, “the Holy Spirit,” has more to do with doctrinal influences than good translation. Below are the correct rendering possibilities for these Greek words, including the definite articles toú.

1. toú = the, this, that
2. pneúmatos = activity of the Ruach (spirit)
3. Hagíou = morally blameless, sanctified and/or undefiled one
4. toú pneúmatos = the activity of the Ruach (spirit)
5. toú Hagíou = ‘the’ morally blameless, sanctified and/or undefiled one
6. toú pneúmatos toú Hagíou = The spiritual activity of the undefiled one, The spiritual activity of morally blameless one, The spiritual activity of the sanctified one

Item 6 in the list above provides (3) three possible translations for **Matthew 12:32**; no matter which one is used, all refer to speaking against the activity of the glorified **OWYAZL** (Yahusha) in his Spiritual form, which takes place after his ascension and onward. This shows the true meaning of, “Blasphemy against the Ruch Ah Qudesh,” which is Blasphemy against **AYAZL** (Yahuah), as He works thru **OWYAZL** (Yahusha), as Mashiach works thru his body of Chosen believers according to the Turah (his word).

On the other hand, **Matthew 12:31** refers to Blasphemy against the, Ruach “Spirit,” of **AYAZL** (Yahuah), committed by the Hebrew Spiritual leaders known as the Pharisees. The Pharisees Blasphemed against, “the Ruch (Spirit),” of **AYAZL** (Yahuah), as He healed the sick by performing miracles thru His son, **OWYAZL** (Yahusha) HaMashiach

OWYAZL (Yahusha) teaches about trees that bear good and bad fruit. He then summarizes by telling these wicked men to make the tree good or bad; he tells them a tree is known by its fruit and says that by your words you are Justified or Condemned **Matthew 12:33-37**.

Matthew 12:1-45 12:1-8 At that time **OWYAZL** (Yahusha) went through the grain fields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is unlawful on the Sabbath.” He answered, "Haven't you read what David did when he and his companions were hungry? He entered the house of **AYAZL** (Yahuah) , and he and his companions ate the consecrated bread — which was not lawful for them to do, but only for the priests.

Or haven't you read in the Turah (Law) that on the Sabbath the priests in the temple desecrate

the day and yet are innocent? I tell you that one greater than the temple is here. If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent. For the Son of Man is Adon (Lord) of the Sabbath." Remember it is the Pharisees that accuse **OWYAZL** (Yahusha)'s disciples of breaking the Sabbath; this begs a question: What were the Pharisees doing out in the fields following **OWYAZL** (Yahusha) and his disciples on the Sabbath? The Pharisees' role as Hebrew spiritual leaders on the Sabbath was typically to read portions of the Turah (Law) or discourse about the Turah; they were always in the synagogue, but here in Matthew chapter 12, they followed **OWYAZL** (Yahusha) for one reason alone... to ACCUSE and condemn him. Remember, this is part of what **OWYAZL** (Yahusha) later identifies in the context as speaking, "against," the Ruch (Spirit) of **AYAZL** (Yahuah) .

Matthew 12:9-14 Going on from that place, he went into their synagogue, and a man with a shriveled hand was there. Looking for a reason to accuse **OWYAZL** (Yahusha), they asked him, "Is it lawful to heal on the Sabbath?" He said to them, "If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath." Then he said to the man, "Stretch out your hand." So he stretched it out and it was completely restored, just as sound as the other. But the Pharisees went out and plotted how they might kill **OWYAZL** (Yahusha).

Instead of trying to avoid the Hebrew Pharisees, **OWYAZL** (Yahusha) leaves the fields and goes directly into their synagogue! Talk about courage! The true motive for blasphemy against the Ruch (Spirit) of **AYAZL** (Yahuah) is revealed in the words, "Looking for a reason to accuse **OWYAZL** (Yahusha)..."

It is not enough to merely say, "I spoke those words against the Ruch Ah Qudesh." This does not qualify him for the unpardonable sin; in order to Blaspheme in a way that is unforgivable, his frame of mind cannot waver from the evil purpose in his heart. His entire lifestyle and purpose would be to control others thru the use of Religious positions of power.

Notice also, the Pharisees were looking for reasons to accuse **OWYAZL** (Yahusha) before he even healed the man with the withered hand. This shows a calculated plan of evil was unfolding; nevertheless, the true 'blasphemy' is revealed after **OWYAZL** (Yahusha) heals the man in their synagogue. Instead of rejoicing, the Pharisees went out and plotted how they might kill **OWYAZL** (Yahusha).

Matthew 12:15-21 Aware of this, **OWYAZL** (Yahusha) withdrew from that place. Many followed him, and he healed all their sick, warning them not to tell who he was. This was to fulfill what was spoken through the prophet Isaiah: "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Ruch (Spirit) on him, and he will proclaim justice to the nations. He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory. In his Name the Nations will put their hope."

Matthew 12:22-24 Then they brought him a demon-possessed man who was blind and mute, and **OWYAZL** (Yahusha) healed him, so that he could both talk and see. All the people were astonished and said, "Could this be the Son of David?" But when the Pharisees heard this, they said, "It is only by Baalzebul, the prince of demons, that this fellow drives out demons."

The Pharisees said the healing of the demon-possessed man who was blind and mute was done

thru the power of Baalzebub, the prince of demons. In other words, they were publicly defaming with slanderous lies about **אֵלֹהִים** (Yahuah) Almighty Himself! They witnessed His miraculous power of such awesome magnitude that a demon-possessed man that was blind and could not speak a word instantaneously healed at the command of the words spoken by the man of **אֵלֹהִים** (Yahuah), **וַיְשׁוּעַ** (Yahusha) HaMashiach. The Pharisees KNEW it was **אֵלֹהִים** (Yahuah)'s power, yet they blasphemed against Him by saying it was done by HaSatan's power.

Matthew 12:25-30 **וַיְשׁוּעַ** (Yahusha) knew their thoughts and said to them, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. If HaSatan drives out HaSatan, he is divided against himself. How then can his kingdom stand? And if I drive out Evil Spirits (demons) by Baalzebub, by whom do your people drive them out? So then, they will be your judges. But if I drive out Evil Spirits (demons) by the Ruch (Spirit) of **אֵלֹהִים** (Yahuah), then the kingdom of **אֵלֹהִים** (Yahuah) has come upon you. Or again, how can anyone enter a strong man's house and carry off his possessions unless he first (1st) ties up the strong man? Then he can rob his house. He who is not with me is against me, and he who does not gather with me scatters."

First, and perhaps most important, is what is said in **Matthew 12:25**, "**וַיְשׁוּעַ** (Yahusha) knew their thoughts and said to them." The novice reader does not understand how vital these pronoun keys are in the interpreting of any scripture text. In **Matthew 12**, **וַיְשׁוּעַ** (Yahusha)'s instruction about Blasphemy is spoken directly, "to them," (i.e. meaning 'to' the Pharisees). Every single pronoun that follows in **Matthew 12:25** refers back to the object, which is the Pharisees (False Teachers).

These pronouns are worded as, "your people, your judges, upon you," and lastly, "He who is not with me (Yahusha), is against me, and he who does not gather with me (Yahusha) scatters."

Blasphemy of the Ruach (Spirit) described above refers to the Pharisee's thoughts and the Pharisee's actions, what they were teaching the people about the Turah (Law). Therefore, the Pharisee's thoughts and actions must be the criteria for committing the unpardonable sin.

One other consideration commonly overlooked are words that include the possessive pronoun, "me," which are used 3 times in **Matthew 12:30**, He who is not with Me is against Me, and he who does not gather with Me scatters. "In these phrases, **וַיְשׁוּעַ** (Yahusha) uses, "me," to illustrate that the Pharisees that worked, "against," him are the same ones 'who' Blaspheme the Ruch Ah Qudesh in verse 32. This is another proof text that the term, "Ruch Ah Qudesh," in the Brit HaHadashah (New Testament) refers to the glorified Mashiach, because when the Pharisees work against the activity of **אֵלֹהִים** (Yahuah)'s Ruch (Spirit), they do so by working against **אֵלֹהִים** (Yahuah)'s mediator, the Mashiach **וַיְשׁוּעַ** (Yahusha) who is the word (Turah).

Blasphemy in any form is slandering another person with defamatory words in order to discredit them in the eyes of others, with the motive being to further one's own evil agenda, whatever that may be. When **וַיְשׁוּעַ** (Yahusha) healed demon possessed man who was blind and mute, so that he could both talk and see, all the people were in awe as they witnessed this astonishing miracle. Immediately they began to ask each other if **וַיְשׁוּעַ** (Yahusha) might indeed be, "the son of David." When the Hebrew people used the term, 'the son of David,' this designation was a common expression referring to the Mashiach.

In the Tanakh (OT) **אֵלֹהִים** (Yahuah) made a promise to King David that from his descendants a

ruler would be born to deliver the nation of Yasharal (Israel) from its oppressors and then rule in justice and righteousness forever. Therefore, in anticipation of the time when Mashiach would appear, the Hebrew people spoke freely of 'the son of David.' Seeing **OWYAZL** (Yahusha) perform this amazing miracle in the sight of all the people would certainly stir their enthusiasm about the Mashiach.

Making sure his words of exhortation left no margin of error, **OWYAZL** (Yahusha) supplements his teaching about blasphemy of the Ruch (Spirit) by saying, "He who is not with me is against me, and he who does not gather with me scatters." To qualify as a true blasphemer against the Ruch Ah Qudesh, the wicked person must be engaged in the active promotion of his evil scheme by working against **AYAZL** (Yahuah) and against His Mashiach, **OWYAZL** (Yahusha), the Turah (Word) and the Ruch Ah Qudesh of **AYAZL** (Yahuah) and **OWYAZL** (Yahusha).

Because **Matthew 12:32** extends Blasphemy of the Ruch Ah Qudesh into the, "age to come," the same kind of defamatory slander includes anyone today. For example, if a man or woman knowingly works against the spiritual activity of **OWYAZL** (Yahusha), by scattering those who seek the Way, actively plotting the demise of the members of the 'Body of **OWYAZL** (Yahusha)', it is considered blasphemy of the Ruch Ah Qudesh.

"And so I tell you, every sin and Blasphemy will be forgiven men, but the Blasphemy against the Ruch (Spirit) will not be forgiven." **Matthew 12:31** The words, "And so," prove the narrative in **Matthew 12:31** is a continuation of **OWYAZL** (Yahusha)' rebuke to the Pharisees, and is not a generalized mandate applicable to all human Blasphemy. **Matthew 12:31** provides three (3) key explanations in this regard.

1. It lays the foundation by teaching what Blasphemy of the Ruch (Spirit)," is, versus what it is not. In other words, every Sin (Breaking of the Commandments) and Blasphemy, including the type of Blasphemy that is verbalized, can be forgiven. The only type of Blasphemy that cannot be forgiven is, "the Blasphemy against the Ruch "Spirit."
2. The term, "The Blasphemy," is distinguished from, "every Blasphemy," in verse 31. In Greek, the definite article (i.e. "the") does more than specify the noun, as in English; in Greek, the definite article specifies and emphasizes identity. This sounds funny to us, but in Greek, it helps by individualizing the noun, and isolating its identity as unique. Thus, "The Blasphemy of the Ruch (Spirit)," is a unique and individual Blasphemy, and one must meet all of the specific criteria in **OWYAZL** (Yahusha)'s teaching to be guilty of committing such damnable transgression. The reason for such specific criteria is obvious; the consequence for this unique form of Blasphemy, being unforgivable, has devastating implications for those involved.
3. **Matthew 12:31** is necessary; in the Greek text, the phrase, "the Blasphemy against the Ruch (Spirit)," reads as, "toú Pneúmatos blasfeemía.[1]" The typical Greek word for, "Spirit," is pneúma, not pneúmatos; pneúmatos is a variation of pneúma, adding the letters, 'tos' to this noun Pneúma, (as Pneúma-tos). This is commonly done to show the operation and working of the Ruch (Spirit). The operation or working of the Ruch (Spirit) is better translated in **Matthew 12:31** as, "the activity of the Ruch (Spirit)," and is distinguished from the personal identity of the Ruch (Spirit) itself. Therefore, to Blaspheme against, "the activity of the Ruch (Spirit)," means to work against the activity of **AYAZL** (Yahuah)'s Ruch (Spirit) by means of slander or other defamatory language, intent on discrediting the legitimacy of **AYAZL** (Yahuah)'s

Turah (Instructions, guidance, directions) and the working of the Ruch.

To Blaspheme against, “the activity of the Ruch (Spirit),” does not mean to speak in an ugly or disgusting way to אַיָּאָל (Yahuah) Himself. If they repent for this type of cursing, אַיָּאָל (Yahuah) always forgives thru **וּוּיָאָל** (Yahusha) HaMashiach. This is a different Sin than continual efforts to thwart אַיָּאָל (Yahuah)’s activity of declaring the truth of the Turah thru His human servants on Earth.

In **Matthew 12:37**, אַיָּאָל (Yahuah) offers the choice of either pardon (acquittal) or condemnation, to anyone that has Blasphemed in his Words, “For by your Words you will be acquitted, and by your Words you will be **Condemned.**”

So, what is Blaphemy of the Ruach HaKodesh?

To fully understand what Blasphemy against the Ruch Ah Qudesh is, we first (1st) must understand who the Ruch Ah Qudesh is and then read the whole passage before and after to understand what **וּוּיָאָל** (Yahusha) was saying and who he was referring too. In other words, how can anyone say they have Blasphemed the Ruch Ah Qudesh, when their understanding of the Ruch Ah Qudesh’s identity is unclear?

Likewise the Ruch (Spirit) helps us in our weakness. For we do not know what to pray for as we ought, but the Ruch (Spirit) himself intercedes for us with groanings too deep for words.

Romans 8:26

It is the (Ruach) Spirit who gives life; the flesh is no help at all. The Words that I have spoken to you are Ruch (Spirit) and life. **John 6:63**

Then אַיָּאָל (Yahuah) Aluah formed man of dust from the ground, and breathed into his nostrils the Breath of **Life**; and man became a living being. **Genesis 2:7**

"The Ruch (Spirit) of אַיָּאָל (Yahuah) has made me, And the breath of the Almighty gives me life. **Job 33:4**

If the Ruh (Spirit) of him who raised **וּוּיָאָל** (Yahusha) from the dead dwells in you, he who raised **וּוּיָאָל** (Yahusha) HaMashiach from the dead will also give life to your mortal bodies through his Ruch (Spirit) who dwells in you. **Romans 8:11**

“If you love me, you will keep my Commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Ruch (Spirit) of truth (Turah/Tanakh), whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. **John 14:15-17**

Mashiach said: Aluhym is Ruch (Spirit), and those who worship him must worship in Ruch (Spirit) and Truth (Torah).” **John 4:24**

Since we live by the Ruch (Spirit), let us keep in step with the Ruch (Spirit). **Galatians 5:25**

Your Righteousness is Righteous Forever, and your Turah (Instruction) is Truth (emeth: firmness, faithfulness, truth). **Psalms 119:142**

Sanctify them in the Truth; your Word (Turah/Tanakh) is Truth. **John 17:17**

The sum of your dabar: Word (Turah/Tanakh) is Truth, and every one of your Righteous Rules (Torah) endures Forever. **Psalms 119:160**

And the Ruch (Spirit) of אַחַדְיָהוּא (Yahuah) shall rest upon him, the Ruch (Spirit) of wisdom and Understanding, the Ruch (Spirit) of Counsel and Might, the Ruch (Spirit) of Knowledge and the Fear (Reverence) of אַחַדְיָהוּא (Yahuah). **Isaiah 11:2**

אַחַדְיָהוּא (Yahuah) gives the Ruch (Spirit) of Wisdom, Understanding, Knowledge, Fear (Reverence), Counsel and Might, to open our eyes (take the veils off), when one turns to אַחַדְיָהוּא (Yahuah) and receives his Ruch Ah Qudesh, the veil is removed so we can see through the eyes of his Ruch (Spirit) to understand how to Honor and Obey his Turah (Instructions) found in his Tanakh (OT).

For אַחַדְיָהוּא (Yahuah) gives Wisdom; from his mouth come (Words) Knowledge and Understanding; 7 he stores up sound Wisdom for the upright; he is a Shield to those who walk in integrity,⁸ guarding the paths of justice and watching over the way of his chosen believers.

Proverbs 2:6-8

“I still have many things to say to you, but you cannot bear them now. When the Ruch (Spirit) of Truth comes, he will guide you into all the Truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. **John 16:12-15**

For no prophecy was ever produced by the will of man, but men spoke from אַחַדְיָהוּא (Yahuah) as they were carried along by the Ruch Ah Qudesh. **2 Peter 1:21**

And we impart this in Words not taught by human Wisdom but taught by the Ruch (Spirit), interpreting Spiritual Truths with Spiritual Truths. The natural person does not accept the things of the Ruch (Spirit) of אַחַדְיָהוּא (Yahuah), for they are folly to him, and he is not able to understand them because they are Spiritually discerned. The Spiritual man Judges all things, but he himself is not subject to anyone's Judgment. **1 Corinthians 2:13-15**

and I will request the Father and he will give YOU another helper to be with YOU forever, 17 the Ruch (Spirit) of the Truth (The Turah/Tanakh is Truth), which the world cannot receive, because it neither beholds it nor knows it. YOU know it, because it remains with YOU and is in YOU... 26 But the helper, the Ruch Ah Qudesh, which the Father will send in my Name, that one will teach YOU all things and bring back to YOUR minds all the things I told YOU. **John 14:16-17,26**

“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Ruch Ah Qudesh (Set Apart Spirit) and Fire (Word). **Matthew 3:11**

They made their hearts diamond-hard lest they should hear the Turah (Instructions) and the Words that אַחַדְיָהוּא (Yahuah) of hosts had sent by his Ruch (Spirit) through the former prophets. Therefore great anger came from אַחַדְיָהוּא (Yahuah) of hosts. **Zechariah 7:12**

The Ruch (Spirit) of אַחַדְיָהוּא (Yahuah) speaks by me; his Word is on my tongue. **2 Samuel 23:2**

By the Word of אַחַדְיָהוּא (Yahuah) the Shamyim (heavens) were made, and by the Breath (Ruch) of his mouth all their host. **Psalms 33:6**

According to the covenant that I made with you when you came out of Egypt. My Ruch (Spirit)

remains in your midst. Fear not. **Haggai 2:5 5**

His Word (Turah) and his Ruch (Spirit) work together and work in unity, in (1) one accord.

It is the Ruch (Spirit) who gives life; the flesh is no help at all. The Words that I have spoken to you are Ruch (spirit) and life. **John 6:63** Words (Tanakh/Torah) and Ruach (Spirit) are in unity.

And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Ruch Ah Qudesh and continued to speak the Word of Aluhym with boldness. **Acts 4:31**

and take the helmet of salvation, and the sword of the Ruch (Spirit), which is the Word (Torah/Tanakh/Brit HaHadashah) of **אֲיָאֵל** (Yahuah). **Ephesians 6:17**

Pay careful attention to yourselves and to all the flock, in which the Ruch Ah Qudesh has made you overseers, to care for the believers of **וְיָהוּשָׁא** (Yahusha), which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. **Acts 20:28-31**

Beloved, do not believe every Ruch (spirit), but test the Ruchs (spirits) to see whether they are from **אֲיָאֵל** (Yahuah), for many false prophets have gone out into the World. **1 John 4:1**

We destroy arguments and every lofty opinion raised against the knowledge of **אֲיָאֵל** (Yahuah), and take every thought captive to obey Mashiach, **2 Corinthians 10:5**

The Word/Ruach of **אֲיָאֵל** (Yahuah) changes us – it makes us whole. It gives us strength and power. Words on a page do not give us strength; they do not give us power. It is only when we embody those Words (Turah/Tanakh) on the page that we truly become like the Word of **אֲיָאֵל** (Yahuah). It is what **וְיָהוּשָׁא** (Yahusha) did. He did not come to abolish the Turah (Instructions/law) but to fulfill it. That means he embodied the Turah (Instructions/law). He was sinless, he was perfect. He embodied the Torah (Instructions/law) in the truest, purest form of what is meant by “the Turah (Instructions/law)”. Likewise, we must embody scripture. It must become a part of us, our lives, and our identity; for the truth of **אֲיָאֵל** (Yahuah) is the truthfulness that exists when we live out the Word of **אֲיָאֵל** (Yahuah) in this life.

Mashiach said: Not everyone who says to me, ‘Adonai, Adonai,’ will enter the kingdom of Shamyim (Heaven), but the one who does the will of my Father who is in Shamyim (heavens). **Matthew 7:21**

And then will I declare to them, ‘I never knew you; depart from me, you workers of Turahlessness (lawlessness). **Matthew 7:23**

Since the Word (Turah/Tanakh) and the Ruch are synonymous, would it be considered Blaspheme of the Set Apart Ruch (Spirit) to say, The Turah (Instructions) has been done away with. Would saying keeping the Turah (Commandments & Sabbaths) is not required and has been done way with and are no longer necessary to keep (obey), be committing the unforgivable sin of Blasphemy?

These are things we need to meditate upon, to find ourselves approved and to walk upright in Righteousness before our savior in a way that always honors him in every thing we do and say.