

Blasphemy of the Ruach HaKodesh

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 Ruach HaKodesh will not be forgiven men. 32 Whoever speaks a Word against the Son of Man (וַיְהִי אֱלֹהִים (Yahusha), it will be forgiven him; but whoever speaks against the Ruach HaKodesh (Spirit), 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 Ruach HaKodesh never has forgiveness, but is guilty of an eternal Sin, because they were saying, "He has an unclean Ruach (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 Ruach HaKodesh 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 Ruach HaKodesh (Set Apart Spirit) will teach (lead) you what you should say. **Luke 12:10 -12**

There are only a few places the Greek word Blasphemía is transliterated as "Blaspheme" in the Brit HaHadashah (New Testament). The Greek word Blasphemía is a generic word used to describe behavior and speech that vilifies another. The Hebrews accused וַיְהִי אֱלֹהִים (Yahusha) of Blaspheming when he claimed to be the Son of אֱלֹהִים (Yahuah). וַיְהִי אֱלֹהִים (Yahusha) uses the Greek word Blasphemía 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; denominative (from choreph) to spend the winter -- betroth, **Blaspheme**, defy, jeopard, rail, reproach, upbraid.

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

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. antitassó, means to: range in battle against, to set oneself against **498** antitássomai (from Strong's #: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 Strong's #:5021 tássō, "arrange, order") – properly, "squared off" (opposite to); opposed to in principle and in practice.

Strong's #: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, Strong's #: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 **יְהוָה** (Yahuah); it is the mental "Unrighteous Attitude" behind the words of the "Blasphemer" that separates one from **יְהוָה** (Yahuah). An unrighteous mental "Attitude" of "Blasphemy" is not a Mental Attitude" of "Love" expressed as willful obedience toward **יְהוָה** (Yahuah), and is therefore a mental attitude of disdain towards **יְהוָה** (Yahuah), His Ruach HaKodesh and his Torah (Instructions, teaching, guidance).

The Brit HaHadashah (New Testament) 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 Ruach (Spirit), Blasphemeo (or its various word cognates, such as Blasteμία) 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 Bláspheмос (NT: 989) and Bláspheмос means, “to BE abusive and revile another’s good name.” The word Bláspheмос 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 Ruach (Spirit) of אַחַדְיָהוּא (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 אַחַדְיָהוּא (Yahuah) with the aim of destroying His reputation, His credibility and his Word (Torah). This is done by contemptuously hindering the operation of אַחַדְיָהוּא (Yahuah)’s Ruach (Spirit) and slandering His authority.

The only way to determine what blasphemy of the Ruach HaKodesh 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 Ruach HaKodesh (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 אַחַדְיָהוּא (Yahusha) taught about Blasphemy:

Every sin (Breaking of the Commandments) and Blasphemy will be forgiven men, but the Blasphemy against the Ruach (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 Ruach HaKodesh 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 אַחַדְיָהוּא (Yahusha)’s warning about Blasphemy and it was because they say he has an unclean Ruach (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 Ruach HaKodesh,” 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 Ruach (spirit). The definite article tou precedes pneúmatos, specifying “THE” operation of and/or activity of the Ruach (Spirit), as opposed to the Ruach (spirit) itself. The Blasphemy against the activity of the Ruach (Spirit) means to slander by hindering the work and the activity of the Ruach (Spirit). However, verse 32 adds another component following tou pneúmatos, which is the Words, “tou Hagíou.”

In **Matthew 12:32**, (and elsewhere in the Brit HaHadashah (New Testament), 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 Ruach ha Kodesh,” which is Blasphemy against **AYAZL** (Yahuah), as He works thru **OWYAZL** (Yahusha), as Messiah works thru his body of Chosen believers according to the Torah (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 Ruach (Spirit),” of **AYAZL** (Yahuah), as He healed the sick by performing miracles thru His son, **OWYAZL** (Yahusha) the Messiah

.**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 Torah (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 Adonai 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 Torah (Law) or discourse about the Torah; 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 Ruach (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 Ruach (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 Ruach ha Kodesh." 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 Ruach (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 Baalzebul, the prince of demons. In other words, they were publicly defaming with slanderous lies about **AYAZL** (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 אַיָּאֵל (Yahuah), וַיָּשׂאֵל (Yahusha) HaMashiach. The Pharisees KNEW it was אַיָּאֵל (Yahuah)'s power, yet they blasphemed against Him by saying it was done by HaSatan's power.

Matthew 12:25-30 וַיָּשׂאֵל (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 Baalzebul, 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 Ruach (Spirit) of אַיָּאֵל (Yahuah), then the kingdom of אַיָּאֵל (Yahuah) has come upon you. Or again, how can anyone enter a strong man's house and carry off his possessions unless he first 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**, "וַיָּשׂאֵל (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**, וַיָּשׂאֵל (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 (male pronoun = Pharisees; females are not allowed to be Hebrew leaders) is not with me (Yahusha), is against me, and he who (male pronoun = Pharisees) does not gather with me (Yahusha) scatters."

This specific use of male pronouns alone should convince any reasonable person reading the text that the Blasphemy of the Ruach (Spirit) described refers to the Pharisee's thoughts and the Pharisee's actions, what they were teaching the people about the Torah (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**, "who is not with me is against me not gather with me scatters." In these phrases, וַיָּשׂאֵל (Yahusha) uses, "me," to illustrate that the Pharisees that worked, "against," him are the same ones 'who' Blaspheme the Ruach HaKodesh in verse 32. This is another proof text that the term, "Ruach HaKodesh," in the Brit HaHadashah (New Testament) refers to the glorified וַיָּשׂאֵל (Yahusha), because when the Pharisees work against the activity of אַיָּאֵל (Yahuah)'s Ruach (Spirit), they do so by working against אַיָּאֵל (Yahuah)'s mediator, the Messiah וַיָּשׂאֵל (Yahusha) who is the word (Torah).

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 וַיָּשׂאֵל (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 וַיָּשׂאֵל (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 Messiah. When a king, a prince, a Magistrate or a Ruler was initiated into his official capacity, in days of old, he would be 'Anointed' with costly, perfumed oil or salve, Just as וַיָּשׂאֵל (Yahusha) had done to him. .

In the Tanakh (Old Testament) **אֲדֹנָי** (Yahuah) made a promise to King David that from his descendents a ruler would be born to deliver the nation of Yisrael from its oppressors and then rule in justice and righteousness forever. Therefore, in anticipation of the time when Messiah would appear, the Hebrew people spoke freely of ‘the son of David.’ Seeing **וְיֵשׁוּעַ** (Yahusha) perform this amazing miracle in the sight of all the people would certainly stir their enthusiasm about the Messiah.

Making sure his words of exhortation left no margin of error, **וְיֵשׁוּעַ** (Yahusha) supplements his teaching about blasphemy of the Ruach (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 Ruach HaKodesh, the wicked person must be engaged in the active promotion of his evil scheme by working against **אֲדֹנָי** (Yahuah) and against His Messiah, **וְיֵשׁוּעַ** (Yahusha), the Torah (Word).

Because **Matthew 12:32** extends Blasphemy of the Ruach HaKodesh 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 **וְיֵשׁוּעַ** (Yahusha), by scattering those who seek the Way, actively plotting the demise of the members of the ‘Body of **וְיֵשׁוּעַ** (Yahusha)’, it is considered blasphemy of the Ruach ha Kodesh.

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

1. It lays the foundation by teaching what Blasphemy of the Ruach (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 Ruach “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 Ruach (Spirit),” is a unique and individual Blasphemy, and one must meet all of the specific criteria in **וְיֵשׁוּעַ** (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 Ruach (Spirit),” reads as, “toú Pneúmatos blasfeemia.[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 Ruach (Spirit). The operation or working of the Ruach (Spirit) is better translated in **Matthew 12:31** as, “the activity of the Ruach (Spirit),” and is distinguished from the personal identity of the Ruach (Spirit) itself. Therefore, to Blaspheme against, “the activity of the Ruach (Spirit),” means to work against the activity of **אֲדֹנָי** (Yahuah)’s Ruach (Spirit) by means of

slander or other defamatory language, intent on discrediting the legitimacy of אַיָּאֵל (Yahuah)'s Torah (Instructions, guidance, directions).

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

In **Matthew 12:37**, אַיָּאֵל (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 Ruach HaKodesh is, we first must understand who the Ruach HaKodesh is and then read the whole passage before and after to understand what אַיָּאֵל (Yahusha) was saying and who he was referring too. In other words, how can anyone say they have Blasphemed the Ruach HaKodesh, when their understanding of the Ruach HaKodesh’s identity is unclear?

Likewise the Ruach (Spirit) helps us in our weakness. For we do not know what to pray for as we ought, but the Ruach (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 Ruach (Spirit) and **life. John 6:63**

Then אַיָּאֵל (Yahuah) Aluah (God) 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 Ruach (Spirit) of אַיָּאֵל (Yahuah) has made me, And the breath of the Almighty gives me **life. Job 33:4**

If the Ruach (Spirit) of him who raised אַיָּאֵל (Yahusha) from the dead dwells in you, he who raised אַיָּאֵל (Yahusha) HaMashiach from the dead will also give **life** to your mortal bodies through his Ruach (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 Ruach (Spirit) of truth (Torah/Tanakh), whom the world cannot receive, because it neither sees him nor knows him (Because they have been told it has been done away with and is not for gentiles I.e..Christians). You know him, for he dwells with you and will be in you. **John 14:15-17**

Messiah said: Alahym is Ruach (Spirit), and those who worship him must worship in Ruach (Spirit) and Truth (Torah).” **John 4:24**

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

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

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

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

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

אֱלֹהִים (Yahuah) gives the Ruach (Spirit) of Wisdom, Understanding, Knowledge, Fear (Reverence), Counsel and Might, to open our eyes (take the veils off), when one turns to **אֱלֹהִים** (Yahuah) and receives his Ruach HaKodesh, the veil is removed so we can see through the eyes of his Ruach (Spirit) to understand how to Honor and Obey his Torah (Instructions) found in his Tanakh (Old Testament).

Then I said, "Behold, I come; In the scroll of the book it is written of me. **8** I delight to do Your will, O my Aluah (God); Your Torah (Instructions/Law) is within my Heart." **9** I have proclaimed glad tidings of Righteousness in the Great Congregation; Behold, I will not restrain my lips, O **אֱלֹהִים** (Yahuah).

For **אֱלֹהִים** (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 Ruach (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 **אֱלֹהִים** (Yahuah) as they were carried along by the Ruach HaKodesh. **2 Peter 1:21**

And we impart this in Words not taught by human Wisdom but taught by the Ruach (Spirit), interpreting Spiritual Truths with Spiritual Truths. The natural person does not accept the things of the Ruach (Spirit) of **אֱלֹהִים** (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 Ruach (Spirit) of the Truth (The Torah/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 Ruach HaKodesh, 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 16**

For I am **אֱלֹהִים** (Yahuah) your Aluah (God). Consecrate yourselves therefore, and you shall be Kadosh (Set Apart), for I am Kadosh (Set Apart). **Leviticus 11:44**

In the beginning was the Word (it is the Ruach (Spirit) who testifies to this, because the Ruach (Spirit) is the truth, (your word (Torah) is truth), the sword of the Ruach (Spirit), which is the Word of **אֱלֹהִים** (Yahuah) and the Word was with Aluah (God) **אֱלֹהִים** (Yahuah), and the Word

was Alahym (god) **OWYAZL** (Yahusha). **John 1:1**

“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 Ruach HaKodesh (Set Apart Spirit) and Fire (Word). **Matthew 3:11**

Is not my Word like Fire, declares **AYAZL** (Yahuah), and like a hammer that breaks the rock in pieces? **Jeremiah 23:29**

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

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

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

Ruach (Spirit) and Words (Tanakh) are used interchangeably. The Ruach (Spirit) and the Word are unanimous and in one accord.

According to the covenant that I made with you when you came out of Egypt. My Ruach (Spirit) remains in your midst. Fear not. **Haggai 2:5 5**

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

It is the **Ruach** (Spirit) who gives **life**; the flesh is no help at all. The **Words** that I have spoken to you are **Ruach** (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 **Ruach** HaKodesh (Spirit) and continued to speak the **Word** of Alahym with boldness. **Acts 4:31**

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

Give ear, O my people, to my Torah (Instructions, Guidance, Directions); incline your ears to the Words of my mouth! **Psalms 78:1**

The Words of Alahym's mouth is his Torah (Instructions and guidelines) Torah is the Set Apart Ruach (Spirit) and Fire, the unforgivable Sin is to Blaspheme the Set Apart (Ruach) Spirit, the Word of **AYAZL** (Yahuah), his Torah/Tanakh (Old Testament).

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

When you speak the word of **AYAZL** (Yahuah), his Torah (Instructions and guidelines) to people, you are speaking life to them, but when you speak against the Torah (Instructions and guidelines) you are speaking Death. So when you tell someone to disregard the Torah (Instructions and guidelines which contain his Commandments and Sabbaths) and say that the Torah/Tanakh (Old Testament) has been done away with and that they do not have to follow it any longer, you are telling them to disobey and break the Covenant and the Commandments, this is the same thing that the serpent did in the Garden of Eden.

The word of אַיָּהּ (Yahuah), as a divine communication in the form of Commandments, Prophecy, and Words of help and instruction to his people, used 394 times. This Word is communicated in several ways throughout the Torah/Tanakh.

Then the Word/Ruach of אַיָּהּ (Yahuah) came to Samuel, saying, **11**"I regret that I have made Saul king, for he has turned back from following Me and has not carried out My Commandments. **1 Samuel 15:10**

Then Nathan said to David, "Do all that is in your Heart, for אַיָּהּ (Yahuah) is with you." **3** It came about the same night that the Word/Ruach of אַיָּהּ (Yahuah) came to Nathan, saying, **4**"Go and tell David My servant, 'Thus says אַיָּהּ (Yahuah), **1 Chronicles 17:3**

Now the Word/Ruach of אַיָּהּ (Yahuah) came to Solomon saying, **12**"Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My Commandments by walking in them, then I will carry out My Word with you which I spoke to David your Father. **1 Kings 6:11**

To the Torah (Instructions and Guidance) and to the testimony! If they will not speak according to this Word (dabar: speech, Word), it is because they have no life in them. **Isaiah 8:20**

If one turns away his ear from hearing the Torah (Instructions and Guidance), even his Prayer is an Abomination. **Proverbs 28:9**

Pay careful attention to yourselves and to all the flock, in which the Ruach HaKodesh (Set Apart Spirit) has made you overseers, to care for the believers of אַיָּהּ (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 Ruach (spirit), but test the Ruach (spirits) to see whether they are from אַיָּהּ (Yahuah), for many false prophets have gone out into the World. **1 John 4:1**

And if anyone takes away from the Words of the book of this prophecy, אַיָּהּ (Yahuah) will take away his share in the tree of life and in the Kadosh (Set Apart) city, which are described in this book. **Revelation 22:19**

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

For truly, I say to you, until Shamyim (heavens) and Earth pass away, not an iota, not a dot, will pass from the Torah (Instructions) until all is accomplished. **Matthew 5:18**

"Do Not think", "Do Not Misunderstand", "Do Not Deem", "Do Not Declare or SAY" that I have come to Abolish (Do away with, Break up, Overthrow or Destroy) the Torah (Law/Instructions) or the Prophets; I have NOT come to Abolish (Do away with, break up, overthrow or destroy) them but to fulfill them. **18** For truly, I say to you, until Shamyim (Heavens) and Earth pass away, not an iota, not a dot, will pass from the Torah (Instructions/Law) until all is accomplished. **19** Therefore whoever relaxes one of the least of these Commandments and Teaches others to do the same will be called least in the Kingdom of Shamyim (Heaven), but whoever Does them and Teaches them will be called Great in the Kingdom of Shamyim (Heaven). **20** For I tell you, unless your Righteousness exceeds that of

the Scribes and Pharisees, you will never enter the Kingdom of Shamyim (Heaven). **Matthew 5:17-20**

Shamyim (Heavens) and Earth will pass away, but my Words (Torah (Instructions and Guidance) will not pass away. **Mark 13:31**

It is easier for Shamyim (Heavens) and Earth to pass away than for one dot of the Law (Torah/Instructions) to become Void. **Luke 16:17**

He need not honor his father.’ So for the sake of your tradition you have made void the Word (Torah/Tanakh) of אַיָּהּ (Yahuah). **Matthew 15:6**

The Word/Ruach of אַיָּהּ (Yahuah) means nothing if it is not alive inside the individual. Embodied, fully embraced. The intent of Scripture is to provide context for who we are as human beings, who אַיָּהּ (Yahuah) is as Aluah (God); and how אַיָּהּ (Yahuah) has acted throughout history. It is a testimony to our Adon **וַיְהוָה** (Yahusha).

The Word/Ruach of אַיָּהּ (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 (Torah/Tanakh) on the page that we truly become like the Word of אַיָּהּ (Yahuah). It is what **וַיְהוָה** (Yahusha) did. He did not come to abolish the Torah (Instructions/law) but to fulfill it. That means he embodied the Torah (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 Torah (Instructions/law)”. Likewise, we must embody scripture. It must become a part of us, our lives, and our identity; for the truth of אַיָּהּ (Yahuah) is the truthfulness that exists when we live out the Word of אַיָּהּ (Yahuah) in this life.

Since the Word (Torah/Tanakh) and the Ruach are *synonymous*, there is no worst way to Blaspheme the Set Apart Ruach (Spirit) then to say, The Torah (Instructions) has been done away with. Thus everyone that says keeping the Torah (Commandments & Sabbaths) is not required and has been done way with and are no longer necessary to keep (obey), are committing the unforgivable sin of Blasphemy.

Messiah 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**

What is the will of the Father? To teach the Torah/Tanakh (Old Testament), to Obey his **Torah** (his Commandments and Sabbaths).

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