

Ruch Ah Qudesh (רוח אלהים) vs. other Spirits

The Ruach Ah Qudesh (Qodesh) in the Tanakh (Old Testament)

RUCH (SPIRIT) OF אֱלֹהִים (YAHUAH)

Ruach (7307) breath, wind, spirit; **Qudesh/Qodesh** (6944): Set Apart, apart, apartness

א Resh: Head of a man – Means: First, Top, Beginning- sound: **R**

ו Uau (Vav/Waw): Tent Peg/Nail – Means: Add, Secure, Hook - sound, **U uu** (ooh)

ה Hhets: Wall – Means: Outside, Divide – sound: **CH**

AH

א Hei – Man with arms raised – Means: Look , Reveal, Breath – Sound: **AH**

QUDSH

ש Quph Sun at the horizon - Means: Condense, Circle , time- Sound: **Q**

ו Uau (Vav/Waw) - Tent Peg – Means: Add, Secure, Hook - Sound: **U (uu)**

ד Dalet - Door – Means: Move, Hang, Entrance - Sound: **D**

ש Shin - Two (2) front teeth – Means: Sharp, Press, Eat, Two (2) - Sound: **SH**

In the Tankh (Old Testament), the Ruch (Spirit) is an instrument of divine action in nature and in the human heart. Before the creation of the world, the Ruch (Spirit) was moving (to flutter, move, shake, to grow soft, relax) upon the waters (**Genesis 1:2**). The Ruach (Spirit) inspired the artistic skill of Bezaleel (**Exodus 36:1**), the triumphs of Yahusha (Joshua) (**Deuteronomy 34:9**), and the strength of Samson (**Judges 14:6**).

The Ruch (Spirit) enabled the prophets (**Isaiah 61:1**) to communicate divine truth and empowered human moral purity and Qadoshness (holiness) (**Psalms 51:11**). The Ruch (Spirit) is especially associated with wisdom and understanding.

Of particular significance for believers are the predictions that the Ruch would be the possession of the coming Davidic King (**Isaiah 11:2**) and of the Servant of אֱלֹהִים (Yahuah) (**Isaiah 42:1**), and that in the future there would be a dramatic extension of the Ruch's activities and power (**Ezekiel 36:26; Joel 2:28-32**).

Ruch Ah Qudesh (Set Apart Spirit, the Separator, the one the Sets you Apart for אֱלֹהִים (Yahuah) and is the Spirit of אֱלֹהִים (Yahuah) and **אֱלֹהִים** (Yahusha).

The phrase "Ruach Ah Qudesh" occurs Three (3) times in the Tankh (OT):

Psalms 51:11 — "Take not your Ruch Ah Qudesh from me"

Isaiah 63:10 — They rebelled and grieved his Ruch Ah Qudesh.

Isaiah 63:11 — "Where is he who put his Ruch Ah Qudesh within him?"

In these passages the Septuagint (Greek Old Testament) has Pneuma Hagion, the same phrase used in the Greek NT for "Holy Ghost." The Hebrew behind the phrase is Ruch Ah Qudesh. Ruch is the noun also used in the phrases "Spirit (Ruch) of אֱלֹהִים (Yahuah)" throughout the

Tanakh (OT). There are no separate terms in Hebrew to describe **אֱלֹהִים** (Yahuah)'s Spirit or his Ruch Ah Qudesh.

In other words, there is no linguistic basis in the Bible for rendering Ruch as "Ghost". The distinction lies within the minds of the translators and thus have given a different Name for the Ruch of **אֱלֹהִים** (Yahuah), becoming the Holy Ghost, the HOLY Spirit, the Spirit of God or the Spirit of Christ Jesus, the Religious Spirit of Man's Religions..

HOLY SPIRIT OF BRIT HADASHAH (NT)

Holy (Strong# 40) **Hagios**: sacred, set apart; **Spirit** (4151) **Pneuma**: wind, breath

Properly, different (unlike), other ("otherness"), holy; for the believer, hágios means "likeness of nature with **אֱלֹהִים** (Yahuah)" because "different from the world."

The fundamental (core) meaning of hágios is "different", "different from the world" because "like **אֱלֹהִים** (Yahuah)."

hágios implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to **אֱלֹהִים** (Yahuah).]

Scripture was originally written for the ears, not the eyes, so “Ruch Ah Qudesh” does not sound the same as The “Holy Spirit”.

These verbal and typographical distinctions that Christian theologians developed, Spirit/Ghost, Spirit/spirit — imposed on us, should make us question the validity of the beliefs that created them. If these men misrepresent the original text of Scripture for doctrinal purposes, we have an obligation to examine their doctrines.

- If **אֱלֹהִים** (Yahuah) (the Father) is "Spirit," as **וְיֵשׁוּעַ** (Yahusha) said (**John 4:24**), then what "is" the Holy Ghost/Spirit? The Religious Spirit?
- Is the Holy Ghost/Spirit actually someone other than the Ruch Ah Qudesh of **אֱלֹהִים** (Yahuah) (Ruach ha Kodesh)?
- Did the Ruach Ah Qudesh of **אֱלֹהִים** (Yahuah) at some point in time become the independent manifestation of a deity, the Holy Ghost or Holy Spirit? If so, when, why and how? Who was behind that transformation?

In the synagogue at Capernaum, **וְיֵשׁוּעַ** (Yahusha) declared he was anointed with "the Ruch (Spirit) of **אֱלֹהִים** (Yahuah)" (**Luke 4:18**). He was quoting from **Isaiah 61** — a pre-Shavuot (Pentecost) Hebrew text. Was he anointed with **אֱלֹהִים** (Yahuah)'s "Tanakh (OT) Ruch Ah Qudesh" or with the "NT Holy Ghost"/Holy Spirit of Jesus?

וְיֵשׁוּעַ (Yahusha) never prayed to or spoke to the Ruch. He never included the Ruch in his anguished cries to **אֱלֹהִים** (Yahuah), his father. Nor did he direct his disciples to ask for the Ruch's counsel in their lives. He told them to pray, "Our Father who is in Shamyim (heavens)."

One time, when he burst into praise to **אֱלֹהִים** (Yahuah) (**Matthew 11:25**), he didn't praise the Holy Spirit also. Another time he said, "I am not alone, the Father is with me" (**John 16:32**). He did not acknowledge the presence of someone else. Does this imply that **וְיֵשׁוּעַ** (Yahusha) was completely oblivious to the reality of the Third (3rd) Person of the Trinity?

According to Matthew and Luke, the Ruch Ah Qudesh was the literal father of the baby

conceived within and born to Miryam (Mary).

Matthew 1:18, 20 — "... she was found to be with child by the Ruch Ah Qudesh. ... that which has been conceived in her is of the Ruch Ah Qudesh."

Luke 1:35 — "The Ruch Ah Qudesh will come upon you, even the Power of the Most High will overshadow you; and for that reason the Set Apart offspring shall be called the Son of **אֵלֹהִים** (Yahuah)."

Qadosh men of **אֵלֹהִים** (Yahuah), like some of the prophets, are considered inspired by the Ruch Ah Qudesh (**2 Peter 1:21; Acts 28:25**)

The Ruch Ah Qudesh was mighty rushing wind from Shamyim (heavens) which filled the house on the day of Shavuot (Pentecost) **Acts 2:2**.

Life Giving Ruach/Spirit: (1 Corinthians 15:45) – Besides **אֵלֹהִים** (Yahuah), this is the only Ruach (spirit) to be referred to as a life giving Ruach (spirit). The Ruach Ah Qudesh or Spirit of **אֵלֹהִים** (Yahuah).

Living Spirits/Soul: (1 Corinthians 15:45) – During the six days of creation, breathed a Ruach/Spirit into the being which He formed. This being came to be called mankind.

WHAT SPIRIT ARE YOU LISTENING TOO?

2 Corinthians 11:4 For if someone comes and proclaims another **אֱלֹהִים** (Yahusha) than the one we proclaimed, or if you receive a different Spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.

Colossians 2:8 See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Mashiach.

1 Timothy 4:1 Now the Ruch expressly says that in later times some will depart from the Amunah (faith) by devoting themselves to deceitful spirits and teachings of demons,

Scripture lists 40 different names for Deceptive Spirits:

1. Evil spirit (Luke 7:21; Acts 19:12-13) This description is usually a reference to demons.

2. Familiar Spirits: (Leviticus 19:31) – These are the spirits that are consulted by witches and psychics. (**I Samuel 28:7**)

3. Foul spirit (Mark 9:25)

4. Seducing spirit (I Timothy 4:1) These are the kind of spirits that are prophesied to mislead people not strongly grounded in their Amunah (faith) during the end of the age.

5. Spirit of bondage (Romans 8:15)

6. Spirit of death (I Corinthians 10:10, 15:26)

7. Spirit of error (I John 4:6)

8. Spirit of haughtiness (Proverbs 16:18-19)

9. Spirit of slumber (Isaiah 29:10, Romans 11:8)

10. Spirit of the world: (I Corinthians 2:12)

11. Spirit of whoredoms: (Hosea 4:12, 5:4)

12. Spirit of Anti-Mashiach (I John 4:3; Rom. 8:15) Anguish, bitterness, oppression, depression, enslaved or addicted to anything like Alcohol, sex, drugs or tobacco.

13. Spirit of Heaviness/Depression/Despair: (Isa. 61:3) Lethargic, apathy, over sleeps, mourning, grief, sorrow, oppression, hopelessness, despair, suicide, thoughts of jumping in front of cars, trains, etc..., despondent, low self esteem, cutting oneself, hearing voices.

14. Lethargy Spirit: Tired, restless, sleepy, uninterested in normal interests and activities, slothfulness.

15. Spirit of Infirmity: (Luke. 13:11) Frailness, weakness, colds, flu, fevers, infection, sickness, allergies.

16. Spirit of Fear: (2 Tim. 1:7) Torment, trembling, dread, phobias, fear of death, fear of insanity, suicide, nightmares, hypochondria, anxiety, panic attacks, see fear in eyes.

17. Spirit of Divination (Witchcraft/Satanism): (Deut. 18:; Acts 16:16) Horoscope, hypnotist, magician, palm reading, tarot cards, clairvoyant, false-religions, rebelliousness, manipulative, mandating, hatred for **אֱלֹהֵי יְהוָה** (Yahuah).

18. Spirit of Lust: (Matt. 5:28) Obsessed with sex, promiscuity, adultery, seduce, laughing, dirty mind, dirty joking, giggling, sticks tongue out.

19. Effeminate Spirit: (Romans 1:27) Gay, sexual perversions, lesbianism, homosexuality, bisexual, transvestite, gossip, jealous, anger, cleanliness, speaks with a lisp, feminine gestures.

20. Spirit of Sexual Perversion: (Isaiah. 19:14; Romans 1:17-32) Lust, sexual perversions, lesbianism, homosexuality, bisexual, transvestite, adultery, pornography, prostitution, seduce, child abuse, rape, bestiality, sinister grin, obesity, dribbling, mumbling.

21. Spirit of jealousy (Genesis 4:5-8; Numbers 5:14) Murder, anger, envy, rage, insecure, distrust, hate, suspicion, covetousness, competitive, anxiety, emulations.

22. Selfish/Stubborn Spirit: Selfish, stubborn, critical, haughty, self righteous, prideful, unteachable, rebellious, controlling, constantly talks about oneself, won't listen to others, lisp in speech.

23. Controlling Spirit: Abusing others, mean, arrogant, selfish, haughty, pretentious, perfectionist, insecure, criticizes others words or actions.

24. Rebellious Spirit: Rebellion against authority of any kind, disobedient, won't listen, prideful, sassy, stubborn, witchcraft. Scripture speaks of Jezebel in **Isa. 47 & Rev. 2:20**.

25. Anti-Mashiach Spirit: (1John 4:3) Against **אֱלֹהֵי יְהוָה** (Yahusha), hates **אֱלֹהֵי יְהוָה** (Yahuah), evil, dominates, vanity, mandates, attacks, harassment, mean, nasty, haughty, arrogant, murder, con artists, craves worship, attention and power.

26. Terrorizing Spirit: Entice, abusing others, mean, haughty, pretentious, insecure, interrogation, believes one is better than everyone else, brings people under extreme scrutiny for their thoughts, words or actions.

27. Spirit of Anger: (Eph. 4:26) Angry, mean, cruel, strong, fighting, temper, fits, rage, rape, child abuse, murder.

28. Insanity Spirit: (Mk. 5:3-5) Insanity, fear of insanity, lunatic, mentally unstable, cannibalism, smiles and laughs.

29. Destructive Spirit: Critical of self, temper, suicidal, throws things, accidents, illness, this spirit can kill people.

30. Spirit of an unclean devil (Luke 4:33) Unclean Spirit: (Foul Spirit): (Mark. 5:8) Anger, mean, uncleanness, some diseases like epilepsy, sickness, bad breath.

31. Deaf & Dumb Spirit: (Mark. 9:17-29) Deaf, convulsions, mentally challenged, cannot speak.

32. Spirit of Python and Legion: (Luke. 8:30) Wickedness, murder, deceptive, insanity, super-strength, seduce, hurts others, murder, death, people move and hiss like a snake.

33. Self-righteous Spirit: Prideful, arrogant, selfish, critical, unteachable, pretentious, rigid, inflexible, legalism, correcting others, thinking that you are always right.

34. Tormenting Spirit: (1 John 4:18) Severe chronic pain, torture, pain that is undiagnosed and moves around body, fear of pain, hopelessness, suicide, smiles or laughs when others get hurt.

35. Spirit of Pride/Haughtiness: (Prov. 16:18) Prideful, arrogant, scornful, mocking, bragging, stiff neck, gossip, egotistic, vanity, pretentious, snobbish, cocky, insolent smiling. The Bible calls this the King of Pride or Leviathan (**Job 41**).

36. Spirit of Beial: (1 Sam. 2:12 & 2Cor. 6:15) Wickedness, unworthiness, base, carnal independence, self-sufficiency, keep your from your godly destiny, cocky, arrogant and defiant.

37. Spirit of Blasphemy: (Matt. 26:74) Cursing, swearing, profanity, obscene language, irreverence, reviling **יְהוָה** (Yahuah), unable to worship **יְהוָה** (Yahuah), gnashing of teeth, wrath.

38. A Familiar Spirit: (Lev. 20:6) Spirit that only seems to be your friend, supernatural spirits that assist witches, a vice you are comfortable with, "the devil on your shoulder"

39. Spirit of Sorcery: (2Cron. 33:6) Divination, spells, magic, witchcraft, making (illegal) drugs, Pharmakia (Pharmacy).

40. Religious Spirit: First (1st), what is a religious spirit? A religious spirit is a demon that wages war against the esteem of **יְהוָה** (Yahuah) in our lives and acceptance of **וַיְהוָה** (Yahusha)'s work as true fulfillment of **יְהוָה** (Yahuah) covenant between **יְהוָה** (Yahuah) and man. The Pharisees were obvious examples of people who have religious spirits, but many times those of us with religious spirits do not come close to their behavior.

They are very destructive to our intimate relationships with **יְהוָה** (Yahuah). If you want a true intimate relationship with your heavenly Father, then you definitely don't want religious spirits!

It is said that religion and relationship don't get along, and this is why religious spirits will work diligently to hinder true meaningful relationships between **יְהוָה** (Yahuah) and His chosen.

Religious spirits can manifest in different ways for different people, depending on HaSatan's plan for that person's life. For example, one person may be plagued with feelings of never being good enough for **אֱלֹהִים** (Yahuah), while the next person may be infected with self-righteousness and false holiness.

Common Religious Spirits?

Religious spirits, have relatives or similar spirits in their groupings. This is a basic list of Religious Spirits that you might find in somebody:

1. Judgementalism
2. Self-righteousness
3. Religious pride
4. Criticism
5. Legalism
6. Perfectionism
7. Division
8. Error (doctrinal falsehood)
9. Unbelief
10. Doubt
11. Confusion
12. Argumentative
13. False holiness
14. Salvation by works
15. Guilt
16. Condemnation
17. Fear of losing salvation
18. Fear of **אֱלֹהִים** (Yahuah) (unhealthy, scared feeling)
19. Intolerance

The Holy Spirit in Christianity

A formal doctrine of the Holy Spirit did not begin to be developed until the early third (3rd) century.

It was also at the Council of Constantinople (Constantine) that the divinity of the Holy Spirit was formalized. The doctrine of the Spirit was further elaborated by St. Augustine in De Trinitate ("On the Trinity").

The Holy Spirit in Ancient symbols (Idols)

The Holy Ghost surpasses the fabulous changes of the classical gods and genii. Indeed many of these fabulous conceptions were drawn from mythological sources.

The Christian's Holy Ghost descended as a dove and alighted on Christ's head at his baptism (**Luke 3:22**). The Holy Ghost in the shape of a bird – a dove or a pigeon – is a very ancient pagan tradition. In India, a dove was uniformly the emblem of the Holy Spirit or Spirit of God.

A dove stood for a third (3rd) member of the Trinity, and was the regenerator and power. Compare this with Titus (3:5): regeneration and renewing of the Holy Ghost. A person being baptized under the Brahminical theocracy (Hinduism) from was said to be regenerated and born again, or, they were born into the spirit, or the spirit into them—the dove into or upon them.

In Rome a dove or pigeon was a legendary spirit, the accompaniment of Venus, the emblem of female procreative energy. It is therefore appropriately shown as descending at baptism in the character of the third (3rd) member of the Trinity. The dove also fills the Grecian oracles with their spirit and power.

In the ancient Syrian temple of Hierapolis, Semiramis is shown with a dove on her head, the prototype of the dove on the head of the Christian Christ at baptism. At the feast of Whitsuntide, the descent of the Holy Ghost was symbolized in London by a pigeon being let fly out of a hole in the midst of the roof of the great aisle of St Paul's Cathedral. It is more than likely that this continues an ancient tradition.

On solemn occasions when the Holy Ghost was expected or invited to descend, it was more than likely that originally no one in the congregation noticed that it did. The custom therefore arose of liberating pigeons or doves at the appropriate moment.

Naturally, these doves would have been actually ascending, having realized that they were no longer constrained, but that would not have bothered the faithful who eventually came to understand the symbolism.

The Holy Ghost was the third (3rd) member of the Trinity in several Eastern religions as well as the Gothic and Celtic nations. This notion of a third (3rd) person in the the godhead was diffused among all the nations of the earth. Father, Son and Holy Ghost, (**1 John 5:7**) express the divine triad of which the Holy Ghost was the third (3rd) member. The Holy Spirit was considered the third (3rd) member of the Trinity.

In these triads the third (3rd) member was not of equal rank with the other two (2). In the Theban Trinity, Khonso was inferior to Arion and Mant. In the Hindu triad, Siva was subordinate to Brahma and Vishnu. The Holy Ghost conception of the Christian world is an exact correspondence with these older ideas. It has always stood third (3rd) in rank after the Father and the Son, a slave doing all the hard work and getting little worship for it. Today it is still seldom addressed in Christian devotion, but perhaps that is because it was so badly treated that it was not too diligent in its tasks. It was not too good, for example, at making the holy book of Christianity infallible.

The Holy Ghost was the Holy Breath which, in the Hindu traditions, moved on the face of the waters at creation, and imparted vitality into everything created. A similar conception appears in the scriptures.

In **Psalms 33:6** the Word of אֵלֶּיךָ (Yahuah) made the Shamyim (heavens), and all the host of them by the breath of his mouth. The Brahminical conception of creation by the Divine Breath, the Holy Ghost, which was breathed into Adam to make him a living soul. The Prana or

principle of life of the Hindus is the breath of life by which the Brahma, the Creator, animates the clay to make man a living soul.

Holy Ghost, Holy Breath and Holy Wind were equivalent terms for the sigh from the mouth of the Supreme God, as laid down in pagan traditions.

The Holy Wind is an accepted term for the Holy Ghost in ancient religions. The doxology, reported by a missionary, in the religious service of the Syrian church runs thus:

Praise to the Holy Spiritual Wind, which is the Holy Ghost; Praise to the three (3) persons which are one (1) true God.

The Hebrew Ruch Aluhym, translated Spirit of אַחַד (Yahuah) (**Genesis 1:2**) in our version, is literally, Wind of אַחַד (Yahuah). The word Pneuma of the Greek New Testament, is sometimes translated Ghost and sometimes Wind, as suited the fancy of the translators.

In **John 3:5** the word is Spirit, in verse eight both Wind and Spirit, and in **Luke 1:35** the Holy Spirit—all translated from the same word. In the Greek Testament the word Pneuma is used for Spirit, Holy Ghost, breath and Wind so that in the Christian Scriptures they are synonymous. An unwarranted license has been assumed by translators in rendering the same word different ways.

The Ruch Ah Qudesh appears also as a tongue of fire, which sat upon each of the apostles in **Acts 2:3**.

Buddha is often seen with a glory or tongue of fire upon his head. The visible form of the Holy Ghost as fire was accepted among the Buddhists, Druids and Etrurians. The Holy Ghost, or Holy Spirit when visible, was in the form of fire or a bird and was always accompanied with wisdom and power. The Hindus, Persians and Chaldeans made offerings to fire, emblem of the Holy Ghost or Holy Spirit as the solar fire.

The ancient Celts were moved by the Holy Ghost and also claimed that their Salic laws (seventy-two in number) were inspired by the Salo Ghost or Holy Ghost, known also as the Wisdom of the Spirit, or the Voice of the Spirit.

The Holy Ghost imparted by the laying on of hands is also an ancient custom. By the putting hands on the head of the candidate, the Celts conveyed the Holy Ghost or Holy Spirit.

Baptism by or into the Ruch Ah Qudesh accompanied with fire (**Matthew 3:2**) is also traceable to a very ancient period. The Tuscans, or Etrurians, baptized with fire, wind (ghost) and water. Baptism into the first (1st) member of the Trinity, the Father, was with fire: baptism into the second (2nd) member of the Trinity, the Word, was with water: baptism into the third (3rd) member of the Trinity, the Holy Ghost or Holy Spirit, was with breath, gas, gast, ghost, wind, or spirit.

In ancient countries, the child was taken to the priest, who named him before the sacred fire. Then he was sprinkled with holy water from a vessel made of the sacred tree known as the Holme. To impart the Holy Ghost by breathing (**John 20:22**), the priest blew his breath upon the child to transfer the Holy Ghost, thus baptizing the child by air, spiritus sanctus or ghost. The practice of breathing in or upon was quite common among the ancient heathen.

The Holy Ghost as the agent in divine conception, or the procreation of other Gods. **OWYAZL**

(Yahusha) was conceived by the Ruch Ah Qudesh (**Matthew 1:18**), and we find similar claims of divine procreation via the Holy Ghost in the old religions. In the Hindu myths, Sakya was conceived by the Holy Ghost Nara-an.

Sesostris of Egypt, according to Manetho, asked the oracle: Tell me, O thou strong in fire! who before me could subjugate all things, and who shall after me? The oracle rebuked him, saying, First God, then the Word, and with them the Spirit. And Plutarch, in his Life of Numa, confirms that the incarnation of the Holy Spirit was known both to the ancient Romans and Egyptians. The doctrine was nearly universal.

The origin of the tradition of the Holy Ghost is easily traced to the Brahminical trifold (Hinduism) conception of God. First (1st) is the god of power or might, Brahma or Brahm, the Father, second (2nd) is the god of creation, the Word. Third (3rd) is the god of generation and regeneration, the Holy Spirit or Holy Ghost. Under the Brahminical theocracy, the Holy Ghost was the living, vital, active, life-imparting agent.

The Holy Ghost in the Christian Scripture is the agent of Christ's conception, because, as Matthew declares, he was conceived by the Holy Ghost. The Holy Ghost was also the regenerating agent at his baptism, although Luke, who relates it, does not say why the Holy Spirit in the form of a bird, alighted and sat upon his head.

The reason is nevertheless fully disclosed in the older mythical religions. Christians claim baptism imparts a new spiritual life—they are born again. This new spirit appeared as a dove.

The spirit was originally female so that the Trinity consisted of two (2) masculine principles and a feminine one, the latter being the procreative or regenerative principle. At the imposition of Patriarchy the sex of the Holy Ghost altered from female to neuter.

The primary windy idea of the Holy Ghost is traceable to that early period of society when the untutored people of the earth in their ignorance of nature easily believed that movement signified the passage of a god.

The Buddhists had their god Vasus, who manifested himself as fire, wind, storms, gas, ghosts, gusts, and the breath, thus being nearly a counterpart of the Christian Holy Ghost. This god sprang from the supreme, primordial God, who was to Brahmins and Buddhists a fine, spiritual substance—aura, anima, wind, ether, igneous fluid, or electrical fire or fire from the sun, giving rise to baptism by fire. The third member of the Trinity, subsequently seems to have arisen from this being and had the same properties.

The Holy Spirit, *al-Ruh al-Quds*, in the Quran

"Say, the Holy Spirit has brought the Revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.

— Qur'an, sura 16 (An-Nahl), ayat 102 [1]

The Holy Spirit (Arabic: الروح القدس, *al-Ruh al-Quds*) in Islam is mentioned several times in the Quran, and is interpreted by Muslims as referring to the angel Gabriel.

kundalini (Holy) Spirit in Hinduism is said to be coiled at the base of the spine and when awakened, awakens the person to Spiritual enlightenment. Has similar if not the same traits or expressions as being filled with the Christian Holy Spirit. Such as falling backwards to the

ground with convulsion (Shaking) like symptoms.

What was a sin against the Ruch Ah Qudesh and why was it unpardonable? It was refusing to allow the Ruch Ah Qudesh to effect the second (2nd) birth. Immersion (Baptism) in the Ruch Ah Qudesh is the only means of redeeming sins against **אֵלֹהִים** (Yahuah) the Father and **וְיֵשׁוּעַ** (Yahusha) the Son, the refusal or prevention of baptism meant there could be no forgiveness. It was the only route so could not be avoided if sin was to be pardoned. An offense committed against the Ruch Ah Qudesh barred the door to forgiveness, in this life or that to come. To sin against the Ruch Ah Qudesh was to block the path by which the door of heaven was to be reached.

Denying that the Ruch Ah Qudesh is the Spirit of **אֵלֹהִים** (Yahuah) and declaring another Holy Spirit as being the true Spirit and Power of the Creator and Mashiach could be deceiving.

So, the question is, can we continue to call the Set Apart Ruch of **אֵלֹהִים** (Yahuah) and **וְיֵשׁוּעַ** (Yahusha), a.k.a the Ruch Ah Qudesh, the same as the Spirit of God, The Spirit of Jesus Christ, the Spirit of the Lord, also known as the Holy spirit? The Religious spirit of Man made Religion?

Romans 8:14 For all who are led by the Ruch of **אֵלֹהִים** (Yahuah) are sons of **אֵלֹהִים** (Yahuah). **וְיֵשׁוּעַ** (Yahusha) said: If you do not have his Ruch Ah Qudesh then you are not his! This can be taken to mean if you have another Spirit (Holy Spirit) other than his Ruch, or if you do not have his Ruch Ah Qudesh period your not his.